

A Ming Dynasty Lama Temple in Lijiang, Yunnan Province

Located in the village of Baishui some twenty-five kilometres to the north of Lijiang county-seat, in the north-western corner of Yunnan province, is an old Naxi lamasery, commonly known as the Da Baoji Temple. The temple originally dates from the fifteenth year of the Yongle reign, of the Ming dynasty (1368–1644) i.e. A.D. 1417, but was rebuilt and expanded in the late sixteenth century during the Wanli reign period (1573–1620). It is situated in the outskirts of the small village of Baishui opposite an old Confucian school, which also dates from the Ming dynasty. The temple itself is rather inconspicuous, and only consists of a gate building and secondary side buildings in addition to the two halls of worship, none of which is very large. The temple is important for several reasons. First of all it is one of the few remaining examples of traditional Naxi temple architecture, demonstrating a unique blend of Chinese and Tibetan architectural techniques. Secondly, its two main halls house a set of unique wall-paintings, which have no equal elsewhere in China.

The first building, the Liuli Hall, is in the form of a square pavilion with a false second storey. It has been renovated recently, a process which has not benefitted the remaining wall-paintings there. What remains today are sixteen different paintings showing images of various wrathful Tantric protectors, bodhisattvas, and buddhas set in panels lining the upper part of the three walls. The state of preservation of these paintings is rather poor, and their artistic quality is rather mediocre, but all feature extensive use of gesso. All of these early wall paintings have been done in accordance with Tibetan style and iconography. The hall originally housed other paintings as well as images, but according to the old Naxi custodian of the temple, several pieces of paintings, including a number of painted wooden panels, were removed by the Chinese to the Provincial Museum in Kunming.

The bulk of the important wall-paintings are in the Da Baoji Hall of the temple, situated at the back of the complex, which was erected in A.D. 1582. The paintings here consist of twelve different tableaux, including the impressive altar piece. Stylistically these wall-paintings have been executed in a mixture of eastern Tibetan and early to mid-Ming styles of Chinese religious painting. The iconography is a curious, and highly interesting blend of Tibetan Tantric themes as depicted in general thangka painting, and traditional Chinese Buddhist and Daoist iconography. The large altar piece (3.67 x 5 metres) shows Śākyamuni Buddha surrounded by bodhisattvas, arhats, devas, the Four Heavenly Kings, and various Tantric protectors. Above the central figure on both sides is the host of buddhas of the ten directions. The other large painting (2.03 x 4.46 metres) features the three-faced and eight-armed Cuṇḍī Bodhisattva as its central image, and includes several Daoist images in addition to bodhisattvas, devas, and stellar deities, as well as a Mahākāla and worshipping lamas. Among the themes treated in the lesser paintings are the four-armed Avalokiteṣvara, the fifth Karmapa, De-bZhin Shegs-pa (1384–1415) of the Kagyupa School, who achieved a certain fame in fifteenth century China, the Vajraḍākinī, the Mahāsiddhas, Jambala, a painting featuring Zhenwu together with Laojun, the deified Laozi, and possible Kongfuzi, etc. In several of the paintings we see a mixture of images from the Chinese Buddhist and Daoist pantheons together with main figures from Tibetan Tantric Buddhism. This combined type of the three pantheons is to my knowledge not found elsewhere in China or Tibet, which makes these wall-paintings very rare and important. Furthermore they testify to the fact that these three expressions of Chinese and Tibetan religion were practised in unison by the Naxis during the Ming dynasty. The possible discovery of locally made religious texts, as well as related ritual material could help throw further light on the functional aspects of Naxi syncretic beliefs and practices during the imperial period.

Some of the paintings were damaged by the Communists during the Cultural Revolution, and their general condition is rather poor. Several of them have begun to peel, although some effort has been made to reinforce their

surfaces. It is hoped that these highly interesting and unique wall-paintings will be published *in extenso* in the near future, so that they may become available to the scholarly community. In addition it is hoped that the Chinese authorities will return the material removed from the temple, so that Da Baoji Temple may again function as a true monument to the achievements of the bygone Naxi culture.

References

Yunnan fojiao yishu [Eng. subtitle: The Buddhist Arts in Yunnan]. Ed. Zhou Qiyu. Kunming: Yunnan jiaoyu chubanshe, 1991, pp. 194–209.

Yunnan wenwu guji. Ed. Qiu Xuanchong, Zhang Yinghua *et al.* Kunming: Yunnan renmin chubanshe, 1992, p. 671.

(HHS)

A New Series of Original Daoist Texts Published in the PRC

Between 1988 and 1992 the Publishing Company of the Chinese People's University (Zhongguo renmin daxue chubanshe) in Beijing published a new series of original Daoist scriptures entitled the *Dongfang xiudao wenku* [A Treasury of Texts on the Cultivation of Daoism in the East]. The series is under the general editorship of Xu Zhaoren, and so far ten different works have been put on the market. They are as follows:

1. *Quanzhen biyao* [The Essential Secrets of the Quanzhen [Sect]]
2. *Neilian mijue* [The Secrets of Inner Refinement]
3. *Jindan jicheng* [Complete Collection of the Golden Elixir]
4. *Chanding jinan* [The Guide to Samādhi]
5. *Wudao zhenji* [The True Secrets of Awakening to the Way]
6. *Xiantian pai jue* [The Secrets of the Sect of Former Heaven]
7. *Taiji daojué* [The Secrets of the Ultimate Way]
8. *Tianyuan danfa* [The Elixir Method of the Origin of Heaven]
9. *Wuliu famo* [The Five Willows Method of the Pulse]
10. *Hanxu biji* [The Arcane Meaning Submerged in Vacuity]

Most of the works in the series are connected to the Quanzhen Sect of Chinese Daoism. They deal with longevity exercises and related beliefs, i.e. *qigong*, in its many forms, including the full range of the classical *neidan* practices. All the books in the series have been punctuated, but also reset in simplified characters, which is the books' only real drawback. However, most of them retain the original line drawings. Otherwise, for the average price of RMB 5.50 (US\$ 1) per volume they really are a bargain. Clearly essential for any student of Daoism and Chinese religion.

(HHS)

“Buddhist Lay Believers”
CNWS Seminar—University of Leiden

On Tuesday the 18th of May (1993) the Centre of Non-Western Studies at the University of Leiden hosted a one day seminar on the role of the laity in Buddhism in Asia. The seminar was meant to concentrate on the question whether, and to what extent, Buddhist lay believers in various places and periods succeeded in shaking off the authority of the monks or married priests, and in taking the initiative in affairs of doctrine and practice. This question would also include the position of nuns, since they too have often been expected to submit to the monks' claim to superiority. The programme consisted of six presentations, covering India, Thailand, China, Korea, and Japan, and was as follows.

“The Lay-origin of Mahāyāna Buddhism”, by T. E. Vetter (Leiden), who set out to connect the rise of Mahāyāna Buddhism in India with lay Buddhist activities such as stupa worship and pilgrimages to holy sites. To some extent this presentation was a further development of Hirakawa Akira's classic article “The Rise of Mahāyāna Buddhism”. “Taking over from the Monks: Chinese Lay Believers in Charge of Ritual and Religious Interpretation”, by B. J. ter Haar (Leiden). This presentation focused on the White Lotus Movement during the Song and Yuan dynasties, and its position in Chinese society. Far from being a local phenomenon of north east China, its influence was widespread to most of the eastern provinces down to Fujian. “Chinese Buddhist Nuns During the Sui and Tang Dynasties”, by V. Georgieva (Leiden), traced the history and biographies of important nuns as recorded in the classical collections, the *Gaoseng zhuan* and *Xu gaosengzhuan*. According to this material, many of the nuns who attained to prominence came from the imperial family or the high nobility, and they yielded considerable power.

“The Secularization of the Korean Buddhist Sangha and the Role of the Laity”, by Henrik H. Sørensen (Copenhagen). While tracing the importance

of lay Buddhist participation in Buddhist movements in the course of Korean history, this presentation dealt mainly with the secularization of the ordained *samgha* at the turn of the century, and the rise of lay Buddhism in modern Korean society. Special attention was given to the influential figures in this movement, Han Yongun (1879–1944), a liberalist monk and thinker, and Pak Chongbin (1891–1943), the founder of Won Buddhism. “Examples of Lay-influence in Buddhist Japan”, by J. H. Kamstra (Amsterdam). This paper consisted of a lengthy survey of important lay people and lay activities in the course of Japanese Buddhist history. “Buddhism as a Living Tradition in Thailand”, by B. J. Terwiel (Hamburg). Emphasising the role of the laity in contemporary Thai Buddhism, this paper sought to show that the influence and accommodation of lay people in Thai Buddhism is rapidly growing. This is seen in a number of socio-religious activities, where laymen have taken on the role of the monks. The growing number of new Buddhist sects with strong lay support was also seen as a sign of this.

Despite a very tight programme with little time for discussion, the event was highly successful in several ways. First of all the focus on the Buddhist laity was very stimulating, as their role in Buddhist history and practice has somehow always been neglected, if not ignored, by Western scholarship. The learned monks who wrote the majority of the commentaries and other religious tracts, have always constituted a relatively small minority among Buddhists at any given time and in any given culture, hence it is high time that we now began to turn our attention to the role they have played down through Buddhist history. The issues brought up in the course of the discussions in the seminar centred on factors such as the “transference of merit” for the benefit of the ancestors, a practice which came to be performed by both lay people as well as by monks, could very well indicate a shift in spiritual authority. Growing literacy among the laity was seen as another major factor in the rise of lay independence from the ordained *samgha*. All in all the meeting was highly stimulating, and could very well serve as the first in a series devoted to a reappraisal of the Buddhist laity.

(HHS)

Seminar with Manfred Porkert on the *Pingyao zhuan* at the University of Oslo, 8–10th June 1993

Pingyao zhuan is a Chinese novel which was originally written during the sixteenth century, and is, together with the *Shuihu zhuan*, among the first Chinese novels to use *baihua*. Like the *Shuihu zhuan*, this novel is about a peasant rebellion, which in this case took place in A.D. 1047, under the leadership of a certain Wang Ze. However, the novel is much more concerned

with with magic, witches, and fortunetellers. Feng Menglong (1574–1646), probably China’s greatest folklorist, considered this novel so interesting that he expanded it considerably. At the seminar the fourth chapter of Fen’s expanded forty chapter edition was read and discussed under the direction of the noted German Sinologist and expert on Chinese medicine and culture, Manfred Porkert, who has translated the entire novel into German. Extensive discussion arose over the question of the concept of the bodily organs from the point of view of traditional Chinese medical lore. A key concept, according to Porkert, was the “dislocation” of organs. Christoph Harbsmeier, who was the main organizer of the seminar, served as mediator and (very) active discussant.

References

- Luo Guanzhong, *Der Aufstand der Zauberer. Ein Roman Aus der Ming-Zeit in der Fassung von Feng Menglong*. Übersetzt von Manfred Porkert. Frankfurt/M, 1986.
- Patrick Hanan, “*The Composition of the Ping-yao chuan*”, *Harvard Journal Asiatic Studies* 31 (1971), pp. 201–19. (HHS)

The 34th ICANAS

University of Hong Kong, 22nd–28th August 1993

This, the 34th in a long series of congresses which stretch back 120 years, to the beginnings of the involvement of Western academia in the study of the peoples and cultures of the Orient, is one of the most prestigious gatherings in the round of conferences and symposia in the areas of Oriental and African Studies. Unfortunately, the organization of the congress failed by a noticeable margin to meet the expectations which one naturally harbours in connection with such meetings. The reasons for this are partly to be found in the way in which this gathering was apparently conceived, and partly in factors of broader significance, e.g. the reluctance of the government of the PRC to issue visas to all the prospective participants from mainland China, which resulted in a significant number of absentees from the congress, and clashes with other conferences on related topics. Doubtless, the increasing reluctance, or indeed ability, of funding bodies to provide adequate travelling and maintenance grants also played a role in the decisions of many reputed scholars not to attend.¹

The congress was organized in a grand framework, the well appointed Academy for Performing Arts on Hong Kong Island forming the main venue

¹ In this connection I must note my good fortune, in that the relevant German body, the Deutsche Forschungsgemeinschaft, was indeed forthcoming with a substantial contribution to my costs, for which I should like to take the present opportunity to express my thanks publicly.

for the panels, and the Hong Kong Cultural Centre on the Kowloon Peninsula forming the venue for a welcoming reception (marred only by a severe shortage of plates) and concert on the first evening of the congress proper (Monday). Whilst a number of social and cultural events provided a complement to the academic aspects of the congress, one social facility which was lacking, and which would have been a more direct complement to the panels themselves, was a suitable area for informal discussions and socializing. There was, indeed, an area by the beverages counter which was densely populated during the breaks, but there were no tables or chairs provided, which led to some awkwardness in handling hot drinks and learned conversations, not to mention negotiating the staircases. Just by this area, there was a largish display area for publishers and booksellers. The opportunity to see some of the latest publications in the field (as well as reprints of important evergreens), not to mention the opportunity to acquire them at sometimes substantial discounts, was definitely a positive point.

Turning now to the very substance of the congress, the panels themselves, the situation was rather mixed. As mentioned above, many participants did not show up, which doubtless caused the organizers severe headaches. To their credit, the changes in the programme which were occasioned by this circumstance were advertised promptly and exhaustively in a series of daily bulletins, which were available at the centre. A less positive aspect of the organization concerns the panels themselves, which were often chaired by fairly famous people who had not had the time or the decency to coordinate the panels for which they were responsible. Hence, to quote perhaps the most crass example, one *doyennesse* (and indeed organizer of a similar gathering in recent years) could be heard on one occasion asking, in her capacity as chairman, such questions as, “Who are you? Are you giving a paper?” followed by a frantic scanning of the congress programme and mumblings which roughly corresponded to, “Er, this is [presenter’s name read from programme], from the [presenters institution read from same] and she is going to talk on [title of paper, ditto].” This kind of thing did not happen just once, or just in one panel, but could be observed all too often in the course of the week. Casting a glance at the range of panels offered, this is, however, hardly surprising: 401 panels were detailed in the original programme, ranging from “South Asia and the World: India Before Independence” to “Fashion and Gender”, with some rather weird backwaters in between. One does wonder, though, on the basis of what criteria the panels were selected, and how (if at all) their organization was monitored. One also wonders why it was that many panels could not be chaired by the person originally envisaged.

There were further aspects of the organization of the panels which were occasion for dissatisfaction. Although the official languages of the congress (as, indeed, of Hong Kong itself) were English and Chinese, there was no attempt on the part of the organizers to provide any form of interpreting service. I

am sure, judging from the number of doors that were opened halfway, to reveal a rapidly disappointed face, that as a result of this lack many people were denied access to interesting and useful discussions. Perhaps the silliest aspect of the panels was the widely practised habit of passing round copies of the speakers paper, which was then not presented as such (which in many cases would have been a very useful complement to subsequent private study of the paper), but merely read out. Whilst this was in some cases passable compensation for not having the services of interpreters (in this way, for example, even I managed to follow some of the discussion of papers by Chinese scholars), it was in many cases simply ridiculous. The only positive aspect that I can report in this respect was that most members of the respective audiences turned the pages at approximately the same time.

Among negative aspects were many instances of presenters managing to read the first five pages of, say, a twenty-page paper, being stopped by the chairman or a horrified glance at the clock, and then being embarrassed at the complete lack of questions from the audience; and, secondly, the apparent feeling among various parties that the looseness of the procedure absolved them from the usual constraints of common decency on keeping quiet when someone else is speaking. (On one occasion, such manners evoked a rather unseemly, but thoroughly understandable and necessary, cry of “Shutup!” from the back row, followed by an abrupt request that the conversation be carried on elsewhere.)

Was there anything, then, which the reader of this Journal might have found interesting and useful at the congress? Fortunately, the answer is positive, but in view of the number of panels on offer, it is to be regretted that it was not a sufficient complement to the excitement of the final approach to Hong Kong airport. Of only tangential interest, perhaps, to the reader of this Journal, but nevertheless of high quality, was the series of panels devoted to Vaiśeṣika Philosophy organized by Johannes Bronkhorst of Lausanne. Nearer to our editorial home were the panels on Manichaeian Studies, where the academic standard was in a completely different world from most of the other panels I attended. The aforementioned language barrier notwithstanding, there were several interesting panels on religion in China, where, for example, much topical information on the present situation was presented. The panels on Buddhist Architecture and on Buddhism in Afghanistan and Central Asia also attracted lively and enlightening contributions, dealing as they did with important aspects of their subject matter which have received relatively little attention. Finally, and by way of information only, two SBS members, H. H. Sørensen and myself, attended and presented papers, “On the Esoteric Buddhist Rituals from Dunhuang” and “The Reception of the Esoteric Buddhist Line of Transmission in Japan”, respectively.

On balance, despite the definite gains that were to be made, there were far too many aspects of the congress which were unsatisfactory, and one had the

impression that a significant number of participants felt that any gains to be had were to be had despite the organization and structure of the congress rather than because of it. Since there is as yet no hard and fast rule as to the frequency of these congresses, this may be an opportune moment to consider whether a binding rule on this point should not be passed.²

(IA)

A New Critical Edition of the Works of Kūkai

A new critical edition of the complete works of the founder of the Japanese Shingon Sect, Kūkai (774–835) is at present being published in eight volumes by Kōyasan University in Wakayama Prefecture, Japan. The *Teihon-Kōbō Daishi zenshū*, of which to date three handsomely presented volumes have appeared, supersedes the *Kōbō Daishi zenshū* that has served as the basic standard edition of Kūkai's works since it was published several decades ago. Since it has not been possible for me to carry out any detailed comparative examination of the various old editions and the new offering, here I shall restrict myself to simply mentioning a couple of points that were communicated to me orally during visits to Kōyasan this summer, and to giving a brief indication of the contents of the volumes that have already been published.

In preparing the present edition, the editors have re-examined the earliest available manuscripts, some of which are of course attributed to the hand of Kūkai himself. In this respect many readings have been modified and annotation has been supplied where it was considered appropriate. The other main task which has been undertaken is to decide whether the traditional attribution of these texts to Kūkai is defensible. In several cases tradition has been modified, but the texts themselves have generally been included in this edition as supplementary materials. One example is the *Hizōki*, which is now quite officially a *sanshō-shiryō*. The volumes are, as is to be expected of a major Japanese publication of such importance, produced to a high standard of bookmaking, and purely on these grounds would be a fine addition to a research library. The cost, I am informed, is around the ¥20,000 mark.

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² I should perhaps mention that I did not take part in the business meeting of the congress, where such questions may have been discussed. Whatever, I would suggest at least three, and preferably five, years between congresses, with the next one taking place no earlier than 1997, a good two years after the IAHR congress in Mexico.)

Teihon—Kōbō Daishi zenshū. 8 vols. Kōyasan: Mikkyō Bunka Kenyūsho, 1991–. Vols. 1 (1991), 5 (1993), and 7 (1992) have already been published.

Contents of Volumes 1, 5 and 7

定本・弘法大師全集・高野山：密教文化研究所

- Vol. 1(1991): 御請來目錄
真言宗所學經律論目錄
秘密漫荼羅教付法傳
真言附法傳
參考資料: 秘密漫荼羅大阿闍梨耶付法傳
- Vol. 5 (1993): 三味耶戒序
太上天皇灌頂文
五部陀羅尼門答偈讚宗秘論
念持真言理觀啓白文
梵字悉曇字母辨釋義
參考資料: 秘藏記
 秘密三味耶佛戒儀
 金剛界念誦次第
 大悉曇章
- Vol. 7 (1992): 龔瞽指歸
參教指歸
高野雜筆集
拾遺性靈集
參考資料: 發揮拾遺編
 龔瞽指倚序註
 遺告・遺誠・類