

## THE EASTERN BUDDHIST

these figures" (p. 230). Some interesting points are touched upon here, but lack of time evidently did not permit any real dialogue in depth to develop.

All in all, a book very worth reading.

JAN VAN BRAGT

*NO ABODE: The Record of Ippen.* Translated with an Introduction and Notes by Dennis Hirota. Ryukoku University, Kyoto, Japan, 1986. 251 pp. ISBN 0-940583-01-1

This book gives a thorough account of the life and writings of the wandering "holy man" (*hijiri*) Ippen. Ippen (1239–1289) was born into an influential warrior family. At the age of nine, his mother passed away and he entered monastic life. He was sent to study under the monk Shōdatsu, his father's former colleague and a scholar of the Seizan branch of the Pure Land school, but when his father died twelve years later, Ippen returned to lay life as a samurai and took a wife. At the age of thirty-two, however, Ippen resolved to "abandon the ties of love and enter the realm of the uncreated."

He went to consult Shōdatsu about his decision, then set out on a journey of pilgrimages and retreats, which took him first to Zenkōji, and then to sites associated with Kūkai on his native Shikoku. Eventually he came to the realization that would remain the foundation of his thought for the rest of his life: the inseparability of the fulfillment of Amida's Vow to save all sentient beings and one's attainment of birth in Amida's Pure Land in saying the Name, *Namu-amida-butsu*. This is in accord with the teachings of the Seizan branch, which assert that birth is possible only through the *nembutsu*.

At Sugō, a mountainous region on the island of Shikoku, Ippen made the major decision to cease his solitary practice as a recluse and to take up a life of roaming in practice (*yugyō*). In short, he gave up the settled life of house or temple and took up the life of travel to bring people into contact with the Dharma.

Ippen's method of propagation was to distribute slips of paper on which Amida's Name was written. In doing so, he stressed the concept of *ichinen*, which could mean either "one moment" of time or "one thought," and which, in the Pure Land teaching, came to mean "one utterance" of the *nembutsu*. Ippen, in offering these slips, used the term to mean "even once." Here there was no need for the adherents to direct their thoughts or even to attain a certain state of faith. The "one thought-moment" of utterance held the non-differentiation or simultaneity of the time of Amida's fulfillment of the Vow

## BOOK REVIEWS

(infinite past) and the immediate present. This meant that an individual's attainment did not depend on practices; birth was attained solely through Amida's universal Vow.

This total reliance on Amida's universal Vow has been depicted in the "Parable of the Two Rivers and White Path" that appears in Shan-tao's *Commentary on the Meditation Sutra*. Although Shan-tao might have intended the Parable to explain the "three minds" necessary for birth in the Pure Land, for Ippen, the sole path for "casting away body and mind" is the Name (Namu-amida-butsu) which is itself the white path. This faith that is the total reliance on Amida's Vow is very similar to the Other Power expounded by Shinran, but Hirota points out that Shinran and Ippen delineate the relationship between sentient beings and Buddha in different ways.

The major portion of the book is taken up by Hirota's splendid translation of Ippen's *Record (Ippen Shōnin Goroku)*. This section comprises two major divisions: first, there are short writings and verse pieces (pp. 63-128), and second, there are 111 records of his spoken words (pp. 129-183). It is by reading through Ippen's short writings and verses that one comes to know him as a personality of profound insight and compassion. The records of his spoken words certainly make clear his view on various aspects of religious faith, but as they are records made by others, they seem less warm and personal than Ippen's own writings.

Throughout the introductory essay, we saw Hirota's learning and expertise flow unhindered through the text, but in this section of the translation of Ippen's works and the records of his followers, we find his talent as a translator. Although the editions that Hirota used were unavailable to the present reviewer, his inclusion of the romanized Japanese text of the *Waka* or "Poems in Japanese" attest to his insightful and clear understanding and accurate translation of Ippen's work.

The "Notes on the Text" at the end of the Introduction contain valuable information regarding the sources, versions, and editions that Hirota used to compile his translation. In addition, in the Appendices we find: "Passages From Other Texts" (pp. 187-190); notes to the translation (pp. 191-235), which are very extensive and lucid; a map of Ippen's travels and a chronology of his life; a list of correspondences between two variant texts, *Ippen Shōnin Goroku* and *Banshū Hōgoshū*; a list of variant readings in *Ippen Shōnin Goroku* and the Kanazawa manuscript; and an index of names, places, texts, and schools mentioned in the translation.

This recent and thorough study and translation, published under the auspices of the Ryūkoku Translation Center (Kyoto) and the Institute of Buddhist Studies (Berkeley) should not go unnoticed by Schools of Theology or

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Religious Studies, Philosophy, and Asian Languages and Literature Departments.

LESLIE S. KAWAMURA

***SAICHŌ: The Establishment of the Japanese Tendai School.*** By Paul Groner. Berkeley Buddhist Studies Series 7. Berkeley: University of California Press, 1984. viii + 337 pp., with a bibliography and index. ISBN 0-89581-0905

Almost fifteen years have passed since Stanley Weinstein decried the neglect of the Tendai tradition by Western scholars in his review article on Hakeda's book on Kūkai.<sup>1</sup> A number of publications in the last few years have rectified this situation somewhat.<sup>2</sup> These recent publications are best illustrated by Groner's pioneering work on Saichō, the founder of the Japanese Tendai school.

Groner's book on Saichō concentrates on the role of the precepts in the establishment of the Tendai school in early Heian Japan, but also provides a short opening chapter on Buddhism during the late Nara period and a substantial biography of Saichō, which takes up almost half the book. The biographical account methodically examines the life and times of Saichō, from his early life, the years on Mt. Hiei, his voyage to China and return to Japan, his relations with Kūkai, and his struggles to establish the Tendai school. It contains accurate annotated translations and discussions of important works such as the *Ganmon* (Vows, pp. 28–30), *Rokujōshiki* (Regulations in six articles, pp. 116–123), and various petitions to the court (pp. 126–156). Groner meticulously presents the various aspects of Saichō's life and work, revealing an extensive knowledge of primary sources and a thorough familiarity with recent Japanese scholarship. On controversial points such as uncertain dates (pp. 19–21), the deterioration of relations with Kūkai (pp. 83–87), and the interpretation of the famous phrase "he who sheds his light over a corner

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<sup>1</sup> See "The beginnings of esoteric Buddhism in Japan: The neglected Tendai tradition," in *Journal of Asian Studies* XXXIV/1 (November 1974), pp. 177–191.

<sup>2</sup> See David W. Chappell, ed., *T'ien-t'ai Buddhism: An Outline of the Fourfold Teachings*, Tokyo: Daiichi-Shobō, 1983 (reviewed in *The Eastern Buddhist* XVII/2, pp. 142–144, 1984), and the special issue on *Tendai Buddhism in Japan* in the *Japanese Journal of Religious Studies* 14/2–3, 1987, which contains a comprehensive bibliography on the subject.