

Review

Reviewed Work(s): Min no Keiryū ni okeru bukkyōkan 明の景隆における佛教觀. Indogaku bukkyōgaku kenkyū 11 by Senryū Mano and 間野潛龍

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La politique de CHU Yüan-chang à l'égard du taoïsme. On assiste au début de son règne à une reprise en main des religieux par l'intermédiaire du Tao-lu-ssu 道錄司. C'est surtout la secte des Maîtres Célestes qui est favorisée par l'empereur. Son chef, CHANG Cheng-ch'ang 張正常, le 42^e Maître Céleste, est traité avec des honneurs particuliers. Quelques remarques sur les rapports du pouvoir impérial avec les sectes du Mao-shan et du Wu-tang-shan.

837. MANO Senryū 間野潛龍, *Min no Keiryū ni okeru bukkyōkan 明の景隆における佛教觀*. Indogaku bukkyōgaku kenkyū 11, pp. 646-649.

This is a short sketch of Ching-lung (CH'EN Tsu-t'ing, 1393-1446), a Ch'an master in the Ming dynasty. For those who are interested in Ming thought especially the whole problem of Three Teachings (Confucianism, Taoism and Buddhism), this study is very suggestive. The article is divided into three parts : 1. a description of Ching-lung's life history; 2. an analysis of the formation of Ching-lung's thought; 3. a discussion on Ching-lung's advocacy of the « Three Teachings in one ». In addition, the author provides us with five very informative footnotes. Students of Buddhist thought will find some very inspiring accounts on the mode of Buddhism in the Ming times.

[Tu Wei-ming

838. Henri SERRUYS, *Early Lamaism in Mongolia*. OE 10, pp. 181-216.

It has long been maintained that the Mongols, who had come under the influence of Tibetan Buddhism during the Yüan dynasty because of imperial and noble patronage, had reverted to shamanism after 1368, and became reconverted only in the 1570's under Altan Khan of the Tümed. By extensive use of the *Ming shih-lu* 明實錄, the author shows that Lamaism never disappeared among the Mongols of the fifteenth and sixteenth centuries. Tibetan monks were often found in Mongolia and were used as envoys by the Mongolian rulers. Chinese publishers produced Mongolian editions of Buddhist works, and numerous Mongols, especially in the West, had Tibetan names. Tibetan-Buddhist activity in the late sixteenth century was thus a revival, not a reintroduction.

[D. M. Farquhar

839. CHAN Wing-tsit (trans.), *Instructions for practical living and other Neo-Confucian writings by Wang Yang-ming*. xli + 358 pp., frontispiece. New York and London : Columbia University Press, 1963. \$ 7.50.

The complete translation, omitting only the passages by CHU Hsi found in the appendix, of the *Chuan-hsi lu* 傳習錄 by WANG Yang-ming 王陽明. There is a twenty-page biographical and philosophical introduction, a history