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On translation differences, I again will be brief and discuss only one example. De Jong does not like my rendering of verse VII (p. 155) and prefers Hsüan-tsang's Chinese translation. The text, according to Paramārtha's rendition of this verse, does state quite clearly that the *adana-vijñāna* is eliminated absolutely in cessation-meditation, implying that the Arhat has indeed not completely attained a non-grasping, non-appropriating egolessness. This is a severe criticism made against the Arhat's spiritual attainment and quite unusual. But Paramārtha does make that claim, although Hsüan-tsang does not.

One final comment on de Jong's review: Unfortunately, for both the readers of the review and of my rejoinder, the framework for discussing my book was reduced to five very narrow points or footnotes that do not get to the substance and heart of my analysis of Paramārtha's unique contributions to an extraordinary school of thought in Chinese Buddhism. The latter would be the only proper subject for an informative review of this book and would focus on the central issues I discussed. De Jong's lengthy review apparently professes to be about the central issues but, in fact, does not show recognition of what the central issues are.

J.W. de Jong Replies:

In order not to take up too much space I will deal as briefly as possible with the remarks made by Diana Paul in her reply. Diana Paul insists that "all biographical data presented on the figure of Paramārtha are based upon this account (HSKC), unless otherwise noted" (i.e. on HSKC 2060.50.429c6-431a6). On p. 35 Diana Paul writes: "Two months later on the twelfth day, eighth month, of the second year of Kuan-t'ai (September 18, 1568), Paramārtha's favorite disciple, Hui-k'ai, died." This is not found in Paramārtha's biography but in that of Hui-k'ai. However, the date mentioned here is not the twelfth day of the eighth month, but the *twentieth* day of the eighth month (HSKC 2060.50.431b15). Diana Paul continues: "Paramārtha grieved deeply for him, and, with the rest of his disciples, burned candles and incense in Fa-chun's room." This also is not found in Paramārtha's biography but in that of Chih-Chi (HSKC 2060.50.431c11-12). Then follows the sentence to which I referred in my review: "He (i.e. Paramārtha) continued to translate the *Abhidharma-kośa*."

In her reply Diana Paul writes that "the biography of Paramārtha clearly states that Paramārtha continued to translate

that same text (i.e. the *Kośa*) after Hui-k'ai's death." I am sorry to insist on the fact that this is stated nowhere in Paramārtha's biography. In my review I wrote that Hui-k'ai lectured on the *Kośa* until his death and that after his death Paramārtha continued to lecture on the same text, and I referred to both the HSKC and to Ui. I may add that the same information is given by Demiéville in an article mentioned in Diana Paul's bibliography (see *Choix d'études bouddhiques*, p. 21).

In her reply, Diana Paul writes that "Ui claims that the biography means to say that Paramārtha revised and polished an already completed text, even though the HSKC does not say that." Ui's source is not, of course, Paramārtha's biography, but Hui-k'ai's preface to Paramārtha's translation of the *Kośa* (Taishō 1559.29.161b20–22).

Diana Paul's third example is her translation of verse VII. It is rather amazing to see that she still does not recognize that her translation is wrong, as has already been pointed out by another reviewer (see Collett Cox's review in the *Journal of Asian Studies*, 45, 1, p. 126). It is absurd to say that I prefer Hsüan-tsang's translation which reads: "It (i.e. the defiled mind) does not exist for the Arhat, nor in the meditation of cessation, nor on the supramundane path" (see Ui, p. 411).

The eight (not five) points raised in my review represent only a small selection of the critical notes I made while reading Diana Paul's work. I believe that they are sufficient to show the way in which Diana Paul handled her Chinese sources and her "single most important secondary source in [her] analysis of the HSKC." Diana Paul's reply only confirms what I have already said in my review.

Seven Works of Vasubandhu: The Buddhist Psychological Doctor, by Stefan Anacker, Delhi: Motilal Banarsidass, 1984. 492 pages.

Seven Works of Vasubandhu is divided into fourteen sections. The major chapters are: Vasubandhu, His Life and Times; A Method for Argumentation (*Vādaividhi*); A Discussion of the Five Aggregates (*Pañcaskandhaka-prakarana*); A Discussion for the Demonstration of Action (*Karma-siddhi-prakarana*); The Twenty Verses and their Commentary (*Viṃśatikā-kārikā* [vṛtti]); The Thirty Verses (*Triṃśikā-kārikā*); Commentary on the Separation of the Middle from Extremes (*Madhyānta-vibhāga-bhāṣya*); and The Teaching of the Three Own-Beings (*Tri-svabhāva-nirdeśa*).