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3) Unpublished and forthcoming publications and reports on work in progress.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

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In Buddhism, but especially in Chan/Zen, it is not hard to find views on the relationship between language and enlightenment that are primarily negative. Language is taken not only to fail to allow us to say how things really are, but it necessarily obscures reality from us. In this context, enlightenment is often conceived of as the cultivation of a certain kind of experience, one that is ineffable, and thereby free of concepts and linguistic conventions, discriminations, and valuations. 

Publications related to Buddhism (10,000). Sorted by most recent. +1. 4th humanistic buddhism youth forum 227 4th humanistic buddhism youth forum. Purpose: This research focuses on analyzing how did Buddhism creates heritages, how did that the Buddhism becomes the cultural heritage of the Vietnamese people, how have Buddhist heritage is involved in cultural life, and the contribution of Buddhist cultural heritage to Vietnamese culture. Early Buddhism was therefore decidedly not a social reform movement in favor of the socially disadvantaged. The article discusses the relevant sutta and Vinaya passages which reflect the attitude of early Buddhis Cite. Zen Buddhism is just Chinese Chan Buddhism. However I will continue to use the universally accepted adjective “Zen” instead of the original “Chan”; but you will take it that I mean “Chan” unless I specify otherwise. When the original Buddhist scriptures were brought into China and when Buddhist philosophical thought first came to China it had to be approved by the Emperor, for he had absolute say, as to what foreign things or ideas or teachings were to be allowed into China. You asked - "What influence did Daoism have on Zen Buddhism?" Zen Buddhism is just Chinese Chan Buddhism. However I will continue to use the universally accepted adjective “Zen” instead of the original “Chan”; but you will take it that I mean “Chan” unless I specify otherwise.