A BIBLIOGRAPHY OF
RECENT ENGLISH PUBLICATIONS ON
CHAN / ZEN / SON BUDDHISM (1977-1992)

compiled by Urs APP
Edited and Reformed by Gary RAY
gary.ray@tigerteam.org
Tiger Team Buddhist Information Network
Data 510-268-0102

Included:

1) English book or article publications on Chan / Son / Zen from approx. 1977 to 1992. Comprehensive coverage may always remain an elusive goal of bibliographies; nevertheless, an attempt was made to cover at least the academic literature in English on Chan / Son / Zen of these fifteen years.

2) English dictionaries and bibliographic works from the same period. For a much more comprehensive and annotated survey of such works see App, Urs. 1993. "Reference Works for Chan Studies." Cahiers d'Extrême-Asie 7.

3) Unpublished and forthcoming publications and reports on work in progress.

Not Included

1) Works in languages other than English.

2) Most articles which appeared in pamphlets and newsletters published by Zen centers, martial arts centers, etc.

3) Most publications on general Buddhist-Christian dialogue.

4) The majority of literature on Western philosophy and Buddhism in general. Literature by or about the Kyoto school (Nishida etc.) is only included where Zen is specifically targeted.

5) Most publications on Japanese arts (tea ceremony, Noh, haiku, etc.).

6) Interviews.

7) The majority of publications on Zen And ...., from motorcycle maintenance through the yin-yang-Zen cuisine to long-distance running.


9) Book reviews (with a few exceptions).

Acknowledgments

Of particular help for the compilation of this list were the bibliographies of Gardner, Schuhmacher, and McRae as well as extensive bibliographies included in the works of Bernard Faure and Robert Buswell. Thanks also go to the authors who corrected and augmented a draft version.

Abe, Masao. 1977. "Zen is not a Philosophy, but ..." ... Theologische Zeitschrift 33:261-268.


"Dogen's View on Time and Space." Trans. by Steven Heine. Eastern Buddhist (n. s.) 21, 2: 1-35.

"What is Religion?" Eastern Buddhist (n. s.) 25, 1: 51-69.


"Free Will in Buddhism, With Special Reference to a Buddhist View of the Holocaust." Unpublished.


University.


__________. Work in progress. "Dun and Meister Eckhart."

__________. Work in progress. The Records of Huangbo.


App, Urs, and Nishiguchi Yoshio. The Records of Deshan.


__________. 1983e. "Rinzai Zen in 14th-Century Japan, as Seen Through the Diary of the Monk


———. Work in progress. Translation of the Wumenguan (Mumonkan) with teisho by Morinaga Soko roshi.


Fischer-Schreiber, Ingrid (Buddhism); Ehrhard, Franz-Karl (Tibetan Buddhism); Diener, Michael S. (Zen); The Shambhala Dictionary of Buddhism and Zen. Boston: Shambhala, 1991.


_______. 1989. "The Integration of Ch'an/Son and the Teachings (Chiao/Kyo) in Tsung-mi and Chinul." Journal of the International Association of Buddhist Studies 12,2:


Grosnick, William Henry. 1979. The Zen Master Dogen's Understanding of the Buddha-Nature in


__________. 1983a. "The Meaning of Death in Psychoanalysis, Existential Phenomenology and


________. 1989c. "The Ancient Zen Master as Clown Figure and Comic Midwife." Philosophy East and West 20, 1: 3-18.


Ch'an Buddhism Throughout East Asia.


________. Work in progress. "The Skeleton in the Ch'an Closet."


________. 1988. "The Private Encounter with the Master." Zen Tradition and Transition,


Ku, I-chiao. 1979. History of Zen. :


_______. Work in Progress. Creating the World of Zen: The Transmission of Sung Dynasty Ch'an Buddhism Throughout East Asia.


Soseki. San Francisco: North Point Press.


________. Work in progress. English translation of Hakuin's biography by Torei.


Dolphin Press.


O'Malia, Edwin F. 1979. The Transformation of Man: A Descriptive Study in the Thought of Sri Aurobindo (Gose) and Zen Buddhism as Explicated in the English Language Writings of Daisetz Teitaro Suzuki. Ph.D. diss., Temple University.


______. 1982a. Ah, This! Responses to Disciples' and Visitors' Questions , and Zen Stories. Poona: Rajneesh Foundation.

______. 1982b. Walking in Zen, Sitting in Zen. Responses to Disciples' and Visitors'
Questions. Poona: Rajneesh Foundation.


_______. 1989h. This. This. A Thousand Times This. The Very Essence of Zen. Ko"ln: Rebel.


Roccasalvo, J. F. 1980. "Debate at bSam yas; A Study in Religious Contrast and Correspondence." Philosophy East and West 30: 505-520.


Schwaller, Dieter. Work in Progress. "Ingen's Last Admonitions."

China, Japan, and East Asian Art: Papers of the International Symposium on Zen, Z"urich


through the Chodangjip." Ph. D. diss., Temple University, 1970; mimeographed reprint, Seoul:
Poryon'gak.


Publishers.

Point Press.

Francisco: Four Seasons Foundation.

Rutland VT and Tokyo: Tuttle.


Shaner, David Edward. 1985a. "The Body-Mind Experience in Dogen's Shobogenzo; A

Study of Kukai and Dogen. Albany: State University of New York Press.

Shapiro, Diane H. 1978. "Instructions for a Training Package Combining Formal and Informal
Zen Meditation with Behavioral Self-Control." Psychologia 21,2: 70-76.

Unpublished paper.

__________. 1991. "The 'Treasure Store Treatise' (Pao-tsang lun) and the Sinification of

in Medieval China." History of Religions 32, 1: 1-31

Association of Buddhist Studies 8,2: 111-132.

NY: Dharma Drum Publications.

Publications.


______. Forthcoming. "Ta-hui's Instruction to Tseng K'ai: Buddhist 'Freedom' in the Neo-Confucian Context." In the De Bary/Chan Festschrift edited by Irene Bloom and Joshua Fogel.


Christian Studies 4: 103-117.


_______. Work in progress. Translation of Hakuin's Sokkoroku kaifusetsu.

_______. Work in progress. Translation of Hakuin's autobiography and his nempu by Torei.


_______. Forthcoming. Revised collected translations from the Shobogenzo.


Wongwaisayawan, Suwanna. 1983. The Buddhist Concept of Ignorance; With Special Reference to Dogen. Ph. D. diss., University of Hawaii.


The Chan School (Chan zong, 禪宗) is an indigenous form of Chinese Buddhism that developed beginning in the sixth century CE and subsequently spread to the rest of East Asia (Japanese: Zen; Korean: SÅ‘n; Vietnamese: Thiâ»n). Although the Sinograph "chan" transliterates the Sanskrit dhyâna or "meditation," and Chan zong can thus be translated as the Meditation School, Chan was not distinctive within Chinese Buddhism in its use of meditative techniques. What distinguished Chan were its novel use of language, its development of new narrative forms, and its valorization of the direct and embodie