

Journal of the International Association of Buddhist Studies

Volume 21 • Number 2 • 1998

PIERRE ARÈNES Herméneutique des <i>tantra</i> : étude de quelques usages du «sens caché»	173
GEORGES DREYFUS The Shuk-den Affair: History and Nature of a Quarrel	227
ROBERT MAYER The Figure of Maheśvara/Rudra in the rÑiñ-ma-pa Tantric Tradition	271
JOHN NEWMAN Islam in the Kālacakra Tantra	311
MAX NIHOM Vajravinayā and Vajraśauṇḍa: A 'Ghost' Goddess and her Syncretic Spouse	373
TILMANN VETTER Explanations of <i>dukkha</i>	383
Index to <i>JIABS</i> 11-21, by Toru TOMABECHI	389
English summary of the article by P. Arènes	409

INDEX TO *JIABS* 11-21

by Toru Tomabechei

The present index covers the issues of the *Journal of the International Association of Buddhist Studies* from 1988 (*JIABS* 11.1) until 1998 (*JIABS* 21.2). We have by and large taken as our model the index compiled by Bruce Cameron HALL in *JIABS* 10.2 (1987), i.e., titles are given as the main entries for all items. Also following HALL, the titles of books being reviewed have been placed in italics. The reader can consult the explanations to be found in HALL 1987 (pp. 181-2) for more information on the organizational principles which we have adopted.

(The) Advent of Theravāda Buddhism to Mainland South-east Asia, Peter SKILLING. 20.1 (1997): 93-107.

Ālayavijñāna: On the Origin and the Early Development of a Central Concept of Yogācāra Philosophy, Lambert SCHMITHAUSEN. Review by Paul J. GRIFFITHS. 12.1 (1989): 170-177.

AMES, William L. *see*:

(The) Soteriological Purpose of Nāgārjuna's Philosophy: A Study of Chapter Twenty-Three of the *Mūla-madhyamaka-kārikās*.

ANDREWS, Allan A. *see*:

(The) *Dawn of Chinese Pure Land Buddhist Doctrine: Ching-ying Hui-yüan's Commentary on the Visualisation Sūtra*.

Hōnen and Popular Pure Land Piety: Assimilation and Transformation.

Anti-Chan Polemics in Post Tang Tiantai, Brook ZIPORYN. 17.1 (1994): 26-65.

(The) Application of the Vinaya Term *nāsanā*, Ute HÜSKEN. 20.2 (1997): 93-111.

Apropos of Some Recently Recovered Texts Belonging to the *Lam 'bras* Teachings of the Sa skya pa and Ko brag pa, Leonald W.J. VAN DER KUIJP. 17.2 (1994): 175-201.

Architecture and Absence in the Secret Tantric History of the Great Perfection (*rdzogs chen*), David GERMANO. 17.2 (1994): 203-335.

ARÈNES, Pierre *see*:

Herméneutique des *tantra*: étude de quelques usages du «sens caché».

Asaṅga's Understanding of Mādhyamika: Notes on the Shung-chung-lun, John P. KEENAN. 12.1 (1989): 93-107.

[Obituary Harold Walter Bailey, *see*] Sir Harold Walter Bailey.

BECHERT, Heinz *see*:

(The) *Dating of the Historical Buddha. Die Datierung des Historischen Buddha, part I*.

BENTOR, Yael *see*:

(The) Redactions of the *Adbhutadharmaparyāya* from Gilgit.

(A) Bibliography of Buddhist Materials in the Recorded Sound Collection of the Library of Congress, Floyd B. HOOKER. 16.1 (1993): 209-242.

BIELEFELDT, Carl *see*:

(The) Four Levels of *Pratītya-Samutpāda* According to the *Fa-hua hsüan i*.

BLACKBURN, Anne M. *see*:

Religion, Kinship and Buddhism: Ambedkar's Vision of a Moral Community.

BONGARD-LEVIN, G.M. *see*:

(A) Fragment of the Larger *Prajñāpāramitā* from Central Asia.

BOUCHER, Daniel *see*:

(The) *Pratītyasamutpādagāthā* and Its Role in the Medieval Cult of the Relics.

BREKKE, Torkel *see*:

(The) Early Saṃgha and the Laity.

BRONKHORST, Johannes *see*:

Did the Buddha Believe in Karma and Rebirth?

BROWN, Robert L. *see*:

(A) Lajjā Gauri in a Buddhist Context at Aurangabad.

Studies in the Buddhist Art of South Asia.

BUCKNELL, Roderick S. *see*:

Reinterpreting the *Jhānas*.

The Twilight Language: Explorations in Buddhist Meditation and Symbolism.

Buddha in the Crown: Avalokiteśvara in the Buddhist Traditions of Sri Lanka. Review by Vijitha RAJAPAKSE. 14.2 (1991): 331-341.

Buddhism and Law – Preface. Frank REYNOLDS. 18.1 (1995): 1-6.

Buddhism and Law – The View From Mandalay. Andrew HUXLEY. 18.1 (1995): 47-95.

Buddhism Transformed: Religious Change in Sri Lanka, Richard GOMBRICH and Gananath OBEYESEKERE. Review by Vijitha RAJAPAKSE. 13.2 (1990): 139-151.

Buddhist Law According to the Theravāda-Vinaya, A Survey of Theory and Practice, Oskar VON HINÜBER. 18.1 (1995): 7-45.

Buddhist Law According to the Theravāda *Vinaya* II: Some Additions and Corrections, Oskar VON HINÜBER. 20.2 (1997): 87-92.

Buddhist Sanskrit in the *Kālacakra Tantra*, John NEWMAN. 11.1 (1988): 123-140.

"Buddhist Soteriology": A Conference Report. Robert E. BUSWELL and Robert M. GIMELLO. 13.1 (1990): 79-99.

Buddhist Studies as a Discipline and the Role of Theory, José Ignacio CABEZÓN. 18.2 (1995): 231-268.

BUESCHER, John B. *see*:

Tibetan Materials in the Asia Rare Book Collection of the Library of Congress.

BUSWELL, Robert E. *see*:

[Conference report] "Buddhist Soteriology": A Conference Report.

Chinul's Ambivalent Critique of Radical Subitism in Korean Sŏn.

Three Recent Collections: Chinese Buddhist Apocrypha.

CABEZÓN, José Ignacio *see*:

Buddhist Studies as a Discipline and the Role of Theory.

The Emptiness of Emptiness: An Introduction to Early Indian Mādhyamika

[Exchange] On Retreating to Method and Other Postmodern Turns: A Response to C.W. Huntington, Jr..

Yuktiṣaṣṭikāvṛtti: Commentaire à la soixantaine sur le raisonnement ou Du vrai enseignement de la causalité par le Maître indien Candrakīrti.

CAMPANY, Robert F. *see*:

Notes on the Devotional Uses and Symbolic Functions of *Sūtra* Texts as Depicted in Early Chinese Buddhist Miracle Tales and Hagiographies.

(The) Categories of *T'i*, *Hsiang*, and *Yung*: Evidence that Paramārtha Composed the *Awakening of Faith*, William H. GROSNIK. 12.1 (1989): 65-92.

Ch'an Commentaries on the *Heart Sūtra*: Preliminary Inferences on the Permutation of Chinese Buddhism, John R. MCRAE. 11.2 (1988): 87-115.

CHEN, Jinhua *see*:

(The) Construction of Early Tendai Esoteric Buddhism: The Japanese Provenance of Saichō's Transmission Documents and Three Esoteric Buddhist Apocrypha Attributed to Śubhākarasīṃha.

Chinese Reliquary Inscriptions and the San-chieh-chiao, Jamie HUBBARD. 14.2 (1991): 253-280.

Chinul's Ambivalent Critique of Radical Subitism in Korean Sŏn, Robert E. BUSWELL. 12.2 (1989): 20-44.

Choix de Documents tibétains conservés à la Bibliothèque Nationale complété par quelques manuscrits de l'India Office et du British Museum, Yoshiro IMAEDA and Tsuguhito TAKEUCHI. Review by Alexander W. MACDONALD. 15.1 (1992): 144-145.

Collected Papers, Vol. 2, K.R. NORMAN. Review by Nirmala S. SALGADO. 16.1 (1993): 183-186.

(A) *Concordance of Buddhist Birth Stories*, Leslie GREY. Review by Barend A. VAN NOOTEN. 15.1 (1992): 145-147.

(The) Construction of Early Tendai Esoteric Buddhism: The Japanese Provenance of Saichō's Transmission Documents and Three Esoteric Buddhist Apocrypha Attributed to Śubhākarasimha, Jinhua CHEN. 21.1 (1998): 21-76.

Contributions to the Study of Popular Buddhism: The Newar Buddhist Festival of Guṃlā Dharma. Todd T. Lewis. 16.2 (1993): 309-354.

Controversy Over *Dharmakāya* in India and Tibet: A New Interpretation of Its Basis, *Abhisamayālaṃkāra*, Chapter 8, John J. MAKRAISKY. 12.2 (1989): 45-78.

(The) Cosmology of Law in Buddhist Tibet, Rebecca REDWOOD FRENCH. 18.1 (1995): 97-116.

COX, Collett *see*:

On the Possibility of a Nonexistent Object of Consciousness: Sarvāstivādin and Dārṣāntika Theories.

Two New Fragments of Buddhist Sanskrit Manuscripts from Central Asia.

(The): *Dating of the Historical Buddha. Die Datierung des Historischen Buddha, part I*, (ed.) Heinz BECHERT. Review by A.K. NARAIN. 16.1 (1993): 187-201.

DAVIDSON, Ronald M. *see*:

Reflections on the Maheśvara Subjugation Myth: Indic Materials, Sa-skya-pa Apologetics and the Birth of Heruka.

(The) *Dawn of Chinese Pure Land Buddhist Doctrine: Ching-ying Hui-yüan's Commentary on the Visualisation Sūtra*, Kenneth K. TANAKA. Review by Allan A. ANDREWS. 14.1 (1991): 181-190.

DE JONG, J.W. *see*:

[Exchange] J.W. DE JONG's review of Jeffrey HOPKINS' *Meditation on Emptiness*.

Did the Buddha Believe in Karma and Rebirth? Johannes BRONKHORST. 21.1 (1998): 1-19.

Distortion as a Price for Comprehensibility? The rGyal tshab-Jackson Interpretation of Dharmakīrti, Eli FRANCO. 20.1 (1997): 109-132.

Divine Revelation in Pali Buddhism, Peter MANSFIELD. Review by Charles HALLISEY. 11.1 (1988): 173-175.

Dōgen's *RaihaiTokuzui* and Women Teaching in Sung Ch'an, Miriam LEVERING. 21.1 (1998): 77-110.

DRAGONETTI, Carmen *see*:

(An) *Introduction to Buddhism*.

DREYFUS, Georges *see*:

Law, State, and Political Ideology in Tibet.

(The) Shuk-den affair: History and nature of a quarrel.

Tibetan Scholastic Education and The Role of Soteriology

(The) Early Saṃgha and the Laity, Torkel BREKKE. 20.2 (1997): 7-32.

- (*The Emptiness of Emptiness: An Introduction to Early Indian Mādhyamika*, HUNTINGTON, C.W. & Geshe NAMGYAL WANGCHEN. Review by José Ignacio CABEZÓN. 13.2 (1990): 152-161.
- EPSTEIN, Lawrence *see*:
Three Recent Collections: Reflections on Tibetan Culture.
- Explanation of *dukkha*, Tilmann VETTER. 21.2 (1998): 383-387.
- FAURE, Bernard *see*:
 [Obituary] In Memoriam Michel Strickman.
- (The) Figure of Maheśvara/Rudra in the rÑing-ma-pa Tantric Tradition. Robert MAYER. 21.2 (1998): 271-310.
- FOULK, T. Griffith *see*:
 [Review article] Issues on the Field of East Asian Buddhist Studies: An Extended Review of *Sudden and Gradual: Approaches to Enlightenment in Chinese Thought*, ed. Peter N. GREGORY.
- (The) Four Levels of *Pratītya-Samutpāda* According to the *Fa-hua hsüan i*, Carl BIELEFELDT. 11.1 (1988): 7-29.
- (A) Fragment of the Larger Prajñāpāramitā from Central Asia, G.M. BONGARD-LEVIN and Shin'ichirō HORI. 19.1 (1996): 19-60.
- FRANCO, Eli *see*:
 Distortion as a Price for Comprehensibility? The rGyal tshab-Jackson Interpretation of Dharmakīrti.
 (A) Short Response to Roger Jackson's Reply.
- FRANK, Bernard *see*:
 Vacuité et corps actualisé: Le problème de la présence des "Personnages Vénérés" dans leurs images selon la tradition du bouddhisme japonais.
- (Die) *Frau im frühen Buddhismus*, Renata PITZER-REYL. Review by Vijitha RAJAPAKSE. 12.1 (1989): 165-170.
- GARDINER, David L. *see*:
 Maṇḍala, Maṇḍala on the Wall: Variations of Usage in the Shingon School.
- GELLNER, David N. *see*:
 Hodgeson's Blind Alley? On the So-called Schools of Nepalese Buddhism.
 A Newar Buddhist Liturgy: Śrāvakayānist Ritual in Kwā Bāhāh, Lalitpur, Nepal.
- Gender and Salvation: Jaina Debates on the Spiritual Liberation of Women*, Padmanabh S. JAINI. Review by Serinity YOUNG. 16.1 (1993): 202-206.
- GERMANO, David *see*:
 Architecture and Absence in the Secret Tantric History of the Great Perfection (*rdzogs chen*).
- GIMELLO, Robert M. *see*:
 [Conference report] "Buddhist Soteriology": A Conference Report.

GOBLE, Andrew *see*:

Truth, Contradiction and Harmony in Medieval Japan: Emperor Hanazono (1297-1348) and Buddhism.

GOMBRICH, Richard *see*:

Buddhism Transformed: Religious Change in Sri Lanka.

GÓMEZ, Luis O. *see*:

Unspoken Paradigms: Meanderings through the Metaphors of a Field.

GRANOFF, Phyllis *see*:

(The) Violence of Non-Violence: A Study of Some Jain Responses to Non-Jain Religious Practices.

GREGORY, Peter N. *see*:

(The) Integration of Ch'an/Son and The Teaching (*Chiao/Kyo*) in Tsung-mi and Chinul.

Traditions of Meditation in Chinese Buddhism.

GREY, Leslie *see*:

(A) *Concordance of Buddhist Birth Stories.*

GRIFFITHS, Paul J. *see*:

Ālayavijñāna: On the Origin and the Early Development of a Central Concept of Yogācāra Philosophy.

Mādhyaṃika and Yogācāra: A Study of Mahāyāna Philosophies.

Mind Only: A Philosophical and Doctrinal Analysis of the Vijñānavāda.

On being Mindless: Buddhist Meditation and the Mind-Body Problem.

What Else Remains in Śūnyatā? An Investigation of Terms for Mental Imagery in the Madhyāntavibhāga-Corpus.

GROSNICK, William H. *see*:

(The) Categories of T'i, Hsiang, and Yung: Evidence that Paramārtha Composed the *Awakening of Faith*.

Guenther's Saraha: A Detailed Review of *Ecstatic Spontaneity*, Roger R. Jackson. 17.1 (1994): 111-143.

HALLISEY, Charles *see*:

Divine Revelation in Pali Buddhism.

HAMLIN, Edward *see*:

Magical *Upāya* in the *Vimalakīrtinirdeśa sūtra*.

HARRISON, Paul *see*:

Is the *Dharma-kāya* the Real "Phantom Body" of the Buddha?

(The) *Heart Sūtra*: A Chinese Apocryphal Text? Jan NATTIER. 15.2 (1992): 153-223.

HEIRMAN, Ann *see*:

Some Remarks on the Rise of the *bhikṣuṇīsaṃgha* and on the Ordination Ceremony for *bhikṣuṇīs* according to the Dharmaguptaka *Vinaya*.

- Herméneutique des *tantra*: étude de quelques usages du «sens caché», Pierre ARÈNES. 21.2 (1998): 173-226.
- HEVIA, James *see*:
Lamas, Emperors, and Rituals: Political Implications in Qing Imperial Ceremonies.
- High Religion: A Cultural and Political History of Sherpa Buddhism*, Sherry B. ORTNER. Review by Alexander W. MACDONALD. 14.2 (1991): 341-344.
- HINÜBER, Oskar von *see*:
Buddhist Law According to the Theravāda-Vinaya, A Survey of Theory and Practice.
Buddhist Law According to the Theravāda *Vinaya* II: Some Additions and Corrections.
- Hodgeson's Blind Alley? On the So-called Schools of Nepalese Buddhism, David N. GELLNER. 12.1 (1989): 7-20.
- HOFFMAN, Frank *see*:
On being Mindless: Buddhist Meditation and the Mind-Body Problem.
- HOFFMAN, Frank J. *see*:
Rationality and Mind in Early Buddhism.
- HOLMBERG, David *see*:
(Les) Tamang du Népal: Usages et religion, religion de l'usage.
- Hönen and Popular Pure Land Piety: Assimilation and Transformation, Allan A. ANDREWS. 17.1 (1994): 96-110.
- HOOKE, Floyd B. *see*:
(A) Bibliography of Buddhist Materials in the Recorded Sound Collection of the Library of Congress.
- HOPKINS, Jeffrey *see*:
[Exchange] J.W. de Jong's review of Jeffrey HOPKINS' *Meditation on Emptiness*.
- HORI, Shin'ichirō *see*:
(A) Fragment of the Larger Prajñāpāramitā from Central Asia.
- HSIEH, Ding-Hwa Evelyn *see*:
Yuan-wu K'o-ch'in's (1063-1135) Teaching of Ch'an *Kung-an* Practice: A Translation from the Literary Study of Ch'an *Kung-an* to the Practical *K'an-hua* Ch'an.
- HUBBARD, Jamie *see*:
Chinese Reliquary Inscriptions and the San-chieh-chiao.
Mo Fa, The Three Levels Movement, and the Theory of the Three Periods.
Upping the Ante: budstud@millenium.end.edu.

HUNTINGTON, C.W. *see*:

(The) *Emptiness of Emptiness: An Introduction to Early Indian Mādhyamika* [Exchange] The Theatre of Objectivity: Comments on José Cabezón's Interpretations of mKhas grub rje's and C.W. Huntington, Jr.'s Interpretations of the Tibetan Translation of a Seventh Century Indian Buddhist Text.
A Way of Reading.

HUNTINGTON, John C. *see*:

(A) Reexamination of a Kaniṣka Period Tetradrachm Coin Type with an Image of Mētrago/Maitreya on the Reverse (Göbl 793.1) and a Brief Notice on the Importance of the Inscription Relative to Bactro-Gandhāran Buddhist Iconography of the Period.

HÜSKEN, Ute *see*:

(The) Application of the Vinaya Term *nāsanā*.

HUXLEY, Andrew *see*:

Buddhism and Law – The View From Mandalay.
Studying Theravāda Legal Literature.

IMAEDA, Yoshiro *see*:

Choix de Documents tibétains conservés à la Bibliothèque Nationale complété par quelques manuscrits de l'India Office et du British Museum.

In Memoriam Michel Strickman, Bernard FAURE. 17.2 (1994): 361-363.

Indian Altruism: A Study of the Terms *bodhicitta* and *bodhicittotpāda*, Gareth SPARHAM. 15.2 (1992): 224-242.

(The) Integration of Ch'an/Son and The Teaching (*Chiao/Kyo*) in Tsung-mi and Chinul, Peter N. GREGORY. 12.2 (1989): 7-19.

(The) International Association of Buddhist Studies and the World Wide Web, Joe Bransford WILSON. 20.1 (1997): 175-177.

(An) *Introduction to Buddhism*, Jikido TAKASAKI. Review by Carmen DRAGONETTI & Fernando TOLA. 11.2 (1988): 117-118.

Is it a Crow (P. *dhāmka*) or a Nurse (Skt. *dhātṛī*), or Milk (Skt. *kṣīra*) or a Toy-Plough (P. *vaṃka*)? Stephan H. LEVITT. 16.1 (1993): 56-89.

Is the *Dharma-kāya* the Real "Phantom Body" of the Buddha? Paul HARRISON. 15.1 (1992): 44-94.

Islam in the Kālacakra Tantra, John NEWMAN. 21.2 (1998): 311-371.

Issues on the Field of East Asian Buddhist Studies: An Extended Review of *Sudden and Gradual: Approaches to Enlightenment in Chinese Thought*, ed. Peter N. GREGORY. T. GRIFFITH FOULK. 16.1 (1993): 93-180.

JACKSON, David *see*:

Sa-skya Paṇḍita the "Polemicist": Ancient Debates and Modern Interpretations.

JACKSON, Roger R. *see*:

[Review article] Guenther's Saraha: A Detailed Review of *Ecstatic Spontaneity*
[News and notice] Notice of the *Buddhist Forum*.

Rationality and Mind in Early Buddhism.

Three Recent Collections: Chinese Buddhist Apocrypha.

Three Recent Collections: Reflections on Tibetan Culture.

Three Recent Collections: The Buddhist Heritage.

(The) *Twilight Language: Explorations in Buddhist Meditation and Symbolism*

"(The) Whole Secret Lies in Arbitrariness": A Reply to Eli Franco.

JAINI, Padmanabh S. *see*:

Gender and Salvation: Jaina Debates on the Spiritual Liberation of Women.

Jhāna and Buddhist Scholasticism, Martin STUART-FOX. 12.2 (1989): 79-110.

JONES, Charles B. *see*:

Stages in the Religious Life of Lay Buddhists in Taiwan.

J.W. de Jong's review of Jeffrey Hopkins' *Meditation on Emptiness*, J.W. DE JONG & JEFFREY HOPKINS. 12.2 (1989): 123-129.

KAHRS, Eivind *see*:

[Obituary] Sir Harold Walter Bailey.

KAPSTEIN, Matthew *see*:

Mahamudra: The quintessence of Mind and Meditation.

(The) Kathāvatthu Niyāma Debates, James P. McDERMOTT. 12.1 (1989): 139-146.

KAWAMURA, Leslie S. *see*:

Mādhyamika and Yogācāra: A Study of Mahāyāna Philosophies.

KAWANAMI, Hiroko *see*:

(The) Religious Standing of Burmese Buddhist Nuns (*thilā-shin*): The Ten Precepts and Religious Respect Words.

KEENAN, John P. *see*:

Asaṅga's Understanding of Mādhyamika: Notes on the Shung-chung-lun.

KIEFFER-PÜLZ, Petra *see*:

Rules for the *śīmā* Regulation in the *Vinaya* and its Commentaries and their Application in Thailand.

KINNARD, Jakob N. *see*:

Reevaluating the Eighth-Ninth Century Pāla Milieu: Icono-Conservatism and the Persistence of Śākyamuni.

KRITZER, Robert *see*:

Vasubandhu on *samskārapratyayaṃ vijñānam*.

KVÆRNE, Per *see*:

[News and notice] Notice of *Studies in Central and East Asian Religions*.
Recent French Contributions to Himalayan and Tibetan Studies.

- (A) Lajjā Gaurī in a Buddhist Context at Aurangabad, Robert L. BROWN. 13.2 (1990): 1-16.
- Lamas, Emperors, and Rituals: Political Implications in Qing Imperial Ceremonies, James HEVIA. 16.2 (1993): 243-278.
- Law, State, and Political Ideology in Tibet, Georges DREYFUS. 18.1 (1995): 117-138.
- (The) Lay Ownership of Monasteries and the Role of the Monk in Mūlasarvāstivādin Monasticism, Gregory SCHOPEN. 19.1 (1996): 81-126.
- LEVERING, Miriam *see*:
Dōgen's *Raihaitokuzui* and Women Teaching in Sung Ch'an.
- LEVITT, Stephan H. *see*:
Is it a Crow (P. *dhāmka*) or a Nurse (Skt. *dhātṛī*), or Milk (Skt. *kṣīra*) or a Toy-Plough (P. *vaṃka*)?
- LEWIS, Todd T. *see*:
Contributions to the Study of Popular Buddhism: The Newar Buddhist Festival of Guṃlā Dharma.
Mahāyāna *Vratas* in Newar Buddhism.
- (The) Life and Tibetan Legacy of the Indian *Mahāpaṇḍita* Vibhūticandra, Cyrus Stearns. 19.1 (1996): 127-171.
- Lost in China, Found in Tibet: How Wonch'uk Became the Author of the *Great Chinese Commentary*, John POWERS. 15.1 (1992): 95-103.
- MACDONALD, Alexander W. *see*:
Choix de Documents tibétains conservés à la Bibliothèque Nationale complété par quelques manuscrits de l'India Office et du British Museum.
High Religion: A Cultural and Political History of Sherpa Buddhism.
[News and notice] Report on the 10th IABS Conference.
- Mādhyamika and Yogācāra: A Study of Mahāyāna Philosophies*, Gadjin M. NAGAO (ed., tr., collated by Leslie S. KAWAMURA). Review by Paul J. GRIFFITHS. 14.2 (1991): 345-347.
- Magical *Upāya* in the *Vimalakīrtinirdeśa sūtra*, Edward HAMLIN. 11.1 (1988): 89-121.
- Mahamudra: The quintessence of Mind and Meditation*, Tashi NAMGYAL [tr. Lobsang Lhalungpa]. Review by Matthew KAPSTEIN. 13.1 (1990): 101-114.
- Mahāyāna *Vratas* in Newar Buddhism, Todd T. LEWIS. 12.1 (1989): 109-138.
- MAKRANSKY, John J. *see*:
Controversy Over *Dharmakāya* in India and Tibet: A New Interpretation of Its Basis, *Abhisamyālamkāra*, Chapter 8.
- MALANDRA, Geri H. *see*:
(The) Maṇḍala at Ellora / Ellora in the Maṇḍala.

- (The) Maṇḍala at Ellora / Ellora in the Maṇḍala, Geri H. MALANDRA. 19.2 (1996): 181-207.
- Maṇḍala, Maṇḍala on the Wall: Variations of Usage in the Shingon School, David L. GARDINER. 19.2 (1996): 245-279.
- Maṇḍalas on the Move: Reflections from Chinese Esoteric Buddhism Circa 800 C.E., Charles D. ORZEC. 19.2 (1996): 209-244.
- MANSFIELD, Peter *see*:
Divine Revelation in Pali Buddhism.
- (The) Mantra "Om maṇi-padme hūṃ" in an Early Tibetan Grammatical Treatise, Pieter C. VERHAGEN. 13.2 (1990): 133-138.
- MARTIN, Dan *see*:
 [Translation] A Twelfth Century Tibetan Classic of Mahāmudrā: *The Path of Ultimate Profundity: The Great Seal Instructions of Zhang.*
- MAYER, Robert *see*:
 (The) Figure of Maheśvara / Rudra in the rÑing-ma-pa Tantric Tradition.
- MCDERMOTT, James P. *see*:
 (The) Kathāvatthu Niyāma Debates.
- MCRAE, John R. *see*:
 Ch'an Commentaries on the *Heart Sūtra*: Preliminary Inferences on the Permutation of Chinese Buddhism.
Zenbase CD1.
- Meditation and Cosmology: The Physical Basis of the Concentrations and Formless Absorptions According to dGe-lugs Tibetan Presentations, Leah ZAHLER. 13.1 (1990): 53-78.
- Mind Only: A Philosophical and Doctrinal Analysis of the Vijñānavāda*, Thomas E. WOOD. Review by Paul J. GRIFFITHS. 15.2 (1992): 320-324.
- Mo Fa*, The Three Levels Movement, and the Theory of the Three Periods, Jamie HUBBARD. 19.1 (1996): 1-17.
- (The) Monastic Ownership of Servants or Slaves: Local and Legal Factors in the Redactional History of Two *Vinayas*, Gregory SCHOPEN. 17.2 (1994): 145-173.
- (The) Moves Maṇḍalas Make, John S. STRONG. 19.2 (1996): 301-312.
- NAGAO, Gadjin M. *see*:
Mādhymika and Yogācāra: A Study of Mahāyāna Philosophies.
- NAMGYAL WANGCHEN (Geshe) *see*:
 (The) *Emptiness of Emptiness: An Introduction to Early Indian Mādhymika.*
- NARAIN, A.K. *see*:
 (The) *Dating of the Historical Buddha. Die Datierung des Historischen Buddha, part I.*
Studies in the Buddhist Art of South Asia.

NATTIER, Jan *see*:

(The) *Heart Sūtra*: A Chinese Apocryphal Text?

(A) Newar Buddhist Liturgy: Śrāvakayānist Ritual in Kwā Bāhāh, Lalitpur, Nepal, David N. GELLNER. 14.2 (1991): 236-252.

NEWMAN, John *see*:

Buddhist Sanskrit in the *Kālacakra Tantra*.

Islam in the *Kālacakra Tantra*.

Vajrayāna Deities in an Illustrated Indian Manuscript of the *Aṣṭasāhasrikā-prajñāpāramitā*.

NIHOM, Max *see*:

Vajravinayā and Vajraśauṇḍa: A 'Ghost' Goddess and her Syncretic Spouse.

NORMAN, K.R. *see*:

Collected Papers, Vol. 2.

(A) Note on *Pramāṇavārttika*, *Pramāṇasamuccaya* and *Nyāyamukha*. What is the *svadharmin* in Buddhist Logic? Tom J.F. TILLEMANS. 21.1 (1998): 111-124.

(A) Note on the Opening Formula of Buddhist *Sūtras*, Jonathan A. SILK. 12.1 (1989): 158-163.

Notes on the Devotional Uses and Symbolic Functions of *Sūtra* Texts as Depicted in Early Chinese Buddhist Miracle Tales and Hagiographies, Robert F. CAMPANY. 14.1 (1991): 28-72.

Notice of *Studies in Central and East Asian Religions*, Per KVÆRNE. 13.1 (1990): 117-119.

Notice of the *Buddhist Forum*, Roger R. JACKSON. 13.2 (1990): 163.

OBEYESEKERE, Gananath *see*:

Buddhism Transformed: Religious Change in Sri Lanka.

(An) Old Inscription from Amarāvātī and the Cult of the Local Monastic Dead in Indian Buddhist Monasteries, Gregory SCHOPEN. 14.2 (1991): 281-329.

On a Recent Translation of the *Samdhinirmocanasūtra*, Tom J.F. TILLEMANS. 20.1 (1997): 153-164.

On being Mindless: Buddhist Meditation and the Mind-Body Problem, Paul J. GRIFFITHS. Review by Frank HOFFMAN. 11.2 (1988): 118-123.

On Retreating to Method and Other Postmodern Turns: A Response to C.W. Huntington, Jr., José Ignacio CABEZÓN. 15.1 (1992): 134-143.

On the Possibility of a Nonexistent Object of Consciousness: Sarvāstivādin and Dārṣṭāntika Theories, Collett COX. 11.1 (1988): 31-87.

ORTNER Sherry B. *see*:

High Religion: A Cultural and Political History of Sherpa Buddhism.

ORZECZ, Charles D. *see:*

Maṇḍalas on the Move: Reflections from Chinese Esoteric Buddhism Circa 800 C.E.

PITZER-REYL, Renata *see:*

(Die) *Frau im frühen Buddhismus*.

(A) Possible Citation of Candragomin's Lost **Kāyatrayāvatāra*, Peter SKILLING. 13.1 (1990): 41-51.

POWERS, John *see:*

Lost in China, Found in Tibet: How Wonch'uk Became the Author of the *Great Chinese Commentary*.

(The) *Pratītyasamutpādagāthā* and Its Role in the Medieval Cult of the Relics, Daniel BOUCHER. 14.1 (1991): 1-27.

Preface [On Maṇḍalas], Frank REYNOLDS. 19.2 (1996): 177-180.

Pudgalavāda in Tibet? Assertions of Substantially Existent Selves in the Writings of Tsong-kha-pa and His Followers, Joe Bransford WILSON. 14.1 (1991): 155-180.

RAJAPAKSE, Vijitha *see:*

Buddha in the Crown: Avalokiteśvara in the Buddhist Traditions of Sri Lanka Buddhism Transformed: Religious Change in Sri Lanka.

(Die) *Frau im frühen Buddhismus*.

Rationality and Mind in Early Buddhism, Frank J. HOFFMAN. Review by Roger R. JACKSON. 12.2 (1989): 111-122.

Recent French Contributions to Himalayan and Tibetan Studies, Per KVÆRNE. 16.2 (1993): 299-308.

(The) Redactions of the *Adbhutadharmaparyāya* from Gilgit, Yael BENTOR. 11.2 (1988): 21-52.

REDWOOD FRENCH, Rebecca *see:*

(The) *Cosmology of Law in Buddhist Tibet*.

Reevaluating the Eighth-Ninth Century Pāla Milieu: Icono-Conservatism and the Persistence of Śākyamuni, Jakob N. KINNARD. 19.2 (1996): 281-300.

(A) Reexamination of a Kaniška Period Tetradrachm Coin Type with an Image of Mētrago/Maitreya on the Reverse (Göbl 793.1) and a Brief Notice on the Importance of the Inscription Relative to Bactro-Gandhāran Buddhist Iconography of the Period, John C. HUNTINGTON. 16.2 (1993): 355-374.

Reflections on the Maheśvara Subjugation Myth: Indic Materials, Sa-skyapa Apologetics and the Birth of Heruka, Ronald M. DAVIDSON. 14.2 (1991): 197-235.

Reinterpreting the *Jhānas*, Roderick S. BUCKNELL. 16.2 (1993): 375-409.

(The) Religious Standing of Burmese Buddhist Nuns (*thilā-shin*): The Ten Precepts and Religious Respect Words, Hiroko KAWANAMI. 13.1 (1990): 17-39.

Religion, Kinship and Buddhism: Ambedkar's Vision of a Moral Community, Anne M. BLACKBURN. 16.1 (1993): 1-23.

Remarks on Philology, Tom J.F. TILLEMANS. 18.2 (1995): 269-277.

Replacing *hu* with *fan*: A Change in the Chinese Perception of Buddhism during the Medieval Period, Jidong YANG. 21.1 (1998): 157-170.

Report on the 10th IABS Conference, Alexander W. MACDONALD. 15.1 (1992): 148.

REYNOLDS, Frank *see*:
Buddhism and Law – Preface.
Preface [On Maṇḍalas].

Rules for the *sīmā* Regulation in the *Vinaya* and its Commentaries and their Application in Thailand, Petra KIEFFER-PÜLZ. 20.2 (1997): 141-153.

SALGADO, Nirmala S. *see*:
Collected Papers, Vol. 2.
Ways of Knowing and Transmitting Religious Knowledge: Case Studies of Theravāda Buddhist Nuns.

SALOMON, Richard *see*:
Two New Fragments of Buddhist Sanskrit Manuscripts from Central Asia.

Sa-skya Paṇḍita the "Polemicist": Ancient Debates and Modern Interpretations, David JACKSON. 13.2 (1990): 17-116.

SCHERRER-SCHAUB, Cristina Anna *see*:
Yuktiṣaṣṭikāvr̥tti: Commentaire à la soixantaine sur le raisonnement ou Du vrai enseignement de la causalité par le Maître indien Candrakīrti.

SCHMITHAUSEN, Lambert *see*:
Ālayavijñāna: On the Origin and the Early Development of a Central Concept of Yogācāra Philosophy.

SCHOPEN, Gregory *see*:
(The) Lay Ownership of Monasteries and the Role of the Monk in Mūlasarvāstivādin Monasticism.
(The) Monastic Ownership of Servants or Slaves: Local and Legal Factors in the Redactional History of Two *Vinayas*.
(An) Old Inscription from Amarāvati and the Cult of the Local Monastic Dead in Indian Buddhist Monasteries.
(A) Verse from the *Bhadracaripraṇidhāna* in a 10th Century Inscription found at Nālandā.

SEYFORTH RUEGG, David *see*:
[Presidential address] Some Observations on the Present and Future of Buddhist Studies.
Some Reflections on the Place of Philosophy in the Study of Buddhism.

SHERBURNE, Richard *see*:
Three Recent Collections: Reflections on Tibetan Culture.

SHINOHARA, Koichi *see*:

(A) Source Analysis of the *ruijing lu* ("Records of Miraculous Scriptures").

(A) Short Response to Roger Jackson's Reply, Eli FRANCO. 20.1 (1997): 149-151.

(The) Shuk-den affair: History and nature of a quarrel, Georges DREYFUS. 21.2 (1998): 227-269.

SILK, Jonathan A. *see*:

(A) Note on the Opening Formula of Buddhist *Sūtras*.

Sir Harold Walter Bailey, Eivind KAHRS. 20.2 (1997): 3-5.

SKILLING, Peter *see*:

(The) Advent of Theravāda Buddhism to Mainland South-east Asia.

A Possible Citation of Candragomin's Lost **Kāyatrayāvatāra*.

SKORUPSKI, Tadeusz *see*:

Three Recent Collections: The Buddhist Heritage.

Some Observations on the Present and Future of Buddhist Studies, David SEYFORTH RUEGG. 15.1 (1992): 104-117.

Some Reflections on R.S.Y. Chi's *Buddhist Formal Logic*, Tom J.F. TILLEMANS. 11.1 (1988): 155-171.

Some Reflections on the Place of Philosophy in the Study of Buddhism, David SEYFORTH RUEGG. 18.2 (1995): 145-181.

Some Remarks on the Rise of the *bhikṣuṇīsaṃgha* and on the Ordination Ceremony for *bhikṣuṇīs* according to the Dharmaguptaka *Vinaya*, Ann HEIRMAN. 20.2 (1997): 33-85.

SØRENSEN, Henrik H. *see*:

Traditions of Meditation in Chinese Buddhism.

(The) Soteriological Purpose of Nāgārjuna's Philosophy: A Study of Chapter Twenty-Three of the *Mūla-madhyamaka-kārikās*, William L. AMES. 11.2 (1988): 7-20.

(A) Source Analysis of the *ruijing lu* ("Records of Miraculous Scriptures"), Koichi SHINOHARA. 14.1 (1991): 73-154.

SPARHAM, Gareth *see*:

Indian Altruism: A Study of the Terms *bodhicitta* and *bodhicittotpāda*.

Stages in the Religious Life of Lay Buddhists in Taiwan, Charles B. JONES. 20.2 (1997): 113-139.

STEARNS, Cyrus *see*:

(The) Life and Tibetan Legacy of the Indian *Mahāpaṇḍita* Vibhūticandra.

STEINMANN, Brigitte *see*:

(Les) *Tamang du Népal: Usages et religion, religion de l'usage*.

[Obituary Michel Strickman, *see*] In Memoriam Michel Strickman

STRONG, John S. *see:*

(The) Moves Maṇḍalas Make.

STUART-FOX, Martin *see:*

Jhāna and Buddhist Scholasticism.

(The) *Twilight Language: Explorations in Buddhist Meditation and Symbolism.*

Studies in the Buddhist Art of South Asia, (ed.) A.K. NARAIN. Review by Robert L. BROWN. 11.1 (1988): 175-179.

Studying Theravāda Legal Literature, Andrew HUXLEY. 20.1 (1997): 63-91.

SWANSON, Paul L. *see:*

Understanding Chih-i: Through a glass, darkly.

What's Going on Here? Chih-i's Use (and Abuse) of Scripture.

TAKASAKI, Jikido *see:*

(An) *Introduction to Buddhism.*

TAKEUCHI, Tsuguhito *see:*

Choix de Documents tibétains conservés à la Bibliothèque Nationale complété par quelques manuscrits de l'India Office et du British Museum.

(Les) *Tamang du Népal: Usages et religion, religion de l'usage*, Brigitte STEINMANN. Review by David HOLMBERG. 13.1 (1990): 114-116.

TANAKA, Kenneth K. *see:*

(The) *Dawn of Chinese Pure Land Buddhist Doctrine: Ching-ying Hui-yüan's Commentary on the Visualisation Sūtra.*

Tashi NAMGYAL [tr. Lobsang Lhalungpa] *see:*

Mahamudra: The quintessence of Mind and Meditation.

(The) *Theatre of Objectivity: Comments on José Cabezón's Interpretations of mKhas grub rje's and C.W. Huntington, Jr.'s Interpretations of the Tibetan Translation of a Seventh Century Indian Buddhist Text*, C.W. HUNTINGTON. 15.1 (1992): 118-133.

Three Recent Collections: Chinese Buddhist Apocrypha, (ed.) Robert E. BUSWELL. Review by Roger R. JACKSON. 14.1 (1991): 191-193.

Three Recent Collections: Reflections on Tibetan Culture, (eds.) Lawrence EPSTEIN and Richard SHERBURNE. Review by Roger R. JACKSON. 14.1 (1991): 191-193.

Three Recent Collections: The Buddhist Heritage, (ed.) Tadeusz SKORUPSKI. Review by Roger R. JACKSON. 14.1 (1991): 191-193.

Tibetan Materials in the Asia Rare Book Collection of the Library of Congress, John B. BUESCHER. 13.1 (1990): 1-15.

Tibetan Scholastic Education and The Role of Soteriology, Georges DREYFUS. 20.1 (1997): 31-62.

TILLEMANS, Tom J.F. *see:*

(A) Note on *Pramāṇavārttika*, *Pramāṇasamuccaya* and *Nyāyamukha*. What is the *svadharmin* in Buddhist Logic?

On a Recent Translation of the *Samdhinirmocanasūtra*.

Remarks on Philology.

Some Reflections on R.S.Y. Chi's *Buddhist Formal Logic*.

TOLA, Fernando *see:*

(An) *Introduction to Buddhism*.

Traditions of Meditation in Chinese Buddhism, (ed.) Peter N. GREGORY. Review by Henrik H. SØRENSEN. 11.1 (1988): 179-184.

(A) Translation of the *Madhyamakahrdayakārikā* with the *Tarkajvālā* III. 137-146, Chikafumi WATANABE. 21.1 (1998): 125-155.

Truth, Contradiction and Harmony in Medieval Japan: Emperor Hanazono (1297-1348) and Buddhism, Andrew GOBLE. 12.1 (1989): 21-63.

(A) Twelfth Century Tibetan Classic of Mahāmudrā: *The Path of Ultimate Profundity: The Great Seal Instructions of Zhang*, Dan MARTIN. 15.2 (1992): 243-319.

(The) *Twilight Language: Explorations in Buddhist Meditation and Symbolism*, Roderick S. BUCKNELL & Martin STUART-FOX. Review by Roger R. JACKSON. 11.2 (1988): 123-130.

Two Mongol Xylographs (*Hor pa ma*) of the Tibetan Text of Sa skya Paṇḍita's Work on Buddhist Logic and Epistemology, Leonald W.J. VAN DER KUIJP. 16.2 (1993): 279-298.

Two New Fragments of Buddhist Sanskrit Manuscripts from Central Asia, Richard SALOMON & Collett COX. 11.1 (1988): 141-153.

Understanding Chih-i: Through a glass, darkly, Paul L. SWANSON. 17.2 (1994): 337-360.

Unspoken Paradigms: Meanderings through the Metaphors of a Field, Luis O. GÓMEZ. 18.2 (1995): 183-230.

Upping the Ante: budstud@millenium.end.edu, Jamie HUBBARD. 18.2 (1995): 309-322.

URBAN, Hugh B. *see:*

What Else Remains in *Sūnyatā*? An Investigation of Terms for Mental Imagery in the *Madhyāntavibhāga*-Corpus.

Vacuité et corps actualisé: Le problème de la présence des "Personnages Vénérés" dans leurs images selon la tradition du bouddhisme japonais, Bernard FRANK. 11.2 (1988): 53-86.

Vajravīṇayā and Vajraśaṇḍa: A 'Ghost' Goddess and her Syncretic Spouse, Max NIHOM. 21.2 (1998): 373-382.

Vajrayāna Deities in an Illustrated Indian Manuscript of the *Aṣṭasāhasrikā-prajñāpāramitā*, John NEWMAN. 13.2 (1990): 117-132.

VAN DER KUIJP, Leonald W.J. *see*:

Apropos of Some Recently Recovered Texts Belonging to the *Lam 'bras* Teachings of the Sa skya pa and Ko brag pa.

Two Mongol Xylographs (*Hor pa ma*) of the Tibetan Text of Sa skya Paṇḍita's Work on Buddhist Logic and Epistemology.

VAN NOOTEN, Barend A. *see*:

(A) *Concordance of Buddhist Birth Stories*.

Vasubandhu on *saṃskārapratyayaṃ vijñānam*, Robert KRITZER. 16.1 (1993): 24-55.

VERHAGEN, Pieter C. *see*:

(The) *Mantra* "Om maṇi-padme hūṃ" in an Early Tibetan Grammatical Treatise.

(A) Verse from the *Bhadracaripranidhāna* in a 10th Century Inscription found at Nālandā, Gregory SCHOPEN. 12.1 (1989): 149-157.

VETTER, Tilmann *see*:

Explanation of *dukkha*.

(The) Violence of Non-Violence: A Study of Some Jain Responses to Non-Jain Religious Practices, Phyllis GRANOFF. 15.1 (1992): 1-43.

WATANABE, Chikafumi *see*:

(A) Translation of the *Madhyamakahrdayakārikā* with the *Tarkajvālā* III. 137-146.

(A) Way of Reading, C.W. Huntington. 18.2 (1995): 279-308.

Ways of Knowing and Transmitting Religious Knowledge: Case Studies of Theravāda Buddhist Nuns, Nirmala S. SALGADO. 19.1 (1996): 61-79.

What Else Remains in Śūnyatā? An Investigation of Terms for Mental Imagery in the Madhyāntavibhāga-Corpus, Hugh B. URBAN & Paul J. GRIFFITHS. 17.1 (1994): 1-25.

What's Going on Here? Chih-i's Use (and Abuse) of Scripture, Paul L. SWANSON. 20.1 (1997): 1-30.

"(The) Whole Secret Lies in Arbitrariness": A Reply to Eli Franco, Roger R. JACKSON. 20.1 (1997): 133-148.

WILSON, Joe Bransford *see*:

[News and notice] The International Association of Buddhist Studies and the World Wide Web.

Pudgalavāda in Tibet? Assertions of Substantially Existent Selves in the Writings of Tsong-kha-pa and His Followers.

WOOD, Thomas E. *see*:

Mind Only: A Philosophical and Doctrinal Analysis of the Vijñānavāda.

YANG, Jidong *see*:

Replacing *hu* with *fan*: A Change in the Chinese Perception of Buddhism during the Medieval Period.

YOUNG, Serinity *see*:

Gender and Salvation: Jaina Debates on the Spiritual Liberation of Women.

Yuan-wu K'o-ch'in's (1063-1135) Teaching of Ch'an *Kung-an* Practice: A Translation from the Literary Study of Ch'an *Kung-an* to the Practical *K'an-hua* Ch'an, Ding-Hwa Evelyn HSIEH. 17.1 (1994): 66-95.

Yuktiṣaṣṭikāvyūtti: Commentaire à la soixantaine sur le raisonnement ou Du vrai enseignement de la causalité par le Maître indien Candrakīrti, Cristina Anna SCHERRER-SCHAUB. Review by José Ignacio CABEZÓN. 15.2 (1992): 325-326.

ZAHLER, Leah *see*:

Meditation and Cosmology: The Physical Basis of the Concentrations and Formless Absorptions According to dGe-lugs Tibetan Presentations.

Zenbase CDI. Review by John R. MCRAE. 20.1 (1997): 165-174.

ZIPORYN, Brook *see*:

Anti-Chan Polemics in Post Tang Tiantai.