

THE JOURNAL  
OF THE INTERNATIONAL ASSOCIATION OF  
BUDDHIST STUDIES

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*Volume 9*

*1986*

*Number 1*

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The main criticism one could express regarding the present work concerns its typography. As in the first edition, here also capital letters are never used in titles, except for the initial word or after a full stop. Thus, names of countries, townships and persons, as well as common names in German, are all without capital letters, which not only is incorrect, but also rather ungraceful.

There are more than a few misprints. One example may suffice here: all items on page 268 are referred to in the index as being on page 269, and this same page of Addenda and Corrigenda is partly useless and partly badly printed.

Notwithstanding these small blemishes, this bibliography remains an excellent piece of work and must be recommended to all sinologists and specialists in the field of religions.

Yves Hervouet

*The Cycle of Day and Night*, by Namkhai Norbu. Translated, edited and annotated by John M. Reynolds, Oakland, CA: Zhang Zhung Editions, 1984. 80 pages, 2 glossaries, Tibetan text, biography of the author.

The full title of the volume under consideration is: *The Cycle of Day and Night: Where One Proceeds Along the Path of the Primordial Yoga*. It is not written primarily for scholars or in a particularly scholarly manner. It consists of teachings on *rDzogs chen* meditation, along with the author's own commentary, transmitted to a group of practitioners in Massachusetts. Still, it is a valuable contribution, and both scholars and practitioners will find it informative.

In my own studies, I have always found such texts most useful in being able to formulate a more precise picture of the psychological framework that is the given basis for the philosophy of any particular school of thought. Since the philosophy is formulated by practitioners and is based on their practice, being able to understand this foundation is of considerable use. In this volume, one has a thorough yet concise explanation of the meditational system under consideration.

For those practitioners who have received the transmission of these teachings, this should well act as a guide. The various divisions of the path are treated in full and one should be able to follow them with considerable ease.

The translations by Mr. Reynolds are very readable and accurate. He is to be congratulated on such a fine rendering into English. Further, the glossaries, one of English-Tibetan terms and the other of Tibetan-English terms, are most useful. The brief biography is also interesting for those who enjoy that genre of literature.

I do have one hesitation in regard to this volume: the translator never gives any justification for his translation of a particular Tibetan term. This could have very easily been added in the footnotes. This type of information would have made the reading easier for those with knowledge of both Tibetan and of the *rDzogs chen* much easier. One finds oneself often flipping to the glossary to look up the Tibetan in order to have a more precise understanding of what is being presented. Although this is not a scholarly work, some notes on Mr. Reynolds' choice of English for the Tibetan technical terms would have been appreciated.

In general, this is an excellent volume, presenting for the first time some of the higher meditations found within the *rDzogs chen* tradition. It far surpasses many other contemporary works, which present nothing more than general explanations and extremely preliminary meditations from this little-studied tradition.

A.W. Hanson-Barber

*Dharma and Gospel: Two Ways of Seeing*, edited by Rev. G.W. Houston. Delhi: Sri Satguru Publications, 1984. Pp. vii, 124. [Copies are available for \$12 from the editor, 500 Wheatland Avenue, Logansport, Indiana 46947, U.S.A.]

This collection of essays serves as a guidebook to the various avenues that are being explored in regard to the relationship between Buddhism and Christianity in the contemporary world. These pathways include theological discourse, comparisons of mystical and/or meditative experience, and speculations on the enactment of religious values in the social sphere. Compiled by G.W. Houston, a Tibetologist involved with religion on both the contemplative and pastoral levels, this volume reflects a growing movement in which leaders and practitioners of Buddhism and Christianity are using practices and insight of numerous forms of both traditions for the enhancement of religious life.

John Cobb's contribution demonstrates how Pure Land Bud-