

Book Reviews

The Good Heart: A Buddhist Perspective on the Teachings of Jesus. By His Holiness the Dalai Lama. Introduction by Laurence Freeman, OSB. Translated by Geshe Thupten Jinpa. Edited and with a Preface by Robert Kiely. Boston: Wisdom Publications, 1996. xiv + 207 pp. Cloth: \$24.00.

The Good Heart is a record of the proceedings of the tenth annual John Main Seminar. This seminar is sponsored by the World Community for Christian Meditation in honor of the Irish Benedictine monk, John Main, who taught the form of Christian meditation practiced by John Cassian and the desert fathers. Former guest speakers have included Charles Taylor, a Canadian philosopher; Bede Griffiths, an English Benedictine author and founder of an ashram in India; and Jean Vanier, the originator of L'Arche, Christian lay communities that are dedicated to living with the disabled.

This particular seminar was unusual because it was presided over by a Tibetan Buddhist meditation master, His Holiness the Dalai Lama. His Holiness was invited by Dom Laurence Freeman, OSB, the spiritual head of the World Community for Christian Meditation, to comment on well-known passages from each of the four Christian Gospels.

The purpose of the seminar is characterized on the book jacket as a meeting between Christians and Buddhists "to experience enlightened dialogue between religions conducted with respect, reverence and the joy of friendship." This record of the proceeding provides ample evidence that an atmosphere of respect, reverence and friendship was created and maintained throughout the dialogue.

The text is introduced by Dom Laurence Freeman. In an extensive description of the structure of this particular dialogue, he outlines the

boundaries within which the discussion was carried out. Dom Laurence understands the seminar as an opportunity to explore much more than the scholarly similarities and differences between these two great religions. In keeping with John Main's insistence that Christians must "verify the truths of our faith in our own experience" (p. 7) to recover the contemplative practices of their faith, Dom Laurence characterizes the purpose of the seminar in terms of deeply personal spiritual awakening:

The intellectual discipline required for dialogue allows the natural tendency toward egotism to be filtered or contained. This releases the individuals involved in dialogue to find the deeper levels of their own consciousness where dialogue opens onto a common window of truth through an experience altogether beyond the conceptualizing mind. (p. 7)

This understanding is entirely in keeping with the Dalai Lama's assertion that: "The most effective dialogue is not intellectual exchange, but a conversation between sincere practitioners from the position of their own faiths, a conversation that arises from a sharing of their respective practices." (p. 5) Within that frame both the Dalai Lama and Dom Laurence were concerned to present themselves as true, rather than false, friends. Professional translators refer to certain words in two different languages that have a formal likeness but very different meanings as "false friends." (p. 15) Dom Laurence feels it is as important to avoid false friendship as to avoid "caricature, misrepresentation and dismissive judgement."

The Dalai Lama is determined to represent the doctrines and practices of Tibetan Buddhism fully and faithfully while, at the same time, exploring important aspects of the Christian faith. In his first talk, the Dalai Lama tells the story of a woman who, when her husband died, was quite confused, because, although she was a practicing Christian in this life, she felt that in the next she had no alternative but to become a Buddhist. The Dalai Lama comments:

How complicated! If you are a Christian, it is better to develop spirituality within your religion and be a genuine, good Christian. If you are a Buddhist, be a genuine Buddhist, not some half-and-half! This may cause confusion in your mind. (p. 46)

In a context of the presence which develops out of spiritual practice and the desire to develop genuine friendship, the dialogue developed around a commentary by the Dalai Lama on eight familiar quota-

tions from the gospels. In the text, the comments of both His Holiness and his Christian interlocutors followed directly after the introduction.

As an ethical theorist, I was most interested in the two chapters in which the practice of compassion was discussed. The chapter entitled "Love Your Enemy" is a fairly straightforward discussion of two quotations from Matthew. The first, Matthew 5:38–42, begins with the familiar instruction:

You have heard that they were told, "An eye for an eye, a tooth for a tooth." But what I tell you is this: Do not resist those who wrong you. If anyone slaps you on the right cheek, turn and offer him the other also. (p. 47)

The second quotation, Matthew 5:43–48, is equally familiar: "You have heard that they were told 'Love your neighbor and hate your enemy.' But what I tell you is this: Love your enemy...." (p. 48) In his discussion of these two passages, the Dalai Lama examines the similar emphasis of Christians and Buddhists on the practice of love and compassion. He also examines the difference in their understanding of the cause of universal capacity for compassion: Christians feel it is because all beings were created by God, whereas Buddhists feel it is because compassion is the direct expression of the Buddha-nature which is present in all beings.

In keeping with the meeting's emphasis on direct spiritual experience, His Holiness briefly describes a meditative practice for merging intellect and heart. First, the practitioner moves from an analytic focus on a particular idea, "That is, your subjectivity is focussing on the idea or concept that you are analyzing," (p. 47) to a non-conceptual state.

However, once you have arrived at a state of single-pointedness — when you experience that inner transformation, that compassion within you — there is no longer a meditating mind and a meditated object. Instead, your mind is generated in the form of compassion. (p. 47)

This is a particularly skillful discussion, in that the Dalai Lama refuses to conflate the quite different concepts of "God" and "Buddha-nature." At the same time, he provides a subtle analysis of the important similarity between the Christian instruction to love your enemy and the Buddhist contention that it is your enemy which provides the opportunity to practice compassion.

The discussion in Chapter Four on the equanimity of the practice of compassion is an extension of the analysis in Chapter Two. Further

instructions are provided on meditative practices associated with the development of a compassionate state of mind.

This extended analysis of the respective forms of the practice of compassion in Christianity and Buddhism is a more successful commentary than some that follow, principally because in this context the ontological and epistemological differences between the two religions are less obtrusive. Commentaries that involve more subtle Buddhist doctrines are less successful because the seminar is too limited a venue to explore the more profound differences between Western and Eastern thought. For instance, the short description of the functions of the subtle body is too brief to be satisfying, but provocative enough to necessitate a much more developed explanation. Similarly, another short discussion which refers to the differences between the doctrines of various Buddhist schools is unsatisfying simply because the ontological and epistemological presuppositions within which these doctrines have been articulated must be explained at length if the differences to which the Dalai Lama refers are to be understood.

However, since this is an exploratory dialogue, the difficulties I have mentioned are inevitable. In fact, the need to dialogue at a much deeper level may promote a more profound sharing between Christian and Buddhist practitioners.

In future dialogues, the aspect of the seminar that is least satisfactory can be easily remedied. Possibly out of deference to His Holiness, to his status as a Nobel prize winner and the leader of an embattled people, the Dalai Lama's Christian interlocutors were unnecessarily timid. Their questions could have been more penetrating. In this way, a great deal more would have been revealed.

Alta M. Brown
Institute of Buddhist Studies



A Survey of Vinaya Literature. By Charles S. Prebish. The Dharma Lamp Series, vol. 1. Taipei: Jin Luen Publishing House, 1994. 157 pp.

To date, Professor Prebish's career in early Buddhist and Vinaya Studies has been admirable, but this book is a landmark achievement. Landmark in that it not only reflects the author's knowledgeable association with the Vinaya tradition but it is concise enough to be useful to a researcher. Completed during his tenure as holder of the Numata Chair in Buddhist Studies at the University of Calgary, the book is a

functional work of art without being frivolous. The author has fashioned an indispensable tool to deal with the lack of "organizationally sound, functionally manageable bibliographic research aids." If this is indicative of the kind of work that we will be seeing more of with Professor Prebish and the newly formed Dharma Lamp Series of the Jin Luen Publishing House then a bright future awaits them both.

Concerning the purpose and breadth of this first volume, Prebish, in his preface, writes:

It is my intention in the following pages to present a bibliographic survey of Vinaya literature, covering both primary and secondary sources, that has appeared in print since 1800.... This survey is not intended to be encyclopedic in any sense of that word. Instead, it is true to its title. With regard to the texts and translations, it is quite thorough, but not exhaustive. With regard to the secondary literature, it is somewhat selective, but attempts not to omit any major studies. Although I have largely limited myself to language material available in English, French, German, Sanskrit, Pali, Chinese, and Tibetan, I have also acknowledged the important, recent contributions of Japanese scholars in this area. (pp. xiii-ix)

Prior to the survey, however, Prebish presents a well written forty-one page introduction briefly detailing the "structure, contents, and application of the Vinaya." (p. 31) The introduction, indeed the entire book, is presented in a simple and easy to follow outline format with the Vinaya Pitaka being divided into three major sections; I. "Paracanonical," II. Canonical and, III. Non-Canonical Vinaya Literature. Each major section and its constituent parts are then briefly described in terms of their function and their place in the monastic community.

Chapters Two and Three contain the survey proper. Chapter Two cites the primary Vinaya literature of each of the major nikayas in the early Buddhist tradition in Sanskrit, Pali, Chinese, Tibetan, and Japanese sources. To assist the researcher, the primary sources referenced are further divided into the categories of "texts" and "translations." Several charts are also provided which cross-reference the resources in the various canonical languages, thus making the book that much more accessible. The survey finishes with Chapter Three referencing the secondary Vinaya literature in chronological order. The book is made complete by a series of useful indices under the headings: (1) Authors, Compilers, Editors, and Translators, (2) Article Titles, (3) Book Titles and, (4) Text Titles (Pali, Sanskrit, Chinese, and Tibetan).

As Prebish indicates in his preface and elsewhere, the search for material in this endeavour was a long and sometimes difficult one. In

order to proceed over the years, numerous professors were consulted and a myriad of libraries scoured over. The process was not helped by the fact that only a few sources exist which, in any sense, "systematically review a substantial portion of Vinaya literature" (p. 44). These are Etienne Lamotte's *Historie du Bouddhisme Indien des origenes a l'ere Saka*, Akira Hirakawa's *Ritsuzo no Kenkyu (A Study of the Vinaya Pitaka)*, Akira Yuyama's *Systematische Ubersicht uber die Buddhistische Sanskrit-Litertur (Erster Teil: Vinaya-Texte)*, and Mitsuo Sato's *Genshi Bukkyo Kyodan no Kenkyu (A Study of the Early Buddhist Order in the Vinaya Pitaka)*. Prebish acknowledges and gives credit to the contribution these sources have made to Buddhist Studies but surpasses them all in comprehensiveness, organization, and accessibility – qualities necessary in any research tool.

Although very impressed with the book I do have a few, hopefully constructive criticisms, regarding each of the necessary requirements for a research tool. Prior to this, however, I would like to make a general comment on the introduction. To be useful, a research tool itself must be understandable to the researcher. On the whole the book is very well written but the sheer number of Sanskrit technical terms in the introduction might be a bit imposing to beginning students. Professor Prebish has, for the most part, addressed this issue by maintaining a clear context in which these terms function, as well as providing numerous English translations. Regarding the comprehensiveness of the work, it was previously mentioned that the book was concise enough to be useful. Some may argue that it might be too concise and would be better served if this book or that book were added. In some respects I share the opinion that the survey could contain more secondary sources. After all, the survey would still be compact enough even at two hundred pages. However, my main concern is with the potential lack of relevant material in Japanese other than the "important, recent contributions." I would have liked to see more scouring of the Japanese sources.

The material was quite well organized throughout the entire book, especially in the first two chapters which followed a basic outline pattern. Chapter Three, however, confused me at first. I was accustomed to the simple and efficient style of the previous chapters and expected a straightforward bibliographical rather than essay format. After reading through the chapter, however, my initial disappointment faded when I noticed the occasional snippets of valuable information that may or may not have been left out in a bibliographic style. Both styles have their merits, I was just surprised by the older and more unwieldy essay format.

All the charts, indices, and easy to find subject headings, made material in the book readily accessible. Given this, my next comment is

more of a grievance against many recent books than a specific criticism against Prebish's work. The reader will hopefully forgive this indulgence as I throw them into the debate of which transliterating system to use when working with Chinese. The two most popular systems are the long-established Wade-Giles system and the more recent and upcoming Pin Yin system. Both systems are widely used, but I find the Wade-Giles to be rather bulky and based on European rather than North American pronunciation, while Pin Yin is quite simple and becoming more popular. Regardless of one's opinion in this matter, it would have been nice to see both systems employed in Prebish's text, at least in the charts and indices. At any rate, these are all relatively minor criticisms and do not detract from the overall value of the book. Rather, it is to the great benefit of Buddhist Studies that we can now profit from Prebish's lengthy enterprise.

In sum, Prebish's volume has provided a comprehensive survey that is very user-friendly while at the same time supplying valuable tidbits of background information on primary and secondary sources. Supplemented with an excellent introduction to the Vinaya, helpful indices, and cross-referencing charts this book is a veritable treasure trove of essential information to one doing research in Buddhism. It is an indispensable research tool for Buddhist scholars.

Daniel Gades
University of Calgary



Art and Nationalism in Colonial India 1850–1922: Occidental Orientations. By Partha Mitter. Cambridge and New York: Cambridge University Press, 1994. pp. 475. \$89.95.

Partha Mitter is the author of *Much Maligned Monsters*, a chronicle of European reactions to Indian art, which has become essential reading for historians of Asian art and religion. That was published in 1977, the same year as Edward Said's *Orientalism*. The two share concern with the distortions that result from viewing another culture through a European lens. While Said developed a powerful political polemic of broad implications, Mitter focussed modestly upon India and has since denied that Indians are inevitably unbiased in viewing their own art. Thus it is no surprise that the present work begins with a disclaimer of intent to advance cultural theory.

This is an account of the conflicted reactions to Western art, particularly following the uprising of 1857, today known as the First War of Independence. It traces the co-option of the Indian artist, on the one hand by colonial art schools and on the other by British patronage, only to be gradually supplemented by the patronage of Indian urban elites. A fascinating chapter on the printed image weaves together the children's magazines and cartoons of Calcutta with Lewis Carroll and the German *Simplicissimus*. Raja Ravi Varma, born in Kerala but popular all over India by 1900, is presented as the charismatic individual who successfully adapted Western technique to Indian subjects and sensibilities.

Paraphrasing a great historian of Western art, Meyer Schapiro, one might call the present book "How Calcutta stole the Idea of Modern Indian Art."¹ This account revolves around Bengal, indeed an important and interesting center of intellectual ferment. Hence the overstatement of artists' concern with the West in the rest of India in the nineteenth century. In places such as Udaipur and Orissa indigenous artisan traditions were not swept off their feet by academic naturalism as the author asserts was the rule (p. 7). Likewise Mitter's final chapter presents a rapid collapse of Oriental art in the 1920s, which may be the case for the Bengal school but not for all of India's flourishing modern painting and crafts.

Dr. Mitter is a professor of history in England, and his strength is intellectual contextualization. Despite his association with Ernst Gombrich, this is not a work of art history, which of course is not an unforgivable sin. It is amply illustrated, including thirty color plates, which probably account for the volume's high price. The black and white photos are scattered throughout the text, a layout favored by publishers these days, which in this case is confusing because the text references are often several pages away from the actual picture. Moreover the text is usually very general and cursory in what it says about the images, and most information is found in the plate caption.²

My final reservation about this attractive book is the unfamiliarity with Indian traditions before the nineteenth century that it reveals. For example the author asserts that in the Mughal period "for the first time we know the names of artists," and that even then they worked mainly collaboratively (p. 13). In fact painters of the *kayasth* caste (which Mitter includes among the *bhadralok* or gentlemen of Calcutta, p. 55) are identified on earlier Jain works such as the Jaunpur *Kalpasūtra*. Even ancient Indian sculpture is not entirely anonymous in its carving. Thus the assertion of Raja Ravi Varma's unique place as an identifiable artist who fits the *topos* of "artist as genius" rings a bit false. The Hindu painter Dasawanth, about whom there is a large scholarly literature, is

supposed to have had his genius discovered by Akbar, as was Ravi Varma by his royal uncle Raja Varma.

Readers of a journal of Buddhist studies may be surprised to find Sujata identified as "the shy maiden who brought the Buddha his first nourishment," with no mention of the preceding fast (p.285). And when Ananda Coomaraswamy is quoted as writing, "I want to serve not merely India but humanity, and to be as universal as possible – like the Avalokiteśvara," this is glossed as "A name of the Buddha[sic] as epitomizing universal compassion." (p. 260). This book is the product of someone like the Bengali intellectuals it concerns, with more allegiance to modernity than to the past.

Joanna Williams
Professor, History of Art
University of California, Berkeley

¹ Tapati Guha-Thakurta, *The Making of a New 'Indian' Art: Art, Aesthetics, and Nationalism in Bengal. c. 1850–1920*, also published by Cambridge University Press two years earlier, is more straightforward in the same bias.

² Again Guha-Thakurta writes with more fresh, thoughtful observation about the same images, which occur on the page on which they are described.

List of Books Received for Review

Tibetan Buddhism (& Bon)

- The Words of My Perfect Teacher: Kunzang Lama'i Shelung.* By Patrul Rinpoche. Translated by Padmakara Translation Group. Edited by Kerry Brown and Sima Sharma. Foreword by H. H. the Dalai Lama. The Sacred Literature Series. San Francisco: Harper Collins, 1994. xlvi + 459 pp. Cloth: \$30.00.
- Generating the Deity.* 2nd ed. By Venerable Gyatrul Rinpoche. Translated by Sangye Khandro. Ithaca, NY: Snow Lion Publications, 1996. 139 pp. Paper: \$14.95.
- Dzogchen: The Self Perfected State.* By Chögyal Namkhai Norbu. Edited by Adriano Clemente. Translated by John Shane. Ithaca, NY: Snow Lion Publications, 1996. 149 pp. Paper: \$12.95.
- The Tantric Path of Purification: The Yoga Method of Heruka Vajrasattva Including Complete Retreat Instructions.* By Lama Thubten Yeshe. Foreword by Lama Zopa Rinpoche. Compiled and Edited by Nicholas Ribush. Boston: Wisdom Publications, 1995. xxv + 311 pp. Paper: \$15.00.
- The Door of Liberation: Essential Teachings of the Tibetan Buddhist Tradition.* Revised Edition. Translated by Geshe Wangyal. Foreword by H. H. the Dalai Lama. Preface by Joshua W. C. Cutler. Boston: Wisdom Publications, 1995.
- The World of Tibetan Buddhism: An Overview of Its Philosophy and Practice.* By Tenzin Gyatso, the Fourteenth Dalai Lama. Translated, edited, and annotated by Geshe Thupten Jinpa. Foreword by Richard Gere. Boston: Wisdom Publications, 1995. xii + 210 pp. Cloth: \$25.00.

- Essential Teachings.* By H. H. the Dalai Lama. Translated by Zélie Pollon. Edited by Marianne Dresser. Introduction by Andrew Harvey. Berkeley: North Atlantic Books, 1995. xxii + 129 pp. \$12.95.
- Introduction to Tibetan Buddhism.* By John Powers. Ithaca, NY: Snow Lion Publications, 1995. 501 pp. Paper: \$18.95.
- Perfect Conduct: Ascertaining the Three Vows.* By Ngari Panchen, Pema Wangyi Gyalpo. Commentary by His Holiness Dudjom Rinpoche. Translated by Khenpo Gyurme Samdrub & Sangye Khandro. Preface by Tulku Thondup. Boston: Wisdom, 1996. xx + 198 pp. Paper: \$18.00.
- Buddhist Symbols in Tibetan Culture: An Investigation of the Nine Best-Known Groups of Symbols.* By Loden Sherap Daggyab Rinpoche. Translated from the German by Maurice Walshe. Foreward by Robert A. F. Thurman. Boston: Wisdom, 1995. xviii + 148 pp. Paper: \$14.95.
- Emptiness Yoga: The Tibetan Middle Way.* 2nd ed. By Jeffrey Hopkins. Edited by Joe B. Wilson. Ithaca, NY: Snow Lion Publications, 1995. 532 pp. Paper: \$22.95.
- Meeting the Great Bliss Queen: Buddhists, Feminists, and the Art of the Self.* By Anne C. Klein. Boston: Beacon Press, 1995. xviii + 307 pp. Paper: \$14.00.
- Myriad Worlds: Buddhist Cosmology in Abhidharma, Kalacakra and Dzog-chen.* By Jamgön Kongtrul Lodrö Tayé. Translated and edited by the International Translation Committee of Kunkhyab Chöling. Foreward by H.H. the Dalai Lama. Ithaca, NY: Snow Lion Publications, 1995. 301 pp. \$19.95.
- The Clear Mirror: A Traditional Account of Tibet's Golden Age.* By Sakyapa Sonam Gyaltzen. Translated by McComas Taylor and Lama Choedak Yuthok. Foreward by H.H. the Dalai Lama. Ithaca, NY: Snow Lion Publications, 1996. 330 pp. Paper: \$16.95.
- Living Tibet: The Dalai Lama in Dharamsala.* Photographs by Bill Warren. Text by Nanci Hoetzlein Rose. Foreword by H. H. the Dalai Lama. Ithaca, NY: Snow Lion Publications, 1995. 136 pp. Paper: \$26.95.
- Masters of Meditation and Miracles: The Longchen Nyingthig Lineage of Tibetan Buddhism.* By Tulku Thondup. Boston: Shambhala, 1996. xvi + 384 pp. Cloth: \$35.00.
- Machig Labdrön and the Foundations of Chöd.* By Jérôme Edou. Ithaca, NY: Snow Lion Publications, 1996. xii + 244 pp. Paper: \$16.95.

Enlightened Beings: Life Stories from the Ganden Oral Tradition. By Janice D. Willis. Boston: Wisdom Publications, 1995. xxii + 282 pp. Paper: \$18.00.

The Life of Gampopa: The Incomparable Dharma Lord of Tibet. By Jampa Mackenzie Stewart. Introduction by Lobsang P. Lhalungpa. Illustrations by Eva van Dam. Ithaca, NY: Snow Lion Publications, 1995. 192 pp. Paper: \$12.95.

The Bon Religion of Tibet: The Iconography of a Living Tradition. By Peter Kvaerne. Boston: Shambhala, 1995. 155 pp. Cloth: \$55.00.

Theravada Buddhism

Buddhadhamma: Natural Laws and Values for Life. By Phra Prayudh Payutto. Translated by Grant A. Olson. Albany, NY: State University of New York Press, 1995. 302 pp. \$19.95.

Living Dharma: Teachings of Twelve Buddhist Masters. By Jack Kornfield. Forewards by Chögyam Trungpa and Ram Dass. Boston: Shambhala Publications, 1996. xvi + 319 pp. Paper: \$17.00.

The Mind and the Way: Buddhist Reflections on Life. By Ajahn Sumedho. Edited with an Introduction by Ven. Sucitto Bhikkhu. Foreword by Ven. B. Anandamaitreya. Boston: Wisdom Publications, 1995. xxiv + 220 pp. Paper: \$16.95.

Heartwood of the Bodhi Tree: The Buddha's Teaching on Voidness. By Buddhadasa Bhikkhu. Edited by Santikaro Bhikkhu. Translated by Dhammavicayo. Foreword by Jack Kornfield. Boston: Wisdom Publications, 1994. xxiii + 150 pp. Paper: \$12.50.

The Five Aggregates: Understanding Theravada Psychology and Soteriology. By Mathieu Boisvert. Waterloo, Ontario: Wilfrid Laurier University Press, 1995. xii + 166 pp. Paper: \$24.95.

Zen

Original Dwelling Place: Zen Buddhist Essays. By Robert Aitken. Washington D.C.: Counterpoint, 1996. xii + 241 pp. Cloth: \$22.00.

Living Buddha Zen. By Lee Hixon. Appreciation by Maezumi Roshi. Foreword by Helen Tworikov. Burdett, NY: Larson Publications, 1995. 255 pp. Paper: \$15.95.

The Stone Boy and Other Stories. By Thich Nhat Hanh. Berkeley: Parallax Press, 1996. 223 pp. Paper: \$18.00.

Thank You and OK! An American Zen Failure in Japan. By David Chadwick. New York: Penguin/Arkana, 1994. xxiii + 454 pp. Paper: \$13.95

Other Buddhist Topics

The Shambhala Dictionary of Buddhism and Zen. By Ingrid Fischer-Schreiber, Franz-Karl Erhard, and Michael S. Diener. Translated by Michael H. Kohn. Boston: Shambhala, 1991. xii + 280 pp. Paper: \$19.00.

Living Buddhism. By Andrew Powell. Photographs by Graham Harrison. Foreword by H. H. the Dalai Lama. Berkeley: University of California Press, 1989. 200 pp. Paper: \$24.95.

Elaborations on Emptiness: Uses of the Heart Sutra. By Donald S. Lopez, Jr. Princeton, NJ: Princeton University Press, 1996. xii + 264 pp. Cloth: \$39.50.

The Fundamental Wisdom of the Middle Way: Nagarjuna's Mūlamadhyamakakārikā. Translation and Commentary by Jay L. Garfield. New York: Oxford University Press, 1995. xix + 372 pp. Paper: \$14.95.

The Fine Arts of Relaxation, Concentration & Meditation: Ancient Skills for Modern Minds. Revised Edition. By Joel and Michelle Levey. Boston: Wisdom Publications, 1991. 229 pp. Paper: \$14.95.

Engaged Buddhism: Buddhist Liberation Movements in Asia. Edited by Christopher S. Queen and Sallie B. King. Albany, NY: State University of New York Press, 1996. xii + 446 pp.

How Master Mou Removes Our Doubts: A Reader-Response Study and Translation of the Mou-tzu Li-huo lun. By John P. Keenan. Albany, NY: State University of New York Press, 1994. x + 229 pp.

Advayasiddhi: The Tantric View of Lakṣmīnīkāra. By Ramprasad Mishra. Delhi: Kant Publications, 1993. Cloth: \$17.00.

The Golden Goose King: A Tale Told by the Buddha. Retold and Illustrated by Judith Ernst. Foreword by Carl W. Ernst. Chapel Hill, NC: Parvardigar Press, 1995. 32 pp. Cloth: \$19.95.

Mountains and Rivers Without End. By Gary Snyder. Washington D.C.: Counterpoint, 1996. viii + 165 pp. Cloth: \$20.00.

- Self and Liberation: The Jung/Buddhism Dialogue.* Edited by Daniel J. Meckel and Robert L. Moore. New York: Paulist Press, 1992. xiv + 338 pp. Paper: \$19.95.
- A Buddhist's Shakespeare: Affirming Self-Deconstructions.* By James Howe. London: Associated University Presses, 1994. 273 pp. Cloth: \$42.50.
- Choosing Reality: A Buddhist View of Physics and the Mind.* By B. Alan Wallace. Ithaca, NY: Snow Lion Publications, 1996. 232 pp. Paper: \$15.95.
- Eastern Canons: Approaches to the Asian Classics.* Edited by Wm. Theodore de Bary and Irene Bloom. New York: Columbia University Press, 1990. xii + 395 pp. Paper: \$17.50.
- The Sacred Mountains of Asia.* Edited by John Einarsen. Boston: Shambhala, 1995. 150 pp. Paper: \$16.00.
- Chinese Hand Analysis: The Buddhist Wu Hsing Method of Understanding Personality and Spiritual Potential.* By Shifu Nagaboshi Tomio (Terence Dukes). York Beach, ME: Samuel Weiser, 1996. xiv + 349 pp. Paper: \$16.95.

Non-Buddhist Topics in China & Hong Kong

- Waiting for the Dawn: A Plan for the Prince: Haung Tsung-hsi's Ming-I Tai-Fang Lu.* Translated with an Introduction by Wm. Theodore de Bary. New York: Columbia University Press, 1995. xviii + 340 pp. Paper: \$17.50.
- Ling Ch'i Ching: A Classic Chinese Oracle.* Translated with commentary by Ralph D. Sawyer and Mei-chün Lee Sawyer. Boston: Shambhala Publications, 1995. xviii + 294 pp. Paper: \$16.00.
- The Essential Book of Traditional Chinese Medicine.* By Liu Yanchi. Translated by Fang Tingyu and Chen Laidi. New York: Columbia University Press, 1988, 1995. *Volume One: Theory.* Written and edited in collaboration with Kathleen Vian and Peter Eckman. 305 pp. Paper: \$16.50. *Volume Two: Clinical Practice.* Editorial consulting by Barbara Gastel. 479 pp. Paper: \$18.50.
- The Painter's Practice: How Artists Lived and Worked in Traditional China.* By James Cahill. New York: Columbia University Press, 1994. 208 pp. 117 illustrations. Cloth: \$32.50.

Hong Kong in Chinese History: Community and Social Unrest in the British Colony, 1842–1913. By Jung-Fang Tsai. New York: Columbia University Press, 1993. xxii + 375 pp. Paper: \$17.00.

Working Daughters of Hong Kong: Filial Piety or Power in the Family? By Janet W. Salaff. Foreword by Kingsley Davis. New York: Columbia University Press, 1995. xlv + 317 pp. Paper: \$17.50.

Other Non-Buddhist Topics

Yoga: An Essential Introduction to the Principles and Practice of an Ancient Tradition. By Georg Feuerstein. Shambhala: Boston, 1996. ix + 180 pp. Paper: \$12.00.

Modern Japanese Tanka: An Anthology. Edited and Translated by Makoto Ueda. New York: Columbia University Press, 1996. xxxvi + 265 pp. Cloth: \$49.50; Paper: \$16.50.

Picturing Japaneseness: Monumental Style, National Identity, Japanese Film. By Darrell William Davis. New York: Columbia University Press, 1996. viii + 304 pp. Paper: \$17.50; Cloth: \$49.50.

The Blue-Eyed Tarōkaja: A Donald Keene Anthology. Edited by J. Thomas Rimer. New York: Columbia University Press, 1996. ix + 290 pp. Cloth: \$24.50.

Friends or Rivals: The Insider's Account of U.S. – Japan Relations. By Michael H. Armacost. New York: Columbia University Press, 1996. xiv + 271 pp. Cloth: \$24.95.

Britain, Southeast Asia and the Onset of the Pacific War. By Nicholas Tarling. New York: Cambridge University Press, 1996. xiv + 434 pp. Cloth: \$64.95.

The Invention of Politics in Colonial Malaya: Contesting Nationalism and the Expansion of the Public Sphere. By Anthony Milner. Cambridge: Cambridge University Press, 1995. 328 pp. Cloth: \$59.95.

Island of Bali. By Miguel Covarrubias. First Published in 1937. Reprint edition London: Kegan Paul International, 1994. xxv + 417 pp. Paper: \$31.00.

Sport in Australia: A Social History. Edited by Wray Vamplew and Brian Stoddart. Cambridge: Cambridge University Press, 1995. 346 pp. Cloth: \$59.95.