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should ensure that PRATZ will serve as a model for any future study of this literary genre. The production of PRATZ is equally excellent.

Leonard W. J. van der Kuijp

Gedatsukai: Its Theory and Practice (A Study of a Shinto-Buddhist Syncretic School in Contemporary Japan), by Minoru Kiyota. Los Angeles-Tokyo: Buddhist Books International, 1982. xii + 132 pp.

One of the most dynamic expressions of Buddhism in contemporary Japan is the phenomenon of numerous new religions that have arisen in the past hundred years, and have attracted millions of followers, especially after the opening of complete religious freedom in 1945 at the end of World War II. Because of the character of the new religions—primarily lay movements based on popular beliefs and practices—all of the new religions contain some Buddhist elements. A number of the new religions are more explicitly based on Buddhist themes, particularly those of the Nichiren tradition focusing on faith in the *Lotus Sūtra* and renewed practice of ancestral rites. However, Buddhist scholars in Western countries have not been in the forefront of the study of new religions.

During the past twenty-five years many Western scholars have focused their attention on new religions, examining them mainly as examples of social and religious change. In fact, most of the Western scholars studying new religions have been social scientists attempting to assess the extent of postwar social disruption and the way in which new religions constitute one form of response to social disruption. (There have also been historians of religion studying new religions to interpret how Japanese religion has changed with the emergence of new religions.) However, this reviewer is not aware of a major Western-language treatment of the new religions generally, or one particular new religion, by a Buddhologist. The major significance of Kiyota's book on Gedatsukai is that it is the first attempt of a Buddhologist to write a Western-language monograph on a new religion, and treating it not just as an example of social and religious change, but viewing it as an expression of mainline

Buddhist doctrine and practice. This pioneer treatment breaks new ground, raising as many questions as it answers.

The new religion studied by Kiyota is Gedatsukai, which "is a classic example of Shinto-Buddhist syncretism and derives much of its thought from Shingon Mikkyō Buddhism" (p. 3). The book consists of three chapters planned to view Gedatsukai as an expression of Shingon Mikkyō: the first chapter traces Japanese Buddhism from its introduction through the development of Shingon Mikkyō by Kūkai; the second chapter treats Shinto-Buddhist syncretism as the interaction of Shinto and Shingon Mikkyō; the third chapter analyzes "Gedatsu Theory and Practice" by interpreting the life and teachings of Gedatsukai's founder as well as the continuing practices of Gedatsukai members through the central notions of Shingon Mikkyō.

According to Kiyota, "Shingon Mikkyō is the Japanese version of Tantric Buddhism," and "Tantric Buddhism, which incorporates both Mādhyamika and Yogācāra thought, represents the culmination of Mahāyāna thought" (p. 18). Among the various Mikkyō notions interpreted by Kiyota is the "concept of the integration of man and Buddha, *sokushin-jōbutsu.*" This concept helps us understand that "The Gedatsukai's theory and practice represent a contemporary version of the Buddhist attempt to communicate the Dharma through skill-in-means. The Gedatsukai's goal is the deification of man himself based on the principle that all sentient beings are endowed with buddha-nature. . . ." (p. 40). Kiyota readily admits that Gedatsukai uses folk religious models to convey its message to lay people, but he prefers to interpret Gedatsukai "from the perspective of Shingon Buddhist thought . . . in order to present Gedatsukai's theory and practice in a doctrinally structured manner" (p. 40).

Although Kiyota is concerned with Gedatsukai as an expression of Shingon Buddhism, he does provide a brief description of the historical development and present situation of the new religion. It was founded in the late 1920s by a businessman, Okano Seiken, who in his mid-forties turned to the practice of religion and experienced a number of remarkable revelations. These revelations, combined with the practices and insights of his traditional upbringing, were the basis for his establishment of a lay religious movement. Okano was a "self-taught man" raised in a farm family devoted to the local Shinto shrine and the family's parish Buddhist temple, which was Shingon. In founding his movement, Okano attempted to renew traditional values such as filial piety and sincerity through respect for Shinto *kami*

(deities or spirits) and Buddhist divinities. Two of his major innovations were instituting ancestral rites in the home (by pouring sweet tea over ancestral tablets while reciting the *Heart Sutra*), and developing a rite of meditation and mediation with ancestral and other spirits (by meditating and holding between the outstretched palms an amulet containing the Sanskrit letter *A*). After Okano's death in 1948 the practices and teachings became more systematic. To this day the center of worship in Gedatsukai headquarters as well as homes is a triad of Tenjinchigi (Shinto *kami*), Gochinyorai ("the five Buddhas of the Shingon pantheon"), and Gedatsu Kongō (the posthumous title of Okano).

To interpret the significance of Gedatsukai, Kiyota makes a lengthy analysis of Mahāvairocana ("truth *per se*") and the *gorin hōtō* (five level stūpa). This analysis leads him to an interpretation of Okano's major innovations at the heart of Gedatsukai: the distinctive ancestral rite is "designed to purify the mind" and is preparatory to the meditation practice "designed to communicate with the world of truth (*dharmadhātu*), the world of Mahāvairocana" (p. 68). Throughout his interpretation of Gedatsukai, Kiyota claims that Okano's teaching and Gedatsukai's practices are the same as or identical to formal Shingon Mikkyō doctrine. For example, when interpreting the ancestral rite and *rei* (usually translated as spirit or soul), he says that "When the word *rei* appears in Gedatsukai literature, it refers to what is called *citta* (mind) in Buddhist Sanskrit literature," and he equates *rei* and similar terms (*seishin* or spirit, *kokoro* or heart) with "the vital forces of Mahāvairocana" (p. 69).

This manner of equating Gedatsu theory and practice with Shingon doctrine raises a number of crucial questions, all of which revolve around the nature of interpretation itself. When equating Gedatsu practice and Shingon doctrine, what is meant by the phrases "refers to," "represents," "symbolizes"? Does it mean that this is an analogy drawn by the author between Gedatsukai teaching and Shingon Mikkyō? Does it mean that this was the original motivation or intention of the founder Okano? Does it mean that this is the intent or ethos of a movement as evidenced in a pattern of belief and practice? Clarification of these questions is important, because those who are not Buddhologists (such as the reviewer) need the help of Buddhologists in unraveling the nature and significance of the new religions. Social scientists tend to slight or disregard the significance of Buddhist doctrine in the new religions, seeing them as responses

to social disruption. By clarifying the nature of the Buddhist content in new religions such as Gedatsukai, Buddhologists can help social scientists and historians of religion broaden and deepen their interpretation of Japanese new religions. The questions raised by Kiyota's study will help stimulate the dialogue among scholars of various disciplines about the significance of Japanese new religions, and new Buddhist movements in other countries. We are indebted to Kiyota for opening this dialogue, and would hope that other Buddhologists will follow his lead of working with Japanese new religions.

H. Byron Earhart

A Study of the Twenty-two Dialogues on Mahāyāna Buddhism, by W. Pachow. Taipei, 1979. Pp. 126. $15.00 (paperback).

This is a significant and valuable publication, for which all students of the history and philosophy of Buddhism will be grateful to Dr. Pachow. It contains a critically edited Chinese text, in Chinese characters, of a short but remarkable work called *Ta-ch'êng-êrh-shih-êrh-wên*, written by T'an-K'uang, a learned Chinese Buddhist monk of the eighth century; an English translation of the text; and an introduction dealing with various aspects of the historical context and doctrinal contents of the work. The format of this publication is not very inviting. It seems to have been put together from two issues of a magazine, *The Chinese Culture: A Quarterly Review*, vol. XX, No. 1 pp. 15–64; and vol. XX, No. 2, pp. 35–131 published in 1979. The format, however, does not minimize its significance and value.

The work is based on three manuscripts, two belonging to Pelliot's collection (P. 2960 and P.2287) and one belonging to Stein's collection (S.2074) kept in the Bibliothèque Nationale, Paris. Pachow informs us that each of these manuscripts is incomplete and imperfect in many ways. He has fixed the edited version of the text after careful collation and comparison of all three manuscripts. The newly edited and published text contains "roughly 13000 Chinese characters with nearly 400 entries of footnotes and comments" (p. 32).

In his introduction, Pachow discusses several topics relating to possible circumstances leading to composition of *Ta-ch'êng-êrh-shih-êrh-wên*, translated as *The Twenty-two Dialogues on Ma-*