

**Two SBS Gatherings on Esoteric Buddhism**  
**Esoteric Buddhism in Japan**  
Aarhus University, 15th–16th September 1988  
**The Esoteric Buddhist Tradition**  
Samsø College, 21st–24th August 1989

As preludes to the academic year both last year and this, The Seminar for Buddhist Studies was host to scholars from several countries, who gathered to present and discuss their most recent research on the esoteric tradition within Buddhism.

In mid-September of 1988 Ian Astley-Kristensen organized a short, two-day seminar on Esoteric Buddhism in Japan. Held at the University of Aarhus under the joint auspices of the SBS and the Danish Association for the History of Religions, scholars from Belgium, France, the USSR, Japan, the Federal Republic of Germany, and Denmark came together for this cordial and fruitful exchange of information and ideas. The Seminar was also well supported by students and staff from Aarhus University, making a total of thirty-two registered participants. The final programme was as follows:

*Thursday 15th September*

Introduction to Themes and Problems in East Asian Vajrayāna (Ian Astley-Kristensen, Aarhus)

The Transition from Exoteric to Esoteric Buddhism (Robert Duquenne, Paris and Kyoto)

On the *Subāhupariṣṛchāsūtra* (Anne-Marie Bonneux, Gent)

*Friday 16th September*

Shingon Themes in Zen Art (John Stevens, Sendai)

Kangi-ten (Gaṇapati) in Japanese Mikkyō (Alexander Kabanov, Leningrad)

Kawasaki Daishi: A Shingon Temple in its Social Setting (Michael Pye, Marburg)

Abhiṣeka in The Chinese Hevajratāntra (Charles Willemen, Gent)

On the *Yugikyō* (Pol Vanden Broucke, Gent)

After a short introduction to themes and problems in the study of East Asian Vajrayāna by the organizer, Robert DUQUENNE of the École Française d'Extrême Orient gave a lively exposition of the development of the esoteric tradition. Beginning with a critique of the received account of the development of the tradition derived from Kūkai's *kyōhan*-based account, he pointed out the doctrinal viewpoint implicit in Kūkai's scheme. Although it may be convenient to regard these developments as clear-cut for pedagogical purposes, there is—both historically and doctrinally—a constant interrelation between the earlier and the later stages. To show how the original meaning

of terms traceable from the earlier to the esoteric tradition remains implicit, if changed, Mr. Duquenne gave an exposition of the notions “Secret Treasure” (*himitsu-zō*) and the six cosmic elements (*rokudai*) from the standpoint of their doctrinal evolution.

Anne Marie BONNEUX, of the University of Gent, followed with an introduction to the Chinese versions of the *Subāhuparipṛcchāsūtra*, an early text of the type which has come to be known as *kriyātantra*, and classified by Kūkai as a *vinaya* text in his *Sangakuroku* from AD 823. Reporting from her now completed doctoral research on this text, Ms. Bonneux gave a detailed exposition of the historical background, the text-critical problems, and the contents of the two versions under consideration: Shan Wu Wei’s Tang version (AD 726) in twelve chapters (3 vols., 59 folios), T. X.VIII, No. 895, and the Song edition translated by Fatian in AD 987 (also in twelve chapters, T. X.VIII, No. 896).

The following day was begun by John STEVENS (Sendai), who drew attention to the use of esoteric themes in Zen art, often overlooked because of the otherwise stark contrast between the abundance of colour and detail in the former and the simplicity of the latter. Prof. Stevens’ lively talk was amply illustrated with reproductions of the calligraphy under discussion, which ranged from Hakuin and Sengai to Jiun-sonja, the Tokugawa expert in Sanskrit calligraphy (*shittan*). The importance of painting and calligraphy as primary teaching vehicles in Buddhism was pointed out, in that they are both capable of enlightening a practitioner who contemplates a work intensely.

A specialized exposition of the figure of Kangi-ten (Gaṇapati) followed, given by the Russian researcher Alexander M. Kabanov. Of the various divinities from the Hindu pantheon which became familiar to the countries of East Asia through the dissemination of Buddhism, Gaṇapati acquired traits and features unknown in India. The Shingon Sect has worshipped Gaṇapati since the Heian Period, and even now there are about 243 temples in Japan dedicated to him.

There is plentiful information on this divinity in the Chinese canon; the most important sources are to be found in T. XXI, Nos. 1266–75. Only one of these which is undoubtedly a translation is No. 1272, which gives many details relating to Vināyaka worship, including the secret rituals which were part of the reason why this cult was banned in China shortly after 1017.

There is a great deal of information on Gaṇapati in later Japanese sources, notably the *Kakuzen-shō* (Shingon), the *Asaba-shō*, and the *Keiran-shūyō-shū* (Tendai). This includes descriptions of images of Kangi-ten, *mantra*, ritual prescriptions and much legendary information. A particularly Japanese—or Sino-Japanese—permutation is the image of the two Kangi-ten in embrace. These are considered secret and are rarely exposed for public observation. They may be considered as analogues of the Tibetan *yam-yum* figures. In this connection, Dr. Kabanov pointed out the tradition of phallus-worship in Japan and parallels in the figures of the Shintō deity Sarutahiko and the

long-nosed *tengu*. In fact much of the cult surrounding Kangi-ten has many elements of a syncretic nature, even though there is little information on it outside Buddhist circles—evidence of the secrecy surrounding the cult.

In all, Dr. Kabanov produced a wealth of detail concerning this figure, and indicated the problems facing the researcher in view of the fact that the Tachikawa-ryū, one of the main proponents of Kangi-ten worship, was banned in the medieval period and had the majority of its works burned.

The morning session of the second day was rounded off by Michael PYE, who in contrast to the foregoing participants dealt with Shingon Buddhism “on the ground”, as it were. Prof. Pye gave an illustrated lecture on the activities observable at the Shingon temple, Kawasaki Daishi. Contrasting the traditional descriptions of Shingon Buddhism as “esoteric” with the contradiction that this is perhaps the form of Japanese Buddhism most accessible to the common person, the speaker focussed on the notion that the Shingon temple is a centre for activities which connect both the secretive aspects which the sect has as its traditional focus, and themes which are discernible in the religious life of the Japanese as a whole. To this end, the religious dimension of mass culture was dealt with, firstly in terms of what may be called “the common language of Japanese religion”, and secondly in terms of general rules of an ideological or ethical nature. This emphasis on the socially significant dimension of religious communication in Shingon Buddhism was a useful and enlightening addition to the growing number of standpoints from which it is becoming necessary to evaluate the esoteric tradition as a whole.

The final session was begun by Charles WILLEMEN, who addressed the gathering on the topic of *abhiseka* in the Chinese *Hevajratantra*. Building on his own work on the *Hevajratantra*, as well as that of Tsuda Shin’ichi and the thorough treatment of the *sahaja* tradition by Per Kværne,<sup>1</sup> Prof. Willemen gave an absorbing account of the various forms of initiation found in the tradition on which the *Hevajratantra* is based. Turning his attention to the Chinese translation, the speaker pointed out the common mistake of simply regarding such translations as inaccurate. The Song translators—in this case Faxian—actually produced work of genius, accurately reproducing the often morally abhorrent rituals and imagery of the texts whilst avoiding the censorship of the Confucian officials whose approval was necessary for translations to be accepted. In Song times the texts would presumably only be genuinely interpreted to those who were properly prepared for their contents. Now we can only understand them if we know beforehand what they are saying. This paradoxical situation is resolved by reference to extant originals in Indian languages, or their Tibetan translations.

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<sup>1</sup> Chr. Willemen, *The Chinese Hevajratantra*, Brussels, 1983; Tsuda Shin’ichi, “A Critical Tantrism”, *The Memoirs of the Research Department of the Tōyō Bunko*, No. 36 (1978), pp. 167–231; P. Kværne, “On the Concept of Sahaja in Indian Buddhist Tantric Literature”, *Temenos*, Vol. 11 (1975), pp. 88–135.

The final formal session was addressed by Pol VANDEN BROUCKE, who delivered a report on his research—now completed—on the *Yugikyō* (T. XVIII, No. 867), to give the text its popular Japanese title. The translation dates from the Tang, but we have no Sanskrit or Tibetan original. The translator of this twelve-chapter work is either Vajrabodhi (AD 671–741) or Amoghavajra (AD 705–74), and the work is not mentioned in any Chinese Buddhist catalogues prior to the time of Kūkai (AD 774–835). The text has as a whole little coherence, but the individual chapters do have some similarity of structure, and present teachings and rituals given by Vairocana or Varjapāṇi. Mr. Vanden Broucke also dealt with the text’s importance as the source of the iconographical representations of Aizen-myōō, etc., and of the teaching concerning the non-duality of the two divisions of the Shingon teaching, Vajradhātu and Garbhakośa (*ryōbu-fu’ni*).

The seminar was concluded with an informal discussion of a wide range of points which the papers gave rise to. Questions to the speakers ranged from the general to the specialized, reflecting the wide range of interest which the speakers had engaged. As is par for the course, the number of participants present had shrunk to approximately half, but the lack of numbers was more than made up for by the extremely pleasant and close atmosphere. This pleasantness continued well into the evening, at the common dinner table.

The SBS would like to thank the Faculty of Theology at Aarhus University for putting facilities at our disposal, and the DAHR for their support in organizing the seminar. The Danish Council for Research in the Humanities kindly provided substantial financial support for speakers’ travelling and/or accommodation expenses. The speakers and other participants are also to be thanked, respectively for producing intelligent and stimulating material, and for intelligent and stimulating responses.

Before the 1988 seminar, SBS’ Henrik Sørensen had mooted the possibility of a larger gathering in 1989, covering the whole of the Buddhist esoteric tradition. This threat was duly visited upon the academic community, and in August this year over thirty interested people—just under twenty of whom were to deliver papers—registered for this small conference.

Whilst it was Copenhagen’s turn to be host this year, when the delightfully situated College on the island of Samsø in the middle of the Kattegat was suggested as a possible venue, rural idyll won hands down. It was a decision which none of the participants regretted. The College’s facilities and services were organized so well that the suggestion to return in 1990 and do nothing but eat and drink was met with loud approval.

The programme was as follows:

*Monday 21st August*

Introductory remarks on the Study of the Esoteric Buddhist Tradition (Ian Astley-Kristensen, Aarhus)

*Tuesday 22nd August*

An Early Buddhist Snake Charm (E. Grinstead, Copenhagen).

The Argument in Śāntarakṣita's *Tattvasiddhi* (Chr. Lindtner, Copenhagen).

Padmasambhava and the Esoteric Teachings (Per K. Sørensen, Copenhagen).

*Dhāraṇī Sūtra*, or the Writ as a Charm (R. Duquenne, Paris).

*Homa* according to the *Subāhupariṣṭhasūtra* (A. M. Bonneux, Gent).

Hungry Ghosts and Lonely Souls: The Deployment of Post T'ang Esoteric Buddhism  
(C. D. Orzech, North Carolina).

The Great Compassion Dhāraṇī (M. Reis, Munich).

Unlocking the Iron Gates: Japanese New Religions and the Democratization of the  
Esoteric Tradition (I. Reader, Stirling).

*Wednesday 23rd August*

Tibetan Tantric Texts at Dunhuang (K. W. Eastman, Stanford).

Ādibuddha in the *Kālacakra Tantra* (U. Hammar, Uppsala).

Esoteric Buddhism in Korea (H. H. Sørensen, Copenhagen).

Signs of the Void: An Outline of Kūkai's Theory of Semiotics (F. Rambelli, Venice).

Kakuban and Dōhan's Visions of the Pure Land (J. Sanford, North Carolina).

The Basic Tenets of the Tachikawa-ryū and its Underground Rituals in Medieval  
Japan (A. M. Kabanov, Leningrad).

Esoteric Buddhism and the Role of Sex in Religion (J. Stevens, Sendai).

*Thursday 24th August*

Workshop

After registration procedures and an informal reception, the conference started in semi-formal vein with some introductory comments by Ian Astley-Kristensen on research in the field. The discussion centred on the meaning and application of the terms “tantric” and “esoteric” and how our view of the Buddhist tradition may be re-formed by a better understanding of the historical development of elements which hitherto have often been too simply divided into “tantric” and “orthodox”.

The formal sessions began with a contribution by Eric GRINSTEAD in which he attempted through analysis of an early snake charm to show how our understanding of Buddhist texts may be given another dimension if they are understood as plays on words between the Pāli and Dravidian languages. The thesis is enticing, but much purely philological work needs to be done—on the history and phonology of Dravidian, for example—before it can be given wider application. Christian LINDTNER gave a detailed account of Śāntarakṣita's

*Tattvasiddhi*. This text gives insight into the ideas, scope and method of Vajrayāna in eighth century India, and also furnishes information on the history of Buddhist Vajrayāna. The text gives us a fine example of how Vajrayāna thinking builds on ideas which are the common property of Mahāyāna Buddhism in its techniques for transformation of the sense faculties into the experience of the state of *mahāsukha*. In its emphasis on the concept of emptiness and its recommendation of techniques of *mantra* and *mūdrā* Vajrayāna thus addresses itself to those with a background in the Madhyamaka and a propensity for ritual. After an exposition of the nature of mind and the role of mental training (*bhāvanā*), Dr. Lindtner concluded by offering some thoughts on the religious and psychological importance of Vajrayāna ideas, there being little new or of special value in their ethics or their ontology. Per K. SØRENSEN concluded the first session with a short paper on Padmasambhava, in which he dealt with the historicity of this prominent figure.

Tuesday afternoon began with a paper on *dhāraṇī* by Robert DUQUENNE, in which he drew on his research for the forthcoming Fascicle 7 of the *Hōbōgirin*. After a brief history of the understanding of the term in the West, the speaker turned his attention to the deification of the *dhāraṇī* as a *bodhisattva* and the uses of these and like formulas for protection and for mental discipline. The importance of sacred writ as a direct manifestation of the holy—the cult of the book—and of the use of *dhāraṇī* in maintaining the bodhisattva's grasp of the sacred was clearly and livelily expounded.

Building on her contribution to the seminar in 1988, Anne Marie BONNEUX gave a detailed account of the phenomenon *homa* in the *Subāhupariṣcchā-sūtra*. Despite the lack of overall system in the text, it is still possible to discern clearly the four classic types of *homa* ritual, along with their traditional ascriptions.

The afternoon's remaining two papers dealt with popular applications of esoteric phenomena, Charles ORZECZ dealing with the popular rites for hungry ghosts (*preta, eh-kuei*), and Maria REIS with the popular Great Compassion Dhāraṇī offered to the Bodhisattva Avalokiteśvara. The former speaker gave an exposition of the nature of the hungry ghost rites along with an outline of the historical development of the phenomenon in Chinese society. Noting the degree to which the rites became widespread in China after Amoghavajra's time, Prof. Orzech posed the question as to whether we may still speak of Esoteric Buddhism when the rites in question were so widely incorporated into the life of society. Maria Reis implicitly raised similar doubts when she began by pointing out that the *dhāraṇī* which forms the basis of her doctoral research is actually more popular than the *Heart Sūtra*. After giving a survey of the scriptural sources for the *dhāraṇī*, she gave an account of the religious practice of *dhāraṇī* recitation in China, where it is popular as an act of filial piety. By way of contrast, we were also given an account of the *dhāraṇī* in the monastic codes.

Most of Tuesday evening was taken up by a refreshingly different paper on the Japanese new religious movement Agon-shū by Ian Reader, and ensuing discussion. Raising issues of fraud and deception in the founding and running of religious movements, Dr. Reader gave a vivid account of the career of the sect's founder, Kiri-yama Seiyū, and the history of his Agon-shū. Using this as a basis, the speaker drew out several important themes in Japanese religion, and called attention to the paradox of Kiri-yama's using esoteric powers and teachings as a vehicle for a form of popular religion directed explicitly against the locked iron gates of the esoteric establishment (Shingon-shū and Tendai-shū). The paper finished by asking whether Agon-shū was not in fact on the way to creating the kind of hierarchical organization which it set out to disrupt, and whether it is possible to share esoteric power without weakening it.

In contrast Wednesday started with a detailed paper on Tibetan Tantric materials from the Dunhuang findings, given by Kenneth EASTMAN. Specifically the speaker had re-constructed a more or less complete tantric text from the Dunhuang manuscripts S. Tib. 419 and P. Tib. 42. This text apparently gives us an idea of Tantric magic as practised in Tibet in the early ninth century. From the wealth of detail presented it will be sufficient to mention here the historical importance of the material dealt with, as well as the insight into controversial topics of sexual yoga and the use of tantric techniques for bellicose purposes. Staying in Tibet, and in a relatively late period of the Vajrayāna tradition, Urban HAMMER gave a detailed report of his research on the concept of *ādibuddha* in the *Kālacakratāntra*. *Ādibuddha* is a late development in the history of Buddhist thinking, and the complex difficulties involved in understanding the origins, development, and nature of this concept are aggravated by the fact that there are few mentions in the texts.

For the next session, attention moved to Korea, and Henrik SØRENSEN gave a general description of esoteric Buddhism in Korea, an area rather neglected hitherto. The study of esoteric Buddhism in Korea has been stimulated by the more general interest in Tibetan Buddhism; a conference on the theme was held in Seoul in 1986. Esoteric Buddhism should not be seen as an isolated sectarian phenomenon, but as an integrated aspect in most denominations. It was present on the Korean peninsula at the latest by the end of the fourth century, though we still do not know how it was integrated into the general religious life. A relief of an eleven-headed Avalokiteśvara is the only evidence of full esoteric Buddhism, though we also have biographies of monks with esoteric bents, and we know that Śubhākarasiṃha and Huiguo had Korean disciples. There were also contemporaries of Amoghavajra who went to the Tang to study. The general purpose of this paper was to give a plausible historical framework for the history of esoteric Buddhism in Korea, and to give a survey of the literary material which we now possess.

The afternoon was begun with a stimulating paper on the Japanese patriarch Kūkai's theory of semiotics, delivered by Fabio RAMBELLI. His paper—

of a type and scope which is not common, but nevertheless essential for our grasp of Kūkai's philosophic writings—was based largely on the *Shōji jissō gi* from 817 or 818. After a general discussion of the various forms of significative systems, Dr. Rambelli discussed the complex semiotic theories of esoteric Buddhism and the difficult theory of language implicit in *mantra*. Much time was spent on an interpretation of the terms *shōji* and *jissō*, and *mon/monji*. Importantly, the speaker's discussion was related to the underlying doctrines of Yogācāra.

In a detailed paper of a different kind, James SANFORD gave a historical account of a neglected aspect of Pure Land thought and practice, namely the “secret (*himitsu*) *nenbutsu*” tradition, which is not only of importance in its own right, but which also had some influence on the orthodox Pure Land schools, as well as popular religion. The *himitsu-nenbutsu* tradition has its roots in the Shingon-shū rather than Tendai-shū, and explains the effects of the *nenbutsu* in terms of orthodox Shingon doctrines. The immanentist, this-worldly, and non-dual explanations of *nenbutsu* stand in contrast to the transcendental and dualistic tenets of orthodox Pure Land. The paper gave detailed accounts of the thought of the two major figures of the *himitsu nenbutsu* tradition, Kakuban (1095–1143) and Dōhan (1178–1252).

The final formal session was begun by Alexander M. KABANOV, who presented some of his findings concerning the Tachikawa-ryū and its rituals. The Tachikawa-ryū was founded by Ninkan in the eleventh century, and was a development of orthodox Shingon principles combined with Daoist ideas and practices. It also advocated antinomical practices similar to the Hindu *pañcamakāra* and was as a result banned by Shingon orthodoxy after a relatively short, though popular, existence. Dr. Kabanov paid much attention to later sources such as the *Konkō-shō* and the *Fudōsongu-shō*, but regretted that he had not been able to examine Tachikawa influence on Tendai and underground Amidist sects.

The final formal session was addressed by John STEVENS, who talked about sex and the Buddha. Prof. Stevens made some interesting points about a largely ignored subject, but the absence of any historical or traditional ground for his postulates and an unwillingness to supply any in response to questions from the audience precluded any fruitful discussion.

The whole of the final morning was given over to a workshop, where the discussion ranged from cosmology—largely ignored by the individual contributions—to further discussion of the extent of the term “esoteric” and the importance of ritual. Cosmology is basic to Buddhism in all its forms; the Vajrayāna is not radical in its formulation of cosmology, though an examination of the use to which it puts this basic stuff in its rituals and meditations would surely bear fruit. Also, the manner in which the traditional Indian Buddhist cosmology interacted with local concepts should be of interest.

The paradox presented by the popularity of esoteric rites raises questions about where we draw the line as to what is “esoteric” and what not. There

is obviously a large grey area here where the brunt of the work should be done by the historian, the sociologist, and the anthropologist, and not just the textual critic. In questions of ritual, too, there is much ground to be covered by specialists in ritual theory.

An attempt was also made to set up some kind of grid whereby one might begin to classify phases in the development of Buddhism in terms of elements which in time came to be identified as characteristic of the Vajrayāna. The textual tradition was divided roughly into the Pāli Canon, Early and Later Mahāyāna Sūtra, Esoteric Sūtra, and Tantra. These divisions were then set off against the following characteristics: secrecy, visualization, *mantra*, sexual yoga, ritual structure, and language. Generally the later groups are characterized by these elements in increasing measure, but there were nevertheless some surprising points made about their presence in earlier types of text.

The final point of note was an appeal from Henrik Sørensen for co-operation on the Dunhuang materials. There is a tremendous amount of esoteric material in these finds, and one can distinguish several different phases in the development of Vajrayāna ideas. Scholarly co-operation in this area would be of great value.

Selected papers from both these gatherings will be published in our monograph series, in two volumes; the first is scheduled for publication this year and will bring together the papers concerning Vajrayāna in Japan from this year's and last year's meetings. The remaining papers will be published in 1991. Your attention is drawn to the advertisement at the back of the Journal.

The general consensus of opinion when the conference closed after lunch on Thursday was that the meeting had been fruitful and highly enjoyable, both academically and socially. The credit for this must go in the first instance to the speakers, whose contributions were generally well prepared and stimulating, and to the other participants, who maintained lively and useful discussions. One must not, however, forget the administrators and staff of Samsø College, whose institution provided a perfect framework for both the academic and the social sides of the conference. Thanks are also due to the Danish Council for Research in the Humanities, which again contributed generously to the cost of holding the event.

(IA-K)

## SBS Activities in 1990

In 1990 we shall be holding two short, intensive seminars, one on Dunhuang and one on religion in Japan. The former, which will be held in Copenhagen on the 14th and 15th of September (Fri./Sat.), is the first of a series of projects which are to be run under UNESCO's "Integral Study of the Silk Roads: Roads of Dialogue". Anna Seidel (École Française d'Extrême Orient, Kyoto), Peter Bryder (Department of the History of Religions, Lund, Sweden), Hans-Joachim Klimkeit (University of Bonn), and Kenneth Eastman (Stanford University) have already confirmed their willingness to participate; Paul Magnin (University of Paris), Ueyama Daishun (Ryūkoku University), and Tanaka Ryōshō (Komazawa University) have also been invited. (A larger, four-day, conference on Dunhuang is planned for late summer 1991, provisionally at Samsø College again.) Information on participation in the Copenhagen seminar may be had from the organizer, Henrik Sørensen.

The following Monday and Tuesday (17th/18th September) we shall be holding a similar meeting in Aarhus. This time we shall be concentrating on themes in contemporary and popular religion in Japan, and to this end we have invited Ian Reader (University of Stirling, Scotland) and Anna Seidel (École Française d'Extrême Orient, Kyoto)—who have already accepted our invitation—and Dr. Carmen Blacker (University of Cambridge). Information on participation in this meeting is available from Ian Astley-Kristensen.

The Nordic Institute of Asian Studies (NIAS) will be holding a Second Symposium on Japanese and Korean Studies at the University of Copenhagen, 14th–15th May 1990 (jointly with the University of Copenhagen). Henrik Sørensen and Ian Astley-Kristensen will be holding papers. For information on the symposium write to:

*Nordic Symposium on Japanese and Korean Studies*  
*Nordic Institute of Asian Studies*  
*Njalsgade 84*  
*DK-2300 Copenhagen S*  
*Denmark*

Per K. Sørensen will be in the People's Republic of China from the spring, examining Sanskrit palm-leaf manuscripts which have been found in Tibet. He will be reporting on his activities in the next issue of this Journal.

Finally another quick peek into 1991: Henrik Sørensen will be organizing a meeting on Traditional Religions in Korea in the spring. Please contact us if you would like to be placed on our mailing list for this—or for that matter any other of our events or publications.

(IA-K)

**The Unrecognized Role of Tantric Buddhism in East Asian Culture**

We have received notice of the above conference, scheduled for the summer of 1991 and organized by Richard K. Payne. The conference aims at uncovering the role of Vajrayāna in the development of East Asian culture, with attention being paid, *inter alia*, to the following areas (I quote from the circular): “Popular religion, the rituals of later religious traditions, syncretic religious forms, new religious movements, architectural and artistic styles and motifs, soteriological theories, folklore, musicology, drama and dance, funerary practices, and performative [sic] traditions of all kinds.” Anyone interested in participating is invited to contact Dr. Payne at the following address:

*Religious Studies Program  
301 Campbell Hall  
University of California, Berkeley  
Berkeley, California  
94720 U.S.A.*

Suggestions for specific panel topics are also welcome.

(IA-K)