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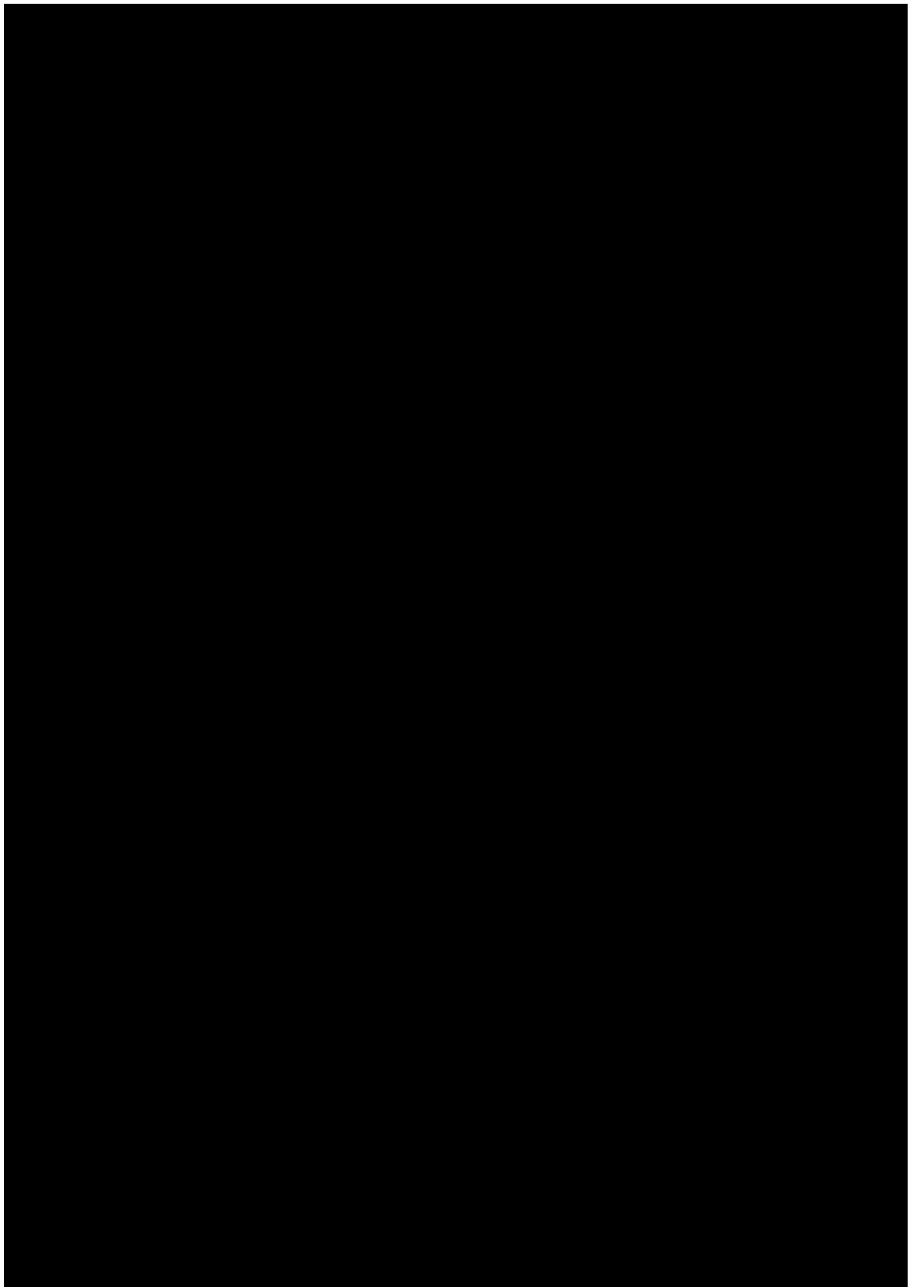


ILLUSTRATION OF THE PASTORAL BODHISATTVA

The frontispiece shows a motif from a Buddhist temple flag from Dunhuang. The original was discovered by Sir Aurel Stein in 1908 and is thought to date from the eighth or ninth century CE. Shown here is an artist's reconstruction based on the surviving fragments. Well preserved were the Nestorian crosses on the headpiece and on the neckband of the figure, and a similar cross is thought to have been at the top of the staff held in the left hand, as shown in the illustration. The figure seems to represent an idealized church leader with a pastoral role, and according to Hans-Joachim Klimkeit (see below, p. 35), it may even be a depiction of the Good Shepherd, that is, the Lord who cares for his flock. However that may be, it is also evidently a bodhisattva, whose right hand forms the *mudrā* of the proclamation of Dharma (*vitarka-mudrā*). The image is therefore a fitting symbol of collaborative association between Buddhism and Christianity with which to introduce the theme of dialogue, the special feature of this issue.

For an appraisal of the relations between Christianity, Manichaeism, and Buddhism along the Silk Road, see Hans-Joachim Klimkeit, *Die Begegnung von Christentum, Gnosis und Buddhismus an der Seidenstraße*, Vorträge G 283 (Opladen: Rheinisch-Westfälische Akademie der Wissenschaften, 1986). The illustration is included there as figure 4 (p. 35), and was originally published in P. Y. Saeki, *The Nestorian Documents and Relics in China* (Tokyo: The Toho Bunkwa Gakuin, The Academy of Oriental Culture Tokyo Institute, 1937), facing page 408.