

Review

Reviewed Work(s): Ōyō Shū no haibutsuron ni tsuite 歐陽修の排佛論について. Indogaku bukkyōgaku kenkyū 11 by Chishin Andō and 安藤智信

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Ta-hui Tsung-kao 大慧宗杲 (1089-1163) also felt that the study of Ch'an was hampered by reliance on the written word and in a dramatic gesture consigned the *Pi-yen chi* to the flames. [L. Lancaster

823. ANDŌ Chishin 安藤智信, *Ōyō Shū no haibutsuron ni tsuite* 歐陽修の排佛論について. *Indogaku bukkyōgaku kenkyū* 11, pp. 152-153.

In this short article, the author addresses himself to three basic problems concerning OU-YANG Hsiu's (1007-1072) anti-Buddhist writings. 1. What actually motivated him to write such polemics against Buddhism like *Pen-lun* 本論 (« On the roots ») and *Yüan-pi* 原弊 (« On the origin of evil practices »). 2. Why did he deliberately ignore the developments of Buddhism in his compilation of the T'ang histories? 3. To what degree he really understood Buddhism and what were the issues in Buddhism that upset him. The author argues that OU-YANG was deeply influenced by HAN Yü. His enthusiasm in denouncing Buddhism might be a reflection of his commitment to HAN's course. Although a conscious effort to overlook Buddhism was made in his dynastic histories, OU-YANG seemed to include a number of references to Buddhism in his other writings. Indeed, he was mainly fighting against popular superstition, rather than Buddhism per se. This article concludes that OU-YANG's attack on Buddhism was centered around the social consequences of Buddhist malpractices; it did not constitute a rejection of Buddhist ideas completely. [Tu Wei-ming

824. TODA Toyosabūrō 戸田豊三郎, *Ōyō Shū no ekigaku* 歐陽修の易學. *Tōhōgaku* 25, pp. 60-67.

The discussion is confined to OU-YANG Hsiu's *I'ung-tzu wen* 易童子問 (A boy's questions on the *Book of Changes*) in three chapters and four essays on the Classic in his collected literary works. The five works are described and analyzed. The author details OU-YANG Hsiu's arguments why the *wen-yen* 文言 (commentaries on the first two hexagrams) and the *hsi-tz'u* 繫辭 (appended remarks) were not the works of Confucius. With this daring skepticism, he inaugurated the critical study of the *Book of Changes*. It is emphasized throughout the discussion that OU-YANG Hsiu's arguments are historical. In this way he also introduced the historical method into the study of the Classic. [Chan Wing-tsit

825. YAMANE Mitsuyoshi 山根三芳, *Chō Ōkyō shisō kenkyū josetsu* 張橫渠思想研究序説. *Hiroshima daigaku bungakubu kiyō* 22, 1, pp. 129-144.