CONTENTS

I. ARTICLES

1. Nāgārjuna's Arguments Against Motion, by Kamaleswar Bhattacharya  
2. Dhāraṇī and Pratībhāna: Memory and Eloquence of the Bodhisattvas, by Jens Braarvig  
3. The Concept of a "Creator God" in Tantric Buddhism, by Eva K. Dargyay  
4. Direct Perception (Pratyakṣa) in dGe-lugs-pa Interpretations of Sautrāntika, by Anne C. Klein  
5. A Text-Historical Note on Hevajratantra II:v:1–2, by Leonard W.J. van der Kuijp  

II. BOOK REVIEWS AND NOTICES

Reviews:

1. The Books of Kiu-Te or the Tibetan Buddhist Tantras: A Preliminary Analysis, by David Reigle  
   Dzog Chen and Zen, by Namkhai Norbu  
   (Roger Jackson)  
2. Nagarjuniana. Studies in the Writings and Philosophy of Nāgārjuna, by Chr. Lindtner  
   (Fernando Tola and Carmen Dragonetti)  
3. Selfless Persons: Imagery and Thought in Theravāda Buddhism, by Steven Collins  
   (Vijitha Rajapakse)
4. *Self and Non-Self in Early Buddhism*, by Joaquin Pérez-Remón  
   (Vijitha Rajapkse) 122

5. *The World of Buddhism*, edited by Heinz Bechert and Richard Gombrich  
   (Roger Jackson) 126

Notices:  
1. *Tibetan Blockprints in the Department of Rare Books and Special Collections*, compiled by Leonard Zwilling  
   (Rena Haggarty) 134

OBITUARY 135
LIST OF CONTRIBUTORS 138
tion, purification, and transformation, and itself entails an effort­
less practice of one's own primordial perfection that bypasses the
gradual and conventional practices of the other yānas. Basing his
remarks in part on the bSam gtan mig gron (a rdzogs chen text from
Tun Huang), Prof. Norbu points out that, from the rDzogs chen
pa perspective, although Zen (or Ch'an) is, like rdzogs chen, "a
way to find yourself in the absolute condition," it nevertheless
arises in a bodhisattvayāna context, and lacks the tantric back­
ground or specific concept of "the manifestation of the energy
of the primordial state of the individual himself," which is at the
heart of rdzogs chen. Thus, although there are common elements
shared by rdzogs chen and Zen, we must speak of the former "as
the way of self-liberation and the other as the path of renuncia­
tion. From the beginning...these two methods are very differ­
ent" (p. 26).

Other topics touched upon by Prof. Norbu include the rela­
tion of rdzogs chen to Bon, the introduction of the tradition to
Tibet by Vairocana, and the importance of gter-mas. Appended
to the book is a brief biography of Prof. Norbu, a reincarnate
lama who now teaches at the University of Naples, in Italy; in­
cluded, too, is a guide to pronunciation of the Tibetan transliter­
ation system devised by Prof. Norbu based on the pinyin system
of transliterating Chinese.

Overall, Prof. Norbu's approach is a somewhat traditional
one, but Dr. Lipman's preface and notes flesh out the historical
issues raised by the main essay, and make this little book a good
introduction to certain aspects of the rdzogs chen tradition, and
a welcome addition to the growing literature that discusses the
relationship among the various Chinese and Indian traditions
that contended or cooperated during the early years of Buddhism
in Tibet.

Roger Jackson

Nagarjuniana. Studies in the Writings and Philosophy of Nāgārjuna
327 (Indiske Studier IV).

Professor Lindtner's Nagarjuniana is a most valuable book.
Professor Lindtner has given scholars interested in Nāgārjuna a
most useful instrument of research.
In his Introduction, Lindtner deals with the difficult problem of authenticating the works attributed to Nāgārjuna. He establishes some criteria for solving this problem and, according to these criteria, he divides the works attributed to Nāgārjuna into three groups: a) genuine, b) spurious and c) dubious. In his Introduction Professor Lindtner has also a preliminary summary of the religious and philosophical doctrines of Nāgārjuna, in order to guide the reader of the texts that he edits in the following pages.

In the second part of the book, under the title Authentic Works, Professor Lindtner gives critical reviews of the following works: I. Mūlamadhyamakakārikā praṇā nāma; IV. Vaidalyaparakaraṇa; VIII. Ratnavalī; IX. Pratītyasamutpādahṛdayakārikā; X. Sūtrasamuccaya; XII. Suhrdaya. Lindtner offers also a critical edition and a translation of the following works: II. Sūnyatāsaptati; III. Vigrahavyāvartana; V. Vyavahārasiddhi; VI. Yuktiśāstikā; VII. Catuhṣṭava (is the editio princeps of the Lokaṭīṭastava and the Acintyastava, according to four manuscripts); XI. Bodhicittavivarana. Finally, Professor Lindtner presents a translation of XIII. Bodhisambhāra (ka) from its Chinese text. All these reviews, editions and translations are accompanied by numerous notes which indicate parallel texts, or clarify obscure passages, and which reveal the great knowledge of Sanskrit and Tibetan Buddhist literature that the author has.

The last part, The Unity of Nāgārjuna's Thought, first studies the background of Nāgārjuna's thought, then makes a concise exposition of Nāgārjuna's system, and finally refers briefly to Nāgārjuna's influence.

The book ends with a bibliography, a resumé in Danish, and a reproduction of the Nepalese manuscripts used by the author for his edition of the Catuhṣṭava.

Professor Lindtner is to be congratulated for the excellent work he has done, and it is to be hoped that other books like this one will follow.


In JIABS, Vol. VI, 2, 1983, pp. 94-123, we published the Tibetan text of the Yuktiśāstikākārikā of Nāgārjuna with an English translation. In the introduction we gave the references of four
REVIEWS

117

quotations of Yuktiṣaṭikā's stanzas (19, 33, 34 and 39), that are found in other authors' works. We think it is useful that we indicate now the other quotations that Professor Lindtner points out. They are: stanza 1 in Sekoddeṣṭikā, p. 48 (ed. M.E. Carelli, Baroda, 1941); stanza 5 in Āryadeva, CittaviśuddhipraKarana, 24 (ed. Patel); stanza 6 in RatanKirtimbandhāvalī, p. 139 (ed. A. Thakur, Patna, 1975); stanza 30 in Subhāṣītasaṃgraha, p. 385 (ed. C. Bendall, Le Muséon, N.S. IV, 1903, p. 385), and Nyāyaviniścayavivaraṇa II, pp. 17–18 (ed. M.K. Jain) both with variants; stanzas 46–48 in Haribhadra's Āloka, p. 161 (ed. Wogihara, Tokyo 1932–35 = pp. 343–344 ed. P.L. Vaidya, Darbhanga, 1960); and stanza 55 CittaviśuddhipraKarana, already quoted.

We also avail ourselves of this opportunity to correct some small misprints that appear in our article, in the Sanskrit texts of pages 96 and 97 and in the Tibetan text edited by us: stanza 33a read proktam instead of proktam; stanza 2d read śruṣva instead of śruṣva; stanza 1b read śi instead of śi; stanza 6c read yoṅs instead of yoṅs; stanza 7d read sgu instead of sgu; stanza 14d read daṅ instead of das; stanza 19c read dīos por instead of dīos por; stanza 36a read gyo instead of g-yo; stanza 49c read stogs instead of sogs (as in Sde-dge edition; cf. stanza 44, and Lokesh Chandra, Tibetan-Sanskrit Dictionary II, p. 1916, who refers to Mahāvyutpatti 9228); stanza 56b read bīlog instead of bīlog; stanza 59b read gyo instead of g-yo (twice).

Fernando Tola and Carmen Dragonetti


Buddhist teachings on the nature of the self (the celebrated anāttag doctrine) clearly stood against the established views on the subject that were upheld in India's various other religious and philosophical systems. A radical anti-metaphysical outlook as well as a striking analytical procedure are evident in these teachings; hence, there is much room to link the latter with the standpoints of Western empiricists, both old and new. Yet this, significantly, is not the perception that guides the discussions in the Selfless Persons. On the contrary, the exposition of Theravāda thinking