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Whereas most scholars of Chinese Buddhism would nod approvingly to statements that the Golden Age of Buddhism did not end with the Tang (618–907), intellectual histories of Chinese Buddhism often still maneuver awkwardly from the systematic thought of the Tang to the discursive styles of the Song (960–1279) and later. This latest volume on Yongming Yanshou 永明延壽 (904–976, Jap. Eimei Enju) makes a substantial contribution to our growing understanding of his pivotal role in channeling certain modes of Buddhist thought from the Tang to Song dynasties. Though it is well known that Yanshou was of tremendous importance in Buddhist history, the terms of his accomplishments continue to be debated.1 This is almost certainly because much of Yanshou’s voluminous output survives, including the one-hundred fascicle Zongjinglu 宗鏡録 (J. Sugyōroku; hereafter ZJL). Yanagi Mikiyasu has completed a two-fold analysis, first attending closely to Yanshou’s continuities and ruptures with earlier traditions, and then piecing together centuries of reception history that spell out how Yanshou came to be regarded as a patriarch by disparate traditions.

The introductory chapter serves to invite readers into Yanshou’s world of the Tang–Song interregnum. The author sorts through biographical sources to offer a critical review of what is known about Yanshou’s life. There follows a series of one- to two-page précis of Yanshou’s major works supplied with theses and quotations.

The rest of the book is divided into two sections. Chapters Two and Three show how Yanshou engaged with the Buddhism that came before him. After, Chapters Four and Five look at Song era reception of Zongjinglu and the Song, Yuan, and Ming creation of multiple images of Yanshou as a patriarch.

Chapter Two details Yanshou’s engagement with major Buddhist thinkers of the Sui and Tang. The major thrust of this chapter reveals how Yanshou criticized

1. The most recent English-language study, a work cited by Yanagi, is Albert Welter’s Yongming Yanshou’s Conception of Chan in the Zongjing lu (New York: Oxford University Press, 2011). Welter focuses on the first fascicle of the ZJL and makes a series of arguments in favor of identifying Yanshou as a Chan master. This and earlier studies in English by Welter and Huang Yi-hsun, as well as numerous articles and books written in Chinese and Japanese, can be found in the bibliography.
panjiao 判教 systems while borrowing specific technical terms. Especially noteworthy is the detailed analysis of Yanshou as the link connecting particular ideas developed by Zongmi to specific Song dynasty people, texts, and ideas. Though much has been written about Zongmi, little has been said about his legacy. Yanagi makes plain how Yanshou creatively engaged with Zongmi’s Chan yuan zhu quan jì du xù 禪源諸詮集都序 (‘General Preface to the Collected Writings on the Source of Chan’), and the dialectics of biaozhuan 表詮 / zhezhequanzhequ 藏詮 and nengquanzhuan 能詮 / suozhequanzhuan 所詮, bending them to his own purposes. By focusing on Yanshou’s use of the well-studied Zongmi’s General Preface … of Chan, Yanagi can engage with previous scholarship, however, it is likely even more could have been said if one were to consider Zongmi’s extensive writings on the Yuanjuejing, including Yuanjuejing dashu 圓覺經大疏 (Commentary to the Scripture of Perfect Enlightenment) and Yuanjuejing dashuchao 圓覺經大疏鈔 (Subcommentary to the Scripture of Perfect Enlightenment), which also appear in Yanshou’s writing.

Rather than follow the author’s organization, this reader found that Chapters Three and Four taken together cohere as an intellectual history from the late Tang to the mid-Song. These chapters present an intellectual history of dun 頓 (‘sudden’ or ‘immediate’) and jian 漸 (‘gradual’ or ‘mediated’) progressing from panjiao to Song era Chan. Chapter Three includes writings attributed to Heze Shenhui 荷澤神會 (d. 758) and Mazu Daoyi 馬祖道一 (d. 788) as well as Zongmi, and Chapter Four moves from Yanshou’s ZJL to Yuanwu Keqin 圆悟克勤 (1063–1135) and his Biyanlu 碧巖錄 (Blue Cliff Record) collection of gong’an 公案 (J. kōan). Reading quotations from the ZJL illuminates explicit textual connections that bind these seminal works. Though the individual summaries generally echo earlier scholarship, what is new here is the way these texts are brought together. When read this way, the ZJL emerges as a pivotal work connecting the disparate worlds of Tang and Song dynasty Chan.

One of the through-lines in Yanagi’s work is his interest in shūshōron 修證論 (Ch. xiuzheng lun, literally ‘theories of practice and verification’), a term found throughout modern East Asian scholarship and which he defines expansively. This is slippery territory. For example, one might take issue with where authors read wu 悟 as a noun (i.e. satori 悟り) and where a verb (satoru 悟る). Even against such suspicions, Yanagi’s evidence makes clear that Yanshou’s wu 悟 deviated from that of Zongmi. Whereas Zongmi recommended dunwu jianxiu ‘a sudden realization followed by gradual cultivation’ as ideal, Yanshou favored dunwu dunxiu ‘sudden realization and sudden practice’. In this vein, Yanshou valorized the sayings and doings attributed to Mazu, another variance with Zongmi, and con-

2. *Panjiao* was the hermeneutic system used to organize and rank the myriad sūtras and teachings that were unsystematically translated into Chinese. A nuanced discussion of *panjiao* is found in Chapter Three of Peter Gregory, *Tsung-Mi and the Sinification of Buddhism* (Princeton: Princeton University Press, 1991).

3. Details of Yanshou’s engagement with Zongmi begin on page 82, right after a description of Zongmi’s *panjiao* beginning on page 73, and with a helpful table on page 80.

4. A translation of the ‘Chan Preface’ by Jeffrey Broughton is in *Zongmi on Chan* (New York: Columbia University Press, 2009), and aspects of the text are analyzed by Peter Gregory in *Tsung-mi* and elsewhere.

5. The relevant sections of Chapter Three begin on page 143, and of Chapter Four on page 289. One might read this against the essays in *Sudden and Gradual: Approaches to Enlightenment in Chinese Thought*, edited by Peter Gregory (Honolulu: University of Hawai’i Press, 1987).
tributed to the elevation of Mazu into the invincible master seen in later Song dynasty texts. *Dunwu dunxiu* (‘sudden realization and sudden practice’) as articulated by Yanshou seems to have formed the intellectual underpinning of the strains of Chan that trace themselves back to Yuanwu Keqin, including *gong’an* (J. *kōan*).

It is worth lingering on details of how Yuanwu Keqin, author of *Biyanlu*, came into contact with the ideas found in Yanshou’s texts, likely to be one of the conclusions that interests western readers. Yanagi focuses on an overlooked period of Yuanwu’s life when he studied with a prominent Linji monk, Huanglong Zuxin 黃龍祖心 (1025–1100), a fact downplayed by later sectarian hagiographies.\(^6\) Huanglong Zuxin and his leading disciple Lingyuan Weiqing 靈源惟清 (d. 1117) published a three-fascicle digest of the ZJL, titled *Mingshu huiyao* 冥樞會要. This digest surely was welcomed by students who faced the hundred fascicle work. Outside sources, including materials by the great layman Huang Tingjian 黃庭堅 (1045–1105), corroborate Yanagi’s hypothesis that Zuxin was at the center of a revival of interest in the ZJL. Given these connections, it seems likely that Zuxin’s group exposed Yuanwu to Yanshou’s *dunxiu* (‘sudden practice’), a term which also appears in Yuanwu’s writings. Conclusions beyond this point are somewhat speculative, though promising, and future research may bear more fruit.

Methodology shifts in Chapter 5 to examine two common refrains in the later reception of Yanshou, and to introduce a newly recovered source for Yanshou’s life.\(^7\) This chapter draws power from rebutting prevailing ideas about Yanshou either as a Pure Land patriarch (as well as the axiom *Chan-Jing yizhi* 禪淨一致, or ‘Complete congruence of Chan and Pure Land’) or as a syncretist (associated with *Jiao-Chan yizhi* 教禪一致, or ‘Complete congruence of Chan and doctrinal approaches’). One of the earliest biographies of Yanshou, long thought lost, was found appended to a rare Song dynasty manuscript held at the National Library of China. The *Yongming Zhijue chanshi fangzhang shilu* 永明智覺禪師方丈實錄 (hereafter *shilu*) was composed between 1086 and 1116. Yanagi’s volume includes a complete transcription and annotated Japanese translation of the *shilu* (385–429). Scholars of Pure Land in the Northern Song should take note.\(^8\) The author shows how the layman Wang Gu 王古 (fl. 1083) and the monk Lingzhi Yuanzhao 靈芝元照 (1048–1116) fashioned Yanshou in the image of a *Lianzong* Pure Land lineage patriarch. Finally, the latter half of Chapter Five examines portrayals of Yanshou as a syncretist who anticipated the philosophical breakthroughs and styles of the late Ming, or *Jiao-Chan yizhi* 教禪一致. Naturally, such portraits are posthumous.

The author is aware of the cultural construction of lineages and schools, which is remarkable in Japanese scholarship.\(^9\) While he is to be praised for focusing

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7. This use of reception history to approach the question of sectarian identities makes a neat complement to Welter’s focus on Yanshou’s use of ‘Chan master’ *chanshi* as an autonym. See Welter, *Yongming Yanshou’s Conception of Chan*, pp. 3–4, 38.
8. Recently, Baba used the *shilu* to connect Yanshou to the history of printing culture in Wuyue. See Baba Norihisa 馬場紀寿, “Hōkyō inkyō no denpa to tenkai” 寶篋印経の伝播と展開 (The propagation and development of the *Baoqie yin jing*), *Bukkyo-gaku* 54 (2013): 1–21(r).
9. See page 50 for an explicit discussion.
on figures and interactions that would fall outside orthodox sectarian histories, still, he is not able to avoid relying on some of these constructs for his history. An uncharitable reader could find reasons to pigeon-hole this work in the Zengaku mold of Japanese scholarship. Indeed, Yanagi cites numerous works by Ishii Shūdō 石井修道, Araki Kengo 荒木見悟, and Yanagida Seizan 柳田聖山, but his work is not limited to the Zengaku canon. He makes interesting connections with social and economic histories, like the work of Yamazaki Satoshi 山崎覚士, in order to emphasize the dynamic role of the Wuyue Kingdom in the history of Buddhism, a view that has taken hold in American scholarship as well. Still, such considerations are put in the service of intellectual history. As western language studies of post-Tang Buddhism have drifted towards cultural analysis and social history, it is all the more important to read rich and original research focused on fundamental Chinese Buddhological problems. This book has the virtue of offering questions for future research as well as answers. Rather than having the last word on Yanshou, the author has shown us why Buddhist texts from post-medieval China, not least of all the ZJL, are worth taking seriously.

10. For a new history of Buddhism in the same period, see Benjamin Brose, *Patrons and Patriarchs: Regional Rulers and Chan Monks during the Five Dynasties and Ten Kingdoms* (Honolulu: University of Hawai‘i Press, 2015).