

Ueyama DAISHUN, *Tonkō bukkō no kenkyū*. Kyoto: Hōzōkan, 1990. pp. 647 plus indexes (22 pages), 23 plates. ¥19,000.

Finally we have in one comprehensive volume the fruits of Professor Ueyama's research on Tibetan and Chinese Buddhism in Dunhuang. This volume contains the results of nearly thirty years of work, some of which has appeared as individual presentations previously, but all in a revised and up-dated form. In addition the work contains much material not hitherto published, showing the directions of the author's more recent research. Below follows a presentation of the contents.

Introduction; followed by Chapter 1: The Scholar Monk Tanguang of the Siming Temple and the Study of Buddhism in Dunhuang. This deals with the scholar monk Tanguang (?–788) and his works as transmitted in Duguang. The status and importance of his works such as the *Dasheng qixin lun guangshi* [The Extensive Commentary on the *Dasheng qixin lun*], the *Dasheng baifa mingwen lun kaizong yiji* [The Recorded Meaning of the *Dasheng baifa mingmen lun*], the *Weimo jingshu* [The Commentary on the *Vimalakīrtinirdeśa sūtra*], and the *Weishi sanshi lun yaoshi* [The Essential Commentary on the *Vijñāptitrimśika*],¹ etc., are discussed in detail.

Chapter 2: The Venerable Tripiṭaka Master Facheng (Chos grub) from Tibet: The Man and His Achievements. Here the life and teaching of the Tibetan translator monk Chos grub are presented in much detail. In addition a thorough study is made of the works and translations attributed to him. Chos grub's works have been divided into a Chinese and a Tibetan language section. Most of the material in his chapter was originally published during the late 1960s.²

Chapter 3: A Survey of the Sectarian Debate in Tibet. The title of this chapter is somewhat misleading since it only deals with the doctrinal conflict between the Indian paṇḍit Kamalaśīla and the Chinese Chan master Moheyan, which supposedly took place during the last decade of the 8th century.³ Most importantly the “debate” is discussed on the basis of material in both Chinese and Tibetan, but mainly from that belonging to the

¹ Cf. Ueyama, “Tonkō shinshutsu no Yuishiki-kei ronsō”, *Ryukoku Daigaku ronshū* 428 (1987), pp. 110–34.

² Cf. Ueyama's classic study, “Tai Bankoku taitoku sanzō hōshi shamon Hōjō no kenkyū (I–II)”, *Tōhō Gakuhō* 38 (1967), pp. 133–98, *Tōhō Gakuhō* 39 (1968), pp. 119–222.

³ This conflict is commonly referred to as the “Debate at Lhasa” or the “Debate at Samye”.

Chinese Chan faction, which had powerful supporters among the Tibetan nobility. Some of the presented material has appeared previously.⁴

Chapter 4: [Works] Not Transmitted to the Central Plain—Old Variants of Buddhist Books in the Chinese Language. This final chapter discusses a number of important commentaries and texts from Dunhuang, some of which were never transmitted as such to China proper and others which show considerable variants. The chapter is divided into two parts, one dealing with commentaries and treatises and the other with *sūtras* which were not transmitted to the central provinces of China. The first part is again sub-divided into five parts, dealing with themes including *Jingming jing Guanzhong shu* (I), *Sifen jie benshu* (II), *Fahua xuanzan* (III), old variants among the treatises and commentaries (IV), and the stratification of Chan manuscripts from Dunhuang.

In a way this part of the book is the most unhomogeneous, dealing as it does with a number of unrelated texts and textual problems. However, it is at the same time highly interesting as it presents much new information on the development of Buddhist commentaries and treatises, including a discussion of the stratification and characteristics of Chan Buddhist literature in Dunhuang. As with the other chapters of the book, some of the treated items have been published before.⁵

The Conclusion is a general summary of the contents. In the Appendix the author has gone to a lot of trouble to make available modern annotated text editions of the often abstruse Dunhuang manuscripts. The texts edited comprise eight manuscripts, of which seven are in Chinese and one in Tibetan. Among these newly edited texts mention should be made of the *Dasheng ershier wen* [Twenty-Two Questions Related to the Great Vehicle], a text on basic Mahāyāna doctrine attributed to Tanguang, and a hitherto little known esoteric *sūtra*, the *Jingang tan guangda qingjing tuoluoni jing* [Vajra Altar, Vast and Great Pure *Dhāraṇī Sūtra* (P. 3918)], translated by the monk Tanqing (8th century) in Anxi around 750.

From the very outset it is clear that *Tonkō bukkyō no kenkyū* is a monumental study of high quality. It is so densely packed with information and observations as to make it a major contribution to the study of Buddhism

⁴ Cf. Ueyama Daishun, “Tonkō shutsudo Chibetto bun Mahaen zenji ibun”, *Indogaku bukkyōgaku kenkyū* XIX: 2 (1971), pp. 612–15, “Tonkō shutsudo Chibetto bun Zen shiryō no kenkyū—P. tib. 116 to sono mondai ten”, *Bukkyō bunka kenkyō kiyō* 13 (1974), pp. 1–11; and “Chibetto-yaku tongo shinshū yōketsu no kenkyū”, *Zen bunka kenkyūjō kiyō* VII (1976), pp. 33–103.

⁵ D. Ueyama, “Tonkō ni okeru Zen no shoso”, *Ryūkoku Daigaku ronshū* 42:1 (1982), pp. 90–116. This article is very important, as it is the first serious attempt at placing the Dunhuang Chan material in a historical sequence. Part of this study was presented at the CISHAAN Seminar, Sept. 1983, under the title, “A Chronological Stratification of the Tun-huang Ch’an Manuscripts”. See also D. Ueyama, K. W. Eastman and J. L. Broughton, “The *Avikalpa-praveśadhāraṇī*. The *Dhāraṇī* of Entering Non-Discrimination”, *Bukkyō bunkan kenkyū kiyō* 22 (1983), pp. 32–42.

and Dunhuang Buddhist literature in particular. One of the work's qualities is the ease with which the author builds a bridge between Chinese and Tibetan Buddhist literature in Dunhuang, with special emphasis on the late eighth and first half of the ninth century. The apparently peaceful and non-sectarian co-existence of a Sino-Tibetan Buddhist *saṅgha* in Dunhuang should be seen on the basis of this, which is one of the main characteristics of Buddhism in Dunhuang during the latter half of the Tang.

There are many fine attempts at placing the Buddhist manuscripts from Dunhuang in a historical context. Noteworthy is the section on the development of the Chan literature both in Chinese and in Tibetan, and the authors attempt at placing the texts in question in a chronological order, including datings (pp. 401–37). The appendix at the end of the book is a virtual goldmine of information and interesting material. Any scholar with an interest in the Buddhist material from Dunhuang will appreciate Ueyama's redactional efforts, which make available a large amount of primary source material.

As with any study of comparable size there are bound to be some difficulties here and there, and the present study is not entirely free either. Since a large portion of Ueyama's study deals with issues related to the so-called "debate at Lhasa" involving the Chinese Chan monk Moheyan and the Indian paṇḍit Kamalaśīla, one would expect that the author had consulted, or at the very least mentioned, some of the recent studies on this subject in Western languages. For some reason, he seems to have been unaware of the fine and very extensive work of Luis O. Gómez, whose contributions to the Sino-Tibetan debate on the "sudden-gradual" issues, mainly based on Tibetan sources from Dunhuang, are most important.⁶ The author ought also to have mentioned the related studies by Jeffrey Broughton⁷ and Flemming Faber.⁸

In terms of basic errors there really is nothing of importance to point to in the present work. However, from the point of methodology, this reviewer would have liked a more comprehensive discussion of the scriptures that are treated in relation to the type of Buddhism which existed in Dunhuang during the time in question.

With the exception of Tanguang and Chos grub Ueyama deals mainly with the scriptures and problems related to their development, historical transmission, etc. The author does indeed go into lengthy discussions of the teach-

⁶ Luis O. Gómez, "The Direct and the Gradual Approaches of Zen Master Mahayana: Fragments of the Teachings of Mo-ho-yen", *Studies in Chan and Huan-yen*, ed. by Robert M. Gimello and Peter N. Gregory, *Studies in East Asian Buddhism* (hereafter *SEAB*) 1, Honolulu, 1983, pp. 69–167; and "Purifying Gold: The Metaphor of Effort and Intuition in Buddhist Thought and Practice", *Sudden and Gradual Approaches to Enlightenment in Chinese Thought*, ed. by Peter N. Gregory, *SEAB* 5, Honolulu, 1987, pp. 67–165.

⁷ J. Broughton, "Early Ch'an Schools in Tibet", *Studies in Ch'an and Huan-yen*, ed. by Robert M. Gimello and Peter N. Gregory, *SEAB* 1, Honolulu, 1983, pp. 1–68.

⁸ Flemming Faber, "A Tibetan Treatise on Simultaneous Enlightenment: The *dMyigs su myed pa tshul gcig pa'i gzhung*", *Acta Orientalia* 48 (1987), pp. 47–77.

ings contained in scriptures he treats, but with a clear emphasis on the text-critical aspect. For example it would have been very useful to know more about the impact of Tanguang's translations on the Buddhist community of Dunhuang, and why his translations and commentaries were as popular as they were in Hexi. Hence, in order to acquire a better understanding of Sino-Tibetan Buddhism in Dunhuang (and Anxi) from the late eighth to the mid-ninth century, it is necessary to know more about the religious organizations, their practices, relationships with the local rulers, doctrinal and sectarian aspects peculiar to Buddhism in Dunhuang, and the extent of Sino-Tibetan Buddhist harmonization, all issues which the author hardly touches upon except in a few isolated cases. Hence it is felt that Ueyama could have done more to contextualize the otherwise important and significant scriptural problems he addresses. This would have made his study even more impressive and considerably more useful.

Lastly one lacks a more general idea or connecting theme running through this work apart from the fact that it deals with Buddhist scriptural material from Dunhuang. As such there is no serious attempt at "linking up" the various chapters and sections in the book. This inevitably leaves the reader with the impression that he is sitting with a collection of unrelated essays packed with information, rather than one major study on Buddhism in Dunhuang. Somehow it would have served a better purpose if the author had consciously woven a common theme or line of argument into the different chapters of the work. Such a theme could have functioned as a "bridge" between the presentations of the different scriptures and the Buddhist milieu in which they were employed.

Despite its various minor flaws, *Tonkō bukkyō no kenkyū* is a very impressive work which amply demonstrates the author's knowledge of medieval Sino-Tibetan Buddhism and the large scope of his research. It is not only important for its presentation of new material not previously studied, but also for its superior treatment of the vast corpus of Tibetan and Chinese Buddhist manuscripts in a clear and intelligible manner. The strength of the work primarily lies in Ueyama's grasp of the special scriptural developments that took place in the Sino-Tibetan Buddhist milieu in Dunhuang during the period of Tibetan rule (781–848); however, it is also noteworthy that he succeeds in bringing such a large and diverse number of issues into the reader's focus. Despite the general lack of organization, this work is a must for any scholar seriously interested in Dunhuang Buddhism in general and in its scriptural developments in particular.

As usual with Japanese books of this kind the price is outrageous.

(HHS)