

provocative titles such as *Jubaku no kingendaishi* (Cursed Modern and Contemporary Japanese History; Tokuma Shoten, 1999) by Fujioka Nobukatsu.

With these weaknesses in mind, *Yasukuni Shrine* is nevertheless a welcome addition to the scholarship on the history and memory of World War II.

*Tibetan Yoga and Mysticism: A Textual Study of the Yogas of Nāropa and Mahāmudrā Meditation in the Medieval Tradition of Dags po.* By Ulrich Timme Kragh. Tokyo: The International Institute for Buddhist Studies of the ICPS, 2015. 708 pages. Paperback: ISBN 978-4-9062-6772-9.

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Ulrich Timme Kragh's *Tibetan Yoga and Mysticism* represents a monumental effort to engage with the legacy of Gampopa Sonam Rinchen (sGam po pa bsod nams rin chen [1079–1153]), one of the most influential historical figures in the development of the bKa' brgyud school of Tibetan Buddhism. While Kragh makes use of an impressive range of hagiographical materials, the book's main focus is *The Manifold Sayings of Dagpo* (*Dags po'i bka' 'bum*), a large, multi-authored collection of texts attributed to Gampopa and his immediate disciples. As non-Tibetan audiences have traditionally associated Gampopa with his more widely known scholastic treatise on the Mahayana, the *Jewel Ornament of Liberation* (*Dam chos yid bzhin gyi nor bu thar pa rin po che'i rgyun*), Kragh's work provides a refreshing perspective on Gampopa's life and doctrinal contributions. The book is not without problems, however, foremost of which is, in my opinion, the highly theoretical methodology that dictates the organization of much of the author's translated material. I will return to this issue below.

One of Kragh's goals, as articulated in the book's lengthy "Theoretical Preamble," is to present Gampopa as an innovative authorial figure who differs from the traditional scholastic image of a Mahayana author. With this in mind, Kragh chooses a series of *Mahāmudrā* passages from *The Manifold Sayings* as the subject for his first two chapters. In order to put these passages in context, in chapter 1, the author provides a thorough introduction to *Mahāmudrā* thought. In chapter 2, the author shifts his focus to Gampopa's particular approach to *Mahāmudrā*. Comparing sections of *The Manifold Sayings* to textual materials that emerge later with the so-called Tibetan Mahayanization of *Mahāmudrā*, Kragh argues that *Mahāmudrā* texts attributed to Gampopa demonstrate a high degree of doctrinal heterogeneity,

blending various Mahayana practices so as to be “more suitable for the needs of Tibetan meditators living in communities of ascetic wilderness retreat in the [twelfth] century” (p. 79).

Building upon his presentation of Gampopa as a doctrinal innovator, in chapter 3 Kragh offers a study of Gampopa’s hagiographical tradition. Here, the author pays specific attention to the earliest extant hagiographical records. This is particularly welcome as these accounts often diverge from those found in later Tibetan religious histories (*chos byung*). Kragh’s goal in this chapter, as he writes several times, is to re-envision *The Manifold Sayings* as a highly composite, multi-authored work in which “the authorial icon of Gampopa remains lightly hovering above the hermeneutical situation” by virtue of his frequent appearance in conversations with the manuscripts’ interlocutors (p. 23). Having thus problematized the corpus’s authorship, Kragh moves on to address the reception-history of *The Manifold Sayings* in chapter 4. He provides a succinct and highly readable survey of the extant witnesses, drawing particular attention to two different recensions: (1) an older manuscript, known as the *Lha dbang dpal ‘byor* manuscript, which exists today as a *codex unicus*; and (2) a younger recension in the form of a xylograph produced at Dags lha sgam po Monastery in 1520, which possesses a number of premodern xylographic witnesses, as well as several modern reproductions. As this second recension is, by far, the better-known of the two versions, Kragh chooses the Dags lha sgam po manuscript as the basis for a substantial textual critique, which forms the majority of the book’s fifth chapter.

In chapter 5, which is over 450 pages long, the author offers a survey of the forty works found in the first xylographic edition of the Dags lha sgam po manuscript. Rather than attempt to present these documents in their original order, Kragh chooses to divide the corpus into eight etic genre divisions: (1) hagiographies (*mam thar*); (2) teachings to the gathering (*tshogs chos*); (3) answers to questions (*zhus lam*); (4) meditation manuals concerning the six doctrines of Nāropa (*nā ro’i chos drug gi khrid yig*); (5) *Mahāmudrā* meditation manuals (*phyag chen gyi khrid yig*); (6) miscellaneous sayings (*gsung thor bu*); (7) eulogies (*bstod pa*); and (8) treatises on the stages of the path (*lam rim gyi bstan bcos*). Additionally, Kragh’s discussion of these materials is organized in terms of a particular neo-structuralist theory of literary criticism that the book is intended to pioneer. In keeping with this methodology, Kragh divides each textual passage into brief subsections, each categorized by number, which are interspersed with situational commentaries on a variety of philosophical themes.

My criticism of *Tibetan Yoga and Mysticism* is relatively trivial considering the overwhelming amount of data clearly and concisely presented in the book's first four chapters. One of the book's major drawbacks, however, is the highly theoretical framework that the author attempts to establish in chapter 5. Due to Kragh's reorganization and presentation of the Dags lha sgam po manuscript in entirely etic terms, the reader is unfortunately left with little to no understanding of the original, indigenous composition of the corpus. Furthermore, as the author's translations are not consistently accompanied by Tibetan-language transliterations, the majority of the chapter is of little academic value to nonspecialists who do not intend to re-index and translate the entirety of the textual collection themselves. All things considered, the chapter would benefit enormously from section introductions and conclusions, which would help to place the author's translations and commentary in a context relative to his overall theoretical orientation.

In summary, Ulrich Timme Kragh's *Tibetan Yoga and Mysticism* offers a valuable and refreshing perspective on the doctrinal innovations of Gampopa Sonam Rinchen. The first four chapters contain a wealth of introductory material that, due to Kragh's expository style, are made easily accessible to both specialists and popular audiences. In my opinion, however, the book's substantial fifth chapter suffers from an overly wrought theoretical structure that ultimately impedes the reader's understanding of Kragh's material. Nonetheless, I would highly recommend the work to anyone interested in the historical development of the bKa' brgyud school or, more broadly, in the evolution of Tibetan Buddhist doctrine during the "later spread" of Buddhism in Tibet (*bstan pa phyi dar*) between the tenth and thirteenth centuries.

