

## 參考文獻

### 東亞語研究

入矢義高(日譯)《馬祖の語錄》, 京都: 禅文化研究所, 1984 年。

\_\_\_\_\_ (日譯)《臨濟錄》, 收於《岩波文庫》, 東京: 岩波書店, 1989 年。

\_\_\_\_\_、古賀英彥合編《禪語辭典》, 東京: 思文閣, 1991 年。

上山大俊《敦煌出土淨土法身讚について》, 《真宗研究》, 1976 年總第 21 期, 第 62-71 頁。

大野法道《大乘戒經の研究》, 東京: 理想社, 1954 年。

小杉一雄《六朝時代の仏塔に於ける仏舍利の安置について》, 《東洋學報》, 1934 年總第 21 卷第 3 期, 第 417-467 頁。

\_\_\_\_\_《肉身像及遺灰像の研究》, 《東洋學報》, 1937 年第 24 卷第 3 號, 第 93-124 頁

小林太市郎《高僧崇拝と肖像の藝術——隋唐高僧像序論》, 《佛教藝術》, 1954 年總第 23 卷, 第 3-36 頁。

小林信明譯《列子》, 收於《新釈漢文大系》第 22 號, 東京: 明治書院, 1967 年。

小笠原宣秀《中國淨土教家の研究》, 京都: 平樂寺書店, 1951 年。

- \_\_\_\_\_《中国近世浄土教史の研究》，京都：百華苑，1963年。
- 小野勝年《入唐求法巡礼行記の研究》(四卷本)，東京：鈴木學術財團，1964-1969年。
- 山田匡道《禪與自然科學》，《曉鐘》233期(1992年1/2月)至239期(1993年1/2月)。
- 山田耕雲《提唱——禪宗五部錄》(2冊)，東京：春秋社，1988年。
- 川上貢，吉川需編《禪宗の美術——禪寺と庭院》，《日本美術全集》。京都：學習研究社，1979年。
- 中村元《佛教語大辭典》全二冊，1975年，重印(兩冊合一)：東京：東京書籍株式会社，1981年。
- 井上正《高僧肖像彫刻の問題點》，收入《肖像美術の諸問題：高僧像を中心に》，《佛教美術研究上野記念財団助成研究會報告書》，第5冊，京都：京都國立博物館，1978年，第2-10頁。
- 井手誠之輔《萬歲寺の見心來復像》，《美術史》，1986年第35卷第1號，第42-56頁。
- \_\_\_\_\_《中峰明本自贊像をめぐって》，《美術史研究》，1989年第2期，第99-116頁。
- 水野弘元等編輯《仏典解題事典》，東京：春秋社，1977年。
- 平川彰《戒壇の原意》，《印度學佛教學研究》，1962年第10卷第2期，第680-700頁。
- 平林文雄《參天台五臺山記：校本並に研究》。東京：風間，1988年。
- 大珠慧海著、平野宗淨譯《頓悟要門》，收於《禪の語錄》第6號，東京：筑摩書房，1970年。
- 末木文美士《安然「勘定草木成佛私記」について》，《東方學》，1990年第80輯，第97-110頁。

- \_\_\_\_\_ 編《現代語譯碧巖錄》三卷，東京：岩波書店，2001-2003 年。
- 本田濟《易》，《中國古典選》2（共 2 冊）。東京：朝日新聞社，1978 年。
- 田中一松《中峰和尚像》，《國華》，1953 年第 734 號，第 136-145 頁。
- 田中良昭《唐代における禪と密教との交渉》，《日本佛教學年報》1975 年總第 40 卷，第 109-124 頁。
- \_\_\_\_\_ 《敦煌禪宗文獻の研究》，東京：大東出版社，1983 年。
- 石井公成《無相戒の源流》，《駒澤大學禪研究所年報》，1997 年總第 8 號，第 125-134 頁。
- 石井教道《昭和新修法然上人全集》，京都：平樂寺書店，1955 年。
- 石田充之編《鎌倉佛教成立の研究：俊芻律師》，東京：法藏館，1972 年。
- 石田瑞磨《親鸞思想と七高僧》，東京：大藏出版，1976 年。
- 伊東史郎《初期天台宗の肖像彫刻——円珍像を中心に》，《國際交流美術史研究會第六回國際シンポジウム——肖像》，京都：國際交流美術史研究會，1987 年。
- 吉津宜英《無情佛性說の考察》，收於《〔曹洞宗〕宗學研究》第 15 號（1973 年），第 110-115 頁。
- 宇井伯寿《禪宗史研究》，東京：岩波書店，1939 年。
- 宇治谷祐顯《阿含における称名行について》，《日本佛教學年報》，1954 年總第 30 卷，第 51-70 頁。
- 安谷白雲《註解無門關獨語》，東京：三寶興隆會，1956 年。
- \_\_\_\_\_ 《求道の旅——現代人が語る禪りの体験談》，東京：三寶興隆會，1959 年。
- \_\_\_\_\_ 《正法眼藏參究——現成公案》，東京：春秋社，1967 年。
- \_\_\_\_\_ 《正法眼藏參究——山水經、有時》，東京：春秋社，1968 年。

- 《正法眼藏參究——仏性》，東京：春秋社，1972 年。
- 《正法眼藏參究——谿聲山色，禮拝得髓》，東京：春秋社，1972 年。
- 《禪の心髓—從容錄》，東京：春秋社，1973 年。
- 安藤更生《日本のミイラ》，東京：毎日新聞出版社，1961 年。
- 池田魯參《菩薩戒思想の形成と展開》，《駒澤大學佛教學部研究紀要》，1970 年總第 28 號，第 106-125 頁。
- 西田幾多郎《西田幾多郎全集》19 冊，東京：岩波書店，1965-1966 年。
- 著、榑林皓堂編輯《正法眼藏啓迪》(3 卷本)，東京：大法輪閣，1965 年。
- 佐々木功成《承遠・法照の事蹟に就いて》，《龍谷大學論叢》，1925 年，總第 265 卷，第 67-85 頁。
- 佐藤達玄《中國佛教における戒律の研究》，東京：木耳社，1986 年，第 113-137 頁。
- 何大安《論斷符號：論案、按的語詞關係及案類文體的篇章構成》，收於熊秉真編《讓證據說話：中國篇》，第 320-337 頁，臺北：麥田，2001 年。
- 佚名《慈航大師史略》，臺灣：慈航法師圓寂紀念會，出版時間不明。
- 李玉珍《當頭棒喝：禪宗文學公案》，收於熊秉真編《讓證據說話》，第 107-113 頁，臺北：麥田，2001 年。
- 谷口鉄雄《禪宗六祖印象について——豊後・圓福寺本を中心に》，《佛教藝術》，1984 年第 155 號，第 11-37 頁。
- 阪本幸男《非情に於ける佛性の有無について——特に湛然、澄觀を中心として》，收於《印度學佛教學研究》，1959 年第 7 卷第 2 號，第 21-30 頁。

- 京都國立博物館《禪と美術》,《佛教美術研究：上野記念財団助成研究会報告書第 10》, 京都：京都國立博物館, 1981 年。
- 《禪の美術》, 京都：法藏館, 1983 年。
- 奈良六大寺大觀刊行會編《奈良六大寺大觀》, 第 13 冊, 《唐大招提寺》2, 東京：岩波書店, 1972 年。
- 奈良國立博物館《禪僧と墨跡——《聖一國師をめぐつて》, 1986 年 9 月 9 日 –10 月 10 日展覽圖錄。
- 松下隆章, 太田博太郎, 田中正大《禪寺と石庭》,《原色日本の美術》, 東京：小學館, 1967 年。
- 松浦秀光《禪宗古実尊像の研究》, 東京：山喜房佛書林, 1976 年。
- 芳岡良音《阿含における念佛の起源》,《印度学仏教学研究》, 1961 年第 9 卷第 2 期, 第 130-131 頁。
- 長尾雅人《攝大乘論和訛と注解》下, 東京：講談社, 1987 年。
- 長部和雄《一行禪師的研究》, 神戶：神戶商科大學經濟研究所, 1963 年。
- 俞劍華編《宣和畫譜》, 北京：人民美術出版社, 1964 年。
- 施闡《徐璋和他的松江邦彥圖》,《美術研究》, 1988 年第 3 期, 第 69-73 頁。
- 柳田聖山《燈史の系譜》,《日本佛教學會年報》, 1954 年 4 月, 第 1-46 頁。
- 《傳法寶紀とその作者》,《禪學研究》, 1963 年總第 53 期, 第 45-71 頁。
- 《大乘戒經としての六祖壇經》,《印度学仏教学研究》, 1964 年第 23 期, 第 65-72 頁。
- 《初期禪宗史書の研究》, 京都：法藏館, 1967 年。

- \_\_\_\_\_ 編《傳法寶記》，見《初期的禪史》I，《禪の語錄》2，京都：筑摩書房，1971年。
- \_\_\_\_\_ 《初期の禪史 I. 禪の語錄 2》，京都：筑摩書房，1971年。
- \_\_\_\_\_ 《初期の禪史 II. 禪の語錄 3》，京都：筑摩書房，1976年。
- \_\_\_\_\_ 《初期禪宗史書の研究》，京都：法藏館，1976年。
- \_\_\_\_\_ 《禪語錄》(世界の名著 18)，東京：中央公論社，1978年。
- \_\_\_\_\_ 《祖堂集》，《禪學叢書》4，京都：中文出版社，1984年。
- \_\_\_\_\_ 《祖堂集索引》3冊本，京都：京都大學人文科學研究所，1984年。
- \_\_\_\_\_ 《語錄の歴史——禪文獻の成立史的研究》，《東方學報》1985年第57卷，第211-663頁。
- 秋月龍珉日譯《趙州錄》，收於《禪の語錄》第11號，東京：筑摩書房，1972年。
- 胡適《神會和尚遺集：胡適校教敦煌唐寫本》，臺北：胡適紀念館，1968年。
- 原田祖岳《坐禪の仕方》，東京：中央佛教社，1927年。
- \_\_\_\_\_ 《參禪の階梯》，東京：國書刊行會，1977年。
- \_\_\_\_\_ 《普勸坐禪儀講話》，重印本，東京：大東出版社，1982年。
- 唐代語錄研究班編輯《神會の語錄：壇語》，京都：禪文化研究所，2006年。
- 宮本正尊《「草木國土悉皆成佛」の佛性論的意義とその作者》，收於《印度學佛教學研究》，1961年第9卷第2號，第672-701頁。
- 島田修二郎，入矢義高編《禪林画贊——中世水墨画を読む》，東京：毎日新聞社，1987年。
- 破有法王《現代相似禪評論》，東京：みづほ書房，1970年。

- 常盤大定《佛性の研究》，東京：國書刊行会，1973 年。
- 常盤義伸與柳田聖山編輯《絕觀論：英文譯注・原文校定・國譯》，  
京都：禪文化研究所，1973 年。
- 張勇《傅大士研究》，成都：巴蜀書社，2000 年
- 斎藤昭俊《日本佛教人名辭典》，京都：法藏館，1992 年。  
\_\_\_\_\_、成瀨良徳編輯《日本佛教宗派事典》，東京：新人物往來  
社，1988 年。
- 望月信亨《淨土教の研究》，東京：金尾文淵堂，1930 年。  
\_\_\_\_\_《佛教大辭典》東京：世界聖典刊行協會，1933-36 年（1954-  
1963 年修改後重印本共 10 冊）。
- \_\_\_\_\_《中國淨土教理史》，東京：法藏館，1942 年。
- 船山徹《六朝時代 における菩薩戒の受容過程——劉宋・南齊期を  
中心に》，《東方學報》，1995 年第 67 卷，第 1-135 頁。
- 陳鼓應《莊子今注今譯》，北京：中華書局，1983 年。
- 湯用彤《漢魏兩晉南北朝佛教史》兩卷，北京：中華書局，1955 年（初  
版於長沙：商務印書館，1938 年）。
- 無著道忠《禪林象器箋》，京都：貝葉書院，1909 年。  
\_\_\_\_\_《敕修百丈清規左籤》，京都：中文出版社，1979 年。  
\_\_\_\_\_著，柳田聖山編輯《禪林象器箋》（禪學叢書第 9 冊），東  
京：中文出版社，1979 年。
- 塚本善隆《魏書釋老志の研究》，《塚本善隆著作集》第 1 冊，東京：  
大東出版社，1974 年（1961 年京都佛教文化研究所出版部《支  
那佛教史學》初版）。
- \_\_\_\_\_《宋時代の童行試經得度の制度》，《塚本善隆著作集》第  
5 冊，東京：大東出版社，1975 年（1941 年《支那佛教史學》5

卷1號初版)。

——《南岳承遠伝とその淨土教》，載於氏著《塙本善隆著作集》第4卷，《中国淨土教史研究》，第511-568頁，東京：大東出版社，1976年（原刊於《東方學報》，1931年第2期，第186-249頁）。

——《唐中期の淨土教：特に法照禪師の研究》，載於《塙本善隆著作集》第4卷，《中国淨土教史研究》，第209-510頁，東京：大東出版社，1976年（原刊於東京：東方文化學院京都研究所，1933年）。

榎原悟《相國寺本「列祖像」と探幽一門》，《古美術》1985年第76號，第60-75頁。

葉均譯《清淨道論》，臺北：中華佛教百科文獻基金會，1991年。

鈴木大拙（貞太郎）《鈴木大拙全集》（32卷），東京：岩波書店，1968-71年。

関口真大《達磨大師の研究》，東京：彰國社，1957年。

劉長東《晉唐彌陀淨土信仰研究》，成都：巴蜀書社，2000年。

藏中進《唐大和上東征傳の研究》，東京：桜風社，1976年。

諏訪義純《中國中世佛教史研究》，東京：大東出版社，1988年。

諸橋轍次《大漢和辭典》共13冊。東京：大修館書店，1955-60年。

駒澤大學禪學大辭典編纂所編《禪學大辭典》三卷，東京：大修館書店，1978年（重印三卷合一，1985年）。

横超慧日《戒壇について》，《中國佛教の研究》，京都：法藏館，1979年，第8-13頁。

濱田隆《聖一國師と東福寺》，奈良：奈良國立博物館展覽，1986年。

禪文化編集部編輯《明治の師匠》，京都：禪文化研究所，1981年。

篠原壽雄、田中良昭編輯《敦煌佛典と禪》，東京：大東出版社，1980年。

- 鎌田茂雄《中國禪思想史に現われた無情佛性思想》,《[曹洞宗]宗  
学研究》1962年第4期,第443-445頁。
- \_\_\_\_\_《中國華嚴思想史の研究》,東京:東京大学出版会,1965年。
- \_\_\_\_\_《中國佛經思想史研究》,東京:春秋社,1968年。
- \_\_\_\_\_《禪源諸詮集都序・禪の語録9》,東京:筑摩書房,1971年。
- 藤田玄路《塗毒鼓》,京都:藤武藏版,1917年。
- 鏡島元隆、佐藤達玄、小坂機融《訳注:禪苑清規》,東京:曹洞宗  
宗務庁,1972年。

## 西文研究

- Acker, William Reynolds Beal. *Some T'ang and Pre-T'ang Texts on  
Chinese Painting*. Institutum Sinologicum Lugduno Batavum, vol.  
8. Leiden: E. J. Brill, 1954.
- Adamek, Wendi Leigh. *The Mystique of Transmission: On an Early  
Chan History and Its Contexts*, New York: Columbia University  
Press, 2007.
- Ahn, J. *Malady of meditation: A Prolegomenon to the Study of Illness  
and Zen*. Unpublished doctoral dissertation, Berkeley: University  
of California, 2007.
- Aitken, Robert. “Yasutani Hakuun Rōshi, 1885-1973”. *Eastern Buddhist*  
7/1 (1974): 150-152.
- \_\_\_\_\_. “Remembering Yamada Kōun Rōshi”. *Eastern Buddhist* 23/1  
(1990): 152-154.
- Ames, Michael. “Ideological and Social Change in Ceylon”. *Human*

- Organization* 22-1 (1963): 45-53.
- Amstutz, Galen. “The Politics of Independent Pure Land in China”. *Journal of Chinese Religions* 26 (1998): 21-50.
- Anālayo. *Satipaṭṭhāna: The Direct Path to Realization*. Birmingham, U.K: Windhorse Publications, 2003.
- Anderson, Richard W. “To open the hearts of people: Experience narratives and Zenrinkei training sessions”. *Japanese Journal of Religious Studies* 19 (1992): 307-324.
- App, Urs, trans. *Master Yunmen: From the Record of the Chan Teacher* “Gate of the Clouds”. New York: Kodansha, 1994.
- Arnold, Daniel Anderson. *Buddhists, Brahmins, and Belief: Epistemology in Indian and Buddhist Philosophy*. New York: Columbia University Press, 2005.
- \_\_\_\_\_. *Brains, Buddhas, and Believing: The Problem of Intentionality in Classical Buddhist and Cognitive-scientific Philosophy of Mind*. New York: Columbia University Press, 2012.
- Bagchi, P. C. “Bodhisattva-śīla of Śubhākarasimha”. In *Indological Studies*, A Collection of Essays, by Bagchi, 132-160. Santiniketan: Visva-Bharati Research Publications Committee, 1982, originally published in *Sino-Indian Studies*, vol. 1, part 3.
- Barnard, G. William. “Explaining the Unexplainable: Wayne Proudfoot’s *Religious Experience*”. *Journal of the American Academy of Religion* 60.2 (1992): 231-256.
- Baroni, Helen J. *Ōbaku Zen: The Emergence of a Third Sect of Zen in Tokugawa Japan*. Honolulu: University of Hawai‘i Press, 2000.

- Barrett, Timothy H. "The Date of the Leng-chia shih-tzu chi". *Journal of the Royal Asiatic Society*, 3rd series, 1.2 (1991): 255-259.
- Bechert, Heinz. *Buddhismus, Staat und Gesellschaft in den Landern des Theravada Buddhismus*, vol. 1, *Allgemeines und Ceylon*. Hamburg: Schriften des Instituts fir Asienkunde, 1966.
- \_\_\_\_\_ and Vu Duy-Tu. "Buddhism in Vietnam". In *Buddhism in the Modern World*, edited by Heinrich Dumoulin and John C. Maraldo, 186-193. New York: Collier Books, 1976.
- Bell, Catherine. *Ritual Theory, Ritual Practice*. New York: Oxford University Press, 1992.
- Beyer, Stephan. *The Cult of Tara: Magic and Ritual in Tibet*, 71. Berkeley and Los Angeles: University of California Press, 1973.
- Bielefeldt, Carl. *Dōgen's Manuals of Zen Meditation*. Berkeley: University of California Press, 1988.
- Blofeld, John. *The Wheel of Life: The Autobiography of a Western Buddhist*, 2nd ed. London: Rider and Company, 1972.
- Bodhi Bhikkhu. "What Does Mindfulness Really Mean? A Canonical Perspective". *Contemporary Buddhism* 12.1 (2011): 19-39.
- Bodiford, William M. "Dharma Transmission in Sōtō Zen: Manzan Dōhaku's Reform Movement". *Monumenta Nipponica* 46.4 (1991): 423-451.
- Bond, George D. *The Buddhist Revival in Sri Lanka: Religious Tradition, Reinterpretation and Response*. Columbia: University of South Carolina Press, 1988.
- Boowa Nanasampanno, Phra Maha (trans. Siri Buddhasukh). *The*

*Venerable Phra Acharn Mun Bhūridatta Thera, Meditation Master.* Bangkok: Mahāmakut Rajavidyalaya Press, 1976.

Braun, Erik Christopher. *Ledi Sayadaw, Abhidhamma, and the Development of the Modern Insight Meditation Movement in Burma*, Ph.D. diss., Harvard University, 2008.

\_\_\_\_\_. “Body, Relic and Image in Zen Buddhist Portraiturem”. In *Kokusai kōryū bijutsushi kenkyūkai, dairokkai kokusai shinpojumu — shōzō* 国際交流美術史研究会第六回国際シンポジウム—肖像 [The Sixth International Symposium of the International Exchange Art History Society: Portraits]. Tokyo: 國際交流美術史研究會, 1987.

Brinker, Helmut (trans. George Campbell). *Zen in the Art of Painting*. London and New York: Arkana, 1987. First published in German as *Zen in der Kunst des Malens*, Bern, Munchen: Otto Wilhelm Barth Verlag, 1985.

Bronkhorst, Johannes. *The Two Traditions of Meditation in Ancient India*, Alt-und Neu-Indische Studien, Bd. 28. Stuttgart: Franz Steiner, 1986.

\_\_\_\_\_. Review of Ilkka Pyysiäinen's *Beyond Language and Reason: Mysticism in Indian Buddhism*, Helsinki: Suomalainen Tiedeakatemia, Asiatische Studien/Etudes Asiatiques 47-4 (1993): 709-715.

Broughton, Jeffrey. “Early Ch'an Schools in Tibet”. In *Studies in Ch'an and Hua-yen* (Kuroda Institute Studies in East Asian Buddhism, no. 1), edited by Robert M. Gimello and Peter N.

- Gregory, 1-68; Honolulu: University of Hawai‘i Press, 1983.
- \_\_\_\_\_. *Zongmi on Chan*. New York: Columbia University Press, 2009.
- Brown, G. W. & T. O. Harris. *Social Origins of Depression: A study of Psychiatric Disorder in Women*. New York, NY: Free Press, 1978.
- Bucknell, Roderick S. “Reinterpreting the *Jhānas*”. *Journal of the International Association of Buddhist Studies* 16.2 (1993): 375-409.
- Buddhaghosa. *The Path of Purification (Visuddhimagga)*, translated from the Pāli by Bhikkhu Nyāṇamoli. 2 vols., 409-471. Berkeley: Shambhala Publications, 1976, first published in Sri Lanka in 1956.
- Buddha Sāsana Nuggaha Organization, ed. *Satipatthāna Vipassanā Meditation: Criticisms and Replies*. Rangoon: Buddha Sāsana Nuggaha Organization, 1979.
- Bunnag, Jane. *Buddhist Monk, Buddhist Layman: A Study of Urban Monastic Organization in Central Thailand*. Cambridge Studies in Social Anthropology, no. 6. Cambridge: Cambridge University Press, 1973.
- Bush, Susan, and Hsio-yen Shih, eds. *Early Chinese Texts on Painting*. Cambridge: Harvard University Press, 1985.
- Buswell, Robert E. Jr. “The ‘Short-Cut’ Approach of *K’an-Hua* Meditation: The Evolution of a Practical Subitism in Chinese Ch’an Buddhism”. In *Sudden and Gradual: Approaches to*

- Enlightenment in Chinese Thought*, edited by Peter N. Gregory, 321-377, Honolulu: University of Hawai‘i Press, 1987.
- \_\_\_\_\_. *The Formation of Ch'an Ideology in China and Korea: The Vajrasamādhi-Sūtra, a Buddhist Apocryphon*. Princeton: Princeton University Press, 1989.
- \_\_\_\_\_. *The Zen Monastic Experience: Buddhist Practice in Contemporary Korea*. Princeton: Princeton University Press, 1992.
- \_\_\_\_\_ and Robert M. Gimello, eds. *Paths to Liberation: The Mārga and Its Transformations in Buddhist Thought*. Kuroda Institute Studies in East Asian Buddhism, no. 7. Honolulu: University of Hawai‘i Press, 1992.
- Cahill, James. “The Six Laws and How to Read Them”. *Ars Orientalis* 4 (1961): 372-381.
- Carrithers, Michael. *The Forest Monks of Sri Lanka: An Anthropological and Historical Study*. Delhi: Oxford University Press, 1983.
- Ch'en, Kenneth. *Buddhism in China: A Historical Survey*. Princeton, N.J.: Princeton University Press, 1964.
- Chan, Chi-wah. “Chih-li (960-1028) and the Crisis of T'ien-t'ai Buddhism in the Early Sung.” In *Buddhism in the Sung* (Kuroda Institute Studies in East Asian Buddhism, no. 13), edited by Peter N. Gregory and Daniel A. Getz, Jr., 409-441. Honolulu: University of Hawai‘i Press, 1999.
- Chappell, David W. *Tao-ch'o (562-645): A Pioneer of Chinese Pure Land Buddhism*. Ph.D. dissertation, Yale University, 1976.

- \_\_\_\_\_. “Chinese Buddhist Interpretations of the Pure Lands”. In *Buddhist and Taoist Studies 1* (Asian Studies at Hawai‘i no. 18), edited by Michael Saso and David W. Chappell, 22-53. Honolulu: University of Hawai‘i Press, 1977.
- \_\_\_\_\_. “The Teachings of the Fourth Ch’an Patriarch Tao-hsin (580-651)”. In *Early Ch’an in China and Tibet* (Berkeley Buddhist Studies Series, no. 5), edited by Whalen Lai and Lewis R. Lancaster, 89-130. Berkeley: University of California Press, 1983.
- \_\_\_\_\_. “From Dispute to Dual Cultivation: Pure Land Responses to Ch’an Critics”. In *Traditions of Meditation in Chinese Buddhism* (Kuroda Institute Studies in East Asian Buddhism, no. 4), edited by Peter N. Gregory, 16-197. Honolulu: University of Hawai‘i Press, 1986.
- \_\_\_\_\_. “The Formation of the Pure Land Movement in China: Tao-ch’o and Shan-tao”. In *The Pure Land Tradition: History and Development* (Berkeley Buddhist Studies Series, no. 3), edited by James Foard, Michael Solomon, and Richard K. Payne, 139-171. Berkeley: Center for South and South-east Asian Studies at the University of California, and the Institute of Buddhist Studies, 1996.
- Chen, Jinhua. “An Alternative View of the Meditation Tradition in China: Meditation in the Life and Works of Daoxuan (596-667)”. *T’oung Pao* 88 (2002): 332-395.
- \_\_\_\_\_. “Śarīra and Scepter: Empress Wu’s Political Use of Buddhist Relics”. *Journal of the International Association of Buddhist Studies*

*Studies* 25.1-2 (2002): 109-110.

Chen, Shih-hsiang. *Biography of Ku K'ai-chih*. Chinese Dynastic Histories Translations, no. 2. Berkeley: University of California Press, 1961.

Cheng, Chien (=Mario Poceski). *Sun-Face Buddha: The Teachings of Ma-tsü and the Hung-chou School of Ch'an*. Berkeley: Asian Humanities Press, 1993.

Cleary, Thomas. *No Barrier: Unlocking the Zen Kōan*. New York: Bantam Books, 1993.

\_\_\_\_\_, trans. *The Blue Cliff Record*, comp. Ch'ung-hsien [Xuedou Chongxian]; commentated by K'o-ch'in [Yuanwu Keqin]. BDK English Tripitaka 75. Berkeley: Numata Center for Buddhist Translation and Research, 1998.

Collcutt, Martin. *Five Mountains: The Rinzai Zen Monastic Institution in Medieval Japan*. Cambridge, MA: Harvard University Press, 1981.

Collins, Steven. *Selfless Persons: Imagery and Thought in Theravada Buddhism*. Cambridge and New York: Cambridge University Press, 1982.

Conze, Edward. *Buddhist Meditation* (Ethical and Religious Classics of East and West, no. 13). London: George Allen and Unwin Ltd, 1956.

\_\_\_\_\_. *Thirty Years of Buddhist Studies*. London: Bruno Cassirer, 1967.

\_\_\_\_\_, trans. *The Perfection of Wisdom in Eight Thousand Lines*

*and Its Verse Summary*. Bolinas, Ca: Four Seasons Fondation, 1975 (First printing 1973).

Cook, Joanna. *Meditation in Modern Buddhism: Renunciation and Change in Thai Monastic Life*. Cambridge and New York: Cambridge University Press, 2010.

Copp, Paul. *The Body Incantatory: Spells and the Ritual Imagination in Medieval Chinese Buddhism* (Sheng Yen Series in Chinese Buddhist Studies). New York: Columbia University Press, 2014.

Corless, Roger J. “T’an-luan: Taoist Sage and Buddhist Bodhisattva”. In *Buddhist and Taoist Practice in Medieval Chinese Society: Buddhist and Taoist Studies 2* (Asian Studies at Hawai‘i, no. 34), edited by David Chappell, 36-45. Honolulu: University of Hawai‘i Press, 1987.

\_\_\_\_\_. “T’an-luan: The First Systematizer of Pure Land Buddhism”. In *The Pure Land Tradition: History and Development* (Berkeley Buddhist Studies Series, no. 3), edited by James Foard, Michael Solomon, and Richard K. Payne, 107-137. Berkeley: Center for South and Southeast Asian Studies at the University of California, and the Institute of Buddhist Studies, 1996.

Coseru Christian. *Perceiving Reality: Consciousness, Intentionality, and Cognition in Buddhist Philosophy*. New York: Oxford University Press, 2012.

Cousins, L.S. “Buddhist Jhāna: Its Nature and Attainment According to the Pali Sources”. *Religion* 3 (1973): 115-131.

\_\_\_\_\_. “The origins of insight meditation”. In *The Buddhist Forum*

- IV, seminar papers 1994-1996*, edited by T. Skorupski, 35-58. London, UK: School of Oriental and African Studies, 1996.
- Cox, Collett. “Mindfulness and Memory: The Scope of Smṛti from Early Buddhism to the Sarvāstivādin Abhidharma.” In *In the Mirror of Memory: Reflections on Mindfulness and Remembrance in Indian and Tibetan Buddhism*, edited by Janet Gyatso, 67-108. SUNY Series in Buddhist Studies, Albany: State University of New York Press, 1992.
- D’costa, Gavin. *Theology and Religious Pluralism: The Challenge of Other Religions*. Oxford and New York: Basil Blackwell, 1986.
- Davidson, Ronald M. “The Problem of Secrecy in Indian Tantric Buddhism”. In *The Culture of Secrecy in Japanese Religion*, edited by Bernhard Scheid and Mark Teeuwen, 60-77, New York: Routledge, 2006.
- \_\_\_\_\_. “Some Observations on an *Uṣṇīṣa Abhiṣeka* Rite in Atikūṭa’s *Dhāraṇīsaṃgraha*,” in *Transformations and Transfer of Tantra in Asia and Beyond*, edited by István Keul, 77-98, Berlin and Boston: De Gruyter, 2012.
- Davis, Winston. *Dojo: Magic and Exorcism in Modern Japan*. Stanford: Stanford University Press, 1980.
- De Groot, Jan J. M. “Buddhist Masses for the Dead in Amoy”. In *Actes du sixième congrès internaitonale des rientalistss*, pt. 4, sec. 4, pp. 1-120, Leiden: E. J. Brill, 1885.
- \_\_\_\_\_. *The Religious System of China: Its Ancient Forms, Evolution, History and Present Aspect; Manners, Customs and Social*

- Institutions Connected Therewith*, Leiden: E. J. Brill, 1892-1910.
- Deleanu, Florin. “Mind Only and Beyond: An Introduction to the Formation and Early History of the Path of Spiritual Cultivation in Yogācāra Buddhism”. Unpublished manuscript.
- Demiéville, Paul. “Bosatsukai”. In *Hōbōgirin: Dictionnaire encyclopédique du bouddhisme d'après les sources chinoises et japonaises*, edited by Sylvain Lévi, J. Takakusa, and Paul Demiéville, vol. 2, 142a-46b. Tokyo: Maison franco-japonaise, 1930.
- \_\_\_\_\_. “Momies d’Extrême-Orient.” *Journal des Savants*, troisième centenaire, 1965, 144-170. Reprinted in *Choix d’études sinologiques*, Leiden: Brill 1972: 407-432.
- \_\_\_\_\_. “Momies d’Extreme-Orient”. In Demieville, *Choix d’etudes Sinologiques*, 407-32. Leiden: E. J. Brill, 1973.
- \_\_\_\_\_, et al., eds., *Hōbōgirin: Dictionnaire encyclopédique du bouddhisme d'après les sources chinoises et japonaises*. 8 vols. to date. Tokyo: Maison Franco-Japonaise, 1929-.
- Dilworth, D. A. “The Initial Formations of ‘Pure Experience’ in Nishita Kitarō and William James”. *Monumenta Nipponica* 24, 1-2 (1969): 93-111.
- Donner, Neal Arvid. “The Mahāyānization of the Chinese Dhyāna Tradition”. *Eastern Buddhist*, n.s. 10., no. 2 (1977): 49-64.
- Dreyfus, Georges. *Recognizing Reality: Dharmakīrti’s Philosophy and Its Tibetan Interpretations*. Albany: State University of New York Press, 1997.
- Dunne, John. “Toward an Understanding of Non-dual Mindfulness”.

- Contemporary Buddhism* 12.1 (2011): 71-88.
- Durt, Hubert. “Note sur l’origine de l’AnavalokitamDrdhatâ 無見頂相 ”. *Indogaku bukkyōgaku kenkyū* 印度學佛教學研究 [Journal of Indian and Buddhist Studies] 16.1 (1967): 450-443.
- Earhart, H. Byron. *Gedatsu-kai and Religion in Contemporary Japan: Returning to the Center*. Bloomington and Indianapolis: Indiana University Press, 1989.
- Eastman, Kenneth W. “Mahāyoga Texts at Tun-huang”. *Bulletin of the Institute of Cultural Studies at Ryukoku University* 22 (1983): 42-60.
- Ebert, Jorinde. “Parinirvāṇa and Stūpa”. In *The Stupa: Its Religious, Historical and Architectural Significance* (Beiträge zur Südasiensforschung, band 55), edited by Anna Libera Dallapiccola in collaboration with Stephanie Zingelavé Lallemand, 219-37. Wiesbaden: Franz Steiner Verlag, 1980.
- Ebrey, Patricia. “Cremation in Sung China”. *American Historical Review* 95, no.2 (1990): 406-28.
- \_\_\_\_\_. *Chu Hsi’s Family Rituals: A Twelfth-Century Chinese Manual for the Performance of Cappings, Weddings, Funerals, and Ancestral Rites*. Princeton, N.J.: Princeton University Press, 1990.
- Eido, Tai Shimano. “On Soen Nakagawa Roshi”. *Wind Bell* 8 (1969): 42.
- Erkes, Edyard. “Ssu erh pu wang”. *Asian Major*, n.s.,3, no.2 (1953): 156-161.

- Faure, Bernard. *La volonté d'orthodoxie: Généalogie et doctrine du bouddhisme Ch'an de l'école du nord-d'après une de ses chroniques, le Leng-chia shih-tzu chi* (début 8e siècle). Ph.D. dissertation, University of Paris, 1984.
- \_\_\_\_\_. “The Concept of One-Practice Samādhi in Early Ch'an”. In *Traditions of Meditation in Chinese Buddhism*, edited by Peter N. Gregory, 108-126. Honolulu: University of Hawai'i Press, 1986.
- \_\_\_\_\_. *La volonté d'orthodoxie dans le bouddhisme chinois*. Paris: Editions du C.N.R.S, 1987.
- \_\_\_\_\_. *Le bouddhisme Ch'an en mal d'histoire: Genèse d'une tradition religieuse dans la Chine des T'ang*. Publications de l'Ecole Française d'Extrême-Orient, vol. 158. Paris: Ecole Française d'Extrême-Orient, 1989.
- \_\_\_\_\_. *The Rhetoric of Immediacy: A Cultural Critique of Chan/Zen Buddhism*. Princeton: Princeton University Press, 1991.
- \_\_\_\_\_. “Relics and Flesh Bodies: The Creation of Ch'an Pilgrimage Sites”. In *Pilgrims and Sacred Sites in China*, edited by Susan Naquin and Chun-fang Yü, 150-189. Berkeley: University of California Press, 1992.
- \_\_\_\_\_. *Chan Insights and Oversights: An Epistemological Critique of the Chan Tradition*. Princeton, N.J.: Princeton University Press, 1993.
- \_\_\_\_\_. (trans. Phyllis Brooks). *The Will to Orthodoxy: A Critical Genealogy of Northern Chan Buddhism*. Stanford: Stanford University Press, 1997.

- Fields, Rick. *How the Swans Came to the Lake: A Narrative History of Buddhism in America*, Boulder: Shambhala Publications, 1981.
- Foard, James, Michael Solomon, and Richard K. Payne, eds., *The Pure Land Tradition: History and Development* (Berkeley Buddhist Studies Series, no. 3). Berkeley: Center for South and Southeast Asian Studies at the University of California, and the Institute of Buddhist Studies, 1996.
- Fong, Wen. “Ch’i-yiin-shen-tung: ‘Vitality, Harmonious Manner and Aliveness’”. *Oriental Art* 12 (1966): 159-164.
- \_\_\_\_\_. “Images of the Mind”. In *Images of the Mind: Selections from the Edward L. Elliott Family and John B. Elliott Collections of Chinese Calligraphy and Painting at The Art Museum, Princeton University*, by Wen C. Fong, Alfreda Murck, Shou-chien Shih, Pao-chen Ch’en, and Jan Stuart, 1-212. Princeton: The Art Museum, Princeton University, 1984.
- Fontein, Jan, and Money L. Hickman. *Zen Painting and Calligraphy*. Boston: Museum of Fine Arts, 1970.
- \_\_\_\_\_, ed. *The problem of pure consciousness: Mysticism and philosophy*. Oxford, UK: Oxford University Press, 1990.
- \_\_\_\_\_, ed. *The Problem of Pure Consciousness: Mysticism and Philosophy*. New York and Oxford: Oxford University Press, 1990.
- Forman, Robert K. C. “Mystical Knowledge: Knowledge by Identity”. *Journal of the American Academy of Religion* 61-4 (1991): 705-738.

- Forrester, John. "If p, then what? Thinking in Cases". *History of the Human Sciences* 9, no. 3 (1996): 1-25.
- Forte, Antonino. "The Preface to the So-called Buddhapālita Chinese Version of the Buddhoṣṇīśa Vijaya Dhāraṇī Sūtra" (Unpublished ms.).
- Foulk, T. Griffith. *The "Ch'an School" and Its Place in the Buddhist Monastic Tradition*, Ph.D. dissertation, University of Michigan, 1987.
- \_\_\_\_\_. "The Ch'an Tsung in Medieval China: School, Lineage or What?" *Pacific World* 8 (1992): 18-31.
- \_\_\_\_\_. "Myth, Ritual, and Monastic Practice in Sung Ch'an Buddhism". In *Religion and Society in T'ang and Sung China*, edited by Patricia Buckley Ebrey and Peter N. Gregory, 147-208, Honolulu: University of Hawai'i Press, 1993.
- \_\_\_\_\_. "The Zen Institution in Modern Japan". In *Zen: Tradition and Transition*, edited by Kenneth Kraft, 157-177. New York: Grove Press, 1994.
- \_\_\_\_\_. "Daily Life in the Assembly". In *Buddhism in Practice*, edited by Donald S. Lopez, Jr., 455-472. Princeton, N.J.: Princeton University Press, 1995.
- \_\_\_\_\_. "The Form and Function of Kōan Literature: A Historical Overview". In *The Kōan: Texts and Contexts in Zen Buddhism*, edited by Steven Heine and Dale S. Wright, 15-45. Oxford: Oxford University Press, 2000.
- \_\_\_\_\_. and Robert H. Sharf. "On the Ritual Use of Ch'an Portraiture

- in Medieval China”. *Cahiers d’Extrême-Asie* 7 (1993/94): 149-219.
- Freedberg, David. *The Power of Images: Studies in the History and Theory of Response*. Chicago: University of Chicago Press, 1989.
- Fujita, Kōtatsu. “Pure Land Buddhism in India”. In *The Pure Land Tradition: History and Development* (Berkeley Buddhist Studies Series, no. 3), edited by James Foard, Michael Solomon, and Richard K. Payne, 1-42. Berkeley: Center for South and Southeast Asian Studies at the University of California, and the Institute of Buddhist Studies, 1996.
- \_\_\_\_\_. “The Origin of the Pure Land”. *Eastern Buddhist* n.s. 29-1 (1996):33-51.
- Funayama, Tōru. “The Acceptance of Buddhist Precepts by the Chinese in the Fifth Century”. *Journal of Asian History* 38-2 (2004): 97-120.
- \_\_\_\_\_. “Guṇavarman and Some of the Earliest Examples of Ordination Platforms (*jietan*) in China”. In *Images, Relics and Legends: The Formation and Transformation of Buddhist Sacred Sites, Essays in Honour of Professor Kōichi Shinohara*, edited by James A. Benn, Jinhua Chen, and James Robson, 21-45. Oakville, Ont.: Mosaic Press, 2012.
- Furth, Charlotte. “Producing Medical Knowledge through Cases: History, Evidence, and Action”. In *Thinking with Cases: Specialist Knowledge in Chinese Cultural History*, edited by Charlotte Furth, Judith T. Zeitlin, and Ping-chen Hsiung, 125-151. Honolulu: University of Hawai‘i Press, 2007.

Gallagher, Louis J. *China in the Sixteenth Century: The Journals of Matthew Ricci*. New York: Random House, 1953. First edition: 1942.

Gernet, Jacques (trans. Franciscus Verellen). *Buddhism in Chinese Society: An Economic History from the Fifth to the Tenth Centuries*. New York: Columbia University Press, 1995.

Gethin, Rupert M. L. *The Buddhist Path to Awakening: A Study of the Bodhi Pakkhiyā Dhammā* (Brill's Indological Library 7). Leiden and New York: E. J. Brill, 1992.

Getz, Daniel Aaron. *Siming Zhili and Tiantai Pure Land in the Song Dynasty*. Ph.D. dissertation, Yale University, 1994.

\_\_\_\_\_. “T’ien-t’ai Pure Land Societies and the Creation of the Pure Land Patriarchate”. In *Buddhism in the Sung* (Kuroda Institute Studies in East Asian Buddhism, no. 13), edited by Peter N. Gregory and Daniel A. Getz, Jr., Honolulu: University of Hawai‘i Press, 1999.

\_\_\_\_\_. “Winning Pure Land or Winning Hearts and Souls?: Shengchang’s Pure Conduct Society and the Chinese Pure Land Patriarchate”. Paper presented at the workshop “Critical Moments in Chinese Buddhism,” University of Illinois, October 30, 1999.

Giebel, Rolf W. *Two Esoteric Sutras: The Adamantine Pinnacle Sutra, The Susiddhikara Sutra*. Berkeley, Calif.: Numata Center for Buddhist Translation and Research, 2001.

Giese, Ralph E. *The Royal Funeral Ceremony in Renaissance France*. Geneva: Librairie E. Droz, 1960.

- Gimello, Robert M. "Mysticism and Meditation". In *Mysticism and Philosophical Analysis*, edited by Steven T. Katz, 170-199. Oxford: Oxford University Press, 1978.
- \_\_\_\_\_. "Mārga and Culture: Learning, Letters and Liberation in Northern Sung Ch'an". In *Paths to Liberation: The Mārga and Its Transformations in Buddhist Thought* (Kuroda Institute Studies in East Asian Buddhism, no. 7), edited by Robert Buswell and Robert Gimello, 371-437. Honolulu: University of Hawai'i Press, 1992.
- Goleman, Daniel. *The Varieties of the Meditative Experience*. New York: E.P. Dutton, 1977.
- Gombrich, Richard F. *Precept and Practice: Traditional Buddhism in the Rural Highlands of Ceylon*. Oxford: Oxford University Press, 1971.
- \_\_\_\_\_. "From Monastery to Meditation Centre: Lay Meditation in Modern Sri Lanka," in *Buddhist Studies: Ancient and Modern* (Collected Papers on South Asia, no. 4), edited by Philip Denwood and Alexander Piatigorsky, London: Curzon Press, 1983.
- \_\_\_\_\_. *How Buddhism Began: The Conditioned Genesis of the Early Teachings*, 2<sup>nd</sup> ed., London and New York: Routledge. 2006.
- \_\_\_\_\_. & G. Obeyesekere. *Buddhism Transformed: Religious Change in Sri Lanka*, Princeton, NJ: Princeton University Press, 1988.
- Goodman, Felicitas D. *How About Demons? Possession and Exorcism in the Modern World*. Bloomington: Indiana University Press,

1988.

Goodrich, L. Carrington. “The Revolving Book-Case in China”.

*Harvard Journal of Asiatic Studies* 7.2 (1942): 130-161;

Graham, A. C. *Chuang-tzu: The Inner Chapters*. London: George Allen and Unwin 1981.

Greene, Eric. “Another Look at Early Chan: Daoxuan, Bodhidharma, and the Three Levels Movement”. *T'oung Pao* 94 (2008): 49-114.

Gregory, Peter N. “Sudden enlightenment followed by gradual cultivation”. In *Sudden and gradual: Approaches to enlightenment in Chinese thought*, edited by P. N. Gregory, 279-319. Honolulu: University of Hawai'i Press, 1987.

Griffiths, Paul John. “Buddhist Jhāna: A Form-Critical Study”. *Religion* 13 (1983): 55-68.

\_\_\_\_\_. *Indian Buddhist Meditation-Theory: History, Development and Systematization*. Ph.D. dissertation, University of Wisconsin, Madison, 1983.

\_\_\_\_\_. *On Being Mindless: Buddhist Meditation and the Mind-body Problem*. La Salle, IL: Open Court, 1986.

\_\_\_\_\_. “Pure Consciousness and Indian Buddhism”. In *The Problem of Pure Consciousness: Mysticism and Philosophy*, edited by Robert K. C. Forman, 71-97. New York: Oxford University Press, 1990.

Groner, Paul. “The Ordination Ritual in the Platform Sutra within the Context of the East Asian Buddhist Vinaya Tradition”. In *Fo Kuang Shan Report of International Conference on Ch'an*

- Buddhism*, 220-250. Kaohsiung: Fo Kuang Publishers, 1990.
- \_\_\_\_\_. “The Role of Confession in Chinese and Japanese Tiantai/Tendai Bodhisattva Ordinations”. In *Sins and Sinners: Perspectives from Asian Religions*, edited by Phyllis Granoff and Kōichi Shinohara, 216-242. Leiden: E. J. Brill, 2012.
- \_\_\_\_\_. “Ordination and Precepts in the Platform Sūtra”. In *Readings of the Platform Sutra*, edited by Morten Schlütter and Stephen F. Teiser, 134-60. New York: Columbia University Press, 2012.
- \_\_\_\_\_. *Ryōgen and Mount Hiei: Japanese Tendai in the Tenth Century* (Kuroda Institute Studies in East Asian Buddhism, no. 15). Honolulu: University of Hawai‘i Press, 2002.
- Gunawardana, R. A. L. H. *Robe and Plough: Monasticism and Economic Interest in Early Medieval Sri Lanka* (The Association for Asian Studies Monographs and Papers, no. 35). Tucson: The University of Arizona Press, 1978.
- Guo, Qinghua. “The Architecture of Joinery: The Form and Construction of Rotating Sutra-Case Cabinets”. *Architectural History* 42 (1999): 96-109.
- Gyatso, Janet, ed. *In the Mirror of Memory: Reflections on Mindfulness and Remembrance in Indian and Tibetan Buddhism*. SUNY Series in Buddhist Studies, Albany: State University of New York Press, 1992.
- H., J. C. “How to Make Dried Priests”. *New China Review* 2 [1920]: 313-14.
- Habito, Ruben. “In memoriam: A tribute to Yamada Kōun Rōshi”.

*Buddhist-Christian Studies* 10 (1990): 231-237.

Hacking, Ian. "Styles of Scientific Reasoning". In *Post-Analytic Philosophy*, edited by John Rajchman and Cornel West, 145-165. New York: Columbia University Press, 1985.

Harbsmeier, Christoph. *Logic and Language*. Vol. 7, pt. 1 of *Science and Civilisation in China*, edited by Joseph Needham. Cambridge: Cambridge University Press, 1998.

Hardaker, Helen. *Lay Buddhism in Contemporary Japan: Reiyūkai Kyōdan*. Princeton: Princeton University Press, 1984.

Harrison, Paul. "Buddhānusmṛti in the Pratyutpanna-buddha-sammukhāvasthita-samādhi-sūtra". *Journal of Indian Philosophy* 6 (1978): 35-57.

\_\_\_\_\_. *The Samādhi of Direct Encounter with the Buddhas of the Present: An Annotated English Translation of the Tibetan Version of the Pratyutpanna-Buddha-Saṃmukhā-vasthita-Samādhi-Sūtra with Several Appendices Relating to the History of the Text* (Studia Philologica Buddhica Monograph Series, no. 5). Tokyo: The International Institute for Buddhist Studies, 1990.

Harvey, Peter. "Consciousness Mysticism in the Discourses of the Buddha". In *The Yogi and the Mystic: Studies in Indian and Comparative Mysticism*, edited by Karel Werner, 81-99, Richmond, Surrey: Curzon, 1989.

\_\_\_\_\_. *The Selfless Mind: Personality, Consciousness and Nirvāṇa in Early Buddhism*. Richmond, Surrey: Curzon, 1995.

Hattori, Masaaki. *Dignāga, On Perception, Being the Pratyakṣapariccheda*

- of Dignāga's Pramāṇasamuccaya from the Sanskrit Fragments and the Tibetan Versions* (Harvard Oriental Series no. 47). Cambridge, MA: Harvard University Press, 1968.
- Haute, L. Van. *Een Vajrayāna-Tekst*: Mui-sanzō Zen'yō, Wu-wei ts'ang Ch'an-yao. Licentiate thesis, Gent University, 2003-2004.
- Heine, Steven. *Shifting Shape, Shaping Text: Philosophy and Folklore in the Fox Kōan*. Honolulu: University of Hawai'i Press, 1999.
- \_\_\_\_\_ and Dale S. Wright, eds. *The Kōan: Texts and Contexts in Zen Buddhism*. Oxford: Oxford University Press, 2000.
- Hentze, Carl. *Chinese Tomb Figures: A Study in the Beliefs and Folklore of Ancient China*. New York: AMS Press, 1974.
- Hisashi, Mori (trans. W. Chie Ishibashi). *Japanese Portrait Sculpture*. Tokyo: Kodansha International Ltd. & Shibundo, 1977.
- Ho Puay-peng. "The Ideal Monastery: Daoxuan's Description of the Central Indian Jetavana Vihāra". *East Asian History* 10 (1995): 1-18.
- Hōnen (trans. Senchakushū English Translation Project). *Hōnen's Senchakushū: Passages on the Selection of the Nembutsu in the Original Vow (Senchaku hongan nembutsu shū)*. Kuroda Classics in East Asian Buddhism. Honolulu: University of Hawai'i Press, 1998.
- Hori, Victor Sōgen. "Kōan and kenshō in the Rinzai Zen curriculum". Paper presented at the annual meeting of the American Academy of Religion, November 21, 1994.
- \_\_\_\_\_. "Kōan and Kenshō in the Rinzai Zen Curriculum". In *The*

*Kōan: Texts and Contexts in Zen Buddhism*, edited by Steven Heine and Dale S. Wright, 280-315. New York: Oxford University Press, 2000.

\_\_\_\_\_. *Zen Sand: The Book of Capping Phrases for Kōan Practice*. Nanzan Library of Asian Religion and Culture, Honolulu: University of Hawai‘i Press, 2003.

Hsiao, Bea-hui. *Two Images of Maitreya: FuLi and Pu-tai Ho-shang*. Ph.D. diss., SOAS, University of London, 1995.

Hsieh, Ding-hwa Evelyn. *A Study of the Evolution of K'an-Hua Ch'an in Sung China: Yüan-Wu K'o-Ch'in (1063-1135) and the Function of Kung-an in Ch'an Pedagogy and Praxis*. Ph.D. dissertation, University of California, Los Angeles, 1993.

\_\_\_\_\_. “Yuan-Wu K'o-Ch'in's (1063-1135) Teaching of Ch'an Kung-an Practice: A Transition from the Literary Study of Ch'an Kung-an to the Practical K'an-Hua Ch'an”. *Journal of the International Association of Buddhist Studies* 17.1 (1994): 66-95.

Hu Shih. “Ch'an (Zen) Buddhism in China: Its History and Method”. *Philosophy East and West* 3.1 (1953): 3-24.

\_\_\_\_\_. “An Appeal for a Systematic Search in Japan for Long-Hidden T'ang Dynasty Source-Materials of the Early History of Zen Buddhism”. In *English Writings of Hu Shih: Chinese Philosophy and Intellectual History*, vol. 2, edited by Chih-P'ing Chou, 295-301. Springer Science & Business Media. 2013 (originally published 1960).

Huang, Chi-chiang. “Pure Land Hermeneutics in the Song Dynasty:

- The Case of Zhanran Yuanzhao (1048-1116)”. *Chung-Hwa Buddhist Journal* (Essays in Buddhist studies in honor of Ven. Sheng-yen on his seventieth birthday) 13.2 (2000): 385-429.
- Hubbard, J. & P. L. Swanson, eds. *Pruning the Bodhi tree: The Storm over Critical Buddhism*. Honolulu: University of Hawai'i Press, 1997.
- Huntington, Richard and Peter Metcalf. *Celebrations of Death: The Anthropology of Mortuary Ritual*. Cambridge: Cambridge University Press, 1979.
- Hurvitz, Leon. “Wei Shou, Treatise on Buddhism and Taoism: An English Translation of the Original Chinese Text of *Wei-shu* CXIV and the Japanese Annotation of Tsukamoto Zenryu”. In *Yün-kang: The Buddhist Cave-Temples of the Fifth Century A. D. in North China*, vol. 16, pp. 25-103, Kyoto: Kyoto University Institute of Humanistic Studies, 1956.
- \_\_\_\_\_. *Chih-i (538-597), an Introduction to the Life and Ideas of a Chinese Buddhist Monk* (Mélanges Chinois et Bouddhiques, vol. 12). Bruxelles: Institut Belge des Hautes Etudes Chinoises, 1980; First printing 1962.
- \_\_\_\_\_. “Chu-hung’s One Mind of Pure Land and Ch’an Buddhism”. In *Self and Society in Ming Thought* (Studies in Oriental Culture, no. 4), edited by Wm. Theodore de Bary and the Conference on Ming Thought, 451-476. New York: Columbia University Press. 1970.
- Ichiro, Hori. “Self-Mummified Buddhas in Japan: An Aspect of the

- Shugen-dō (“Mountain Asceticism”) Sect”. *History of Religions* 1.2 (1962): 222-42.
- Iwai, Hirosato. “The Compilers of Ching-t'u pao-chu chi”. *Memoirs of the Research Department of the Toyo Bunko* 13 (1951): 47-86.
- Jaini, Padmanabh S. “Smṛti in the Abhidharma Literature and the Development of Buddhist Accounts of Memory of the Past”. In *In the Mirror of Memory: Reflections on Mindfulness and Remembrance in Indian and Tibetan Buddhism*, edited by Janet Gyatso, 47-60. Albany: State University of New York Press, 1992.
- Jan, Yün-hua. “Buddhist Historiography in Sung China”. *Zeitschrift der Deutschen Morgenländischen Gesellschaft* 114.2 (1964): 360-381.
- \_\_\_\_\_. *A Chronicle of Buddhism in China, 581-960 A.D.* Santiniketan: Visva-Bharati, 1966.
- \_\_\_\_\_. “Tsung-mi: His Analysis of Ch'an Buddhism”. *T'oung Pao* 58 (1972): 1-53.
- Janousch, Andreas. “The Emperor as Bodhisattva: The Bodhisattva Ordination and Ritual Assemblies of Emperor Wu of the Liang Dynasty”. In *State and Court Ritual in China*, edited by Joseph P. McDermott, 112-49. Cambridge and New York: Cambridge University Press, 1999.
- Jones, Charles B. “Mentally Constructing What Already Exists: The Pure Land Thought of Chan Master Jixing Chewu (1741-1810)”. *Journal of the International Association of Buddhist Studies* 23.1 (2000): 43-70.

Jonsen, Albert R. and Stephen Toulmin. *The Abuse of Casuistry: A History of Moral Reasoning*. Berkeley: University of California Press, 1988.

Jorgensen, John. “The ‘Imperial’ Lineage of Ch’an Buddhism: The Role of Confucian Ritual and Ancestor Worship in Ch’an’s Search for Legitimation in the Mid-T’ang Dynasty”. *Papers on Far Eastern History* 35 (1987): 89-133.

Junjirō, Takakusu. “Le voyage de Kanshin en Orient, 742-754,” pts. 1, 2, 3. *Bulleti' de l'École franç'ise d'Extrême-Orient* 28 (1928): 1-41, 441-72; 29 (1929): 47-62.

Kanazawa, Hiroshi (trans. and adapted by Barbara Ford). *Japanese Ink Painting: Early Zen Masterpieces*. Tōkyō: Kodansha International, 1979.

Kantorowica, Ernst Hartwig. *The King’s Two Bodies: A Study in Medieval Political Theology*. Princeton, N.J.: Princeton University Press, 1957.

Kapleau, Philip. *The Three Pillars of Zen: Teaching, Practice, Enlightenment*. Boston: Beacon Press, 1967.

\_\_\_\_\_. *Zen: Dawn in the West*. New York: Anchor Press/Doubleday, 1979.

Kapleau, Philip. “The private encounter with the master”. In *Zen: Tradition and Transition*, edited by Kenneth Kraft, 44-69. New York: Grove Press, 1988.

Karlgren, Bernhard. *Grammata Serica: Script and Phonetics in Chinese and Sino-Japanese*. Taipei: Ch’eng-wen Publishing

- Company, 1966. First published in Bulletin of the Museum of Far Eastern Antiquities, 12 (1940).
- Kassapa Thera. *Protection of the Sambuddha Sāsana: A Collection of Articles on Meditation*, New York: Oriental Press, 1957.
- Katz, Steven T., ed. *Mysticism and Philosophical Analysis*. Oxford, UK: Oxford University Press, 1978.
- \_\_\_\_\_. “Language, Epistemology, and Mysticism”. In Katz ed., *Mysticism and Philosophical Analysis*, 1978, 22-74.
- \_\_\_\_\_. “Models, Modelling and Mystical Training.” *Religion* 12 (1982): 247-75.
- \_\_\_\_\_, ed. *Mysticism and Religious Traditions*. Oxford, UK: Oxford University Press, 1983.
- \_\_\_\_\_. “The ‘Conservative’ Character of Mystical Experience”. In Katz ed., *Mysticism and Religious Traditions*, 3-60.
- \_\_\_\_\_. “Recent Work on Mysticism”. *History of Religions* 25.1 (1985): 76-86.
- \_\_\_\_\_, ed. *Mysticism and Language*. Oxford, UK: Oxford University Press, 1992.
- Ketelaar, James Edward. *Of Heretics and Martyrs in Meiji Japan: Buddhism and Its Persecution*. Princeton: Princeton University Press, 1990.
- Keyworth, George Albert, III. *Transmitting the Lamp of Learning in Classical Chan Buddhism: Juefan Huihong (1071-1128) and Literary Chan*. Ph.D. dissertation, University of California, Los Angeles, 2001.

Kheminda, Thera. *The Way of Buddhist Meditation*. Colombo: Lake House Publishers, 1980.

King, Sallie B. "Two Epistemological Models for the Interpretation of Mysticism". *Journal of the American Academy of Religion*, Vol. 56, No. 2 (Summer, 1988): 257-279.

\_\_\_\_\_, trans. *Passionate Journey: The Spiritual Autobiography of Satomi Myōdō*. Boston and London: Shambhala Publications, 1987.

King, Winston L. *Theravāda Meditation: The Buddhist Transformation of Yoga*. University Park: Pennsylvania State University Press, 1980.

Kirchner, T. "The admonitions Zen master Guishan Dayuan". *Hanazono daigaku kokusai zengaku kenkyujo ronshu* 花園大学 禅学研究所論集 [Bulletin of Hanazono University International Centre for the Study of Zen] 1 (2006): 1-18.

Kohn, Livia. *Seven Steps to the Tao: Sima Chengzhen's "Zuowanglun"* (Monumenta Serica Monograph Series, no. 20). Nettetal: Steyler Verlag, 1987.

\_\_\_\_\_. "Taoist Insight Meditation—The Tang Practice of Neiguan". In *Taoist Meditation and Longevity Techniques 1* (Michigan Monographs in Chinese Studies, no. 61), edited by Livia Kohn, 193-224. Ann Arbor: University of Michigan, Center for Chinese Studies Publications, 1989.

Kornfield, Jack. *Living Buddhist Masters*. Santa Cruz: Unity Press, 1977.

Koseki, Aaron K. *Chi-tsang's 'Ta-ch'eng-hsuan-lun': The Two Truths*

*and the Buddhanature*. Ph.D. dissertation, University of Wisconsin, 1977.

\_\_\_\_\_. “Prajñāpāramitā and the Buddhahood of the Non-Sentient World: The San-Lun Assimilation of Buddha-Nature and Middle Path Doctrine”. *Journal of the International Association of Buddhist Studies* 3.1 (1980): 16-33.

Kraft, Kenneth. *Eloquent Zen: Daitō and Early Japanese Zen*. Honolulu: University of Hawai‘i Press, 1992.

\_\_\_\_\_, ed. *Zen: Tradition and Transition*. New York: Grove Press, 1988.

Kuan, Tse-fu. *Mindfulness in Early Buddhism: New Approaches through Psychology and Textual Analysis of Pali, Chinese, and Sanskrit Sources* (Routledge Critical Studies in Buddhism). London and New York: Routledge, 2008.

Kuo, Li-ying. *Confession et contrition dans le bouddhisme chinois du Ve au Xe siècle* (Publications de l’École française d’Extrême-Orient no. 170). Paris: École française d’Extrême-Orient, 1994.

Kyotaro, Nishikawa and Sano, Emily J. *The Great Age of Japanese Buddhist Sculpture, AD 600-1300*. Fort Worth, Tex.: Kimbell Art Museum; New York: Japan Society, 1982.

LaFleur, William R. “Saigyō and the Buddhist Value of Nature,” Pts. 1 and 2. *History of Religions* 13.2 (1973): 93-128; 13.3 (1974): 227-248.

Lai, Whalen. “The Mahāyānaparinirvāṇa Sūtra and Its Earliest Interpreters in China: Two Prefaces by Tao-lang and Tao-sheng”.

*Journal of the American Oriental Society* 102.1 (1982): 99-105.

- \_\_\_\_\_. “Legends of Births and the Pure Land Tradition in China”. In *The Pure Land Tradition: History and Development* (Berkeley Buddhist Studies Series, no. 3), edited by James Foard, Michael Solomon, and Richard K. Payne, 173-232. Berkeley: Center for South and Southeast Asian Studies at the University of California, and the Institute of Buddhist Studies, 1996.
- Lamotte, Etienne. *Le Traité de la grande vertu de sagesse de Nēgārjuna (Mahāprajnāpāramitā-sāstra)*. 5 vols. Louvain-la Neuve: Institut Orientaliste, 1949-80.
- \_\_\_\_\_. (trans. Sara Boin). *The Teaching of Vimalakīrti (Vimalakīrtinirdeśa)*. London: Pali Text Society, 1976.
- Le Vine S. & D. N. Gellner. *Rebuilding Buddhism: The Theravada Movement in Twentieth-century Nepal*. Cambridge, MA: Harvard University Press, 2005.
- Ledi Sayadaw, Mahathera. *The Manuals of Buddhism (The Expositions of the Buddha-Dhamma)*. Rangoon: Union Buddha Sāsana Council, 1965.
- Lee, Sherman E., Michael R. Cunningham, and James T. Ulak. *Reflections of Reality in Japanese Art*. Cleveland: The Cleveland Museum of Art in Cooperation with Indiana University Press, 1983.
- Lehnert, Martin. “Myth and Secrecy in Tang-period Tantric Buddhism”. In *The Culture of Secrecy in Japanese Religion*, edited by Bernhard Scheid and Mark Teeuwen, 78-104, New York: Routledge, 2006.

- Levering, Miriam. *Ch'an Enlightenment for Laymen: Ta-Hui and the New Religious Culture of the Sung*. Ph.D. dissertation, Harvard University, 1978.
- Lévi, Sylvain, ed. *Sanskrit Texts from Bāli* (Gaekwad's Oriental Series no. 67). Baroda: Oriental Institute, 1933.
- Levin, Mary. "Mummification and Cremation in India". *Man* (February 1930): 29-34.
- Levine, Les. "Politics and prayer: Jerry Brown talks with Les Levine". *Tricycle* 2/2 (1992): 71-77.
- LeVine, Sarah and David N. Gellner. *Rebuilding Buddhism: The Theravada Movement in Twentieth-century Nepal*. Cambridge, MA: Harvard University Press, 2005.
- Liebenthal, Walter. "The World Conception of Chu Tao-Sheng", Pts. 1 and 2. *Monumenta Nipponica* 12.1 (1956): 65-103; 12.2 (1956): 241-268.
- Lin, Pei-ying. *Precepts and Lineage in Chan Tradition: Cross-Cultural Perspectives in Ninth Century East Asia*. Ph.D. diss., SOAS, University of London, 2011.
- \_\_\_\_\_. "A Comparative Approach to Śubhakarasiṁha's (637-735) 'Essentials of Meditation': Meditation and Precepts in Eighth-Century China". In *Chinese and Tibetan Esoteric Buddhism*, edited by Yael Bentor and Meir Shahar, 121-146. Leiden: E. J. Brill, 2017.
- Link, Arthur. *Tao-sheng: A Biographical Essay*. Ph.D. dissertation, University of California, Berkeley, 1957.
- Liu, Ming-Wood. "The Doctrine of the Buddha-nature in the

- Mahāyāna *Mahāparinirvāṇasūtra*”. *Journal of the International Association of Buddhist Studies* 5.2 (1982): 63-94.
- \_\_\_\_\_. “The Problem of the Icchantika in the Mahāyāna *Mahāparinirvāṇasūtra*”. *Journal of the International Association of Buddhist Studies* 7.1 (1984): 57-81.
- \_\_\_\_\_. *Madhyamaka Thought in China*. Leiden: E. J. Brill, 1994.
- Loewe, Michael. *Ways to Paradise: The Chinese Quest for Immortality*. London: George Allen & Unwin, 1979.
- Lopez, Donald S. Jr. “Paths Terminable and Interminable”. In *Paths to Liberation: The Mārga and Its Transformations in Buddhist Thought* (Kuroda Institute Studies in East Asian Buddhism, no. 7), edited by Robert E. Buswell, Jr. and Robert M. Gimello, 147–192. Honolulu: University of Hawaii Press, 1992.
- \_\_\_\_\_, ed. *Curators of the Buddha: The study of Buddhism under colonialism*. Chicago, IL: University of Chicago Press, 1995.
- Mahāsī Sayādaw (trans. U Pe Thin). *The Satipatthana Vipassana Meditation*. San Francisco: Unity Press, 1971.
- Malalgoda, Kitsiri. *Buddhism in Sinhalese Society 1750-1900: A Study of Religious Revival and Change*. Berkeley and Los Angeles: University of California Press, 1976.
- Maspéro, Henri. “Sur la date et l’authenticité du *Fou fa tsang yin yuan tchouan*”. In *Mélanges d’Indianism (offerts à S. Lévi par ses élèves)*, pp.129-49. Paris: E. Leroux, 1911.
- Mather, Richard B., trans. *Shih-shuo Hsin-yü: A New Account of Tales of the World*, by Liu I-ch’ing with Commentary by Liu Chun.

- Minneapolis: University of Minnesota Press, 1976.
- Mathes, Klaus-Dieter. *A Fine Blend of Mahāmudrā and Madhyamaka: Maitrīpa's Collection of Texts on Non-conceptual Realization (Amanasikāra)*. Vienna: Verlag der Österreichischen Akademie der Wissenschaften, 2015.
- Matilal, Bimal Krishna. *Perception: An Essay on Classical Indian Theories of Knowledge*. Oxford: Clarendon Press; New York: Oxford University Press, 1986.
- McFarland, H. Neill. *The Rush Hour of the Gods: A Study of New Religious Movements in Japan*. New York: Macmillan, 1967.
- McMahan, D. L. *The making of Buddhist modernism*. Oxford, UK: Oxford University Press, 2008.
- McRae, John R. "The Ox-head School of Chinese Ch'an Buddhism: From Early Ch'an to the Golden Age". In *Studies in Ch'an and Hua-yen* (Kuroda Institute Studies in East Asian Buddhism Series, no. 1), edited by Robert M. Gimello and Peter N. Gregory, 169-252. Honolulu: University of Hawai'i Press, 1983.
- \_\_\_\_\_. *The Northern School and the Formation of Early Ch'an Buddhism* (Kuroda Studies in East Asian Buddhism 3). Honolulu: University of Hawai'i Press, 1986.
- \_\_\_\_\_. "Shen-hui and the Teaching of Sudden Enlightenment in Early Ch'an Buddhism". In *Sudden and Gradual: Approaches to Enlightenment in Chinese Thought*, edited by Peter N. Gregory, 227-278. Honolulu: University of Hawai'i Press, 1987.
- \_\_\_\_\_. "The Story of Early Ch'an". In *Zen: Tradition and Transition*,

- edited by Kenneth Kraft, 125-139. New York: Grove Press, 1988.
- \_\_\_\_\_. “Encounter Dialogue and the Transformation of the Spiritual Path in Chinese Ch’an”. In *Paths to Liberation: The Mārga and Its Transformations in Buddhist Thought* (Kuroda Institute Studies in East Asian Buddhism 7), edited by Robert Buswell and Robert Gimello, 339-369. Honolulu: University of Hawai‘i Press, 1992.
- \_\_\_\_\_. *Evangelical Zen: Shen-hui (684-758), the Sudden Teaching, and the Southern School of Chinese Ch’an Buddhism*. Unpublished ms., 1999.
- \_\_\_\_\_. “Daoxuan’s Vision of Jetavana: The Ordination Platform Movement in Medieval Chinese Buddhism”. In *Going Forth: Visions of Buddhist Vinaya*, edited by William M. Bodiford, 68-100. Honolulu: University of Hawai‘i Press. 2005.
- Mendelson, E. Michael (ed. John P. Ferguson). *Sangha and State in Burma: A Study of Monastic Sectarianism and Leadership*. Ithaca and London: Cornell University Press, 1975.
- Miller, Daniel. “Interview with Robert Aitken”. *Vajradhatu Sun*, April-May (1991). (Interview held in the Fall of 1989)
- Miura Isshū and Ruth Fuller Sasaki. *Zen Dust: The History of the Kōan and Kōan Study in Rinzai (Lin-chi) Zen*. New York: Harcourt, Brace and World, 1966.
- Mori, Hisashi (trans. and adapted by W. Chie Ishibashi). *Japanese Portrait Sculpture* (Japanese Arts Library no. 2). Tōkyō: Kodansha International Ltd. and Shibundo, 1977. Originally published in Japanese under the title Shōzō chōkoku 肖像彫刻, vol. 10 in the

- series, Nihon no bijutsu. Tōkyō: Shibundō 資文堂, 1967.
- Muller, Charles, trans. *Exposition of the Sutra of Brahma's Net* (Collected Works of Korean Buddhism, vol. 11). Seoul: Compilation Committee of Korean Buddhist Thought, Jogye Order of Korean Buddhism, 2012.
- Ñānamoli Bhikkhu. *The Path of Purification*. Kandy: Buddhist Publication Society, 1956, 1991.
- Nattier, Jan. "The Realm of Akṣobhya: A Missing Piece in the History of Pure Land Buddhism". *Journal of the International Association of Buddhist Studies* 23.1 (2000): 71-102.
- \_\_\_\_\_. *A Few Good Men: The Bodhisattva Path according to the Inquiry of Ugra (Ugrapariprcchā)*. Honolulu: University of Hawai‘i Press, 2003.
- Needham, Joseph. *Science and Civilisation in China*. Vol. 5, part 2. Cambridge: Cambridge University Press. 1974.
- Nishikawa, Kyōtarō, and Emily J. Sano. *The Great Age of Japanese Buddhist Sculpture AD 600-1300*. Fort Worth and New York: Kimbell Art Museum and the Japan Society, 1982.
- Nottingham, Elizabeth K. *Buddhist Meditation in Burma*. Rangoon: International Meditation Centre, 1960.
- Nyanaponika, Thera. *The Heart of Buddhist Meditation*. New York: Samuel Weiser, 1970.
- \_\_\_\_\_. *The Power of Mindfulness* (Mindfulness Series, no. 3). San Francisco: Unity Press, 1972.
- \_\_\_\_\_. *Abhidhamma Studies: Researches in Buddhist Psychology*.

- Kandy: Buddhist Publication Society, 1976 (3rd ed).
- Nyogen, Senzaki, Nakagawa Soen, and Eido Shimano (ed. Louis Nordstrom). *Namu Dai Bosa: A Transmission of Zen Buddhism to America*. New York: Theatre Art Books, 1976.
- Obeyesekere, Gananath. “Religious Symbolism and Political Change in Ceylon”. *Modern Ceylon Studies* 1 (1970): 43-63.
- \_\_\_\_\_. *Medusa's Hair: An Essay on Personal Symbols and Religious Experience*. Chicago: University of Chicago Press, 1981.
- \_\_\_\_\_. “Depression, Buddhism, and the work of culture in Sri Lanka”. In *Culture and Depression: Studies in the Anthropology and Cross-cultural Psychiatry of Affect and Disorder*, edited by A. Kleinman, & B. Good, 134-152. Berkeley: University of California Press, 1985.
- Ornstein, Robert E. *The Psychology of Consciousness*. San Francisco: W.H. Freeman, 1972.
- Orzech Charles. “Esoteric Buddhism in the Tang: From Atikūṭa to Amoghavajra (651-780)”. In *Esoteric Buddhism and the Tantras in East Asia*, edited by Charles D. Orzech, Henrik H. Sørensen, and Richard K. Payne, 263-285. Leiden and Boston: E. J. Brill, 2011.
- Pachow, W. “A Buddhist Discourse on Meditation from Tun-huang”. *University of Ceylon Review* 21.1 (1963): 47-62.
- Pas, Julian F. *Visions of Sukhāvatī: Shan-tao's Commentary on the Kuan Wu-Liang-Shou-Fo Ching* (SUNY Series in Buddhist Studies). Albany: SUNY Press, 1995.
- Penkower, Linda. *T'ien-t'ai during the T'ang Dynasty: Chan-jan*

*and the Sinification of Buddhism.* Ph.D. dissertation, Columbia University, 1993.

\_\_\_\_\_. “Making and Remaking Tradition: Chan-jan’s Strategies toward a T’ang T’ien-t’ai Agenda,” in *Tendai daishi no kenkyū* 天台大師の研究 [Studies on Master Tendai], edited by Tendai daishi no kenkyū henshū i-inkai 天台大師の研究編集委員会, 47-49. Kyoto: Tendai gakkai 天台学会, 1997.

Poceski, Mario. “Guishan jingce (Guishan’s admonitions) and the ethical foundations of Chan practice”. In *Zen classics: Formative texts in the history of Zen Buddhism*, edited by S. Heine and D. S. Wright, 15-42, Oxford, UK: Oxford University Press, 2006.

Poo, Mu-chou. “Ideas concerning Death and Burial in Pre-Han and Han China”. *Asia Major*, 3d ser., 3.2 (1990): 25-62.

Prebish, Charles S. *Buddhist Monastic Discipline: The Sanskrit Prātimokṣa Sūtras of the Mahāsāṃghikas and Mūlasarvāstivādins*. University Park and London: The Pennsylvania State University Press, 1975.

Prip-Møller, J. *Chinese Buddhist Monasteries: Their Plan and Its Function as a Setting for Buddhist Monastic Life*. Hong Kong: Hong Kong University Press, 1967 (2d ed.).

Proudfoot, Wayne. *Religious Experience*. Berkeley: University of California Press, 1985.

Pruden, Leo. “The Ching-t’u Shih-i lun”. *Eastern Buddhist* 6.1 (1973): 126-157.

Pulleyblank, Edwin G. *Lexicon of Reconstructed Pronunciation*

*in Early Middle Chinese, Late Middle, and Early Mandarin.*

Vancouver: University of British Columbia Press, 1991.

Radich, Michael. “Ideas about ‘Consciousness’ in Fifth and Sixth Century Chinese Buddhist Debates on the Survival of Death by the Spirit, and the Chinese Background to \*Amalavijñāna”. In *A Distant Mirror: Articulating Indic Ideas in Sixth Century Chinese Buddhism* (Hamburg Buddhist Studies no. 3), edited by Chen-kuo Lin and Michael Radich, 471-512. Hamburg: Hamburg University Press, 2014.

Rahula, Wapole. *History of Buddhism in Ceylon*. Colombo: M.D. Gunasena, 1956.

Rambelli, Fabio. *Vegetal Buddhas: Ideological Effects of Japanese Buddhist Doctrines on the Salvation of Inanimate Beings* (Italian School of East Asian Studies Occasional Papers series, vol. 9). Kyoto: Italian School of East Asian Studies, 2001.

Reader, Ian. “The rise of a Japanese ‘New New Religion’: Themes in the development of Agonshū”. *Japanese Journal of Religious Studies* 15 (1988): 235-261.

Reischauer, Edwin O. *Ennin’s Diary: The Record of a Pilgrimage to China in Search of the Law*. New York: The Ronald Press Company, 1955.

Robinson, Richard. “The Ethic of the Householder Bodhisattva”. *Bhāratī: Bulletin of the College of Indology* 9.2 (1966): 25-56.

Robson, James. *Imagining Nanyue: A Religious History of the Southern Marchmount through the Tang Dynasty (618-907)*. Ph.D.

- dissertation, Stanford University, 2002.
- Rorty, Richard. *Philosophy and the Mirror of Nature*. Princeton: Princeton university press, 2009.
- Rowell, Teresina. “The Background and Early Use of the Buddha-kṣetra Concept”. *Eastern Buddhist* 6.3 (1934): 199-246; 6.4 (1935): 379-431; 7.2 (1937): 131-176.
- Ruegg, David Seyfort. *La théorie du Tathāgatagarbha et du Gotra: études sur la Sotériologie et la Gnoséologie du Bouddhisme* (Publications de l’École Française d’Extrême-Orient 70). Paris: École Française d’Extrême-Orient, 1969.
- \_\_\_\_\_. *Buddha-Nature, Mind and the Problem of Gradualism in a Comparative Perspective: On the Transmission and Reception of Buddhism in India and Tibet*. London: School of Oriental and African Studies, University of London, 1989.
- Sakamoto, Yukio. “On the ‘Attainment of Buddhahood’ by Trees and Plants”. In *Proceedings of the 9th International Congress for the History of Religions* (1958), 415-422. Tokyo: Maruzen, 1960.
- San'un Zendō, ed. *Sōsan no hanashi: Introductory lectures on Zen practice*. Mimeographed pamphlet. Kamakura: San'un Zendō, n.d.
- Sangharakshita. *A Survey of Buddhism*. 5th ed. Boulder: Shambhala, 1980.
- Sasaki, Ruth F. *The Recorded Sayings of Ch'an Master Lin-chi Hui-chao of Chen Prefecture*. Kyoto: The Institute for Zen Studies, Hanazono College, 1975.
- Schafer, Edward H. *Pacing the Void: T'ang Approaches to the Stars*.

- Berkeley: University of California Press, 1977.
- \_\_\_\_\_. “A T’ang Taoist Mirror”. *Early China* 4 (1978-1979): 56-59.
- Schlütter, Morten. *Chan Buddhism in Song-Dynasty China (960-1279): The Rise of the Caodong Tradition and the Formation of the Chan School*. Ph.D. dissertation, Yale University, 1998.
- \_\_\_\_\_. “Silent Illumination, Kung-an Introspection, and the Competition for Lay Patronage in Sung Dynasty Ch’an”. In *Buddhism in the Sung* (Kuroda Institute Studies in East Asian Buddhism, no. 13), edited by Peter N. Gregory and Daniel A. Getz, Jr., 109-147. Honolulu: University of Hawai‘i Press, 1999.
- \_\_\_\_\_. “‘Before the Empty Eon’ Versus ‘A Dog Has No Buddha-Nature’: Kung-an Use in the Ts’ao-tung Tradition and Ta-hui’s Kung-an Introspection Ch’an”. In *The Kōan: Texts and Contexts in Zen Buddhism*, edited by Steven Heine and Dale S. Wright, 168-199. Oxford: Oxford University Press, 2000.
- \_\_\_\_\_. *How Zen Became Zen: The Dispute over Enlightenment and the Formation of Chan Buddhism in Song Dynasty China*. Honolulu: University of Hawai‘i Press, 2008.
- Schmithausen, Lambert. “On Some Aspects of Descriptions or Theories of ‘Liberating Insight’ and ‘Enlightenment’ in *Early Buddhism*”. In *Studien zum Jainismus und Buddhismus*, edited by Klaus Bruhn and Albrecht Wezler, 199-250. Wiesbaden: Franz Steiner, 1981.
- Scholem, Gershom G. “Zen-Nazism?” *Encounter* 16-2 (1961): 96.
- \_\_\_\_\_. (trans. Ralph Manheim). *On the Kabbalah and Its Symbolism*.

New York: Schocken Books, 1965.

- Schopen, Gregory. “The Phrase ‘saprthivīpradeśaś caityabhūto bhavet’ in the Vajracchedikā: Notes on the Cult of the Book in the Mahāyāna”. *Indo-Iranian Journal* 17 (1975): 147-181.
- \_\_\_\_\_. “Sukhāvatī as a Generalized Religious Goal in Sanskrit Mahāyāna Sūtra Literature”. *Indo-Iranian Journal* 19 (1977): 177-210.
- \_\_\_\_\_. “Burial ‘Ad Sanctors’ and the Physical Presence of the Buddha in Early Indian Buddhism: A Study in the Archeology of Religions”. *Religion* 17 (1987): 193-225.
- \_\_\_\_\_. “On the Buddha and His Bones: The Conception of a Relic in the Inscriptions of Nāgārjunikoṇḍa”. *Journal of the American Oriental Society* 108 (1988): 531-533.
- \_\_\_\_\_. “The Buddha as an Owner of Property and Permanent Resident in Medieval Indian Monasteries”. *Journal of Indian Philosophy* 18.3 (1990): 181-217.
- \_\_\_\_\_. “An Old Inscription from Amaravati and the Cult of the Local Monastic Dead in Indian Buddhist Monasteries”. *Journal of the International Association of Buddhist Studies* 14 (1991): 281-329.
- \_\_\_\_\_. “Archaeology and Protestant Presuppositions in the Study of Indian Buddhism”. *History of Religions* 31 (1991:1): 1-23.
- \_\_\_\_\_. “On Avoiding Ghosts and Social Censure: Monastic Funerals in the Mūlasarvāstivāda-vinaya”. *Journal of Indian Philosophy* 20 (1992): 1-39.

- \_\_\_\_\_. “A Note on the ‘*Technology of Prayer*’ and a Reference to a ‘Revolving Bookcase’ in an Eleventh-Century Indian Inscription”. In Gregory Schopen, *Figments and Fragments of Mahāyāna Buddhism in India: More Collected Papers*, 345-349. Honolulu: University of Hawai‘i Press, 2005.
- Seah, Ingram Samuel. *Shan-tao, His Life and Teachings*. Ph.D. dissertation, Princeton Theological Seminary, 1975.
- Seidel, Anna. “Dabi”. *Hōbōgirin: Dictionnaire encyclopédique du Bouddhisme d’après les sources chinoises et japonaises, sixième fascicule*, pp. 578-82, Tokyo: Maison Franco-Japonaise, 1983.
- \_\_\_\_\_. “Post-mortem Immortality or: The Taoist Resurrection of the Body”. In *Gilgul: Essays on Transformation, Revolution and Performance in the History of Religions*, edited by S. Shaked, D. Shulman and G. G. Stroumsa, 223-237. Leiden: Brill, 1987.
- Shapiro, Deane H., Jr. “Overview: Clinical and Physiological Comparison of Meditation with Other Self-Control Strategies”. In *Meditation: Classic and Contemporary Perspectives*, edited by Deane H. Shapiro, Jr. and Roger N. Walsh, 5-12. New York: Aldine de Gruyter, 1984.
- Sharf, Robert H. “Being Buddha: A Performative Approach to Ch’an Enlightenment”. Paper presented at the annual meeting of the American Academy of Religion, Anaheim, November 20, 1989.
- \_\_\_\_\_. *The Treasure Store Treatise (Pao-tsang lun) and the Sinification of Buddhism in Eighth-Century China*. Ph.D. dissertation, University of Michigan. 1991.

- \_\_\_\_\_. “The Idolization of Enlightenment: On the Mummification of Ch'an Masters in Medieval China”. *History of Religions* 32.1 (1992): 1-31.
- \_\_\_\_\_. “Visualization and Mandala in Shingon Buddhism”. Paper presented at the annual meeting of the American Academy of Religion, Chicago, November 21, 1994.
- \_\_\_\_\_. “Buddhist modernism and the rhetoric of meditative experience.” *Numen* 42.3 (1995): 228-283.
- \_\_\_\_\_. “Whose Zen?: Zen Nationalism Revisited”. In *Rude Awakenings: Zen, the Kyoto School, and the Question of Nationalism*, edited by James W. Heisig and John C. Maraldo, 40-51. Honolulu: University of Hawai'i Press, 1995.
- \_\_\_\_\_. “Sanbokyodan: Zen and the Way of the New Religions”. *Japanese Journal of Religious Studies* 22.3-4 (1995): 417-458.
- \_\_\_\_\_. “The Zen of Japanese Nationalism”. In *Curators of the Buddha: The Study of Buddhism Under Colonialism*, edited by Donald S. Lopez Jr., 1-43. Chicago: University of Chicago Press, 1995.
- \_\_\_\_\_. “Experience.” in *Critical Terms for Religious Studies*, edited by Mark C. Taylor, 94-116. Chicago: University of Chicago Press, 1998.
- \_\_\_\_\_. *Coming to Terms with Chinese Buddhism: A Reading of the Treasure Store Treatise* (Kuroda Institute Studies in East Asian Buddhism, no. 14). Honolulu: University of Hawai'i Press, 2002.
- \_\_\_\_\_. “Thinking through Shingon Ritual”. *Journal of the*

*International Association of Buddhist Studies* 26.1 (2003): 51-96.

\_\_\_\_\_. “Ritual”. In *Critical Terms for the Study of Buddhism*, edited by Donald S. Lopez, Jr., 245-69. Chicago: University of Chicago Press, 2005.

\_\_\_\_\_. “How to Think with Chan *Gong'an*.” in Charlotte Furth, Judith Zeitlin, and Hsiung Ping-chen, eds., *Thinking with Cases: Specialized Knowledge in Chinese Cultural History*, pp. 205-243. Honolulu: University of Hawai'i Press, 2007.

\_\_\_\_\_. “Is Nirvāṇa the Same as Insentience? Chinese Struggles with an Indian Buddhist Ideal.” in John Kieschnick and Meir Shahar, eds., *India in the Chinese Imagination: Myth, Religion, and Thought*, pp. 141-170. Philadelphia: University of Pennsylvania Press, 2014.

\_\_\_\_\_. “Mindfulness and Mindlessness in Early Chan”. *Philosophy East and West* 64.4 (2014): 933-64.

\_\_\_\_\_. “Is Yogācāra Phenomenology?: Some Evidence from the *Cheng Weishi Lun*”. *Journal of Indian Philosophy* 44.4 (2016): 777-807.

\_\_\_\_\_. “Buddhist Veda and the Rise of Chan”. In *Chinese and Tibetan Esoteric Buddhism* (Studies on East Asian Religions Book Series, Volume 1), edited by Yael Bentor and Meir Shahar, 85-120. Leiden: E. J. Brill, 2017.

Shattock, E. H. *An Experiment in Mindfulness*. New York: Samuel Weiser, 1972.

Shear, Jonathan. “On Mystical Experiences as Empirical Support for

- the Perennial Philosophy”. *Journal of the American Academy of Religion* 62.2 (1993): 319-342.
- Shih, Heng-ching. *The Syncretism of Ch'an and Pure Land Buddhism* (Asian Thought and Culture, no. 9). New York: Peter Lang, 1992.
- Shimazono, Susumu. “Conversion stories and their popularization in Japan’s New Religions”. *Japanese Journal of Religious Studies* 13 (1986): 157-175.
- Shinohara, Kōichi. “The All-Gathering Maṇḍala Initiation Ceremony in Atikūṭa’s Collected Dhāraṇī Scriptures Reconstructing the Evolution of Esoteric Buddhist Ritual”. *Journal Asiatique* 298.2 (2010): 389-420.
- \_\_\_\_\_. *Spells, Images, and Mandalas: Tracing the Evolution of Esoteric Buddhist Rituals*. New York: Columbia University Press, 2014.
- Shulman, Eviatar. “Mindful Wisdom: The *Sati-paṭṭhāna-sutta* on Mindfulness, Memory, and Liberation”. *History of Religions* 49.4 (2010): 393-420.
- Smart, Ninian. “The Exploration of Mysticism”. In *Mystics and Scholars*, edited by Harold Coward and Terence Penelhum, 63-70. Toronto [?]: Canadian Corporation for Studies in Religion, 1977.
- Sole-Leris, Amadeo. *Tranquillity and Insight: An Introduction to the Oldest Form of Buddhist Meditation*. Boston: Shambhala Publications, 1986.
- Soper, Alexander. “The First Two Laws of Hsieh Ho”. *The Far Eastern Quarterly* 8.4 (1949): 412-423.

- Sørensen, Henrik H. "The Presence of Esoteric Buddhist Elements in Chinese Buddhism during the Tang". In *Esoteric Buddhism and the Tantras in East Asia, Handbook of Oriental Studies*, edited by Charles D. Orzech, Henrik H. Sørensen, and Richard K. Payne, section 4, China, 294-303. Leiden and Boston: E. J. Brill, 2011.
- Spiro, Audrey. "New Light on Gu Kaizhi." *Journal of Chinese Religions* 16 (1988): 1-17.
- Spiro, Melford E. *Buddhism and Society: A Great Tradition and Its Burmese Vicissitudes*. New York: Harper and Row, 1970.
- Stanley-Baker, Joan. *Japanese Art*. London: Thames and Hudson, 1984.
- Stevenson, Daniel Bruce. "The Four Kinds of Samṣdhi in Early T'ien-t'ai Buddhism". In *Traditions of Meditation in Chinese Buddhism* (Kuroda Institute Studies in East Asian Buddhism, no. 4), edited by Peter N. Gregory, 45-97. Honolulu: University of Hawai'i Press, 1986.
- \_\_\_\_\_. *The T'ien-t'ai Four Forms of Samadhi and Late North-South Dynasties, Sui, and Early T'ang Buddhist Devotionalism*. Ph.D. dissertation, Columbia University, 1987.
- \_\_\_\_\_. "Protocols of Power: Tz'u-yün Tsun-shih (964-1032) and T'ien-t'ai Lay Buddhist Ritual in the Sung". In *Buddhism in the Sung* (Kuroda Institute Studies in East Asian Buddhism, no. 13), edited by Peter N. Gregory and Daniel A. Getz, Jr., 340-408, Honolulu: University of Hawai'i Press, 1999.
- Strong, John. "Gandhakuṭī: The Perfumed Chamber of the Buddha".

- History of Religions* 16.4 (1977): 390-406.
- \_\_\_\_\_. “The Legend of the Lion-Roarer: A Study of the Buddhist Arhat Pindola Bharadvaja”. *Numen* 26.1 (1979): 50-88.
- Stuart-Fox, Martin. “Jhāna and Buddhist Scholasticism”. *Journal of the International Association of Buddhist Studies* 12.2 (1989): 79-110.
- Sueki, Fumihiko. “Annen: The Philosopher Who Japanized Buddhism”. *Acta Asiatica: Bulletin of the Institute of Eastern Culture (Tōhōgakkai)* 66 (1994): 69-86.
- Suzuki, D. T. “Zen: A Reply to Hu Shih”. *Philosophy East and West* 3.1 (1953): 25-46.
- \_\_\_\_\_. *Outlines of Mahayana Buddhism*. New York: Schocken Books, 1963.
- Swearer, Donald. “Lay Buddhism and the Buddhist Revival in Ceylon”. *Journal of the American Academy of Religion* 38.3 (1970): 255-275.
- Tambiah, Stanley Jeyaraja. *Buddhism and the Spirit Cults in Northeast Thailand* (Cambridge Studies in Social Anthropology, no. 2). Cambridge: Cambridge University Press, 1970.
- \_\_\_\_\_. *World Conqueror and World Renouncer: A Study of Buddhism and Polity in Thailand against a Historical Background* (Cambridge Studies in Social Anthropology no. 15). Cambridge: Cambridge University Press, 1976.
- \_\_\_\_\_. *The Buddhist Saints of the Forest and the Cult of Amulets: A Study in Charisma, Hagiography, Sectarianism, and Millennial*

- Buddhism* (Cambridge Studies in Social Anthropology 49). Cambridge: University of Cambridge Press, 1984.
- Tanaka, Ryōshō. “Relations between the Buddhist Sects in the T’ang Dynasty through the Ms. P.3913”. *Journal Asiatique* 269 (1981): 16-69.
- Tanaka, Kenneth K. *The Dawn of Chinese Pure Land Buddhist Doctrine: Ching-ying Hui-Yüan’s Commentary on the Visualization Sutra* (SUNY Series in Buddhist Studies). Albany: SUNY Press, 1990.
- ter Haar, Barend J. *The White Lotus Teachings in Chinese Religious History* (Institutum Sinologicum Lugduno Batavum, no. 26). Leiden: E. J. Brill, 1992.
- Thomsen, Harry. *The New Religions of Japan*. Rutland, Vermont: Charles E. Tuttle, 1963.
- Thurman, Robert A. F., trans. *The Holy Teaching of Vimalakīrti: A Mahāyāna Scripture*. University Park and London: The Pennsylvania State University Press, 1976.
- Todaro, Dale Allen. *An Annotated Translation of the ‘Tattvasaṃgraha’ (Part 1) with an Explanation of the Role of the ‘Tattvasaṃgraha’ Lineage in the Teachings of Kūkai*. Ph.D. diss., Columbia University, 1985.
- Tworkov, Helen. *Zen in America: Profiles of Five Teachers*, San Francisco: North Point Press, 1989.
- Ui, Hakuju (trans. Burton Watson). “The Nembutsu Zen of the Disciples of the Fifth Patriarch”. *Eastern Buddhist* n.s. 29.2 (1996): 207-238.

- Varela, F. J., E. and Thompson & E. Rosch. *The Embodied Mind: Cognitive science and Human Experience*. Cambridge, MA: MIT Press, 1991.
- Wallis, Glenn. "Advayavajra's Instructions on the Ādikarma". *Pacific World* 3rd. series 5 (2003): 203-230.
- Walsh, Roger N. "Phenomenological Mapping and Comparisons of Shamanic, Buddhist, Yogic, and and schizophrenic experiences". *Journal of the American Academy of Religion* 61.4 (1993): 739-769.
- Ward, Tim. *What the Buddha Never Taught*. Toronto: Somerville House, 1990.
- Warner, Langdon. *The Craft of the Japanese Sculptor*. New York: McFarlane, Warde, McFarlane, and the Japan Society of New York, 1936.
- \_\_\_\_\_, (ed. James Marshall Plumer). *Japanese Sculpture of the Tempyo Period: Masterpieces of the Eighth Century*. Cambridge, Mass: Harvard University Press, 1964.
- Watson, Burton, trans. *The Complete Works of Chuang Tzu*. New York: Columbia University Press, 1968.
- \_\_\_\_\_, trans. *The Zen Teachings of Master Lin-chi: A Translation of Lin-chi lu, by Lin-chi*. Boston: Shambhala, 1993.
- Watson, James L. "The Structure of Chinese Funerary Rites: Elementary Forms, Ritual Sequence, and the Primacy of Performance". In *Death Ritual in Late Imperial and Modern China*, edited by James L. Watson and Evelyn S. Rawski, 3-19. Berkeley and Los Angeles: University of California Press, 1988.

Watt, James C. Y. *The Arts of Ancient China*. New York: The Metropolitan Museum of Art, 1990.

Wayman, Alex. "Contributions Regarding the Thirty-two Characteristics of the Great Person". In *Liebenthal Festschrift Sino-Indian Studies* 5, parts 3-4), edited by Kshitish Roy, 243-260. Santiniketan: Visvabharati, 1957.

Wechsler, Howard J. *Offerings of Jade and Silk: Ritual and Symbol in the Legitimation of the T'ang Dynasty*. New Haven: Yale University Press, 1985.

Weinstein, Stanley. *Buddhism under the T'ang*. Cambridge and New York: Cambridge University Press, 1987.

Welch, Holmes. *The Practice of Chinese Buddhism, 1900-1950* (Harvard East Asian Series, no. 26). Cambridge: Harvard University Press, 1967.

Welter, Albert. *The Meaning of Myriad Good Deeds: A Study of Yung-ming Yen-shou and the Wan-shan t'ung-kuei chi (Treatise on the Common End of Myriad Good Deeds)*. Ph.D. dissertation, McMaster University, 1987.

\_\_\_\_\_. "The Contextual Study of Chinese Buddhist Biographies: The Example of Yung-Ming Yen-Shou (904-975)". In *Monks and Magicians: Religious Biographies in Asia*, edited by Phyllis Granoff and Koichi Shinohara, 247-268. Oakville, Ontario: Mosaic Press, 1988.

\_\_\_\_\_. "Mahākāśyapa's Smile: Silent Transmission and the Kung-an (Kōan) Tradition". In *The Kōan: Texts and Contexts in Zen*

- Buddhism*, edited by Steven Heine and Dale S. Wright, 75-109. Oxford and New York: Oxford University Press, 2000.
- Wilhelm, Richard (trans Cary F. Baynes). *The I Ching or Book of Changes* (Bollingen Series 19). Princeton: Princeton University Press, 1967 (3rd ed. of 1st. ed. in 1950).
- Williams, Paul. *The Reflexive Nature of Awareness: A Tibetan Madhyamaka Defence*. London and New York: Routledge Curzon, 1998.
- Woodward, F. L., trans. *Manual of a Mystic, Being a Translation from the Pali and Sinhalese Work Entitled The Yogavachara's Manual*. London: Pali Text Society, 1970.
- Yamada, Kōun. “The stature of Yasutani Hakuun Rōshi”. *The Eastern Buddhist* 7.2 (1974): 108-120.
- \_\_\_\_\_, trans. *Gateless Gate. Zen Writings Series*, vol. 7. Los Angeles: Center Publications, 1979.
- Yampolsky, Philip B. *The Platform Sutra of the Sixth Patriarch: The Text of the Tun-Huang Manuscript with Translation, Introduction, and Notes*. New York: Columbia University Press, 1967.
- \_\_\_\_\_. “The ‘Recorded Sayings’ Texts of Chinese Ch’an Buddhism”. In *Early Ch’an in China and Tibet* (Berkeley Buddhist Studies Series, no. 5), edited by Whalen Lai and Lewis R. Lancaster, 185-205. Berkeley: University of California Press, 1983.
- Yasutani, Hakuun (trans. Taizan Maezumi). “My Childhood”. From *Zen and Life* (Fukuoka: Shukosha, 1969), in *Zen Center of Los Angeles Journal* 3.3 & 4 (1973): 32-35.

Yifa. *The Origins of Buddhist Monastic Codes in China: An Annotated Translation and Study of the Chanyuan Qinggui* (Kuroda Institute Classics in East Asian Buddhism). Honolulu: University of Hawai‘i Press, 2002.

Yü, Chün-fang. “Chu-hung and Lay Buddhism in the Late Ming”. In *The Unfolding of Neo-Confucianism* (Studies in Oriental Culture, no. 10), edited by Theodore de Bary and the Conference on Seventeenth-Century Chinese Thought, 93-140. New York: Columbia University Press, 1975.

\_\_\_\_\_. “Ta-Hui Tsung-Kao and Kung-an Ch’an”. *Journal of Chinese Philosophy* 6 (1979): 211-235.

\_\_\_\_\_. *The Renewal of Buddhism in China: Chu-hung and the Late Ming Synthesis*. New York: Columbia University Press, 1981.

\_\_\_\_\_. “Chung-feng Ming-pen and Ch’an Buddhism in the Yüan”. In *Yüan Thought: Chinese Thought and Religion under the Mongols*, edited by Hok-lam Chan and William Theodore De Bary, 419-477. New York: Columbia University Press, 1982.

\_\_\_\_\_. “Ch’an Education in the Sung: Ideals and Procedures”. In *Neo-Confucian Education: The Formative Stage*, edited by Wm. Theodore de Bary and John W. Chaffee, 5-104. Berkeley: University of California Press, 1989.

Yu, Ying-shih. “O Soul, Come Back: A Study of the Changing Conceptions of the Soul and Afterlife in Pre-Buddhist China”. *Harvard Journal of Asiatic Studies* 47.2 (1987): 363-395.

Zacchetti, Stefano. “The Rediscovery of Three Early Buddhist

Scriptures on Meditation: A Preliminary Analysis of the *Fo shuo shi'er men jing*, the *Fo shuo jie shi'er men jing*. Translated by An Shigao and Their Commentary Preserved in the Newly Found Kongō-ji Manuscript”. *Annual Report of The International Research Institute for Advanced Buddhology at Soka University for the Academic Year 2002* 6 (2003): 251-299.

\_\_\_\_\_. “A ‘New’ Early Chinese Buddhist Commentary: The Nature of the *Da anban shouyi jing* 大安般守意經 (T 602) Reconsidered”. *Journal of the International Association of Buddhist Studies* 31.1-2 (2008): 421-484.

Ziporyn, Brook. “Anti-Chan Polemics in Post-Tang Tiantai”. *Journal of the International Association of Buddhist Studies* 17.1 (1994): 26-65.

Zürcher, E. “Recent Studies on Chinese Painting”. *T'oung Pao* 51 (1964): 377-422.

\_\_\_\_\_. *The Buddhist Conquest of China: The Spread and Adaptation of Buddhism in Early Medieval China*, 2 vols. Leiden: E. J. Brill, 1972.