

Lance S. Cousins (1942–2015): An Obituary, Bibliography and Appreciation¹

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1. This obituary was previously published in *Buddhist Studies Review* 32 (1), 2015, though here the publications list has been updated.

Lance Cousins, a great scholar of early Buddhism, died in Oxford early on Saturday 14 March, 2015, of a heart attack. He was aged 72 and is survived by his ex-wife, two children, and a brother and sister. Many in the field of Buddhist Studies and Buddhist practice are in his debt.

Lance was born on 7 April 1942 in Hitchin, Hertfordshire. After Letchworth Grammar School, he attended St John's College, Cambridge, reading History and then Oriental Studies. He studied Sanskrit with Sir Harold Bailey and Middle Indian with K. R. Norman. After his MA he started a doctorate with K. R. Norman which involved work on an edition of the *Samyutta Nikāya* *ṭīkā*, which led on to his first publication 'Dhammapāla and the *Ṭīkā* Literature' (1972).

1970 saw both his election to the Council of the Pali Text Society (this lasting till the mid-1980s) and his appointment as Lecturer in Comparative Religion at the University of Manchester. There he taught Buddhism, Jainism, Hinduism, Pali, Sanskrit, comparative mysticism, and methodological issues in the cross-cultural study of religious experience.

In the early 1990s, by which time he was a Senior Lecturer, he took early retirement in his early 50s, prompted by disillusionment with some of the then current changes in academic life. In the late 1990s, he moved to Oxford and became active at Oxford University until his death. He taught Pali and Middle Indian in the Faculty of Oriental Studies, and Buddhism in the Faculty of Theology. He became a supernumerary Fellow of Wolfson Collage, and contributed widely to Buddhist and Indological Studies in Oxford, working as a Research Fellow of the Oxford Centre for Buddhist Studies.

In 1995, he guided Peter Harvey and Ian Harris in their founding of the UK Association for Buddhist Studies, and became its first President, 1996–2000. He then re-joined the Council of the Pali Text Society, and was its President 2002–2003. In 2005 he was the Bukkyo Dendo Kyokai Visiting Professor at SOAS, with his lecture series leading to a series of published articles. He was given many awards, including one from the Thai British Buddhist Trust UK for his distinguished contribution to the advancement of Buddhism in the UK, and an honorary PhD in Buddhist Studies from the Mahamakut Buddhist University, Bangkok. He was a frequent visitor to Sri Lanka and Thailand in relation to both scholarship and practice. In 2012, he led a meditation retreat in Sri Lanka, with monks and nuns in attendance, adding to the many he had led in the West.

Lance Cousins was a person of great learning, which he used both with the sharpness of discerning wisdom in challenging fixed ideas and comfortable scholarly orthodoxies, and with a compassionate generosity of spirit in helping other scholars. Naomi Appleton says of him: 'I think I learnt something from every single conversation that we had, even from casual chats over coffee'; and Geoffrey Samuel: 'He was my first real teacher in relation to Buddhist studies and much else, a generous scholar with an original and creative mind.' He was very helpful to young scholars attending the Spald-

ing Symposia on Indian Religions, and very active in email discussion lists on Buddhism, Pali and Indology. I remember an American scholar meeting him in the flesh for the first time at a 1995 conference in Hawaii, after being impressed by his many his posts on Buddha-L list, and saying, ‘Ah, so you’re Lance Cousins!’

He was a great help to and influence on other scholars of Buddhism. For example:

Maurice Walshe, in his *Dīgha Nikāya* translation *Thus Have I Heard: The Long Discourses of the Buddha* (Wisdom, 1987), thanked ‘Ven. P. Vipassi and Messrs K. R. Norman and L. S. Cousins, whose collective brains I have picked on knotty points’.

He gave detailed feedback and guidance to myself for the first edition of my *An Introduction to Buddhism: Teachings, History and Practices* (Cambridge University Press, 1990), and his suggestions also led me to write several articles.

He supervised the PhD of Rupert Gethin, published as *The Buddhist Path to Awakening* (Brill, 1992), which Steven Collins has described as a ‘magisterial study’. In the preface to this work, Gethin describes his supervisor as ‘a true paṇḍita who first opened my eyes to many things’.

Noa Ronkin, in her *Early Buddhist Metaphysics: The Making of a Philosophical Tradition* (Routledge, 2005), says, ‘I am also grateful to Lance Cousins, who elaborated the Abhidhamma intricacies, made shrewd observations and invaluable suggestions, and offered useful references’.

Sarah Shaw, in her *Buddhist Meditation: An Anthology of Texts from the Pāli Canon* (Routledge, 2007), having thanked Richard Gombrich, goes on to say ‘L. S. Cousins has taught me for even longer and I have had many conversations with him about the subject. No amount of footnotes can fully acknowledge either of them.’

Tse-Fu Kuan, in his *Mindfulness in Early Buddhism* (Routledge, 2008), says that ‘I owe a great deal to Mr L. S. Cousins, who read my [Oxford] thesis carefully, provided constructive criticism and suggestions, and generously directed me to many useful sources’.

He is also mentioned in the acknowledgements section of such books as Richard Gombrich’s *Theravāda Buddhism* (Routledge, 1988 and 2006), Damien Keown’s *Buddhism: A Very Short Introduction* (Oxford, 1996), Naomi Appleton’s *Jātaka Stories in Theravāda Buddhism* (Ashgate, 2010), Cathy Cantwell’s, *Buddhism: The Basics* (Routledge, 2010), and Bradley Clough’s, *Early Indian and Theravāda Buddhism* (Cambria, 2012).

Lance’s authorial name was ‘L. S. Cousins’, the S. being for Selwyn. His book-length publications primarily revolved around work on Pali texts, translations and translators:

1974. *Buddhist Studies in Honour of I. B. Horner*, ed. L. Cousins, A. Kunst and K. R. Norman. Dordrecht, Holland: D. Reidel Publishing.

1979. Revised reprint with indexes and list of some variant readings of *Aṭṭhasālinī*, ed. E. Müller (1897). London: Pali Text Society, pp. 432–510.

1992. Special Issue in honour of K. R. Norman, ed. L. S. Cousins and John D. Smith, *Indo-Iranian Journal* 35 (2–3).
1995. *Mahāniddesa Part III* (index volume). Oxford: Pali Text Society.
1996. *The Dispeller of Delusion (Sammohavinodanī)*, 2 vols., trans. Bhikkhu Ñāṇamoli, extensively revised for publication, with annotations and index, by L. S. Cousins, Nyanaponika Mahāthera and C. M. M. Shaw. Oxford: Pali Text Society.
1999. *Reverse Index to the Mahāniddesa*, with Y. Ousaka and M. Yamazaki, digital edition. <http://hirose.sendai-nct.ac.jp/~ousaka/EngH.html>

He was also working in the early 2000s with Somadeva Vasudeva, a visiting scholar from Kyoto University, on transliterating a number of *sūtras* of a newly discovered *Dīrgha Āgama*, including a fragment on when the consumption of meat is not appropriate for a monk. At the time of his death, he was preparing for publication: (i) a collection of lectures relating to meditation, to be edited by Sarah Shaw, and (ii) a translation, with Charles Shaw, of the *Yamaka*.

His publications, though, were primarily in the form of incisive and original articles, the quality of which is reflected in the fact that in *Buddhism: Critical Concepts in Religious Studies*, an eight-volume collection of influential articles on Buddhism, edited by Paul Williams (New York: Routledge, 2005), eight of the 110 entries are by Lance Cousins: three more than any other author. These are: ‘Pali Oral Literature’, ‘The Dating of the Historical Buddha: A Review Article’ (in vol. 1); ‘Buddhist *Jhāna*: Its Nature and Attainment according to the Pali Sources’, ‘The “Five Points” and the Origins of the Buddhist Schools’, ‘Person and Self’ (in vol. 2); ‘*Sākiyabhikkhu/Sakyabhikkhu/Śākyabhikṣu*: A Mistaken Link to the Mahāyāna?’ (in vol. 3); ‘The *Paṭṭhāna* and the Development of the Theravādin Abhidhamma’, and ‘*Nibbāna* and Abhidhamma’ (in vol. 4).

A list of his publications, other than the above books, is given at the end of this review. Their titles give an indication of the focuses of his scholarship: Pali literature, Buddhist history, especially early Buddhist schools, Abhidhamma and meditation.

Lance was a self-effacing person who shunned publicity and preferred to only be photographed as a member of a group of people. His scholarly contributions and influence can be seen in the list of publications, but he was also a great practitioner of Dhamma, though he felt that while scholarship and practice should inform each other, they should not inappropriately affect each other. In his time in Cambridge, he was active in the Cambridge University Buddhist Society (founded 1955); in Manchester, he founded and ran the University Buddhist Society, which had speakers from many traditions, and for which he taught *samatha* meditation. In Cambridge, he was greatly inspired by the meditation teachings of Boonman Poonyathiro, an ex-monk from Thailand who taught a systematic form of *samatha* meditation through mindfulness of breathing. This led to him and a few others, including Paul Dennison, founding the Samatha Trust (<http://www.samatha.org>) in 1973, with him as its founding Chairman. This lay organization is now proba-

bly the second largest Theravāda Buddhist group in the UK, with the largest being the Forest Sangha, led by Western monastic pupils of the Thai teacher Achan Chah. The Samatha Trust runs many introductory classes and follow-on groups around the UK, and more recently in Ireland and the USA, a residential meditation centre in Wales, and a non-residential one in Chorlton, Greater Manchester. Much of this comes from the impetus and guidance of Lance, along with the continued visits from Boonman Poonyathiro. Its teachers come from many walks of life, and include other Buddhist scholars such as Rupert Gethin, Sarah Shaw and myself.

In his meditation teaching, Lance included one-to-one ‘reporting’ with a teacher to mindfully reflect on and explore experiences. He encouraged group work to explore aspects of Buddhism neglected in the West, such as *Abhidhamma*, the ‘thirty-two marks of a great man’, the *devas*, and the ‘universal emperor’ (*cakkavatti*). He also had an interest in aspects of astrology, such as birth-charts, in Jewish *kabbalah*, and in unconventional mystics such as Gurdjieff and Ouspensky.

The Samatha Trust previously had a tribute page on their website: ‘Lance Cousins—A True Paṇḍita’: <http://www.samatha.org/lance-cousins>. On this, Amaro Bhikkhu said of him: ‘Lance was a visionary leader and exemplary in his commitment to Dhamma practice.’ Other comments include the following.

Some emphasize his qualities as a wise and compassionate guide:

Lance will be known to many as a teacher of great wisdom and skill; many will also have benefited from the generous way in which he shared his deep experience and learning by way of comment and advice.

Over the years Lance has devoted himself, tirelessly, consistently and compassionately to helping whoever he came into contact with find and develop their path.

I was young and without direction. He revealed a path to me. For the first part of my journey he was my kind, wise guide. Now I am older it is still a great adventure. Thank you so much Lance.

I was at the Manchester Centre at a time in the 80s when Lance approached me and said: ‘You’re very unhappy aren’t you?’, to which I could only say ‘Yes’. He said nothing but placed his hand on the middle of my back. Heat welled in my chest and I felt elated and uplifted somehow. I knew that it was a taste of how I could turn my life around, if I really worked at it, and my faith in the Practice grew stronger.

Some emphasize the power of his silent presence:

You spoke so much with silence.

Having met Lance at his home, I was most struck by his compassionate presence, his ability to listen and relate and his stillness. A truly great being!

It felt healing to be in that straight, open presence of his and also to share the joyful twinkle in his eye.

Some speak of him as a mischievous magician:

For me, Lance was a master magician. We had our differences, but when I see him in my mind's eye, I see those eyes that were pure starlight and a smile that was as mischievous as anything I have ever known. He was the gatekeeper and guardian of a universe beyond my imaginings. I am full of gratitude for his immense wisdom, compassion and dedication to the Path. His spirit lives on in so many of us who were touched by his brilliance.

At his final Abhidhamma course I was able to witness the magician in motion. Lance had the ability to make the simplest anecdotes ring profoundly true, allowing things that we knew, or maybe half-knew, to become cemented in place.

Some speak of his knack of challenging people in a way that helped them grow:

Lance constantly challenged us to be more aware and awake. Thank you!

A delightfully argumentative man who greatly enjoyed debate.

Lance admonished me 30 years ago. The reverberations are still with me to this day ... Like quiet thunder!

He wanted us to be independent, free-thinking and not lose our own birth religious identity. I am filled with gratitude and admiration that one man should be so generous with his time, wisdom, heart and humour. He boldly went where most are not willing to go, risking being controversial yet only acting from compassion. We can only try to follow his example.

Some speak of his patient, undemanding nature:

That knowing smile, with compassion and understanding; never reproving. Saying just enough to a difficult arrogant student so as not to raise his ire. That's how he patiently taught me for 35 years.

Of the many gifts you gave me, perhaps the greatest of all was your gift of equanimity. Your teachings were opportunities to be taken, or missed, never a burden imposed. So I am grateful above all for your willingness simply to offer and let go, asking nothing back.

Some talk of his great skill as a teacher:

When Lance really got underway at a Dhamma talk or discussion there was nothing quite like it. He was unflinching in the way he acted or spoke to help people. A great man.

His talks in the evenings were rivetingly interesting and to the point. His ability to relate to your practice during reports was very 'human', helpful and challenging. I was amazed at his ability to talk, one evening, on a subject given to him by the audience; he did it without preparation and did it without hesitation.

His (lunchtime) lecture on meditation was simple and to the point, and his answers to questions had insight, precision and honesty. I remember leaving with the impression that everybody including myself had left with more awareness.

For myself, I can say that Lance was an inspiration to both my Dhamma practice and my life as an academic focusing on Buddhist Studies. His way of being a scholar of Buddhism inspired me to resolve to seek to take a similar route. His firm, gentle and probing guidance helped keep my philosophical mind earthed and my heart facing in the right direction. Meeting him was typically like meeting a mirror that helped one see oneself and see what needed to be done. His penetrating gaze could see deeply while his compassion gave careful guidance. Prompts and suggestions were given briefly, to be understood as one worked with them. What a debt I owe to this amazing man.

ARTICLES AND REVIEWS

All the following are downloadable from [https://oxford.academia.edu/LS Cousins](https://oxford.academia.edu/LS_Cousins), unless otherwise stated.

PALI LITERATURE

- 1972. 'Dhammapāla and the *Ṭika* Literature.' *Religion* 2: 159–65. A review article (of Lily de Silva's edition of the *ṭikā* to the *Dīgha Nikāya*), which discusses relation of the 'Dhammapāla' author of commentaries to the 'Dhammapāla' author of sub-commentaries.
- 1983. 'Pali Oral Literature.' In Philip Denwood and Alexander Piatigorsky (eds.), *Buddhist Studies Ancient and Modern*: 1–11. London, Curzon Press/Totowa, NJ, Barnes & Noble. On the suttas as showing techniques of improvisation found in other oral literature.
- 2013. 'The Early Development of Buddhist Literature and Language in India'. *Journal of the Oxford Centre for Buddhist Studies* 5: 89–135. <http://www.ocbs.org/ojs/index.php/jocbs/issue/view/7/showToc>
- 1997. Detailed analytical review article on Bhikkhu Ñāṇamoli and Bhikkhu Bodhi, *The Middle Length Discourses of the Buddha: A New Translation of the Majjhima Nikāya*, reviewed in *Journal of Buddhist Ethics* 4: 260–80. <http://blogs.dickinson.edu/buddhistethics/files/2010/04/cous1.pdf>
- 1996. 'The Dating of the Historical Buddha: A Review Article.' *Journal of the Royal Asiatic Society* 6 (1): 57–63. A review of a large conference on this issue.
- 2003. 'Sākiyabhikkhu/Sakyabhikkhu/Śākyabhiṣu: A Mistaken Link to the Mahāyāna?' *Nagoya Studies in Indian Culture and Buddhism: Saṃbhāṣā* 23: 1–27. A critique of this term as signifying a Mahāyānist.

EARLY BUDDHIST SCHOOLS

- 1991. 'The "Five Points" and the Origins of the Buddhist Schools.' In Tadeusz Skorupski (ed.), *The Buddhist Forum Volume II*: 27–60. London: School of Oriental and African Studies. On the points attributed to the Mahāsāṃghika Mahādeva, but originating as earlier Abhidhamma discussion points between the Sarvāstivādins and what were later to become the Theravādins. (An earlier and unrevised version can be found in P. Sorata, L. Perera and K. Goonesena (eds.), *Buddhist Essays: A Miscellany: A Memorial Volume in Honour of Venerable Hammalawa Saddhatissa*: 79–126. London, World Buddhist Foundation, 1992.)
- 1994. 'Person and Self.' In *Buddhism into the Year 2000: International Conference Proceedings* (no named

- editor): 15–32. Bangkok and Los Angeles: Dhammakaya Foundation. On the central idea of the Pugalavādin schools.
2001. 'On the Vibhajjavādins: The Mahimsāsaka, Dhammaguttaka, Kassapiya and Tambapaṇṇiya Branches of the Ancient Theriyas.' *Buddhist Studies Review* 18 (2): 131–38: On early roots of what became the 'Theravāda'.
2012. 'The Teachings of the Abhayagiri School.' In Peter Skilling *et al.* (eds.), *How Theravāda is Theravāda? Exploring Buddhist Identities*: 67–127. Chiang Mai, Silksworm Books. On a Mahāyāna-leaning Sri Lankan fraternity.
2013. 'Tambapaṇṇiya and Tāmraśāṭiya.' *Journal of Buddhist Studies* 11: 21–46. On the ancient Sri Lankan school (oxford.academia.edu only has the abstract).

ABHIDHAMMA

For Lance Cousins, this is not a dry scholastic literature, but an exploration of subtle relationships and a great aid to practice. Richard Gombrich once described him as the leading authority in the West on *Abhidhamma*.²

- 1983–84. 'Nibbāna and Abhidhamma.' *Buddhist Studies Review* 1 (2): 95–109. An exploration of *Nibbāna* in the *Nikāyas*, and then how the Abhidhamma systems shared in seeing it as an atemporal, non-spatial unconditioned reality that was neither mind, in the usual sense, nor material.
1981. 'The Paṭṭhāna and the Development of the Theravādin Abhidhamma.' *Journal of the Pali Text Society* 9: 22–46. On how the outlines of the developed Theravādin theory of the *citta-vīthi*, or the process of perception as a series of specific mind-states, lie in this canonical Abhidhamma text.
2003. 'Summary of the *Abhidhammāvatāra*.' In Karl Potter (ed.), *Encyclopedia of Indian Philosophies, Vol. IX Buddhist Philosophy from 350 to 600 A.D.*: 217–54. Delhi, Motilal Banarsidass. (Not at oxford.academia.edu).
2011. 'Abhidhamma Studies I: Jotipāla and the *Abhidhamma Anuṭṭikā*.' *Thai International Journal for Buddhist Studies* 2: 1–36. On a neglected medieval *ṭikā* text.
- 2013 [Buddhist era 2556]. 'Abhidhamma Studies II: Sanskrit Abhidharma Literature of the Mahāvihāravāsins.' *Thai International Journal for Buddhist Studies* 4: 1–61. On the influence of Sri Lankan Abhidhamma ideas in mainland India (oxford.academia.edu only has the abstract).
2015. 'Abhidhamma Studies III: Origins of the Canonical Abhidha(r)mma Literature'. *Journal of the Oxford Centre for Buddhist Studies* 8: 96–145. <http://www.ocbs.org/ojs/index.php/jocbs/issue/view/10>
- 2013–2014 (2015). 'The Case of the Abhidhamma Commentary.' *Journal of the International Association of Buddhist Studies* 36–36: 389–422.
2106. Forthcoming. 'Sanskrit Abhidharma Literature of the Mahāvihāravāsins.' In B. Dessein and W. Teng (eds.), *Text, History and Philosophy: Abhidharma across Buddhist Scholastic Traditions*. Leiden: Brill.

2. Richard Gombrich, 'Buddhist Studies in Britain', in Donald K. Swearer and Somporn Promta (eds.), *The State of Buddhist Studies in the World 1972–1997*: 182. Bangkok, Chulalongkorn University, 2000.

BUDDHIST MEDITATION

1973. 'Buddhist *jhāna*: Its Nature and Attainment according to the Pali Sources.' *Religion* 3: 115–31. A key early study of this meditative state central to *samatha* meditation, with which he was greatly involved. (A paper of the same title also appears in D. Dorakunḍura, C. Wikramagama and A. Guṇasimha (eds.), *Medagoda Sumanatissa Felicitation Volume*: 105–16. Colombo: Medagoda Sumanatissa Felicitation Committee, 1996.)
1984. 'Samatha-yāna and Vipassanā-yāna.' In Gatara Dhammapala et al. (eds.), *Buddhist Studies in Honour of Hammalava Saddhatissa*: 56–68. Nugegoda, Sri Lanka: University of Sri Jayewardenapura. A key discussion of the various ways in which *samatha* and *vipassanā* meditation can be combined.
1992. 'Vitakka/vitarka and Vicāra: Stages of samādhi in Buddhism and Yoga.' *Indo-Iranian Journal* 35 (2–3): 135–57. On key ingredients of the first *jhāna* and also certain stages of Patañjali's yoga.
1996. 'The Origins of Insight Meditation.' In Tadeusz Skorupski (ed.), *The Buddhist Forum*, Volume 4: 35–58. London: School of Oriental and African Studies. On the relation of *samatha* and *vipassanā* in ancient and recent times.
1997. 'Aspects of Esoteric Southern Buddhism.' In Peter Connolly and Sue Hamilton (eds.), *Indian Insights: Buddhism, Brahmanism and Bhakti*: 185–208. London: Luzac Oriental. An exploration of kinds of Theravāda meditation sidelined in modern times, involving visualizations and use of mantra-like verbal formulae in Pali.
2009. 'Scholar Monks and Meditator Monks.' In John Powers and Charles S. Prebish (eds.), *Destroying Māra Forever: Buddhist Ethics Essays in Honor of Damien Keown*: 31–46. Ithaca, NY, Snow Lion. Reflections of the relation of scholarship and meditation, two key focuses of his own life.
2015. 'The Sutta on Mindfulness with In and Out Breathing.' In K. L. Dhammajoti (ed.), *Buddhist Meditative Praxis: Traditional Teachings and Modern Applications*: 1–24. Hong Kong: Centre of Buddhist Studies. This is on the 16 stages of *Ānāpāna-sati* meditation, both in its original meaning and later interpretation.
2015. 'Samatha Meditation and Insight Meditation: Complementary or Competing?', transcribed talk in *Samatha Journal*: 1–21. <http://journal.samatha.org/issues/2015-16/samatha-meditation-and-insight-meditation-complementary-or-competing>.

BUDDHIST ETHICS

1974. 'Ethical Standards in World Religions: III. Buddhism.' *The Expository Times* 85 (4): 100–104. A brief but excellent overview of Buddhist ethics.
1996. 'Good or Skilful? Kusala in Canon and Commentary.' *Journal of Buddhist Ethics* 3: 136–64. <http://blogs.dickinson.edu/buddhistethics/files/2010/04/cousins12.pdf>. An exploration of the meanings of this term which is central to both Buddhist ethics and meditation.

BUDDHISM IN THE WEST

1994. 'Theravāda Buddhism in England.' In *Buddhism into the Year 2000: International Conference Proceedings*, (no named editor): 141–50. Bangkok and Los Angeles: Dhammakaya Foundation. An overview of a topic that he was himself much involved in.

BUDDHISM OVERALL

1984. Fifty-five entries in J. R. Hinnells, *Penguin Dictionary of Religions*, Harmondsworth (not at oxford.academia.edu). On Buddhism: 'abhidhamma', 'ālaya-vijñāna', 'anukampā', 'bhāvanā', 'bodhi-pakkhiya-dhamma', 'Buddhaghosa', 'Buddha Image', 'Central Asian Buddhism', 'Dhammapāla', 'diṭṭhi', 'Emptiness', 'kamma-tṭhāna', 'lokuttara', 'nibbāna', 'Pali', 'pāramitā', 'samatha', 'Sinhalese Buddhism', 'Skilful Means', 'South-East Asia, Buddhism in', 'Śūnyatāvāda', 'suttanta', 'Theravāda', 'Vaibhāṣika', 'vipassanā', 'Western Buddhism', 'Yogācāra'. On Indian philosophy: 'Advaita Vedānta', 'Advaitin Cosmology', 'Ājīvaka', 'bhakti-yoga', 'Brahmasūtra', 'darśana', 'dhyāna-yoga', 'Gosāla', 'guṇa', 'haṭha-yoga', 'karma-yoga', 'jñāna-yoga', 'līlā', 'Lokāyata', 'māyā', 'Mīmāṃsā', 'nāstika', 'Nyāya', 'prakṛti', 'Rāmānuja', 'Sāṃkhya', 'saṃsāra', 'Śaṅkara', 'Vaiśeṣika', 'Vaiṣṇava Vedānta', 'Vedānta', 'yoga', 'Yoga-darśana'. (All retained in: John R. Hinnells, *A New Dictionary of Religions*. Oxford: Blackwell, 1995.)
1984. 'Buddhism.' In J. R. Hinnells (ed.), *Handbook of Living Religions*: 273–343. Harmondsworth, Penguin/New York, Viking. An expanded version of this is in J. R. Hinnells (ed.), *A New Handbook of Living Religions*: 369–444. Oxford, Blackwell, 1997. Perhaps the best concise overview of Buddhism (not at oxford.academia.edu).
1995. 'Introduction.' In Ven. B. Ānandamaitreya Mahānāyakaṭhara, *Nine Special Qualities of the Buddha & Other Essays*: i–ix. London, World Buddhist Foundation (not at oxford.academia.edu).
1998. 'Buddha' and 'Nirvāṇa'. In Edward Craig (ed.), *Routledge Encyclopedia of Philosophy* (not at oxford.academia.edu, but at <https://www.rep.routledge.com/contributor/cousins-l-s>).

MYSTICISM

1972. 'Annotated Bibliography of Mysticism.' In Community Relations Commission, *Education for a Multi-Cultural Society III*: 80–83 (not at oxford.academia.edu).
1989. 'The Stages of Christian Mysticism and Buddhist Purification: Interior Castle of St Theresa of Avila and the Path of Purification of Buddhaghosa.' In Karel Werner (ed.), *The Yogi and the Mystic: Studies in Indian and Comparative Mysticism*. London: Curzon. Traces similarities of experience through differences of language and culture.

BOOK REVIEWS

Of his 45 book reviews, those available from oxford.academia.edu are of these books (dates are of the reviews, not the books), with fuller details in a bibliography in *Journal of the Pali Text Society* XXXII, 2105, pp. 7–14:

1974. B. C. Olschak, *Mystic Art of Ancient Tibet*, reviewed in *The Expository Times* 85: 286.
1976. Lynn de Silva, *The Problem of the Self in Buddhism and Christianity*, reviewed in *The Expository Times* 87: 92.
1976. R. Puligandla, *Fundamentals of Indian Philosophy*, reviewed in *The Expository Times* 87: 349.
1976. Oscar Shaftel, *An Understanding of the Buddha*, reviewed in *The Journal of Asian Studies* 36 (1): 120–21.
1978. Irmgard Schloegel, *The Zen Way*, G. Parrinder, *Wisdom of the Early Buddhists*, and Ernest Wood, *Zen Dictionary*, reviewed in *The Expository Times* 89: 154.
2001. Carol S. Anderson, *Pain and its Ending: The Four Noble Truths in the Theravāda Buddhist Canon*, reviewed in *Journal of Buddhist Ethics* 8: 36–41. <http://blogs.dickinson.edu/buddhistethics/files/2010/04/cousins0111.pdf>

Other Reviews Include:

1972. H. Saddhatissa, *The Buddha's Way*, reviewed in *Religion* 2.
1974. Melford E. Spiro, *Buddhism and Society: A Great Tradition and its Burmese Vicissitudes*, reviewed in *Religion* 4.
1974. S. M. Stern and Sofie Walzer, *Three Unknown Buddhist Stories in an Arabic Version*, reviewed in *Journal of Semitic Studies* 19.
1976. Tenzin Gyatso, the XIVth Dalai Lama, *The Buddhism of Tibet and the Key to the Middle Way*, reviewed in *The Expository Times* 87.
1976. Nāgārjuna, *The Precious Garland and the Song of the Four Mindfulnesses*, reviewed in *The Expository Times* 87.
1979. The Open University, *'Man's Religious Quest: The Noble Path of Buddhism'*, reviewed in *Religion* 9 (1): 125–27.
1979. Hee-Jin Kim, *Dōgen Kigen: Mystical Realist*, reviewed in *Religion* 9 (2).
1980. Joseph Head and S. L. Cranston, *Reincarnation: The Phoenix Fire Mystery*, reviewed in *Religion* 10 (2): 224–25.
1980. Giuseppe Tucci, *Religions of Tibet*, translated by Geoffrey Samuel, reviewed in *The Tablet*.
1980. Amaury de Riencourt, *The Eye of Shiva*, reviewed in *The Tablet*.
1980. Confucius, *The Analects*, translated by D. C. Lau, reviewed in *The Tablet*.
1981. Fumimaro Watanabe, *Philosophy and its Development in the Nikāyas and Abhidhamma*, reviewed in *Bulletin of the School of Oriental and African Studies* 48 (1): 156.
1982. Winston L. King, *Theravāda Meditation: The Buddhist Transformation of Yoga*, reviewed in *Religion* 10 (2): 185–86.
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