

analysis of issues with a pertinent question. Does ethics inhabit two worlds, one the secular world of social concerns and the householder's search for a decent and meaningful life; and the other the quest for liberation? His concepts of the relationships between the secular and spiritual is that they take many forms: "there is harmony, there is tension, there is abyss, and in all this there is paradox." It is his conjecture that these conflicting images are only seen with clarity and insight by those who are liberated or those who are close to being liberated.

What interested me most is the author's suggestion that his essays in this volume might be brought under the rubric of socially engaged Buddhism. If so, his thinking would coincide broadly with the main lines of interpretation of Humanistic Buddhism. This becomes clearer when he defines Buddhist ethics as a blend of morality, mindfulness, and the refinement of our skills in the discernment of the nature of things as they are. He certainly makes a profound statement when he says further that Buddhist ethics "are not the ultimate realm of human realization, they are a step on the way." (p. 106)

Each essay challenges the reader to re-evaluate current thinking and embark on innovative approaches whatever be the ethical issue under discussion. The issues are many and his insightful analysis deserves attention and admiration.

Padmasiri de Silva has certainly placed himself in the center of many topical issues and the influence of his novel approaches is bound to last a long time.

— Ananda W.P. Guruge

## Visions of Buddhist Life

By Don Farber

Published by University  
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Berkeley & Los Angeles: 2002, 240 pp.

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Don Farber is undoubtedly a most gifted photographer. That he has devoted this talent over a life-time to bring visions of Buddhist life in the most attractive manner is a lasting service. Huston Smith in an enthusiastic foreword states that one of Farber's hopes was that this book will move photography into the company of the other art forms that have been so vital in the transmission of Buddhism as a religion.

It is not simply a book of photographs—a coffee-table publication to serve as a conversation piece. It is a graphic presentation of Don Farber's awakening to the cultural diversity which Buddhism reflected and the charm and serenity of the Buddhist life as he experienced.

He begins with his first contact with that stimulating and far-sighted Venerable Thich Thien-An. Don Farber says, "Dr. Thich Thien-An loved the diversity of Buddhism, taking keen interest in the many ways that the Buddha's teachings have manifested in different countries. I caught his enthusiasm and have been inspired ever since to see, experience, and photograph Buddhist life in its many forms." Farber saw more than what others saw or it is even possible that his eyes and imagination caught what others failed to see. He was impressed by what he observed in the visage of the Vietnamese refugees who were airlifted in 1966. He says, "It was a great awakening for me to discover that they have an extraordinary spiritual culture... I was deeply moved by the compassion of the elderly Vietnamese women."

Each photograph, whether it is a formal portrait of an eminent Buddhist dignitary or carefully studied pictures of monks and nuns in a procession, dignified proceedings

of an august assembly, and impressive representation of a statue or a monument, or the chance photo of a mischievous little lama or a pair of them in affectionate togetherness, and His Holiness the Dalai Lama happily sprinkling benedictory water, tells a story which had appealed to the innermost sensitivity of Don Farber. The pictures speak for themselves loud and eloquent. His comments and captions are almost superfluous.

“Visions of Buddhist Life” is a remarkable contribution to the understanding of the colorful diversity and the serene depth of Buddhism. We owe a debt of gratitude to Don Farber for this excellent work.

– Ananda W.P. Guruge

**The Origins of Buddhist  
Monastic Codes in China:  
An Annotated Translation and  
Study of *Chanyuan Qinggui***

**By Venerable Dr. Yifa**  
**Published by University of Hawaii Press,  
Kuroda Institute, Classics in East Asian  
Buddhism**  
**Honolulu, Hawaii: 2002, 352 pp.**  
**ISBN: 0-8248-2494-6**

The author of this attractive volume, Venerable Dr. Yifa (the former Provost and currently Professor of Chinese Buddhism of Hsi Lai University) has done for her Ph.D. dissertation under the guidance of Professor Stanley Weinstein of the Department of Religious Studies, Yale University, a comprehensive analytical study of *Chanyuan Qinggui* and appended to it an annotated translation of this twelfth century treatise on Rules of Purity for the Chan Monastery. Indicative of the importance of this classic on Buddhist Vinaya and its relevance to Buddhist Studies today is the decision of the Kuroda Institute to publish it in its prestigious series of Classics in East Asian Buddhism. According to Yifa, *Chanyuan Qinggui* is “valuable to modern scholars for its wealth of information about monastic life in twelfth century Song China.” It had been

extremely influential at the time both in China and abroad. She refers to the Japanese Zen Master Eisai’s appraisal of the work’s preeminence among existing codes. She further states that Dogen, the other prominent Zen Master, was strongly influenced by *Chanyuan Qinggui*.

Yifa’s study of the classic in 116 pages is a masterful analysis of the Evolution of Monastic Regulations in China, starting Dharmakāla’s translation of a part of the *Mahāsāṅghika Vinaya* in the third century CE. The history of the progressive expansion of the Vinaya literature in China is presented here succinctly and incorporates how rules and regulations on monastic life evolved in China according to specific needs of the ever-expanding institutional base. Interestingly, such regulations extended to lay people who attended overnight retreats. (p. 19) Yifa provides ample evidence in support of her conclusion that the influence of Xinghu Lü is far greater than scholars have hitherto been aware. She also demonstrates correspondences between the works of Daoxuan and *Chanyuan Qinggui* and how Chan school had shared its sources with the Lü tradition. She deals in detail with the authenticity and impact of Baizhang’s monastic code and discusses the views current among scholars.

Equally enlightening are her observations on the influence of *Chanyuan Qinggui* in Japan as exemplified in the writings of Eisai. Yifa also sees the influence of this Chan code on Eihei shingi, the monastic code which Eihei Dogen developed for Soto Zen school.

Yifa studies *Chanyuan Qinggui* in depth in relation to the Buddhist Vinaya tradition, influences of Chinese culture, and influence of Confucian Rituals on monastic practices. She comes to the conclusion that this classic Chan monastic code and the Chan regulations that followed it “includes elements foreign to the original Vinaya texts, elements incorporated from Chinese governmental policies and traditional Chinese etiquette.”