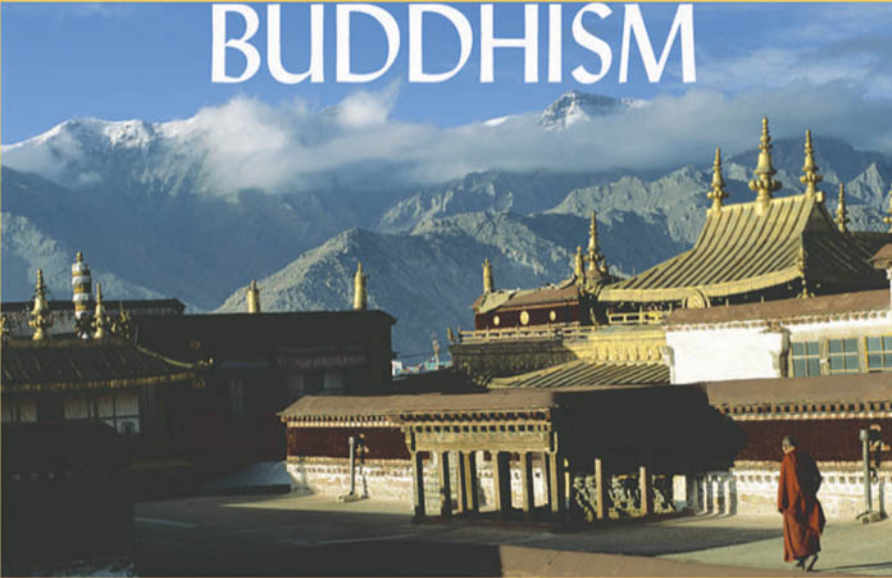


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Volume One

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Encyclopedia of Buddhism

Robert E. Buswell, Jr., Editor in Chief

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PREFACE



Buddhism is one of the three major world religions, along with Christianity and Islam, and has a history that is several centuries longer than either of its counterparts. Starting in India some twenty-five hundred years ago, Buddhist monks and nuns almost immediately from the inception of the dispensation began to “to wander forth for the welfare and weal of the many, out of compassion for the world,” commencing one of the greatest missionary movements in world religious history. Over the next millennium, Buddhism spread from India throughout the Asian continent, from the shores of the Caspian Sea in the west, to the Inner Asian steppes in the north, the Japanese isles in the east, and the Indonesian archipelago in the south. In the modern era, Buddhism has even begun to build a significant presence in the Americas and Europe among both immigrant and local populations, transforming it into a religion with truly global reach. Buddhist terms such as karma, nirvāṇa, saṃsāra, and kōan have entered common parlance and Buddhist ideas have begun to seep deeply into both Western thought and popular culture.

The *Encyclopedia of Buddhism* is one of the first major reference tools to appear in any Western language that seeks to document the range and depth of the Buddhist tradition in its many manifestations. In addition to feature entries on the history and impact of Buddhism in different cultural regions and national traditions, the work also covers major doctrines, texts, people, and schools of the religion, as well as practical aspects of Buddhist meditation, liturgy, and lay training. Although the target audience is the nonspecialist reader, even serious students of the tradition should find much of benefit in the more than four hundred entries.

Even with over 500,000 words at our disposal, the editorial board realized early on that we had nowhere nearly enough space to do justice to the full panoply of Buddhist thought, practice, and culture within each major Asian tradition. In order to accommodate as broad a range of research as possible, we decided at the beginning of the project to abandon our attempt at a comprehensive survey of major topics in each principal Asian tradition and instead build our coverage around broader thematic entries that would cut across cultural boundaries. Thus, rather than separate entries on the Huichang persecution of Buddhism in China or the Chosŏn suppression in Korea, for example, we have instead a single thematic entry on persecutions; we follow a similar approach with such entries as conversion, festivals and calendrical rituals, millenarianism and millenarian movements, languages, and stūpas. We make no pretense to comprehensiveness in every one of these entries; when there are only a handful of

entries in the *Encyclopedia* longer than four thousand words, this would have been a pipe dream, at best. Instead, we encouraged our contributors to examine their topics comparatively, presenting representative case studies on the topic, with examples drawn from two or more traditions of Buddhism.

The *Encyclopedia* also aspires to represent the emphasis in the contemporary field of Buddhist studies on the broader cultural, social, institutional, and political contexts of Buddhist thought and practice. There are substantial entries on topics as diverse as economics, education, the family, law, literature, kingship, and politics, to name but a few, all of which trace the role Buddhism has played as one of Asia's most important cultural influences. Buddhist folk religion, in particular, receives among the most extensive coverage of any topic in the encyclopedia. Many entries also explore the continuing relevance of Buddhism in contemporary life in Asia and, indeed, throughout the world.

Moreover, we have sought to cross the intellectual divide that separates texts and images by offering extensive coverage of Buddhist art history and material culture. Although we had no intention of creating an encyclopedia of Buddhist art, we felt it was important to offer our readers some insight into the major artistic traditions of Buddhism. We also include brief entries on a couple of representative sites in each tradition; space did not allow us even to make a pretense of being comprehensive, so we focused on places or images that a student might be most likely to come across in reading about a specific tradition. We have also sought to provide some coverage of Buddhist material culture in such entries as amulets and talismans, medicine, monastic architecture, printing technologies, ritual objects, and robes and clothing.

One of the major goals of the *Encyclopedia* is to better integrate Buddhist studies into research on religion and culture more broadly. When the editorial board was planning the entries, we sought to provide readers with Buddhist viewpoints on such defining issues in religious studies as conversion, evil, hermeneutics, pilgrimage, ritual, sacred space, and worship. We also explore Buddhist perspectives on topics of great currency in the contemporary humanities, such as the body, colonialism, gender, modernity, nationalism, and so on. These entries are intended to help ensure that Buddhist perspectives become mainstreamed in Western humanistic research.

We obviously could not hope to cover the entirety of Buddhism in a two-volume reference. The editorial board selected a few representative monks, texts, and sites for each of the major cultural traditions of the religion, but there are inevitably many desultory lacunae. Much of the specific coverage of people, texts, places, and practices is embedded in the larger survey pieces on Buddhism in India, China, Tibet, and so forth, as well as in relevant thematic articles, and those entries should be the first place a reader looks for information. We also use a comprehensive set of internal cross-references, which are typeset as small caps, to help guide the reader to other relevant entries in the *Encyclopedia*. Listings for monks proved unexpectedly complicated. Monks, especially in East Asia, often have a variety of different names by which they are known to the tradition (ordained name, toponym, cognomen, style, honorific, funerary name, etc.) and Chinese monks, for example, may often be better known in Western literature by the Japanese pronunciation of their names. As a general, but by no means in-violate, rule, we refer to monks by the language of their national origin and their name at ordination. So the entry on the Chinese Chan (Zen) monk often known in Western writings as Rinzai, using the Japanese pronunciation of his Chinese toponym Linji, will be listed here by his ordained name of Yixuan. Some widely known alternate names will be given as blind entries, but please consult the index if someone is difficult to locate. We also follow the transliteration systems most widely employed today

for rendering Asian languages: for example, pinyin for Chinese, Wylie for Tibetan, Revised Hepburn for Japanese, McCune-Reischauer for Korean.

For the many buddhas, bodhisattvas, and divinities known to the Buddhist tradition, the reader once again should first consult the major thematic entry on buddhas, etc., for a survey of important figures within each category. We will also have a few independent entries for some, but by no means all, of the most important individual figures. We will typically refer to a buddha like Amitābha, who is known across traditions, according to the Buddhist lingua franca of Sanskrit, not by the Chinese pronunciation Amīto or Japanese Amida; similarly, we have a brief entry on the bodhisattva Maitreya, which we use instead of the Korean Mirūk or Japanese Miroku.

For pan-Buddhist terms common to most Buddhist traditions, we again use the Sanskrit as a lingua franca: thus, dhyāna (trance state), duḥkha (suffering), skandha (aggregate), and śūnyatā (emptiness). But again, many terms are treated primarily in relevant thematic entries, such as samādhi in the entry on meditation. Buddhist terminology that appears in *Webster's Third International Dictionary* we regard as English and leave unitalicized: this includes such technical terms as dhāraṇī, kōan, and tathāgatagarbha. For a convenient listing of a hundred such terms, see Roger Jackson, "Terms of Sanskrit and Pali Origin Acceptable as English Words," *Journal of the International Association of Buddhist Studies* 5 (1982), pp. 141–142.

Buddhist texts are typically cited by their language of provenance, so the reader will find texts of Indian provenance listed via their Sanskrit titles (e.g., *Sukhāvativyūhasūtra*, *Samdhinirmocana-sūtra*), indigenous Chinese sūtras by their Chinese titles (e.g., *Fanwang jing*, *Renwang jing*), and so forth. Certain scriptures that have widely recognized English titles are however listed under that title, as with *Awakening of Faith*, *Lotus Sūtra*, *Nirvāṇa Sūtra*, and *Tibetan Book of the Dead*.

Major Buddhist schools, similarly, are listed according to the language of their origin. In East Asia, for example, different pronunciations of the same Sinitic logograph obscure the fact that Chan, Sōn, Zen, and Thiēn are transliterations of respectively the Chinese, Korean, Japanese, and Vietnamese pronunciations for the school we generally know in the West as Zen. We have therefore given our contributors the daunting task of cutting across national boundaries and treating in single, comprehensive entries such pan-Asian traditions as Madhyamaka, Tantra, and Yogācāra, or such pan-East Asian schools as Huayan, Tiantai, and Chan. These entries are among the most complex in the encyclopedia, since they must not only touch upon the major highlights of different national traditions, but also lay out in broad swathe an overarching account of a school's distinctive approach and contribution to Buddhist thought and practice.

Compiling an *Encyclopedia of Buddhism* may seem a quixotic quest, given the past track records of similar Western-language projects. I was fortunate to have had the help of an outstanding editorial board, which was determined to ensure that this encyclopedia would stand as a definitive reference tool on Buddhism for the next generation—and that it would be finished in our lifetimes. Don Lopez and John Strong both brought their own substantial expertise with editing multi-author references to the project, which proved immensely valuable in planning this encyclopedia and keeping the project moving along according to schedule. My UCLA colleague William Bodiford surveyed Japanese-language Buddhist encyclopedias for the board and constantly pushed us to consider how we could convey in our entries the ways in which Buddhist beliefs were lived out in practice. The board benefited immensely in the initial planning stages from the guidance art historian Maribeth Graybill offered in trying to

conceive how to provide a significant place in our coverage for Buddhist art. Eugene Wang did yeoman's service in stepping in later as our art-history specialist on the board. Words cannot do justice to the gratitude I feel for the trenchant advice, ready good humor, and consistently hard work offered by all the board members.

I also benefited immensely from the generous assistance, advice, and support of the faculty, staff, and graduate students affiliated with UCLA's Center for Buddhist Studies, which has spearheaded this project since its inception. I am especially grateful to my faculty colleagues in Buddhist Studies at UCLA, whose presence here gave me both the courage even to consider undertaking such a daunting task and the manpower to finish it: Gregory Schopen, William Bodiford, Jonathan Silk, Robert Brown, and Don McCallum.

The *Encyclopedia* was fortunate to have behind it the support of the capable staff at Macmillan. Publisher Elly Dickason and our first editor Judy Culligan helped guide the editorial board through our initial framing of the encyclopedia and structuring of the entries; we were fortunate to have Judy return as our copyeditor later in the project. Oona Schmid, who joined the project just as we were finalizing our list of entries and sending out invitations to contributors, was an absolutely superlative editor, cheerleader, and colleague. Her implacable enthusiasm for the project was infectious and helped keep both the board and our contributors moving forward even during the most difficult stages of the project. Our next publisher, H el ene Potter, was a stabilizing force during the most severe moments of impermanence. Our last editor, Drew Silver, joined us later in the project, but his assistance was indispensable in taking care of the myriad details involved in bringing the project to completion. Jan Klisz was absolutely superb at moving the volumes through production. All of us on the board looked askance when Macmillan assured us at our first editorial meeting that we would finish this project in three years, but the professionalism of its staff made it happen.

Finally, I would like to express my deepest thanks to the more than 250 colleagues around the world who willingly gave of their time, energy, and knowledge in order to bring the *Encyclopedia of Buddhism* to fruition. I am certain that current and future generations of students will benefit from our contributors' insightful treatments of various aspects of the Buddhist religious tradition. As important as encyclopedia articles are for building a field, they inevitably take a back seat to one's "real" research and writing, and rarely receive the recognition they deserve for tenure or promotion. At very least, our many contributors can be sure that they have accrued much merit—at least in my eyes—through their selfless acts of disseminating the dharma.

ROBERT E. BUSWELL, JR.

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- Korean, Buddhist Influences on Vernacular Literature in
Jongmyung Kim
- Kuiji
Alan Sponberg
- Kūkai
Ryūichi Abé
- Kumārajīva
John R. McRae
- Kyōnghō
Henrik H. Sørensen
- Laity
Helen Hardacre
- Lalitavistara
John S. Strong
- Lama
Alexander Gardner
- Language, Buddhist Philosophy of
Richard P. Hayes
- Languages
Jens-Uwe Hartmann
- Lankāvatāra-sūtra
John Powers

- Laos
Justin McDaniel
- Law and Buddhism
Rebecca French
- Lineage
Albert Welter
- Local Divinities and Buddhism
Fabio Rambelli
- Logic
John Dunne
- Longmen
Dorothy Wong
- Lotus Sūtra (Saddharmapuṇḍarīka-sūtra)
Jacqueline I. Stone
- Madhyamaka School
Karen Lang
- Ma gcig lab sgron (Machig Lapdön)
Andrew Quintman
- Mahābodhi Temple
Leela Aditi Wood
- Mahākāśyapa
Max Deeg
- Mahāmaudgalyāyana
Susanne Mrozik
- Mahāmudrā
Andrew Quintman
- Mahāparinirvāṇa-sūtra
John S. Strong
- Mahāprajāpatī Gautamī
Karma Lekshe Tsomo
- Mahāsāṃghika School
Paul Harrison
- Mahāsiddha
Andrew Quintman
- Mahāvastu
John S. Strong
- Mahāyāna
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- Mahāyāna Precepts in Japan
Paul Groner
- Mahīśāsaka
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- Mainstream Buddhist Schools
Collett Cox
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Alan Sponberg
- Maṇḍala
Denise Patry Leidy
- Mantra
Richard D. McBride II
- Māra
Jacob N. Kinnard
- Mar pa (Marpa)
Andrew Quintman
- Martial Arts
William Powell
- Māṭrceṭa
Peter Khoroché
- Medicine
Kenneth G. Zysk
- Meditation
Luis O. Gómez
- Meiji Buddhist Reform
Richard M. Jaffe
- Merit and Merit-Making
George J. Tanabe, Jr.
- Mijiao (Esoteric) School
Henrik H. Sørensen
- Mi la ras pa (Milarepa)
Andrew Quintman
- Milindapañha
Peter Masefield
- Millenarianism and Millenarian Movements
Thomas DuBois
- Mindfulness
Johannes Bronkhorst
- Miracles
John Kieschnick
- Mizuko Kuyō
George J. Tanabe, Jr.
- Modernity and Buddhism
Gustavo Benavides
- Mohe Zhiguan
Brook Ziporyn
- Monastic Architecture
Nancy Shatzman Steinhardt
- Monasticism
Jeffrey Samuels
- Monastic Militias
William M. Bodiford
- Mongolia
Patricia Berger
- Monks
John Kieschnick
- Mozhao Chan (Silent Illumination Chan)
Morten Schlütter
- Mudrā and Visual Imagery
Denise Patry Leidy
- Mūlasarvāstivāda-vinaya
Gregory Schopen
- Murakami Senshō
Richard M. Jaffe
- Myanmar
Patrick A. Pranke
- Myanmar, Buddhist Art in
Paul Strachan
- Nāgārjuna
Paul Williams
- Nara Buddhism
George J. Tanabe, Jr.
- Nāropa
Andrew Quintman
- Nationalism and Buddhism
Pori Park
- Nenbutsu (Chinese, Nianfo; Korean, Yōmbul)
James C. Dobbins
- Nepal
Todd T. Lewis
- Newari, Buddhist Literature in
Todd T. Lewis
- Nichiren
Jacqueline I. Stone
- Nichiren School
Jacqueline I. Stone
- Nine Mountains School of Sōn
Sungtaek Cho
- Nirvāṇa
Luis O. Gómez
- Nirvāṇa Sūtra
Mark L. Blum
- Nuns
Karma Lekshe Tsomo

- Oṃ maṇi padme hūṃ
Alexander Gardner
- Ordination
John R. McRae
- Original Enlightenment (Hongaku)
Jacqueline I. Stone
- Oxherding Pictures
Steven Heine
- Padmasambhava
Jacob P. Dalton
- Pāli, Buddhist Literature in
Oskar von Hinüber
- Panchen Lama
Gareth Sparham
- Paramārtha
Daniel Boucher
- Pāramitā (Perfection)
Leslie S. Kawamura
- Parish (Danka, Terauke) System in Japan
Duncan Williams
- Paritta and Rakṣā Texts
Justin McDaniel
- Path
William Chu
- Persecutions
Kate Crosby
- Philosophy
Dale S. Wright
- Phoenix Hall (at the Byōdōin)
Karen L. Brock
- Pilgrimage
Kevin Trainor
- Platform Sūtra of the Sixth Patriarch (Liuzu tan jing)
John R. McRae
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George A. Keyworth
- Politics and Buddhism
Eric Reinders
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- Potala
Andrew Quintman
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Roger R. Jackson
- Prajñāpāramitā Literature
Lewis Lancaster
- Prātimokṣa
Karma Lekshe Tsomo
- Pratītyasamutpāda (Dependent Origination)
Mathieu Boisvert
- Pratyekabuddha
Ria Kloppenborg
- Pratyutpannasamādhi-sūtra
Paul Harrison
- Prayer
José Ignacio Cabezón
- Precepts
Daniel A. Getz
- Printing Technologies
Richard D. McBride II
- Provincial Temple System (Kokubunji, Rishōtō)
Suzanne Gay
- Psychology
Luis O. Gómez
- Pudgalavāda
Leonard C. D. C. Priestley
- Pure Land Art
Eugene Y. Wang
- Pure Land Buddhism
Daniel A. Getz
- Pure Lands
Luis O. Gómez
- Pure Land Schools
A. W. Barber
- Rāhula
Bhikkhu Pasadika
- Realms of Existence
Rupert Gethin
- Rebirth
Bryan J. Cuevas
- Refuges
John Clifford Holt
- Relics And Relics Cults
Brian O. Ruppert
- Reliquary
Roderick Whitfield
- Rennyō
James C. Dobbins
- Renwang jing (Humane Kings Sūtra)
A. Charles Muller
- Repentance and Confession
David W. Chappell
- Ritual
Richard K. Payne
- Ritual Objects
Anne Nishimura Morse
- Rnying ma (Nyingma)
Jacob P. Dalton
- Robes and Clothing
Willa Jane Tanabe
- Ryōkan
David E. Riggs
- Saichō
David L. Gardiner
- Samdhinirmocana-sūtra
John Powers
- Samguk yusa (Memorabilia of the Three Kingdoms)
Richard D. McBride II
- Samsāra
Bryan J. Cuevas
- Sāñcī
Leela Aditi Wood
- Saṅgha
Gareth Sparham
- Sanjie Jiao (Three Stages School)
Jamie Hubbard
- Sanskrit, Buddhist Literature in
Andrew Skilton
- Śāntideva
Paul Williams
- Śāriputra
Susanne Mrozik
- Sarvāstivāda and Mūlasarvāstivāda
Collett Cox
- Sa skya (Sakya)
Cyrus Stearns
- Sa skya Paṇḍita (Sakya Paṇḍita)
Ronald M. Davidson
- Satipaṭṭhāna-sutta
Patrick A. Pranke
- Satori (Awakening)
Robert M. Gimello

- Sautrāntika
Collett Cox
- Scripture
José Ignacio Cabezón
- Self-Immolation
James A. Benn
- Sengzhao
Tanya Storch
- Sentient Beings
Daniel A. Getz
- Sexuality
Hank Glassman
- Shingon Buddhism, Japan
Ryūichi Abé
- Shinran
James C. Dobbins
- Shintō (Honji Suijaku) and Buddhism
Fabio Rambelli
- Shōbōgenzō
Carl Bielefeldt
- Shōtoku, Prince (Taishi)
William M. Bodiford
- Shugendō
Paul L. Swanson
- Shwedagon
Paul Strachan
- Śikṣānanda
Chi-chiang Huang
- Silk Road
Jason Neelis
- Sinhala, Buddhist Literature in
Ranjini Obeyesekere
- Skandha (Aggregate)
Mathieu Boisvert
- Slavery
Jonathan A. Silk
- Sōka Gakkai
Jacqueline I. Stone
- Sōkkuram
Junghee Lee
- Soteriology
Dan Cozort
- Southeast Asia, Buddhist Art in
Robert L. Brown
- Space, Sacred
Allan G. Grapard
- Sri Lanka
John Clifford Holt
- Sri Lanka, Buddhist Art in
Benille Priyanka
- Stūpa
A. L. Dallapiccola
- Sukhāvativyūha-sūtra
Mark L. Blum
- Sukhothai
Pattaratorn Chirapravati
- Śūnyatā (Emptiness)
Roger R. Jackson
- Sūtra
John S. Strong
- Sūtra Illustrations
Willa Jane Tanabe
- Suvarṇaprabhāsottama-sūtra
Natalie D. Gummer
- Suzuki, D. T.
Richard M. Jaffe
- Syncretic Sects: Three Teachings
Philip Clart
- Tachikawaryū
Nobumi Iyanaga
- Taiwan
Charles B. Jones
- Taixu
Ding-hwa Hsieh
- Takuan Sōhō
William M. Bodiford
- Tantra
Ronald M. Davidson
Charles D. Orzech
- Tathāgata
John S. Strong
- Tathāgatagarbha
William H. Grosnick
- Temple System in Japan
Duncan Williams
- Thai, Buddhist Literature in
Grant A. Olson
- Thailand
Donald K. Swearer
- Theravāda
Kate Crosby
- Theravāda Art and Architecture
Bonnie Brereton
- Thich Nhat Hanh
Christopher S. Queen
- Tiantai School
Brook Ziporyn
- Tibet
Ronald M. Davidson
- Tibetan Book of the Dead
Bryan J. Cuevas
- Tominaga Nakamoto
Paul B. Watt
- Tsong kha pa
Georges B. J. Dreyfus
- Ūich'ōn
Chi-chiang Huang
- Ūisang
Patrick R. Uhlmann
- United States
Thomas A. Tweed
- Upagupta
John S. Strong
- Upāli
Susanne Mrozik
- Upāya
Roger R. Jackson
- Usury
Jamie Hubbard
- Vajrayāna
Ronald M. Davidson
- Vaṃsa
Stephen C. Berkwitz
- Vasubandhu
Dan Lusthaus
- Vidyādhara
Patrick A. Pranke
- Vietnam
Cuong Tu Nguyen
- Vietnamese, Buddhist Influences on Literature in
Cuong Tu Nguyen
- Vijñānavāda
Dan Lusthaus

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| Vimalakīrti
<i>Andrew Skilton</i> | Wōnhyo
<i>Eunsu Cho</i> | Zanning
<i>Albert Welter</i> |
| Vinaya
<i>Gregory Schopen</i> | Worship
<i>Jacob N. Kinnard</i> | Zen, Popular Conceptions of
<i>Juhn Ahn</i> |
| Vipassanā (Sanskrit, Vipāśyanā)
<i>Patrick A. Pranke</i> | Xuanzang
<i>Alexander L. Mayer</i> | Zhanran
<i>Linda Penkower</i> |
| Vipāśyin
<i>Jan Nattier</i> | Yakṣa
<i>Jacob N. Kinnard</i> | Zhao lun
<i>Tanya Storch</i> |
| Viṣṇu
<i>Jacob N. Kinnard</i> | Yanshou
<i>Albert Welter</i> | Zhili
<i>Brook Ziporyn</i> |
| Viśvantara
<i>Reiko Ohnuma</i> | Yijing
<i>Alexander L. Mayer</i> | Zhiyi
<i>Brook Ziporyn</i> |
| War
<i>Michael Zimmermann</i> | Yinshun
<i>William Chu</i> | Zhuhong
<i>William Chu</i> |
| Wilderness Monks
<i>Thanissaro Bhikkhu (Geoffrey DeGraff)</i> | Yixuan
<i>Urs App</i> | Zonggao
<i>Ding-hwa Hsieh</i> |
| Women
<i>Natalie D. Gummer</i> | Yogācāra School
<i>Dan Lusthaus</i> | Zongmi
<i>Jeffrey Broughton</i> |
| Wōnbulgyo
<i>Bongkil Chung</i> | Yujōng
<i>Sungtaek Cho</i> | |
| Wōnch'ūk
<i>Eunsu Cho</i> | Yun'gang
<i>Dorothy Wong</i> | |

LIST OF CONTRIBUTORS



- Ryūichi Abé
Columbia University
Kūkai
Shingon Buddhism, Japan
- John Ahn
University of Michigan
Zen, Popular Conceptions of
- Carol S. Anderson
Kalamazoo College
Anitya (Impermanence)
Duḥkha (Suffering)
Four Noble Truths
- Urs App
University Media Research, Kyoto,
Japan
Yixuan
- A. W. Barber
University of Calgary
Ingen Ryūki
Pure Land Schools
- Martin Baumann
University of Lucerne, Switzerland
Europe
- Heinz Bechert
University of Göttingen
Buddha, Life of the
- Gustavo Benavides
Villanova University
Economics
Modernity and Buddhism
- James A. Benn
Arizona State University
Diet
Self-Immolation
- Patricia Berger
University of California, Berkeley
Mongolia
- Stephen C. Berkwitz
Southwest Missouri State University
Vaṃsa
- Carl Bielefeldt
Stanford University
Dōgen
Japan
Shōbōgenzō
- Mark L. Blum
State University of New York, Albany
Daosheng
Death
Gyōnen
Huiyuan
Nirvāṇa Sūtra
Sukhāvātīvyūha-sūtra
- William M. Bodiford
University of California, Los Angeles
Anuttarasamyaksaṃbodhi
(Complete, Perfect Awakening)
Ganjin
Ippen Chishin
Konjaku monogatari
Monastic Militias
Shōtoku, Prince (Taishi)
Takuan Sōhō
- Cynthia J. Bogel
University of Washington
Esoteric Art, East Asia
- Mathieu Boisvert
University of Quebec at Montreal
Pratītyasamutpāda (Dependent
Origination)
Skandha (Aggregate)
- Stephen R. Bokenkamp
Indiana University
Daoism and Buddhism
- George D. Bond
Northwestern University
Anagārika Dharmapāla
Arhat
Buddhavacana (Word of the
Buddha)
- Daniel Boucher
Cornell University
Dharmarakṣa
Paramārtha
- Bonnie Brereton
University of Michigan
Theravāda Art and Architecture
- Karen L. Brock
Albuquerque, New Mexico
Daitokuji
Hōryūji and Tōdaiji
Japan, Buddhist Art in
Phoenix Hall (at the Byōdōin)
Portraiture
- Johannes Bronkhorst
University of Lausanne, Switzerland
Hinduism and Buddhism
Karma (Action)
Mindfulness
- Jeffrey Broughton
California State University, Long
Beach
Bodhidharma
Fazang
Zongmi

- Robert L. Brown
University of California, Los Angeles
Los Angeles County Museum of Art
Buddha Images
Indonesia and the Malay Peninsula
Southeast Asia, Buddhist Art in
- Robert E. Buswell, Jr.
University of California, Los Angeles
Doubt
Ichchantika
- José Ignacio Cabezón
University of California, Santa
Barbara
Prayer
Scripture
- Jason A. Carbine
University of Chicago
Burmese, Buddhist Literature in
- David W. Chappell
Soka University of America
Repentance and Confession
- Pattaratorn Chirapravati
California State University,
Sacramento
Ayutthaya
Sukhothai
- Eunsu Cho
University of Michigan
Fanwang jing (Brahmā's Net
Sūtra)
Wōnch'ūk
Wōnhyo
- Sungtaek Cho
Korea University
Hyuṅjōng
Nine Mountains School of Sōn
Yujōng
- William Chu
University of California, Los Angeles
Deqing
Path
Yinshun
Zhuhong
- Bongkil Chung
Florida International University
Wōnbulgyo
- Philip Clart
University of Missouri–Columbia
Folk Religion, China
Syncretic Sects: Three Teachings
- Richard S. Cohen
University of California, San Diego
India
- Alan Cole
Lewis and Clark College
Family, Buddhism and the
- Collett Cox
University of Washington
Abhidharma
Abhidharmakośabhāṣya
Dharmaguptaka
Mahīśāsaka
Mainstream Buddhist Schools
Sarvāstivāda and
Mūlasarvāstivāda
Sautrāntika
- Dan Cozort
Dickinson College
Soteriology
- Kate Crosby
University of London, United
Kingdom
Persecutions
Theravāda
- Bryan J. Cuevas
Florida State University
Intermediate States
Rebirth
Saṃsāra
Tibetan Book of the Dead
- A. L. Dallapiccola
University of Edinburgh, United
Kingdom
Stūpa
- Jacob P. Dalton
International Dunhuang Project,
British Library
Bsam yas (Samye)
Bsam yas Debate
Ḍākinī
Klong chen pa (Longchenpa)
Padmasambhava
Rnying ma (Nyingma)
- Ronald M. Davidson
Fairfield University
Initiation
Sa skya Paṇḍita (Sakya Paṇḍita)
Tantra
Tibet
Vajrayāna
- Max Deeg
University of Vienna, Austria
- Devadatta*
Mahākāśyapa
- Mahinda Deegalle
Bath Spa University College, United
Kingdom
Education
- Karen Derris
Harvard University
Dhyāna (Trance State)
- James C. Dobbins
Oberlin College
Exoteric-Esoteric (Kenmitsu)
Buddhism in Japan
Genshin
Hōnen
Kamakura Buddhism, Japan
Nenbutsu (Chinese, Nianfo;
Korean, Yōmbul)
Remyo
Shinran
- Georges B. J. Dreyfus
Williams College
Dge lugs (Geluk)
Tsong kha pa
- Thomas DuBois
National University of Singapore
Millenarianism and Millenarian
Movements
- Paul Dundas
University of Edinburgh, United
Kingdom
Jainism and Buddhism
- John Dunne
University of Wisconsin, Madison
Dharmakīrti
Dignāga
Logic
- Johan Elverskog
Southern Methodist University
Islam and Buddhism
- Sarah Fremerman
Stanford University
Ikkyū
- Rebecca French
State University of New York, Buffalo
Law and Buddhism
- David L. Gardiner
Colorado College
Ennin
Saichō

- Alexander Gardner
University of Michigan
Lama
Oṃ maṇi padme hūṃ
- Suzanne Gay
Oberlin College
Provincial Temple System
(Kokubunji, Rishōtō)
- Rupert Gethin
University of Bristol, United Kingdom
Cosmology
Heavens
Realms of Existence
- Daniel A. Getz
Bradley University
Precepts
Pure Land Buddhism
Sentient Beings
- Robert M. Gimello
Harvard University
Bodhi (Awakening)
Satori (Awakening)
- Hank Glassman
Haverford College
Sexuality
- Roger Goepfer
Cologne Museum, Germany
Alchi
Himalayas, Buddhist Art in
- Luis O. Gómez
University of Michigan
Amitābha
Bodhicitta (Thought of Awakening)
Desire
Faith
Meditation
Nirvāṇa
Psychology
Pure Lands
- Allan G. Grapard
University of California, Santa Barbara
Dōkyō
Space, Sacred
- Paul Groner
University of Virginia
Mahāyāna Precepts in Japan
- William H. Grosnick
La Salle University
Tathāgatagarbha
- Natalie D. Gummer
Beloit College
Suvarṇaprabhāsottama-sūtra
Women
- Anne Hansen
University of Wisconsin, Milwaukee
Cambodia
Khmer, Buddhist Literature in
- Helen Hardacre
Harvard University
Laity
- Paul Harrison
University of Canterbury, New Zealand
An Shigao
Buddhānusmṛti (Recollection of the Buddha)
Canon
Mahāsāṃghika School
Pratyutpannasamādhi-sūtra
- Jens-Uwe Hartmann
University of Munich, Germany
Āgama/Nikāya
Languages
- Richard P. Hayes
University of New Mexico
Language, Buddhist Philosophy of
- Maria Heim
California State University, Long Beach
Dāna (Giving)
Evil
- Steven Heine
Florida International University
Oxherding Pictures
- James W. Heisig
Nanzan Institute for Religion and Culture, Nanzan University, Japan
Christianity and Buddhism
- John Clifford Holt
Bowdoin College
Refuges
Sri Lanka
- Ding-hwa Hsieh
Truman State University
Awakening of Faith (Dasheng qixin lun)
Taixu
Zonggao
- Chi-chiang Huang
Hobart and William Smith Colleges
Dharmadhātu
Śikṣānanda
Ūch'ōn
- Jamie Hubbard
Smith College
Critical Buddhism (Hihan Bukkyō)
Sanjie Jiao (Three Stages School)
Usury
- Nobumi Iyanaga
Tokyo, Japan
Tachikawaryū
- Roger R. Jackson
Carleton College
Candrakīrti
Karuṇā (Compassion)
Prajñā (Wisdom)
Śūnyatā (Emptiness)
Upāya
- Richard M. Jaffe
Duke University
Clerical Marriage in Japan
Inoue Enryō
Meiji Buddhist Reform
Murakami Senshō
Suzuki, D. T.
- Charles B. Jones
The Catholic University of America
Taiwan
- John Jorgensen
Griffith University, Australia
Chan School
Hakuin Ekaku
- Leslie S. Kawamura
University of Calgary
Bodhisattva(s)
Pāramitā (Perfection)
- Hee-Sung Keel
Sogang University, South Korea
Korea
- John P. Keenan
Middlebury College
Asaṅga
- Richard K. Kent
Franklin and Marshall College
Arhat Images
- George A. Keyworth
University of Colorado
Confucianism and Buddhism
Juefan (Huihong)
Poetry and Buddhism

- Peter Khoroché
Cambridge, United Kingdom
Āryasūtra
Aśvaghōṣa
Jātakamālā
Mātr̥ceṭa
- John Kieschnick
Institute of History and Philology,
Academia Sinica, Taiwan
Biographies of Eminent Monks
(*Gaoseng zhuan*)
Daoxuan
Miracles
Monks
- Jongmyung Kim
Yongsan University, South Korea
Chogyé School
Korean, Buddhist Influences on
Vernacular Literature in
- Richard King
Liverpool Hope University College,
United Kingdom
Colonialism and Buddhism
- Jacob N. Kinnard
College of William and Mary
Divinities
Indra
Māra
Viṣṇu
Worship
Yakṣa
- Ria Kloppenborg
Utrecht University, Netherlands
Pratyekabuddha
- Karil J. Kucera
St. Olaf College
Bāmiyān
Hells, Images of
- Charles Lachman
University of Oregon
Bodhisattva Images
Chan Art
- François Lagirarde
Ecole Française d'Extrême-Orient,
Bangkok, Thailand
Gavāṃpati
- Lewis Lancaster
University of California, Berkeley
Prajñāpāramitā Literature
- Karen Lang
University of Virginia
- Āryadeva*
Madhyamaka School
- Junghee Lee
Portland State University
Sōkkuram
- Denise Patry Leidy
Metropolitan Museum of Art, New
York
Cave Sanctuaries
Maṇḍala
Mudrā and Visual Imagery
- Todd T. Lewis
College of the Holy Cross
Nepal
Newari, Buddhist Literature in
- Dan Lusthaus
University of Missouri–Columbia
Faxiang School
Vasubandhu
Vijñānavāda
Yogācāra School
- Victor H. Mair
University of Pennsylvania
Bianwen
Bianxiang (Transformation
Tableaux)
Chinese, Buddhist Influences on
Vernacular Literature in
Entertainment and Performance
- John J. Makransky
Boston College
Buddhahood and Buddha Bodies
- Eleanor Mannikka
Indiana University of Pennsylvania
Bayon
- John C. Maraldo
University of North Florida
History
- Peter Masefield
University of Sydney, Australia
Ghosts and Spirits
Milindapañha
- Gail Maxwell
Los Angeles County Museum of Art
Buddha, Life of the, in Art
Esoteric Art, South and Southeast
Asia
India, Buddhist Art in
- Alexander L. Mayer
University of Illinois at Urbana-
Champaign
- Commentarial Literature*
Dreams
Faxian
Xuanzang
Yijing
- Richard D. McBride II
The University of Iowa
Dhāraṇī
Mantra
Printing Technologies
Samguk yusa (Memorabilia of the
Three Kingdoms)
- Justin McDaniel
Harvard University
Laos
Paritta and Rakṣā Texts
- John R. McRae
Indiana University
Heart Sūtra
Huineng
Kumārājīva
Ordination
Platform Sūtra of the Sixth
Patriarch (Liuzu tan jing)
- John N. Miksic
National University of Singapore
Borobudur
Indonesia, Buddhist Art in
- Pankaj N. Mohan
University of Sydney, Australia
Kingship
- Anne E. Monius
Harvard University
India, South
- Robert E. Morrell
Washington University in St. Louis
Japanese, Buddhist Influences on
Vernacular Literature in
- Anne Nishimura Morse
Museum of Fine Arts, Boston
Ritual Objects
- Susanne Mrozik
Western Michigan University
Mahāmaudgalyāyana
Śāriputra
Upāli
- A. Charles Muller
Toyo Gakuen University, Japan
Hyesim
Kihwa
Renwang jing (Humane Kings
Sūtra)

- Jan Nattier
Indiana University
Akṣobhya
Buddha(s)
Central Asia
Conversion
Decline of the Dharma
Dīpaṃkara
Vipaśyin
- Jason Neelis
University of Washington
India, Northwest
Silk Road
- John Newman
New College of Florida
Kālacakra
- Cuong Tu Nguyen
George Mason University
Vietnam
Vietnamese, Buddhist Influences on Literature in
- Ranjini Obeyesekere
Princeton University
Sinhala, Buddhist Literature in
- Reiko Ohnuma
Dartmouth College
Gender
Jātaka
Viśvantara
- Patrick Olivelle
University of Texas at Austin
Hair
- Grant A. Olson
Northern Illinois University
Thai, Buddhist Literature in
- Charles D. Orzech
University of North Carolina,
Greensboro
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