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ставлениям, все люди по отношению к сансаре и нирване могут быть разбиты на четыре группы: «те, кто плывет по течению», «те, кто плывет против течения», «те, кто пребывает [в сансаре] постоянно», и «те, кто обретает спасение». Среди «тех, кто плывет по течению», имеются две разновидности: живые существа, которые не могут обрести человеческого облика и, таким образом, не имеющие даже шансов приблизиться к нирване, и живые существа, которые обретают возможность появиться на свет в человеческом облике, но на очень короткий срок, что объясняется хилостью их «добрых корней». Именно эти существа обречены на кратковременность пребывания в человеческом облике, в связи с чем их и относят к особой категории «возникших на короткое время и возвращающихся затем в небытие»¹. Поскольку младенец, обладавший к тому же еще и туловищем курицы, относился к классу «возникших на короткое время», наставник Да-янь и предрекает ему скорую кончину именно как человеческому существу. И текст Лю Фу согласуется с этим толкованием. В оригинале сказано: «Ныне она родила ребенка, но не пройдет и нескольких лет, как она его лишится. [Сама эта] женщина не сделала ничего плохого. [Причина в другом, не только люди, но и все другие] живые существа, сделавшие добро, получают воздаяние. В учении на этот счет сказано: "Эту трансформацию определяет краткосрочность". [Таким образом], подобные существа на короткое время рождаются во благе (т. е. в человеческом облике. — А. М.), а после кончины возвращаются в прежнее состояние»². Нам представляется, что весь смысл этого поучения, равно как и передача конфуцианцу сверхъестественного буддийского видения места человека в колесе сансары, сводится лишь к одному: добившиеся перерождений в полном человеческом облике должны всемерно заботиться об укреплении своих «добрых корней».

Принимаясь за эти заметки, мы преследовали, в сущности, одну цель — показать, насколько литература *би цзи*

была тесно связана с характером конфуцианской личности, с ее различными фазами и состояниями. Главной функцией этой личности было государственное управление. Главным рабочим инструментом — кисть (*би*). Возникновение при Сун жанра *би цзи* как заметного и характерного явления в письменной словесности свидетельствует, по нашему мнению, в первую очередь о том, насколько конфуцианскому «совершенному мужу» удалось к этому времени «приватизировать» свой рабочий инструмент и использовать его в своих личных целях, иными словами, ему удалось повысить статус своего частного бытия (*сянь*), пребывания на покое, во время которого он коротал свое время с помощью различных записей, которые отражали его подлинные личные интересы и единственная цель которых заключалась в заполнении досуга и доставлении удовольствия³.

А. С. Мартынов

Heine, Steven. *Dogen and the Koan Tradition: A Tale of two Shobogenzo Texts.* Albany: State University of New York Press, 1994. 329 pp.

The name of Dogen (1200–1253) does not need an introduction to anyone who has at least a general knowledge about Zen. However, for a long time the Soto Zen tradition, implanted by him in Japan, has been associated with certain stereotypes that provided a distorted image of the great Zen master. The book by Steven Heine is the first attempt to radically reevaluate former conventional approaches to the Soto Zen and the writings of its founder. His goal (though not always successful) was to go beyond the

¹ Дин Фу-бао. Фоцзяо да цыдянь (Большой буддийский словарь). Пекин, 1984. С. 399 (3–4).

² Лю Фу. Цин со гао и. С. 242.

³ См. об этом свидетельство Юань Мэя, который оценивал свое занятие собирания и записывания материала в жанре *би цзи* как счастье и удовольствие. — Ли Мэн-шэн. Юань Мэй «Цзы бу юй» цянътань (Начальные изыскания сб. Юань Мэя «О чем не говорил учитель») // Чжунго гудянь вэньсюэ луньцунь. № 4. Пекин, 1986. С. 256–257.

frame of traditional scholarship and to trace the importance of the Chinese Zen koan tradition for Dogen. Heine is the first Western scholar who turned away from the Japanese «Shobogenzo» version and tried to pay attention to the «Sanbyakusoku» (compiled by Dogen in Chinese) that contains three hundred koan cases without any annotations. Until recently the latter work was considered spurious but the recent studies of Japanese scholars proved its genuineness.

The main point of the Heine's book is to stress the importance of the koan tradition for the whole doctrine of Soto as developed by Dogen. Until recently it was too often labeled as anti-koan and exclusive pro-sitting meditation system. Having rejected the conventional views on the Dogen's attitude to koan training, Heine exploits the postmodern theories of the literary criticism to move aside from earlier psychological or comparative philosophical approaches though not completely rejecting their value. With an unprecedented mastery he concentrates mostly on the language used by Dogen. The transformative interpretations of earlier Zen texts that sometimes are rather mis-interpretations finely correspond with the postmodern notion of intertextuality. In fact, nowadays each of us, including Heine, transforms and recreates texts of Dogen without even bothering that we are dealing with already transformed and accommodated texts.

Dogen and his ideas go on to be a riddle, because his philosophical notions were too novel and shocking for his contemporaries and even for the closest disciples. He still goes on to be unsurpassed in the use of any possible language devices, tricks and puns, and as Heine truly states, «for Dogen the aim of koan studies is not to abbreviate and cut off speech, but to expand and multiply the diverse levels and implications of meaning embedded though sometimes also conceals in the polysemy of words» (p. 30). And we may notice in such a trend pursuing the native tradition of the court poetry with its permanent puns, homophonic language plays, quite rare in the Japanese Buddhist tradition that existed preeminently in kanbun.

Dogen made a further step not only in his topsy-turvy use of the language

but also in his attitude to the koan practice in general, one of the most distinctive traits of the school that allow immediately to distinguish Zen from other Buddhist schools. Heine suggests a terse definition of koan in the Zen practice: «The koan is a psycholinguistic puzzle that leads to the exhaustion of the ego and fosters a dynamic and dramatic insight based on the unity of self and reality, humans and nature, subject and object» (p. 44). In fact, in his discourse Heine goes further on rejecting the traditional interpretations of koan as unintelligible on a logistic level. He insists that the koan are to be realized rather through an attentive linguistic analysis of their content.

The book is divided into two (unequal in their importance) parts. The first part deals mostly with general and specific methodological problems that arise in the Dogen studies. Attempts to demythologize previous theories sound appealing, while at the end it results with a new theory too susceptible to criticism mainly because not enough convincing textual proofs are presented to support it.

In the second part of the book Heine tries to suggest a new methodology for the koan studies. It must be of great interest for «conventional scholars» (I mean the majority before and even after Heine) to trace the intricate ways of his methods when dealing with koan in Soto Zen. The fourth chapter is of the highest interest because it provides new insights into the nature of koan by examining the different Zen genres that existed in China from the Tang period through the Sung period and by comparing them with later similar genres in Japan. Only in this chapter we find at last convincing textual examples that help to verify general critical statements.

The post-modern discourse (discussed through such items as «Mythology and Demythology», «Inter- and Intra-textuality», «Narratology and Tropology») may be of interest not only for admirers of theories of Derrida or Lacan, but also for more conventional students of Zen, if they were able to break through the lexical brushwood sometimes over-burdened with sophisticated expressions and foiled into embarrassing connotations like «the koan could be considered an "untext"»

embedded in the elaborate texts it seeks to subvert in order to defeat any lingering expectation of or dependence on textuality in accord with the notion of "no reliance on words and letters"» (p. 61). After such a rather enigmatic declaration the author moves to a rational explanation why the koan is to be interpreted on a logical level. In a striking contrast to the conventional understanding of the Soto Zen tradition, Heine convincingly proves that there is no considerable difference between approaches of Ta-hui and Dogen.

The appendixes include translations of three koan cases from the «Shobogenzo» and the complete list of all cases in the «Mana Shobogenzo». One feels puzzled, why the latter work proclaimed from the very beginning to be an important source for an adequate understanding of Dogen's thought is mentioned and (even less) analyzed than the standard «Kana Shobogenzo» version. The whole list of 300 koan cases with indications of exact places they have been cited in Dogen's writings and with correspondences to Sung texts is provided, though the aim of list is not defined quite clearly.

At the same time one should stress that Heine extensively used any available Japanese sources in the Dogen studies (Kawamura Kodo, Ishii Shudo and Kagamishima Genryu, to mention just a few) that in a more traditional manner anticipated many of his statements. Nevertheless, Dogen still stays a charismatic figure that with his philosophical background still prevents us to embrace the whole chart of the Soto Zen development in Japan. Even though left into oblivion by his own followers, he went on to stay through centuries a highly respectable figure to convince anyone that the Soto Zen must be traced to Dogen's thought and interpreted in its vein. However, the real situation is more perplexed, and to grasp the philosophical input of Dogen to the medieval Buddhism we are to scrutinize the tradition as it had existed for centuries after his death. Popular religious trends, adoption of native cults along with new influences accepted by the Soto Zen after the infusion of the rather influential Daruma school, as well as possible influences to the Soto Zen are left untouched in the present study.

Dogen is mostly presented as a person dangling in an a-historical space. Heine pays a lot of attention to Dogen's attitude towards two main trends in the Chinese Soto line: 'the silent illumination' (*mokusho-zen*), identified with Hung-chih Cheng-chueh (1091–1157), and the 'koan introspection' (*kanna-zen*) advocated by Ta-hui Tsung-kao (1089–1163), the main supposed opponent of the Dogen's criticism. Heine tries to eliminate the opposition and to prove that Dogen virtually had a closer intellectual affinity with Ta-hui than it was traditionally believed.

It is a pity that we get almost no information about the use of the koan by his followers in later centuries: the special koan manuals with secret stereotyped answers or private initiations into the koan practice. In fact, Heine aimed to unveil only the koan's importance for Dogen, but the tradition did not stay unchallenged for centuries and its modifications with course of time are of primary importance.

The book will be surely applauded by people with inclinations to post-modernist structural theories and criticized (or rather ignored) by those who prefer more traditional approaches. I would suggest a compromise: it may be used by traditional scholars to get a better understanding of Dogen's thought and by people with post-modernist trends as a valid guideline for use of their beloved theories when applied to studies of the Oriental thought.

Alexander Kabanoff

«О сколько нам открытий чудных...»

С тех пор, как наша страна оказалась поражена громом перестройки и всяких свобод, в книгоиздании произошло много отрядных событий, главным из которых можно считать возникновение частных издательств. Эти издательства, чьи пятилетние и шестилетние юбилеи идут широкой стройной чередой, за довольно непродолжительный срок про-