

PUBLICATIONS AND ACADEMIC ACTIVITIES

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(September 2001)

Books

- forthcoming *The Great Cessation-and-Contemplation (Mo-ho chih-kuan)* [provisional publication of the first four fascicles]. Tokyo: Kōsei Publishing, 900 pp.
- 2000 「異文化から見た日本宗教の世界」 [Japanese religions from a foreign perspective], edited with Hayashi Makoto. Tokyo: Hōzōkan, 305 pp.
- 1997 *Pruning the Bodhi Tree: The Storm Over Critical Buddhism*, edited with Jamie Hubbard, Honolulu: University of Hawai'i Press, 520 pp.
- 1996 *Gishin's "Collected Teachings of the Tendai Lotus School" (Tendai hokke shūgishū)*, Berkeley: Numata Center for Buddhist Translation and Research.
- 1993 *Religion and Society in Modern Japan: Selected Readings*, edited with Mark Mullins and Shimazono Susumu, Berkeley: Asian Humanities Press. With Introductions, 310 pp.
- 1990 *New Mahāyāna: Buddhism for a Post-Modern Age*, by AKIZUKI Ryōmin, transl. with James Heisig. Berkeley: Asian Humanities Press. With Introduction, 193 pp.
- 1990 *If you teach me Japanese, I'll teach you English*, with Yūko Swanson, Tokyo: Japan Publications Trading Co., 150 pp.
- 1989 *The Realm of Awakening: A Translation and Study of the Tenth Chapter of Asaṅga's Mahāyānasamgraha*, with Paul J. Griffiths, Noriaki Hakamaya, and John Keenan, Oxford: Oxford University Press, 399 pp.
- 1989 *Foundations of T'ien-t'ai Philosophy: The Flowering of the Two Truths Theory in Chinese Buddhism*, Berkeley: Asian Humanities Press, 399 pp.
- work in progress: Annotated translation of *Mo-ho chih-kuan* by Chih-i

Essays

- 2000 「自教」への確信と「外道」への寛容性—天台智顛の他宗教観 [Commitment to One's Own Faith and Tolerance of Other Faiths: T'ien-t'ai Chih-i's view of other religions], 『宗教と宗教のあいだ』 [Between religion and religion], ed. by the Nanzan Institute for Religion and Culture (Nagoya: Fūbaisha), 43–56.
- 「宗教学・仏教学と仏教者」 [The relationship between academic study and religious activity in Japanese Buddhism], 『宗教研究』 323: 362–63; 「議論の要約」 (Summary of discussion), 『宗教研究』 323: 369–73.
- 1999 Dry Dust, Hazy Images, and Missing Pieces: Reflections on Translating Religious Texts, *Bulletin of the Nanzan Institute for Religion and Culture* 23: 29–43.

- A Japanese Shugendō Apocryphal Text. In *Religions of Japan in Practice*, George Tanabe, Jr., ed. Princeton: Princeton University Press, 246–53.
- 1998 Apocryphal Texts in Chinese Buddhism: T'ien-t'ai Chih-i's Use of Apocryphal Scriptures. In *Canonization and Decanonization*, A. Van der Kooij & K. van der Toorn, eds. Leiden: Brill, 245–55.
- The IVth International Conference on the *Lotus Sutra*. *IIAS Newsletter* 17: 31.
- 1997 Editors' Introduction: Pilgrimage in the Japanese Religious Tradition (with Ian Reader). *Japanese Journal of Religious Studies* 24/3–4: 225–70.
- What's Going on Here!?! Chih-i's Use (and Abuse) of Scripture. *Journal of the International Association of Buddhist Studies* 20/1: 1–29.
- Why They Say Zen is Not Buddhism. In *Pruning the Bodhi Tree* (Honolulu: University of Hawaii Press), pp. 3–29.
- Commitment and Tolerance in Chinese Buddhism: The Example of T'ien-t'ai Chih-i. In *T'ien-t'ai Thought and Oriental Culture: Essays in Honor of Dr. Lee Young-ja*, pp. 113–30. Seoul.
- Tendai Daishi Chigi ni okeru “Chishō” no kaishaku: Santai-setsu ōyō no ichi jirei 天台大師智顛における「智障」の解釈—三諦説応用の一事例 (Chih-i's interpretation of *jñeyāvaraṇa*: An application of the threefold truth concept). In *Tendai Daishi kenkyū* 天台大師研究 (Studies on T'ien-t'ai Chih-i), Tendai Daishi Kenkyū Henshū Iikai, ed., pp. 177–99. Kyoto: Tendai Gakkai, 1997.
- 1996 Absolute Nothingness and Emptiness in Nishitani Keiji: An Essay from the Perspective of Classical Buddhist Thought. *The Eastern Buddhist* 29/1: 99–108.
- Genjitsu kōtei de ii no ka* 現実肯定でいいのか [Is it desirable to affirm things just as they are?]. *Kikan Bukkyō* 35/4: 2–6.
- Hongaku* 本覚 [Original enlightenment]. In *Ronten, Nihon no Bukkyō*, Tokyo: Hōzōkan, pp. 121–25.
- Chichi no kinen toshoshitsu* 父の記念図書室 [My father's memorial library]. *Dunamis* 28/1: 1.
- 1995 *Jōgyō zanmai to Hanjuzanmaikyō: Aru honyakuka no mita Chigi no seiten shiyō* 常行三昧と般舟三昧經: ある翻訳家の見た智顛の聖典使用 (The *Pratyutpanna-samādhi-sūtra* and the Constantly-walking Samādhi: A translator's look at Chih-i's use of scripture). In *Jodo Shinshu: The Ultimate Teaching of the Great Vehicle*, Kyoto: Otani University Shin Buddhist Comprehensive Research Institute, pp. 176–88.
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- 1991 Report on the 10-Year Project to Translate the *Mo ho chih kuan* into Western Languages. *Bulletin of the Nanzan Institute for Religion and Culture* 15: 13–20.
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- 1975 *Okugake zatsukan* 奥岳雑観 [Thoughts on the Okugake pilgrimage]. *Okugake*, Osaka: Okugake Hagoromokai 2.

Edited Volumes

- 2001 *Absolute Delusion, Perfect Buddhahood: The Rise and Fall of a Chinese Heresy*, by Jamie Hubbard, Nanzan Library of Asian Religion and Culture 4. Honolulu: University of Hawai'i Press.
- 1999 *Buddhist Spirituality: Later China, Korea, Japan, and the Modern World*. World Spirituality: An Encyclopedic History of the Religious Quest, vol. 9. Edited by Takeuchi Yoshinori, James W. Heisig, Joseph S. O'Leary, and Paul L. Swanson. New York: Crossroad. With Introduction, 525 pp.
- 1997 Pilgrimage in Japan. Special double issue of *Japanese Journal of Religious Studies* 24/3–4, co-edited with Ian Reader.
- 1995 *Understanding Shinran: A Dialogical Approach*, by Hee-Sung Keel. Nanzan Studies in Asian Religions 6, Berkeley: Asian Humanities Press.
- 1993 *Buddhist Spirituality: Indian, Southeast Asian, Tibetan, Early Chinese*. World Spirituality: An Encyclopedic History of the Religious Quest, vol. 8. Edited by Takeuchi Yoshinori, Jan Van Bragt, James W. Heisig, Joseph S. O'Leary, and Paul L. Swanson. New York: Crossroad. With Introduction, 428 pp.
- Ecstatic Spontaneity: Saraha's Three Cycles of Dohā*, by Herbert Guenther. Nanzan Studies in Asian Religions 4, Berkeley: Asian Humanities Press.
- 1991 *Rennyō: The Second Founder of Shin Buddhism*, by Minor and Ann Rogers. Nanzan Studies in Asian Religions 3, Asian Humanities Press.
- New Wine: The Cultural Shaping of Japanese Christianity*, by David Reid. Nanzan Studies in Asian Religions 2. Berkeley: Asian Humanities Press.
- Once Upon a Future Time: Studies in a Buddhist Prophecy of Decline*, by Jan Nattier. Nanzan Studies in Asian Religions 1, Berkeley: Asian Humanities Press.
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- 1987 Tendai Buddhism in Japan. Special double issue of *Japanese Journal of Religious Studies* 14/2–3.

Encyclopedia Entries

- 1991 Entries on Amoghavajra, Bodhidharma, Chih-i, Chi-tsang, Chu-hung, Fa-tsang, Hui-neng, K'uei-chi, Kumārajīva, Lin-chi, Pai-chang, Seng-chao, Shan-tao, Tao-an, Emperor Wu of the Liang, Empress Wu of the T'ang, Yen-shou, Dōgen, Eisai, En-no-gyōja, Ennin, Ikkyū, Ippen, Genshin, Gyōgi, Hakuin, Kūkai, Musō Soseki, Nichiren, Ryōkan, Saichō, Saigyō, Shōtoku Taishi, Emperor Shōmu, Takuan Sōhō. In *Who's Who in Religion*, New York: Macmillan Publishing Company.
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Book Reviews

- 2000 *Original Enlightenment and the Transformation of Medieval Japanese Buddhism* by Jacqueline Stone. *Japanese Journal of Religious Studies* 27/1–2: 115–17.
- 1999 *Re-visioning "Kamakura" Buddhism*, Richard Payne, ed. *Japanese Journal of Religious Studies* 26/1–2: 204–205.

- 1997 *The Gods Come Dancing: A Study of the Japanese Ritual Dance of Yamabushi Kagura*, by Irit Averbuch. *Japanese Journal of Religious Studies* 24/1–2: 215–17
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- 1992 *Buddha Nature*, by Sallie King. *Eastern Buddhist* XXIV/2: 144–47.
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- 1990 *Hongaku shisō hihan*, by Hakamaya Noriaki. *Japanese Journal of Religious Studies* 17/1:89–92.
- 1989 *Buddhism: A Cultural Perspective*, by William R. LaFleur. *Chanoyu Quarterly* 58:72–74.
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- 1986 *Miraculous Stories from the Japanese Buddhist Tradition: The Nihon Ryōiki of the Monk Kyōkai*, Kyōko Motomochi Nakamura, transl. and ed.; *Miraculous Tales of the Lotus Sutra from Ancient Japan: The Dainihonkoku Hokekyōgenki of Priest Chingen*, Yoshiko Dykstra, trans.; *Sand and Pebbles (Shasekishū): The Tales of Mujū Ichien, A Voice for Pluralism in Kamakura Buddhism*, by Robert E. Morrell. *The Eastern Buddhist* 19/2:130–33.
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Translations

- 1999 “The *Mahāparinirvāṇa Sūtra* and the Origins of Mahāyāna Buddhism,” by SASAKI Shizuka. *Japanese Journal of Religious Studies* 26/1–2: 189–97.

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- 1998 “The Social Response of Buddhists to the Modernization of Japan: The Contrasting Lives of Two Sōtō Zen Monks,” by ISHIKAWA Rikizan. *Japanese Journal of Religious Studies* 25/1–2: 87–115.
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- 1993 “The Formation of the Pañca-śīla in Early Buddhism,” by HIRAKAWA Akira. For conference in Korea and publication in commemorative volume for *Mahāpaññita Rāhula Sandṛītyāyana Birth Centenary Volume*.
- “Is a Shinto Renewal Possible?” by SAEKI Shōichi. *Bulletin of the Nanzan Institute for Religion and Culture* 17: 32–35.
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- “Buddhism and Social Action Since the Meiji Era in Japan,” by Hoshino Eiki. Paper delivered at conference on “Buddhism and Social Action” at the University of Hawaii, August.
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- 1989 “The Meaning of ‘Dharma’: The Buddhist Theory of Existence,” by HIRAKAWA Akira. Paper given at the 1st E. Lamotte Symposium.
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- “Studies on Early *Vijñaptimatra* Philosophy,” by SUGURO Shinjō. English resume for *Shoki yuishiki shisō no kenkyū*, (Tokyo: Shunjūsha), pp. 1–24.
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- “The Viṭhobā faith of Mahārāṣṭra: The Viṭhobā temple of Paṇḍharpūr and its mythological structure,” by SHIMA Iwao. *Japanese Journal of Religious Studies* 15/2–3:183–198.
- “Dejiao: A Chinese religion in Southeast Asia,” by YOSHIHARA Kazuo. *Japanese Journal of Religious Studies* 15/2–3:199–221.
- “An evaluation of the sources on the date of the Buddha,” by HIRAKAWA Akira. Paper for symposium “On the date of the historical Buddha and the importance of its determination for historiography and world history,” 11–17 April, at the Akademie der Wissenschaften in Göttingen, Federal Republic of Germany.
- English resumes of essays in *Traditional Religion and Socio-Political Integration*, Nanzan Studies in Cultural Anthropology III, pp. 297–349, Nagoya: Nanzan Anthropological Institute: SHIRATORI Yoshirō and SUGIMOTO Yoshio:
- “Introduction,” “The caste system as ideology” by YAMADA Ryūji, “Sheism as a ‘safety valve’ for overseas Chinese: Correlation with politico-social situations” by SASAKI Kōkan, “Meşjid and the sacred basket: Conflict and integration in the Buginese society of Amparita” by KURATA Isamu, “The function of Islam as a criterion for ethnic group awareness: The case of the Sulu Archipelago” by MIURA Tarō, “Slavery and Islam in Western Sudan” by SAKAI Shinzō, “Motivations of the members of Bangkok temples originating from the provinces” by MORIBE Hajime, “The divine king Rājasimha II: An essay on the Udarata Kingdom” by ŌIWA Masaru, “Flowers, mountains, and Malabar: ‘Kohombā Kankāri’ as a ritual of the Mala king” by SUGIMOTO Yoshio.
- 1987 “Buddhism and the religious characteristics of the Japanese,” by HIRAKAWA Akira. *Japanese Buddhism: Its Tradition, New Religions, and Interaction with Christianity*, Minoru Kiyota, ed. Tokyo: Buddhist Books International, pp. 11–23.
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- “The characteristics of Japanese Tendai,” by HAZAMA Jikō. *Japanese Journal of Religious Studies* 14/2–3:101–112.
- “Inherent enlightenment and Saichō’s acceptance of the bodhisattva precepts,” by SHIRATO Waka. *Ibid.*, 113–128.
- “Indebtedness and comfort: The undercurrents of *mizuko kuyō* in contemporary Japan,” by HOSHINO Eiki and TAKEDA Dōshō. *Japanese Journal of Religious Studies* 14/4:305–20.

“Tun-huang popular narratives,” by KANAOKA Shōkō. *Asian Folklore Studies* 46/2: 273–86.

English resumes of essays in *Tōnan ajia kajinshakai no shūkyō bunka ni kansuru chōsa kenkyū*, NAOE Hiroji and KUBO Noritada, ed.

“Encounter with an emphatic, personal God: A seminar on Shingon mikkyō,” by HARESAKU Masahide. *Bulletin of the Nanzan Institute for Religion and Culture* 11:26–35. Reprinted in the *Japan Missionary Bulletin* 42/1:21–29.

“Who are the *icchantika*?” by MOCHIZUKI Ryōkō. English resume for *Daijō nehanyō no kenkyū* [Studies on the *Mahāvāna Mahāparinirvāṇa Sūtra*], Tokyo: Shunjūsha, pp. 1–16.

- 1986 “Continuity and change: Funeral customs in modern Japan,” by NAKAMAKI Hirochika. *Japanese Journal of Religious Studies* 13/2–3:177–210.
- 1985 “Kūkai’s philosophy as a mandala” by OKUMURA Keishin. In *The Eastern Buddhist* 18/2. English summary in MIYAKE Hitoshi’s *Shugendō shisō no kenkyū*, Tokyo: Shujūsha, 1–6.

Conference Papers

- 1999 「宗教学・仏教学と仏教者——学問と宗教活動の関係」 [Scholar and Priest: The relationship between academic study and religious activity in Japanese Buddhism], panel at the 58th Annual Conference of the Japanese Association for Religious Studies (日本宗教学会), Nanzan University, 18 September.
- 1997 “Apocryphal Texts in Chinese Buddhism: T’ien-t’ai Chih-i’s Use of Apocryphal Scriptures.” The Leiden Conference on Canonization and Decanonization, Leiden, 9–10 January.
- 1995 “Absolute Nothingness and Emptiness in Nishitani Keiji: An Essay from the Perspective of Classical Buddhist Thought.” International Congress of History of Religions, panel on Philosophy of the Kyoto School, Mexico City, 7 August.
- 1993 “Say What?! Chih-i’s Use (and Abuse) of Scripture.” American Academy of Religion, Panel on “Living Words: Scriptural Transformation and Meaning in Tiantai,” 21 November.
- “The Constantly-Walking Samadhi and the *Pratyutpanna-samadhi-sutra*: A Look at Chih-i’s Use of Scripture.” Panel on “Language and Hermeneutics: Concerning the Translation of Jodo Shinshu Texts” at The Sixth Biennial Conference of the International Association of Shin Buddhist Studies, Otani University, 4 August.
- 1992 *Tendai sandaibu no shisō—Inyōkyōten o megutte* 天台三大部の思想—引用経典をめぐる [The T’ien-t’ai philosophy in Chih-i’s major works, with special attention to scriptural quotation]. Keynote address at annual Tendai Gakkai, Mt. Hiei, 31 October.
- Makashikan ni okeru kyōten no shiyō (1)—Shin inyōgaku no kokoromi*
「摩訶止観」における経典の使用—新引用学の試み, Indogaku Bukkyōgakkai, 20 June.
- 1991 “Rethinking Japanese Buddhism: Recent Japanese Critiques of hongaku shisō.” Workshop on “Rethinking Japanese Religion” at University of Cambridge, Cambridge, England, 3–6 April.
- 1990 “Academic Discipline as Spirituality.” World Spirituality Conference, Fordham University, 24 June.

- 1987 “*Puṇḍarīka symbolism: Chih-i, the lotus, and the Lotus Sūtra.*” The 2nd International Conference on the Lotus Sutra and Japanese Culture. Risshō University, 19–22 December.
- 1985 “Tendai nyūmonsō to shite no *Tendai hokkeshū gishū* to *Tendai shikyōgi*” 天台学入門書としての「天台四教儀」と「天台法華宗義集」XXXVth Conference of the Japanese Association of Indian and Buddhist Studies, Kyoto.
- 1983 “Chih-i’s interpretation of *jñeyāvaraṇa*: An application of the threefold truth concept,” XXI International Congress of Human Sciences in Asia and North Africa (CISHAAN), Tokyo.
- 1981 “Tokuichi vs. Kūkai: A look at the *Shingonshū miketsumon*,” 4th Annual Conference of the International Association of Buddhist Studies, University of Wisconsin-Madison.

Participation in Conferences

- 2000 Chair and interpreter, Conference on “Interreligious Dialogue as a Task of the Church,” NCC Center for the Study of Japanese Religions, Kyoto, 22–24 February.
- 1999 Organizer and chair of panel on 「宗教学・仏教学と仏教者——学問と宗教活動の関係」 (Scholar and Priest: The relationship between academic study and religious activity in Japanese Buddhism) at the 58th Annual Conference of the Japanese Association for Religious Studies (宗教学会), 18 September.
- Response to J.N. Robért’s paper on 「危機時代の日本仏教学」 [A time of crisis for Japanese Buddhology], 日本仏教研究会第八回研究発表会, Tokyo, 5 December.
- 1997 IVth International Conference on the Lotus Sutra. Leiden University, 1–3 May. Respondent for papers on “A Study on the Meaning of the Sutra-title *Saddharmapuṇḍarīka*” by Itō Zuiei and “Ennin and Lay Buddhists in T’ang China” by Saitō Enshin.
- 1996 Fifth International Buddhist-Christian Conference, panel on “Buddhist-Christian Issues Today in Light of Nishitani Keiji’s Thought,” De Paul University, 27 July–3 August.
- Third Annual Meeting of the International Association for Asian Philosophy and Religion, 30 May–2 June, Taipei. Respondent to panel on Critical Buddhism.
- 1995 Conférence Tendai de Paris, 9–12 October. Fondation Hugot de Collège de France. Report, chair session on “The Translation of Tendai Works into Western Languages.”
- Second Annual Meeting of the International Association for Asian Philosophy and Religion, 1–4 June, Tokyo. Respondent to panels on “Encounters of Religion and Modernity” and “Cultural Encounters East and West (on Death).”
- 1994 Panelist, International Buddhist-Christian Theological Encounter Group, Bandaisō, 10–14 June.
- 1993 Presenter and panelist for round-table discussion by teleconference on “‘Critical Buddhism’ and the Question of Standards,” Annual Meeting of the Mid-Atlantic Regional Association for Asian Studies, Ramapo College, New Jersey, 30 October.
- Respondent on “Critical Buddhism (*Hihan Bukkyō*): Issues and Responses to a New Methodological Movement,” American Academy of Religion, 22 November 1993.

- 1992 Panelist, chair for panel on “Dialogue with Nishida’s Philosophy” at the Fourth International Buddhist-Christian Dialogue Conference, 30 July–3 August, Boston University.
Interpreter for the “3rd International Conference on the Lotus Sūtra”, 9–12 January, University of Hawaii.
- 1990 “U.S.–Japan Conference on Japanese Martial Arts and American Sports: Cross-Cultural Perspectives on Means to Personal Growth,” chair and interpreter, University of Wisconsin-Madison, August.
- 1988 “Wisdom and Compassion in Buddhism and Christianity,” interpreter and participant. Sophia University, Tokyo.
- 1987 “Tendai Buddhism and Christianity,” panelist. Nanzan Institute for Religion and Culture, Nagoya, 16–18 March.
“Art and Cosmology,” panelist. Institute of Contemporary Art, Nagoya, 21 March.
“Foundations for the Buddhist-Christian Dialogue,” respondent. Buddhist/Christian Dialogue Conference, Berkeley, California, 10–14 October.
“International Conference on the Universalization of Religions,” English/Japanese interpreter. Taishō University, 20–23 May.
“Dialogue between Risshō Kōseikai and Unitarians,” English/Japanese interpreter. Atami, 11–14 November.

Special Lectures

- 2001 「南山宗教文化研究所におけるオンライン出版」(Online publishing at the Nanzan Institute for Religion & Culture), presentation at a “Workshop on Online Publishing for Dissemination of Research Results” 研究成果普及のためのオンライン出版に関するワークショップ at the Japan National Institute of Informatics 国立情報学研究所, 15 March.
- 2000 仏教と日本の文化 (Buddhism and Japanese culture), American School in Japan, 12 May.
Commencement address, the Thirty-Third Commencement Exercises of the Nagoya International School, 11 June.
- 1999 天台大師の三諦思想—現代における意味と活用 [T'ien-t'ai Chih-i's Threefold Truth: It's meaning and application in modern life], 一隅を照らす運動推進大会, Mōka, Tochigi-ken, 5 April.
- 1998 “Off-the-Wall Speculation on the Origin of Zen Meditation: Bodhidharma, Wall-Gazing, and Mixed Binomes.” Ohio State University, 2 December.
“Off-the-Wall Speculations on the Origin of Zen Meditation: Bodhidharma and Mixed Binomes.” The University of Michigan, Center for Chinese Studies, 1 December.
“The Lotus Sutra and T'ien-t'ai Buddhism,” Seminar on “The Lotus Sutra in Asian Cultures,” Princeton University, 24 February.
“Off-the-Wall Speculations on the Origins of Zen Meditation.” East Asian Studies Lecture Series, Princeton University, 25 February.
“Through a (Cracked, Warped and Hazy) Glass, Darkly: Reflections on Translating Religious Texts.” Indiana University, Department of Religious Studies special lecture, 5 February.

- 1997 "Off-the-Wall Speculations on the Origins of Zen Meditation." East Asian Colloquium, Indiana University, 5 December.
 Wall-gazing, *Vipaśyanā*, and Mixed Binomes—A Ludic Flight of Imagination. Japan Forum, Harvard University, 2 October.
 Shūkyō jōhō no shūshū, teikyō oyobi sōdan nado ni kansuru chōsa kenkyū 宗教情報の収集, 提供および相談等に関する調査研究 [Report on the gathering and offering of information and counseling with regard to religion]. Bunkachō, Bunkabu, Shūmuka 文化庁文化部宗務課 (Japan Ministry of Cultural Affairs, Office of Religious Affairs), 19 March.
 Seminar on the *Mo-ho chih-kuan*. Leiden University, 13–18 January.
- 1996 *Nihon no kōtei kara, Amerika no kōtei kara* 日本の校庭から, アメリカの校庭から. Lecture series on the problem of *ijime* (bullying) in Japanese schools, sponsored by the Kasugai JCs, 30 August; same topic, Takakura Elementary School PTA, 2 November.
- 1994 In Praise of Service and Scholarship. Guest speaker, induction ceremony for the National Honor Society, Nagoya International School, 19 May.
 An Introduction to Buddhism. Lecture to Catholic Seminarians, retreat at Yamashina Betsuin, Kyoto, 24 February.
- 1993 Chih-i's Use (and Abuse) of Scripture. The Yehan Numata Program in Buddhist Studies, The University of Toronto, 15 November.
 T'ien-t'ai Buddhism in China: Chih-i and the Three Truths. Indiana University, 12 November.
 Use (and Abuse) of Scripture in Chinese Buddhism. Bethel College, Minnesota, 10 November.
 The Twofold Structure of Buddhism and the T'ien-t'ai Threefold Truth. University of Southern California, 9 November.
 Critical Buddhism and Social Criticism. Colloquium for The UCLA Center for Japanese Studies, 8 November.
- 1992 *Monogatari no jinseikan* 物語の人生観 [Meaning in parables]. Nagoya Fire Academy, 14 December.
Nihonjin no kokoro: Yama no shūkyō to seishinteki tozan 日本人の心—山の宗教と精神的登山 [Mountain religion and "spiritual hiking"]. Nagoya Fire Academy, 23 January.
- 1991 *Ōmine to iu yama ni tsuite* 大峰という山について [On Mt. Ōmine]. Dai-san-kai Ajia Kokusai Shinrin Kenshūkai [3rd Asian International Forestry Research Meeting], Mt. Ōmine, 14 September.
 "The Pattern of the Threefold Truth in T'ien-t'ai Thought." University of Hawaii, Asian and Pacific Studies, 26 June.
- 1988 "Shugendo and the Yoshino-Kumano Area." Asahi Cultural Center, Nagoya, 11 & 25 June.
 "Aspects of Buddhism in contemporary Japan," International Christian University, Tokyo.
- 1984 "Prolegomenon to a study of Chih-i's threefold truth," International Christian University, Tokyo.
- 1981 "Why should a Christian study Buddhism?" Bethel College, St. Paul, Minnesota.

“Shugendō and Japanese religion,” University of Wisconsin-Madison.

1976 “Shugendō and folk religion in Japan,” Sophia University, Tokyo.