

Although sometimes wilful in style the study is nevertheless profound in scholarship. The first part deals with the introduction and development of Mahâyâna in China. On a few pages (p. 10–34) the authors outline the different stages from the “Xuanxue” (Dark or Profound Learning) Buddhism to the different Chinese pre-Tang and Tang schools of Buddhism, leading to the development of Chan (jap.: Zen). Attached is a translation of Zong Mi’s “Yuanren lun” (p. 35–77).

The second part sheds some new light on the debate on cosmology in the early 9th century AD represented by Han Yu, Liu Zongyuan and Liu Yuxi (p. 79–117, translations p. 118–151). Here the authors seem to be mainly interested in the formation of a specific concept of nature, contrasting it with the Western idea of mastering nature. This issue has to be taken up again on a much larger scale since the post-Renaissance concept of nature in the Western hemisphere has been reconstructed in recent times. For a further comparison the study under review will provide some important considerations from the Chinese side.

The third and last part of the book deals with Han Yu, the forerunner of what was later labeled as neo-Confucianism. Here, as in other parts of the book, the authors refer to the historical context, thus outlining a variety of aspects, intellectual as well as social and political, of medieval China, always, however, focussing on and coming back to the foundation and development of early neo-Confucianism. Here Han Yu, some of whose key texts they translate (p. 234–264), is the most important figure. – The book may be considered as a valuable contribution to the ongoing discourse of neo-Confucianism in China and the West.

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MARCUS GÜNZEL, *Die Morgen- und Abendliturgie der chinesischen Buddhisten*. (Veröffentlichungen des Seminars für Indologie und Buddhismuskunde der Universität Göttingen, 6). Göttingen: Seminar für Indologie und Buddhismuskunde, 1994. VII, 238 pages, DM 42,-. ISBN 3-9803052-2-8

MARCUS GÜNZEL, *Die Taiwan-Erfahrung des chinesischen Sangha. Zur Entwicklung des buddhistischen Mönchs- und Nonnenordens in der Republik China nach 1949*. (Veröffentlichungen des Seminars für Indologie und Buddhismuskunde der Universität Göttingen, 7). Göttingen: Seminar für Indologie und Buddhismuskunde, 1998. 140 pages, DM 26,-. ISBN 3-9803052-3-6

In his *Die Morgen- und Abendliturgie der chinesischen Buddhisten* – reviewed extensively by François Picard in *T'oung Pao* 85 (1999), pp. 205–210 – Marcus Günzel presents texts for morning and evening recitation in Chinese Buddhism. The author divides his study into three parts: in the first part he describes the history of this genre, summarising earlier studies on this topic and putting his subject into a broader context. When discussing the poetological aspect of recitals by early Buddhists (p. 12) I would have also referred to Richard Bodman’s doctoral thesis (Richard Wainwright Bodman, *Poetics and Prosody in Early Medieval China: A Study and Translation of Kūkai’s Bunkyo Hiforun*, Cornell Univ. Ph.D. Diss. 1978). When the author discusses (on p. 13) the earliest extant editions of the texts for daily

recital which had been revised by the Buddhist monk Zhuhong (1535–1615), one wonders why he does not mention Chün-fang Yü's monography: *The Renewal of Buddhism in China. Chu-hung and the Late Ming Synthesis* – New York: Columbia University Press 1981. Günzel provides us with a meticulous survey of these texts and their tradition including commentaries.

The morning and evening recitation as already described by others is enriched by experiences the author himself had during his long stay at the Shenglingsi monastery in Taipei, Taiwan (p. 23ff.). These texts are described and analysed. After underlining the importance of these morning and evening recitations, the author provides us with comprehensive translations of the texts transmitted partly in an Indian language, partly in Chinese (pp. 47–173), and he adds long explications and notes. These texts have been in use in Buddhist monastic life for more than four centuries. The third part consists of a translation with commentary on the introduction to the Chinese edition of these old texts (pp. 175–200). A bibliography, a photostatic reproduction of the central texts in Chinese and a register make the volume not only a very interesting piece of research but will hopefully make this research work an often consulted one.

The new book *Die Taiwan-Erfahrung des chinesischen Sangha* is a very profound study based on field work as well as on philological research focussing on the situation of the Buddhist Sangha in Taiwan and must be placed in the context of present research on Taiwan and its history on the one hand and on the history of the Buddhist clergy in modern times on the other. After an introduction (pp. 9–16) the author deals with the development of the Sangha in Taiwan from the 17th till the 19th century (pp. 17–37). Unfortunately the monograph by Charles Brewer Jones announced by University of Hawaii Press and cited by Günzel in his "List of Publications" as a 1996 Ph.D. thesis is only advertised and not yet published. (Charles Brewer Jones, *Buddhism in Taiwan. Religion and the State, 1660–1990*. Honolulu, Hawaii: University of Hawaii Press). In the following chapters Günzel outlines the experiences and the changes of the Sangha in Taiwan. He deals especially with the practice of Taiwanese Buddhism (pp. 38–45), the ordination of monks and nuns (pp. 46–62), providing the reader with valuable statistics concerning age groups and total numbers of ordained followers in the period between 1954 and 1993. The present situation can not be understood without the newly established Buddhist institutions for education and research (pp. 63–79) which offered refuge to several monks and nuns who managed to escape from the Chinese mainland. The number of institutions (in 1995 there were more than 20) is interpreted as a reflection of lack of instruction at the ordinary monasteries. It seems to the reviewer, however, that the development of the Sangha and its institutions should also be related to the general economic prosperity of Taiwan. The last two chapters deal with the relationship between Sangha and state (pp. 80–92) and the societal role of the Sangha (pp. 93–122). The study sheds new light on the role and function of the Buddhist Sangha in Taiwan, taking the self-concept of the Buddhists as well as objective facts and observations of the author into account. I recommend this study to all interested in contemporary Buddhism and in present-day religions.

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