

## **Bibliography for the Presentation “Mind, Matter, and Meditation: Recent Discourses on the Buddhist Yoga Practitioners” (Yogācārāḥ)**

University of Hamburg, Numata Center for Buddhist Studies, May 19, 2021

Presenter: Achim Bayer, Kanazawa Seiryo University

### Summaries and Overviews

Kritzer, Robert. 2005. “Introduction.” In *id.*, *Vasubandhu and the Yogācārabhūmi: Yogācāra Elements in the Abhidharmakośa*. Tōkyō: The International Institute for Buddhist Studies.

D’Amato, Mario. 2012. “Introduction.” In *id.*, *Maitreya’s Distinguishing the Middle from the Extremes (Madhyāntavibhāga) Along with Vasubandhu’s Commentary (Madhyāntavibhāga-bhāṣya)*. New York: American Institute of Buddhist Studies.

Schmithausen, Lambert. 2017. “Some Remarks on the Genesis of Central Yogācāra-Vijñānavāda Concepts.” *Journal of Indian Philosophy*, vol. 46, no. 3, pp. 1–19.

### Select Publications by the Presenter

Bayer, Achim. 2010. *The Theory of Karman in the Abhidharmasamuccaya*. Tōkyō: International Institute of Buddhist Studies.

\_\_\_\_\_. 2012. “Gateway to the Mahāyāna: Scholastic Tenets and Rhetorical Strategies in the *Abhidharmasamuccaya*.” *Indo-Iranian Journal*, vol. 55, no. 3, pp. 201–222.

\_\_\_\_\_. 2015. “Emptiness and Liberation in the Pure Land: A Reconsideration of the Views of Aśaṅga and Wonhyo.” *The Eastern Buddhist*, vol. 46, no. 1, pp. 79–137.

[https://otani.repo.nii.ac.jp/?action=repository\\_uri&item\\_id=7978&file\\_id=22&file\\_no=1](https://otani.repo.nii.ac.jp/?action=repository_uri&item_id=7978&file_id=22&file_no=1)

\_\_\_\_\_. 2019. “The World Arises from Mind Only: Candrakīrti’s Affirmation of *cittamātra* at *Madhyamakāvātāra* 6.87.” In Volker Caumans et al, eds., *Unearthing Himalayan Treasures: Festschrift for Franz-Karl Ehrhard*, Marburg: Indica et Tibetica Verlag, 2019, pp. 27–49.

\_\_\_\_\_. 2021. “Hidden Allusions (*abhisam̐dhi*) in the *Abhidharmasamuccaya* and Other Yogācāra Treatises.” In Takahashi Kōitsu (高橋晃一), Nemoto Hiroshi (根本裕史), eds., *Abidatsumajūron no denshō – Indo kara chibetto e, soshite kako kara mirai e* (『阿毘達磨集論』の伝承 – インドからチベットへ、そして過去から未来へ), Tōkyō: Bungaku Tsūshin, pp. 39–48.

Please note that the history of the term “*yogācāra*” before the 4th century CE is an intricate problem. Although meticulous research has been conducted by Robert Kritzer, Lambert Schmithausen, and others, much remains to be done. One of the passages mentioning doctrines of the “*yogācārāḥ*” in Vasubandhu’s *Abhidharmakośabhāṣya* is analyzed in Kritzer 2005 (*Vasubandhu and the Yogācārabhūmi*, 186–189). The doctrines contained in the *Yogācārabhūmi* probably came from a segment of the practitioners and scholars broadly referred to as “*yogācārāḥ*.” As a whole, discourses about fundamental questions are ongoing, and publications vary in accuracy. D’Amato (2012) provides a readable and informed overview on these discourses.