

# Buddhist studies 1984–1990

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1. In 1984 I published a paper entitled: "Recent Buddhist Studies in Europe and America, 1973–1983". It is not without misgivings that I have accepted the kind invitation of Professor Moriichi Yamazaki to give a survey of Buddhist studies in the last seven years. It has become more and more difficult to keep oneself informed of all that is being published in many languages and in many countries. This survey would have been much more incomplete if I had not had the benefit of

the kindness of colleagues who have generously sent me their publications. The library of the Australian National University has been a good source of information but financial restrictions did not make it possible for it to acquire all the publications which I would have liked to see. Especially regrettable is the cancellation of subscriptions to several journals. It is possible that important publications have escaped my notice. However, even if one could have access to all books and periodicals that have been published in the last seven years, it would still not be possible to enumerate all books published in this period, not to mention articles. Moreover, it is undoubtedly impossible for one single individual to inspect and read so many publications, even if the selection, as in the previous article, is limited mainly to philological publications relating to Indian Buddhism. Perhaps it will be possible to fill in the gaps which remain in a future publication. Therefore I would be much obliged if readers would take the trouble to point out to me important publications which ought to have been mentioned.

Buddhist studies suffered a great loss by the untimely death on January 9, 1984 of John Brough (1917–1984). John Brough had a critical mind and a great knowledge of Sanskrit, Pāli, Prakrit, Tibetan and Chinese. His work on the *Gāndhārī Dharmapada* (London, 1962) is one of the most important works in the field of Buddhist studies published since the second World War. Brough wrote many articles which deserve publication in a volume of collected papers. In the same year Giuseppe Tucci (1894–1984) passed away. His numerous publications on Indian and Tibetan Buddhism are well-known to all scholars of Buddhism. In 1985 Ernst Waldschmidt (1897–1985) died. We owe him a great many editions of Buddhist Sanskrit fragments from Central Asia and several volumes of the catalogue of Sanskrit manuscripts from Central Asia. Two prominent Japanese scholars passed away: Hakuyū Hadano (1911–1985) who published widely on Indian and Tibetan Buddhism, and Shinten Sakai (1908–1988) who was a specialist in Tibetan translations of Indian Tantric texts. Other scholars who passed

away are David Friedmann (1903–1984) who translated the first chapter of Sthiramati's *Madhyāntavibhāgaṭīkā* (Utrecht, 1937), Eugène Denis (1921–1986), the author of a two-volume book on the Lokapaññatti: *La Lokapaññatti et les idées cosmologiques du bouddhisme ancien* (Paris, 1977), and Hermann Kopp (1902–1987) who edited several Pāli commentaries. In 1986 A.L. Basham (1914–1986) passed away. Most of his publications relating to Buddhism aim at a more general public. No complete bibliography of his writings has as yet been published. In 1982 S.N. Mukherjee published a bibliography which does not go beyond 1976 and the same bibliography has been faithfully reproduced, misprints and all, with the addition of a few more by S.K. Maity in 1988. Russell Webb has given a useful survey of Basham's publications relating to Buddhism. It is, however, not complete and does not mention, for instance, his article on "The evolution of the concept of the bodhiṣattva".

2. Several volumes of collected papers were published in recent years. The seventieth birthday of Gustav Roth saw the publication of a volume of his *Indian Studies* (Delhi, 1986). Friedrich Weller's *Kleine Schriften* were published in two volumes (Stuttgart, 1987). In 1989 Ernst Waldschmidt's *Ausgewählte kleine Schriften* were published (Stuttgart, 1989). On the occasion of his retirement from Kyoto University Yūichi Kajiyama's English and German articles were published: *Studies in Buddhist Philosophy* (Kyoto, 1989). The first volume of K.R. Norman's *Collected Papers* was published in 1990 (Oxford, 1990). It comprises thirty articles first published between 1956 and 1977. The writings of both Hakuyū Hadano and Shinten Sakai were published in four volumes: *Hadano Hakuyū Chibetto-Indogaku shūsei* (Kyōto, 1986–1988); *Sakai Shinten chosakushū* (Kyōto, 1983–1988).

Tucci's memory was honoured with the publication of three volumes of papers, edited by G. Gnoli and L. Lanciotti: *Orientalia Iosephi Tucci Memoriae Dicata* (Roma, 1985, 1987 and 1988). The *Indologica*

*Taurinensia* (XIV, 1987–88) published a volume in honour of Colette Caillat. Three Japanese scholars were honoured with felicitation volumes: Jikidō Takasaki: *Takasaki Jikidō hakushi kanrekikinenronshū—Indogaku bukkyōgaku ronshū* (Tōkyō, 1987), Masaaki Hattori: *Indoshisōshi kenkyū 6—Hattori Masaaki hakushi taikankinenronshū* (Kyōto, 1989) and Kōtatsu Fujita: *Fujita Kōtatsu hakushi kanrekikinenronshū—Indo tetsugaku to bukkyō* (Kyōto, 1989). In 1990 Tadeusz Skorupski published a volume of *Indo-Tibetan Studies. Papers in honour and appreciation of Professor David L. Snellgrove's contribution to Indo-Tibetan Studies* (Tring, 1990). The volume does not include a bibliography of Snellgrove's writings but the most important ones are mentioned in Skorupski's article: "The Life and Adventures of David Snellgrove" (pp. 1–21). Many articles on Buddhism are to be found in the following three felicitation volumes: Eivind Kahrs (ed.), *Kalyāṇamitrārāgaṇam. Essays in Honour of Nils Simonsson* (Oslo, 1986); Harry Falk (ed.), *Hinduismus und Buddhismus. Festschrift für Ulrich Schneider* (Freiburg, 1987); Gilbert Pollet (ed.), *India and the Ancient World. History, Trade and Culture before A.D. 650. Professor P.H.L. Eggermont Jubilee Volume Presented on the occasion of his seventieth birthday* (Leuven, 1987).

3. In recent years there has been a lively discussion among scholars about the possibility of recovering the original message of the Buddha. A workshop on "Earliest Buddhism" held during the VIIth World Sanskrit Conference in Leiden in August 1987 showed that there were irreconcilable opinions about this. Three of the four papers read at the conference have been published by L. Schmithausen. In his preface he outlines three different positions: 1. Some scholars, mainly British, accept the reliability of the greater part of the Nikāyas and believe that the canonical texts give a true picture of the doctrine of the Buddha. 2. Other scholars believe that it is not possible to retrieve the doctrine of earliest Buddhism, not to speak of the Buddha's own doctrine be-

cause the Buddhist texts were transmitted and transformed during many centuries before being written down, and even thereafter were not immune to changes. 3. Other scholars again, believe that it is possible to apply the methods of higher criticism to Buddhist canonical texts and to establish a relative sequence (or sequences) of textual layers and/or sequence (or sequences) of doctrinal development.

The first position has been most vigorously defended by Richard Gombrich. Gombrich points out the importance of the oral tradition and remarks that “the kind of analysis which can dissect a *written* philosophical tradition is inappropriate for oral materials.” Elsewhere he refers to an article by Lance Cousins on “Pali Oral Literature” in which Cousins remarked that “authenticity lies not in historical truth although this is not doubted, but rather in whether something can accord with the essential structure of the *dhamma* as a whole. If it can not, it should be rejected. If it can, then it is to be accepted as the utterance of the Buddha.” There is no doubt that the importance of the oral tradition has not been sufficiently understood by scholars in the past. For instance, both Hajime Nakamura and André Bareau who have written extensively on early Buddhism have compared Pāli canonical texts and Chinese āgama texts without taking into account the role played by oral tradition in the transmission of these texts. It will be a task for future research to try to determine how far the oral tradition has been instrumental in shaping the wording and the contents of the canonical Buddhist texts.

Another important point raised by Gombrich is the Buddha’s and his followers’ knowledge of brahmanical traditions and doctrines. According to Gombrich the Buddha presented central parts of his message as a set of antitheses to brahmanical doctrine.

In 1981 Schmithausen published a long paper on “Liberating Insight and Enlightenment in Early Buddhism” in which he examined various and conflicting theories in the Sūtrapitāka and tried to sketch the outlines of a historical development. Schmithausen expressed the hope

that his paper might have some stimulating effect. This has certainly been the case. A similar approach is to be found in publications by Tilmann Vetter, Noritoshi Aramaki, Johannes Bronkhorst and Konrad Meisig. Both Tilmann Vetter and Johannes Bronkhorst have examined the meditation theories in early Buddhism, Vetter concentrating on the Buddhist meditation and Bronkhorst contrasting the main stream meditation found in early Jaina and Hindu scriptures with the meditation practices described in early Buddhist texts. Already in 1980 Aramaki published an article in which he distinguished five strata: 1. An older gāthā-tradition starting in the early Upaniṣads; 2. The oldest stratum of the Buddhist scriptures such as the proto-Dharmapada, the Aṭṭhaka-vagga and the Pārāyaṇavagga of the Suttanipāta; 3. The Devatāsaṃyutta, the Mārasaṃyutta and the Bhikkhunīsaṃyutta of the Sagāthavagga of the Suttanipāta; 4. The latest of the verse sūtras such as the Hemavatasutta of the Suttanipāta; 5. A great number of prose suttas. Konrad Meisig has compared in great detail the different recensions of the Śrāmaṇyaphala-sūtra and the Aggañña-sutta in order to establish a stratification of the texts. In another study of the Śrāmaṇyaphala-sūtra Graeme Macqueen made a comparative analysis of the text and studied its main themes.

At the VIIth International Sanskrit Conference K.R. Norman read a paper which Schmithausen characterizes as an attempt to reintegrate the divergencies into a largely coherent picture of the authentic doctrine of the Buddha as represented by the majority of the canonical sources. It is not surprising that Schmithausen, who is one of the main defenders of the third position, arrived at the conclusion that the different approaches were hardly compatible. He wisely suggested that it would seem reasonable to try different approaches side by side and to test the heuristic value of each of them.

It is perhaps useful to consider some aspects of the controversy. It is interesting to see that several scholars have attached great importance to the Suttanipāta as one of the oldest texts and as reflecting at least in

parts the original message of the Buddha. Some scholars, especially Hajime Nakamura, are of the opinion that the older verses such as those found in the Suttanipāta and in other parts of the canon contain the oldest form of the Buddhist teachings. An opposite view has been expressed by Shinkan Murakami who remarked: “we pointed out that the Buddhist canon has some of his verses in common with the Mahābhārata and the Jaina Sūtras. Considering also, that, in most cases, verses are not likely to convey a teaching in an accurate way and that the verse portions can not be said to contain the whole of the early Buddhist teaching, one may question the attempt to recover the original teachings of the Buddha from the verses only.” The picture which Nakamura sketches of early Buddhism on the basis of the older verses in the canon is indeed entirely different from the one presented, for instance, in the above mentioned article by K.R. Norman. It is a misconception to assume that the oldest form of the doctrine is to be found in verses which in their literary form are older and more archaic than other parts of the canon. Many of these verses have parallels in non-Buddhist texts and belong to collections of verses current among wandering groups of ascetics. These verses were much later incorporated into the Khuddaka nikāya, the fifth and last collection of the Suttapiṭaka of the Theravādins. The doctrines found in these verses became in this way part of the Buddhist teachings but this does not mean that they reflect the oldest form of the Buddha’s message.

Another frequently found misconception is that a shorter version of some doctrinal development is necessarily more original than a more expanded one and that an enumeration of a few items is likewise more primitive than one in which there are more items mentioned.

Probably much can be said in favour of the second position as outlined by Schmithausen. There is no reason to doubt that the Buddha preached for many years and that many of his utterances are to be found in the canonical texts. However, how can the teachings of the Buddha himself be distinguished from those preached in later times?

How is it possible to prove that the traditional accounts of the first sermons of the Buddha are reliable historical sources? Not long after the Nirvāṇa of the Buddha the leaders of the saṃgha tried to find criteria for assessing the authenticity of texts. We must admire their methods and their scrupulousness but it is not possible to deny that they were unable to lay down infallible principles of authenticity. It is difficult to see how more than two thousand years later modern scholars would be more successful in this regard.

4. The difficulties encountered in interpreting the canonical texts show themselves clearly in the continuing discussion on the ātman in early Buddhism. In 1973 Kamaleswar Bhattacharya published a book in which he tried to demonstrate that Buddhism recognised the upaniṣadic ātman. Since 1973 Bhattacharya has published several articles in which he adduces further arguments and documents. His most recent article concludes with the following words: "The Buddha's Absolute appears to be the same as that of the Upaniṣads". A similar point of view has been defended by J. Pérez-Rémon, but his views have been refuted by Tilmann Vetter and Steven Collins. Collins made a detailed study of the anātman doctrine and arrived at quite opposite conclusions.

One of the most penetrating studies of the ātman problem is to be found in Claus Oetke's book in which he carefully analyses the anātman doctrine in the Pāli canon, the second book of the Milindapañha (ed. V. Trenckner pp. 25–28) and the ninth book of the Abhidharmakośabhāṣya. On pp. 119–121 he discusses the famous Alagaddūpama Sutta (Majjhima nikāya, sutta 22) which is often adduced by those who believed that the Buddhists did not deny the existence of an ātman. Oetke refers to discussions of this sutta by La Vallée Poussin, Bhattacharya and Pérez-Rémon. It is instructive to compare their remarks with recent studies of the same sutta by K.R. Norman and Richard Gombrich.

Strangely enough, the ātman problem seems to excite the minds of



scholars who are not at all at home in the world of Buddhist scholarship. For instance, in 1987 Frits Staal tried to show that Lamotte refrained from adopting a definite position in this regard. Staal made disparaging remarks about those who did not share his ill-founded opinion. It is to be hoped that the recent publication of an English translation of Lamotte's *Histoire du bouddhisme indien* will be able to dispel such fanciful interpretations of his ideas.

Oetke has shown convincingly that most of the arguments adduced in favour of the belief in an ātman in early Buddhism are invalid (*op. cit.*, pp. 156–159). Whatever conclusion may be drawn from a few isolated texts, one has to take into account the fact that, as La Vallée Poussin has pointed out, the canon, in its entirety, denies the existence of any reality whatsoever apart from the impermanent skandhas. It is certainly rather perverse to assume that with regard to the ātman the Buddhists in later times adopted a position which would be entirely opposed to that found in the oldest texts.

5. The publication of facsimiles of Sanskrit manuscripts is of great benefit for the study of texts. In the previous article I mentioned the publication by the Institute for the Comprehensive Study of the Lotus Sūtra of a facsimile edition of more than thirty manuscripts. Twelve volumes have been published and three remain to be published. The same institute has now undertaken the tremendous task of publishing a romanized text and index of the manuscripts of the Lotus sūtra. Two volumes have already been published.

In 1984 a facsimile edition of a Nepalese manuscript of the Lotus sūtra, dated 1082, was published in Beijing and sold for the ridiculous price of \$2,500. I have not been able to consult this edition nor the romanized version which was published in 1988. Hirofumi Toda was the first to report on the facsimile edition. Toda, himself, continued to publish editions and studies of Sanskrit manuscripts of the Lotus sūtra. Keishō Tsukamoto, one of the scholars engaged in preparing the roma-

nized edition of the manuscripts of the Lotus sūtra, published notes on the Saddharmapuṇḍarīka-stāvas and a study of the Sanskrit manuscripts of the Lotus sūtra.

The edition of 85 folios of seven manuscripts of the Saddharmapuṇḍarīkasūtra by M. Vorobyova-Desyatovskaya is accompanied by facsimiles. The same volume also contains editions of six fragments of the Mahāparinirvāṇasūtra and of an almost complete manuscript of the Dharmaśarīrasūtra by G.M. Bongard-Levin. The fragments of the Mahāparinirvāṇasūtra have also been published in an English edition in Tokyo. New fragments of the same text were discovered by Kazunobu Matsuda in the Stein/Hoernle collection in the India Office Library. Bongard-Levin and Vorobyova-Desyatovskaya have also published a survey of the Sanskrit texts from Central Asia in the Leningrad collection.

The fifth volume of the catalogue of Sanskrit manuscripts from Central Asia (*Sanskrihandschriften aus den Turfanfunden*, Teil V, Stuttgart, 1985) contains facsimiles of the fragments described in this volume. However, the sixth volume (Stuttgart, 1989) does not contain any facsimiles. Volume five also includes a word index. In both volumes the majority of the texts consist of fragments of vinaya and sūtra texts most of which have been identified. Additions and corrections to volumes 1 to 5 are to be found in an important appendix in volume six (pp. 209–225). Fumio Enomoto has been able to identify many fragments as belonging to the Saṃyuktāgama. He has also recently edited several Saṃyuktāgama fragments found in Bamiyan and in Eastern Turkestan. In a recent article he has shown that the Chinese Saṃyuktāgama belongs to the Mūlasarvāstivāda school.

Very welcome also is the publication of a new series entitled *Bibliotheca Codicum Asiaticorum* the first volume of which contains facsimiles of Sanskrit manuscripts of three works of Vasubandhu: the Trisvabhāvanirdeśa, the Viṃśatikā with its vṛtti and the Triṃśikā with Sthiramati's commentary. Noteworthy is the inclusion of a photocopy,

alas not very legible, of a Sanskrit manuscript of the *Triṃśikā* belonging to the Cultural Palace of the Nationalities in Beijing.

6. Many text editions have been published in recent years. In 1986 Georg von Simson published an edition of manuscripts of the *Prātimokṣasūtra* of the *Sarvāstivādins*. The final part of the same *Prātimokṣasūtra* was edited by Klaus T. Schmidt who compared the Sanskrit and Tokharian A versions with parallel versions. Klaus T. Wille has given a very useful survey of the Gilgit manuscript of the *Vinayavastu* of the *Mūlasarvāstivādins* of which 405 out of the total of 523 leaves have been preserved. His book includes an edition or new edition of a number of fragments. In a postscriptum Heinz Bechert draws attention to an unauthorized edition of leaves 199–201 of the Gilgit manuscript of the *Vinayavastu* by Hisashi Matsumura and lists a number of misreadings. Claus Vogel and Klaus Wille published fragments of a Gilgit manuscript of the *Pravrajyāvastu*.

Fragments of the *Dīrghāgama* of the *Sarvāstivādins* were published by Jens-Uwe Hartmann. The same volume comprises an edition of canonical verses, the *Śarīragāthā* which occur in the *Yogācārabhūmi*, by Fumio Enomoto and a not very satisfactory edition of the *Āyuhparyantasūtra* by Hisashi Matsumura.

In the field of *Abhidharma* literature one must mention editions of *Dharmaskandha* fragments by Siglinde Dietz and Kazunobu Matsuda. Fragments of the *Lokaprajñapti* have been identified by Matsuda. Siglinde Dietz has identified other fragments of the same text in a Gilgit manuscript and in the Turfan collection. According to her 48 pages out of the 222 pages of the Tibetan translation are preserved in the Sanskrit fragments.

7. Jens-Uwe Hartmann's edition of *Mātṛceṭa's Varṇārhavarṇastotra* replaces the previous edition published by D.R. Shackleton Bailey in 1950. Shackleton Bailey had at his disposal about 58% of the original

text whereas Hartmann was able to base his edition on fragments covering about 82% of the original text. Hartmann has also published fragments of Aśvaghoṣa's Buddhacarita and Saundarananda and of Mātṛceṭa's Anaparāddhastotra and Prasādapratibhodbhava (= Śatapañcāśatka). Carol Meadows was able to use a manuscript from the National Archives of Nepal for a new edition of Ārya-Śūra's Pāramitāsamāsa but without deriving full profit from it.

Ratna Basu published an edition of the Sanskrit text of an anonymous commentary on the Jātakamālā and of the Tibetan version of Vīryasiṃha's Jātakamālāpañjikā. Peter Khoroché made a new translation of the Jātakamālā. This text was also translated into Japanese by Ryūshō Hikata and Shin-ichi Takahara (Tōkyō, 1990). The Jātakamālā was first translated into English by J.S. Speyer (1895), and thereafter into Hindi by S. Caudharī (1951 and 1971), into Russian by A.P. Baranikov and O.F. Volkova (1962) and into Italian by Raniero Gnoli (1964). Ratna Handurukande published an article on Jātakamālās in Sanskrit.

Michael Hahn who has done so much for the study of the narrative literature of the Buddhists published a complete edition of the voluminous Mahajjātakamālā accompanied by a long introduction in which he gives very useful bibliographical information about the medieval narrative literature of the Buddhists which is still very little studied: Aśokāvadānamālā, Bhadrakalpāvadānamālā, Dvāviṃśatyavadānakathā, Kalpadrumāvadānamālā, Ratnāvadānamālā, Vicitrakarṇikāvadānamālā, Vratāvadānamālā and Saṃbhadrāvadānamālā. Ratna Handurukande published the text and translation of five Buddhist legends in the campū style from the Avadānasārasamuccaya. Tilak Raj Chopra edited the Sabhika-parivarta which is chapter XIV of the Bhadrakalpāvadāna and chapter IX of the Saṃbhadrāvadānamālā, and Hahn edited the Puṇyarāśyavadāna, chapter 13 of the Aśokāvadānamālā, which according to him was written by Gopadatta. Bibliographical information on the publications by Michael Hahn and his pupils has been given by Hahn in his article on Indian and Nepalese manuscripts in the Indological Insti-

tute of Bonn University. To Hahn we also owe a reprint of Gauri Shankar's edition of Śivasvāmin's Kapphiṇābhyudaya followed by a revised romanized version of cantos i-viii and xix. Hahn describes in detail the new manuscript materials used by him (pp. 1-xxxvi of the appendix).

In 1930 N.P. Chakravarti (1893–1956) published an edition of chapters I-III and V-XXI of the Udānavarga. This edition is based upon a manuscript written on wooden planks which was discovered by Paul Pelliot in a temple of Subaṣi near Kučā. Recently Hideaki Nakatani published a complete edition of the text together with parallel verses. A separate volume contains facsimiles. A volume still to be published will comprise an introduction and a commentary. Prajñāvarman's voluminous commentary on the Udānavarga is preserved in Tibetan translation only. It has been edited by Michael Balk who wrote also a dissertation on the Udānavarga in which he showed the importance of the commentary for the study of the second recension of the Udānavarga which belongs to the school of the Mūlasarvāstivādins. A new edition of the Tibetan text of the Udānavarga was published by Champa Thupten Zongtse together with Siglinde Dietz. This edition is based upon the text of the Lhasa Kanjur and lists in the notes the readings of other editions. Important for the study of the different recensions of the Udānavarga and Dharmapada is Margaret Cone's new edition of the Patna Dharmapada.

The Tanjur contains the Tibetan text of thirteen letters. Three letters have been edited and translated several times: Nāgārjuna's Suḥṛllekha, Candragomin's Śiṣyalekha and Mātr̥ceṭa's Mahārājakanīṣkalekha. Nine of the remaining ten have been edited and translated by Siglinde Dietz.

8. In 1983 Subhadra Jha published the first volume of an English translation of the Abhidharmakośabhāṣya and of La Vallée Poussin's commentary. I do not know if more volumes have been published but not

much good can be said of this first volume. Recently Leo M. Pruden published in four volumes a complete translation of La Vallée Poussin's monumental work. James Duerlinger translated the ninth chapter of the *Abhidharmakośabhāṣya*. Both the first edition of the Sanskrit text by Prahlad Pradhan (Patna, 1967) and the revised edition by A. Haldar (Patna, 1975) leave much to be desired. In 1987 Yasunori Ejima published critical notes on the text of the ninth chapter and in 1989 he published a new edition of the first chapter. Ejima has also announced a new edition of chapter nine by himself and one of chapter four by Toshio Sako. It is to be hoped that the other chapters will also be edited in the same way.

In 1984 tables of citations of Āgama texts in the *Abhidharmakośabhāṣya* were published by Kōtatsu Fujita and Yoshifumi Honjō. Bhikkhu Pāsādika studied not only the canonical quotations but also those from Abhidharma texts and from texts written by single authors. In 1987 José Pereira and Francis Tiso published in the *A.R.I. kiyō* a translation of the first chapter of the *Abhidharmakośa* (the *kārikā* text) followed by a schematic presentation of the contents of the first chapter and a Sanskrit-English glossary. The same journal publishes much interesting Abhidharma material. Of great importance is the index of Yaśomitra's *Abhidharmakośavyākhyā* by Tetsuya and Hoshiko Tabata of which five parts have been published so far.

A young Russian scholar, V.I. Rudoj, has undertaken a complete translation of the *Abhidharmakośabhāṣya* the first volume of which was recently published. In the introduction he mentions the plan for the study of the *Abhidharmakośa* which Stcherbatsky had outlined in 1917. It is instructive to read in a recent article by Y.V. Vasil'kov how his plans were frustrated by the machinations of Stalinist lackeys. All his pupils perished in camps with the sole exception of B.V. Semičov (1900–1981). In 1980 Semičov and M.G. Bryansky published a Russian translation of chapters I-III of the *Abhidharmakośabhāṣya* from the Tibetan in two volumes which comprise also an edition of the Tibetan

text from the Derge Tanjur. Strangely enough, Rudoj does not even mention this translation. His own work is planned on a grand scale. The first volume comprises a long introduction on Abhidharma philosophy, translation of the first chapter, a detailed commentary, a reconstruction of the system, the Sanskrit, Tibetan and Chinese texts of the kārīkās and a Sanskrit-Tibetan-Chinese index.

9. In 1934 Nalinaksha Dutt published an edition of the first chapter of the recast version of the Pañcaviṃśatisāhasrikā Prajñāpāramitā. Recently Takayasu Kimura has undertaken the laborious task of editing the other chapters. The text of chapters II-III was published by him in 1986 and that of chapter IV in 1990. Kimura's edition is based upon four manuscripts, two from Tokyo and two from Cambridge. According to him the most correct manuscript is manuscript no.234 from the Tokyo collection. It is to be hoped that Kimura will also be able to publish the remaining chapters.

In December 1982 seven gold plates were discovered in Anurādhapura. The text inscribed on the plates contains sections of the first chapter of the Pañcaviṃśatisāhasrikā Prajñāpāramitā. Oskar von Hinüber who published an edition of the text in 1983 identified it as belonging to the recast version but Tsutomu Yamaguchi proved that it is a portion of the original text prior to its recasting. M.H.F. Jayasuriya has also edited the same text together with a translation. His work appeared in 1988 but does not refer to von Hinüber's edition. An urgent desideratum is an edition of the Gilgit manuscripts of the Pañcaviṃśatisāhasrikā Prajñāpāramitā. Also a complete edition of the Śatasāhasrikā Prajñāpāramitā of which P. Ghosha edited the first twelve chapters (Calcutta, 1902–1913) would be very welcome.

The Gilgit manuscript of the Vajracchedikā has been edited twice, in 1956 by N.P. Chākravarti (Giuseppe Tucci, *Minor Buddhist Texts*. Part I, 1956, pp.173–192) and in 1959 by Nalinaksha Dutt (*Gilgit Manuscripts*, Vol. IV, 1959, pp. 139–170). Gregory Schopen recently pub-

lished a transcription and translation of the Gilgit manuscript, signaling in the notes the errors and silent alterations which appear in Chakravarti's and Dutt's editions.

Hirofusa Amano, to whom we owe already a study on Haribhadra's "Small Commentary" ('Grel-chuñ) on Maitreya's Abhisamayālamkāra, has recently edited the Sanskrit text on the basis of two Nepalese manuscripts. In an article he showed that Haribhadra's Small Commentary is not an abridgment of his "Great Commentary" ('Grel-chen; Ālo-kā) as suggested by Obermiller.

10. One of the oldest Mahāyāna sūtras is the Pratyutpanna-Buddha-Saṃmukhāvasthita-Samādhi-Sūtra. Paul Harrison translated the Tibetan version which he had edited in 1978. His book comprises a long introduction, an appendix on the textual history of the sūtra in China and a new edition of the Sanskrit fragment in the Hoernle collection.

Several scholars studied the Samādhirājasūtra the Gilgit manuscript of which was published by Nalinaksha Dutt (Calcutta, 1941–1954). The first four chapters have been translated by a group of scholars at the University of Michigan from 1982 to 1983. The translation is preceded by a lengthy introduction and a very useful bibliography. Christoph Cüppers published a study of the IXth chapter which comprises an edition based upon thirteen manuscripts, a translation of the version represented by the Nepalese tradition and an edition and translation of the Tibetan version of Mañjuśrīkīrti's commentary Kīrtimālā. It is to be hoped that all chapters of the Samādhirājasūtra will be studied in the same exemplary way. Finally, one must mention a translation of the Gilgit text of the Samādhirājasūtra by the late Jean Filliozat which is being prepared for publication.

Jikidō Takasaki consulted seventeen manuscripts for a new edition of the Kṣaṇika chapter of the Laṅkāvatārasūtra which was edited in 1923 by Bunyiu Nanjio. A new edition of the entire text is an urgent desideratum. In a recent publication F.G. Sutton translates many passages



without even consulting the Tibetan translation which could have helped him to avoid misinterpretations.

Bhikkhu Pāsādika published the Tibetan version of Nāgārjuna's Sūtra-samuccaya which he had already translated in its entirety in the periodical *Linh-Son* (nos. 2–20, 1978–1982). He plans a study of the text, a revision of the translation and the publication of new Indo-Tibetan lexicographical material obtained through a comparative study of the Tibetan version and corresponding Sanskrit passages.

In 1970 R. E. Emmerick published a translation of the Suvarṇabhāṣot-tamasūtra. A revised edition of the translation appeared in 1990. In his preface Emmerick announces a new edition of the Sanskrit text by P. O. Skjaervø for which he was able to use a Nepalese manuscript that was not available to Nobel.

Kōtatsu Fujita consulted no less than thirty-four manuscripts for a new edition of the vow section in the Larger Sukhāvātīvyūha which replaces his former edition (Sapporo, 1980). In his preface Fujita announces a romanized edition of the manuscripts of the entire text to be followed later by a critical edition.

Several sections of Śāntideva's Śikṣāsamuccaya were translated in a rather unsatisfactory way by Jürg Hedinger.

In section five publications relating to the Sanskrit texts of the Sad-dharmapuṇḍarīkasūtra and the Mahāyāna Mahāparinirvāṇasūtra have already been mentioned.

11. The Madhyamaka school continues to be widely studied. Mitsu-yoshi Saigusa published the texts of the Sanskrit, Tibetan and Chinese versions of the Mūlamadhyamakakārikās together with Japanese renderings. Akira Saitō examined the Sanskrit text of the kārikās and the Tibetan translations. A new English translation of the kārikās by David J. Kalupāhāna found little favour with reviewers. Claus Oetke studied the philosophical ideas of the kārikās.

Fernando Tola and Carmen Dragonetti published the text and trans-

lation of the Catustava, reproducing Tucci's edition of the Nirau-pamyastava and the Paramārthastava and Lindtner's edition of the Lokātīstava and the Acintyastava. The same scholars edited and translated the Tibetan text of the Śūnyatāsaptati. The Pratītyasamut-pādakārikās are attributed to Nagārjuna. Lindtner accepts their authenticity but this is disputed by Carmen Dragonetti who assigns this work to Śuddhamati. Lindtner's *Nāgārjuniana* (Copenhagen, 1982) was reviewed in detail by P. Williams.

Karen Lang published the Sanskrit and Tibetan texts of Āryadeva's Catuṣṣataka together with an annotated translation. The Sanskrit fragments comprise less than a third of the four hundred verses. A complete translation of Candrakīrti's commentary remains a desideratum.

Buddhapālita's commentary on the Mūlamadhyamakakārikās was analysed by William L. Ames. In his Ph.D thesis "A Study of the Buddhapālita-Madhyamaka-vṛtti" (Australian National University, 1984) Akira Saitō translated the entire commentary and edited the Tibetan text. The English translation will be soon published in Delhi. M.D. Eckel translated chapters 18, 24 and 25 and W. Ames chapters 3-5, 23 and 26 of Bhāvaviveka's Prajñāpradīpa in unpublished doctoral dissertations. A complete edition and English translation is being prepared by Eckel and Ames.

Recently Raghunatha Pandeya published a Sanskrit "Reconstruction" of the Akutobhayā, Buddhapālita's Madhyamakavṛtti and Bhāvaviveka's Prajñāpradīpavṛtti together with an edition of the Prasannapadā which is entirely based on La Vallée Poussin's edition.

Per K. Sørensen edited and translated the Tibetan text of Candrakīrti's Triśaraṇasaptati. Peter Fenner's work on the ontology of the Middle Way comprises a translation of the verses of the Madhyamakāvātāra. According to an announcement his book addresses two questions: 1. What is the relationship between reason and insight?; 2. How are the Mahāyāna religious doctrines of universal compassion and therapeutic skill related to the Mādhyamika concept of emptiness? An ex-

cellent translation of the difficult first chapter of the Prasannapadā was published by Teruyoshi Tanji who also studied the commentaries on chapter 16 of the kārikās. In 1988 Megumu Honda and Takeki Okuzumi published complete translations of the Prasannapadā which I have not been able to consult.

In 1985 V.V. Gokhale and S.S. Bahulkar published an English translation of chapter 1 of the Sanskrit text of the Madhyamakahrdayakārikās and of the Tibetan version of the Tarkajvālā. Both the kārikās and the Tarkajvālā are attributed to Bhavya or Bhāvaviveka but this is not generally accepted. Further research is necessary according to Seyfort Ruegg in his article on the authorship of some works attributed to Bhavya/Bhāvaviveka. Recently Olle Qvarnström published a new edition of the kārikās of the eighth chapter: Vedāntatattvaviniścaya. Qvarnström was able to make use of a photograph of the manuscript copied by Rāhula Sāṅkrtyāyana in 1936. Until now editions of chapters of the kārikās were based upon this handwritten copy as, for instance, Shinjo Kawasaki's edition of the Mīmāṃsā and Sarvajña chapters (9 and 10). It is to be hoped that a critical edition of the entire text of the kārikās will be prepared together with an English translation of the Tarkajvālā. Qvarnström's book comprises an English translation of chapter 8 and an edition of the Tibetan version of the same chapter by Per K. Sørensen.

Malcolm David Eckel edited and translated the Tibetan version of the Satyadvayavibhaṅgavṛtti by Jñānagarbha, one of the pioneers of the Yogācāra-Mādhyamika school, who lived probably in the eighth century. Of fundamental importance for the study of Śāntarakṣita and Kamalaśīla is Masamichi Ichigō's book on the Madhyamakālamkāra. Volume I comprises a lengthy introduction on the Yogācāra-Mādhyamika school and text and translation of the kārikās of the Madhyamakālamkāra and an edition of the Tibetan text of Śāntarakṣita's vṛtti and Kamalaśīla's pañjikā. Volume two is in Japanese and contains six essays relating to Śāntarakṣita and Kamalaśīla and a translation of

the Madhyamakālaṅkāra and its vṛtti. A revised text of the introduction and of the translation of the kārikās was published recently.

12. In 1987 Lambert Schmithausen published his great work on ālayavijñāna which contains a wealth of material both in the text volume and in the notes. Another important contribution to the study of the Yogācārabhūmi is Hidenori S. Sakuma's book in which he traces the development of the āśrayaparivṛtti theory in the Yogācārabhūmi. Mark Tatz translated the chapter on ethics in the Bodhisattvabhūmi. His work includes a translation of Tsoñ-kha-pa's commentary.

Gajin Nagao has studied the Mahāyānasamgraha for more than forty years. In 1987 he published the second volume of his translation. His work includes an edition of the Tibetan text and a retranslation of chapters I and II into Sanskrit by Noritoshi Aramaki. In his book *On Being Mindless* Paul J. Griffiths makes much use of the Mahāyānasamgraha and the Abhidharmasamuccaya which, in his view, represent the classical stage of the Yogācāra. Recently he published a long article on omniscience in the Mahāyānasūtrālaṅkāra and its commentaries.

Many works of Vasubandhu have been translated in recent years. Thomas A. Kochumuttom translated the Madhyāntavibhāgabhāṣya, chapter I, the Trisvabhāvanirdeśa, the Triṃśikākārikās and the Viṃśatikākārikās together with the vṛtti. Fernando Tola and Carmen Dragonetti translated the Trisvabhāvakārikās of Vasubandhu and Stefan Anacker published a translation of seven works of Vasubandhu: Vāda-vidhi, Pañcaskandhaprakaraṇa, Karmasiddhiprakaraṇa, Viṃśatikākārikāvṛtti, Triṃśikākārikās, Madhyāntavibhāgabhāṣya and Trisvabhāvanirdeśa. Anacker is not much impressed by previous translations and remarks, for instance, that his translation of the Karmasiddhiprakaraṇa "can safely claim to be more accurate" than the one published by Lamotte. However, his own translation of the Madhyāntavibhāgabhāṣya is incredibly bad. In 1985 P.S. Jaini published Sanskrit fragments of Vinītadeva's Triṃśikāṭikā.

In the field of tathāgatagarbha studies the most important publications are due to Jikidō Takasaki, the leading Japanese specialist in this field. He published a Japanese translation of the Ratnagotravibhāga which he had previously rendered into English (Roma, 1966). His collected articles on tathāgatagarbha were published in two volumes. Motilal Banarsidass announced the publication of a book by Brian E. Brown on tathāgatagarbha and ālayavijñāna.

13. The epistemological school has been studied intensively in recent years by many scholars both in Japan and in the West. It is to be hoped that a specialist in this field will give a critical survey of the many publications which have appeared since Hajime Nakamura's *Indian Buddhism* (1980) which contains a chapter on logicians (pp. 294–312).

One of the most important publications on Dignāga is Richard Hayes's *Dignāga on the Interpretation of Signs* which contains a translation of the most important parts of chapter two and five of the Pramāṇasamuccaya. Shōryū Katsura studied the development of the concept of *vyāpti* (pervasion) which was established by Dignāga as the formal and structural basis of the inevitable relation. A brief summary of his long Japanese article was published in 1986. Much bibliographical information is to be found in two articles which Katsura contributed to a collective work on Indian Buddhism: one on the logical school and one on *apoha*.

In June 1989 the second conference on Dharmakīrti was held in Vienna. The first took place in Kyōto in July 1982. Hōjun Nagasaki published a report on the Vienna conference. He mentions a rumour according to which Christian Lindtner and Miss Hu Haiyan were preparing a critical edition of a Sanskrit manuscript of the Pramāṇaviniś-caya but neither of them seems to have seen the manuscript in Beijing.

In 1984 Tilmann Vetter published a translation of verses 131cd–285 of the pramāṇasiddhi chapter of the Pramāṇavārttika. Recently his work was discussed in a long review by Eli Franco. Vittorio A. van

Bijlert's book includes an annotated translation of verses 1–7 of the pramāṇasiddhi chapter. In 1985 Hiromasa Tosaki published the second volume of his translation of the pratyakṣa chapter. Both volumes were reviewed in the *Indo-Iranian Journal* by Masaaki Hattori. Ram Chandra Pandeya published a new edition of the Pramāṇavārttika with the Svopajñavṛtti and Manorathanandin's vṛtti but without any indication of the manuscripts he used.

Ernst Steinkellner edited and translated the Tibetan version of Dharmottara's Paralokasiddhi. He also edited and translated another Paralokasiddhi text, Prajñāsenā's 'Jig rten pha rol sgrub pa, composed by a Tibetan scholar and based upon the tradition and upon a work composed by Śubhagupta (ca. 720–780). Together with Helmut Krasser he edited and translated Dharmottara's digression on valid cognition in his Pramāṇaviniścayaṭīkā.

Jñānaśrimitra's apoha doctrine has been studied by Katsura. In 1984 Raghunath Pandey published an edition of the Udayanirākaraṇa which he attributed to Ratnakīrti. The manuscript has been described by Gudrun Bühnemann who pointed out in her review that the title is Vādarahasya. Torsten Much remarked that the attribution to Ratnakīrti can not be substantiated.

14. Two important tantras have been translated by Peter Gāng, the Caṇḍamahāroṣaṇatantra and the Guhyasamājatantra. The translation of the first is based upon Christopher S. George's edition for chapters I–VIII whereas the translation of chapters IX–XXV is based upon the Cambridge manuscripts Ad. 1319 and 1470. The translation of the Guhyasamājatantra is based upon Matsunaga's edition. It does not contain chapter eighteen. The translation is preceded by a long introduction dealing with the Buddha, aspects of Buddhist psychology, Buddhist yoga, the development of Buddhist yoga, aspects of Buddhist philosophy, the mysticism of tantric Buddhism, language and mysticism of the Guhyasamāja. Gāng is also the author of a book on problems of lan-

guage in the mysticism of tantric Buddhism which I have not been able to consult.

The Kālacakra has been studied by John R. Newman who contributed a brief history of the Kālacakra to a volume called *The Wheel of Time*. The same volume includes two articles by Roger Jackson and two by Geshe Lhundub Sopa. As No. 1 of the Kālacakra Research Publications David Reigle published a paper on “The Lost Kālacakra Mūla Tantra on the Kings of Śambhala”. According to a prefatory note he is engaged in a critical edition of the Vimalaprabhā, the great Kālacakra commentary. The most important work on the Kālacakra is John Newman’s Ph.D. thesis: *The Outer Wheel of Time: Vajrayāna Buddhist Cosmology in the Kālacakra* which comprises a long introduction including a history of the Kālacakra in India, a detailed survey of previous study of the Kālacakra and a translation from the Sanskrit and the Tibetan of Śrī Kālacakra I. 1–27, 128–170 and Vimalaprabhā I. 1.1–9, 28, 10.128–149. Newman discusses in some detail Banerjee’s edition of the Śrī Kālacakra (pp. 175–179) and briefly notes Jagannatha Upadhyaya’s edition of the Śrī Kālacakra and the Vimalaprabhā (p. 211).

In 1927 Haraprasad Shastri published twenty-one works of Advayavajra under the title Advayavajrasaṃgraha. A group of scholars belonging to the Institute for Comprehensive studies of Buddhism at the Taishō University has undertaken a critical edition and Japanese translation of the Advayavajrasaṃgraha. The same group has also published the Sanskrit text and a Japanese translation of the Vajradhātumahāmaṇḍalopāyika-Sarvavajrodaya.

Hindu Śaktism has been incorporated into Buddhist Tantrism. Therefore it is probably useful to also mention here Marion Meisig’s critical edition, translation and glossary of the Mahācīnācāra-Tantra. Meisig has consulted no less than eighteen manuscripts. His work is a very important contribution to the study of Śaktism.

15. Fascicles four and five of the *Sanskrit-Wörterbuch der buddhisti-*

*schen Texte aus den Turfan-Funden* were published in 1984 and 1987. With the publication of the sixth fascicle the vowels will be complete. In 1990 Heinz Bechert published a very useful list of abbreviations for Buddhist literature in India and South-East Asia as a supplement to the Sanskrit dictionary of Buddhist texts from Turfan. Also the vowel section of the *Critical Pāli dictionary* approaches completion, almost seventy years after the publication of the first fascicle. Four fascicles were published in 1985, 1987, 1988 and 1989. Volume II, part VI of the *Pāli Tipiṭakam Concordance* was published in 1984 but no new fascicles have been announced.

Three more fascicles of the *Encyclopaedia of Buddhism* were published in 1984, 1988 and 1989.

A Sanskrit, Tibetan, Chinese index of the Saddharmapuṇḍarīkasūtra is being published by the Reiyukai. The first fascicle appeared in 1985 and the seventh (puruṣottama—bauddha) in 1990. Takashi Maeda published a Tibetan-Sanskrit-Chinese index to the first chapter of the Sarvatathāgatatattvasaṅgraha. Yumiko Ishihama and Yōichi Fukuda published a critical edition of the Mahāvvyutpatti comprising the Sanskrit, Tibetan and Mongolian terms. The two Mongolian translations have been edited on the basis of the Leningrad manuscript and the Mongolian Tanjur. Mie Ishikawa edited the Sgra-sbyor bam-po gñis-pa.

Two comprehensive Tibetan dictionaries were published in recent years: George N. Roerich's Tibetan-Russian-English dictionary with Sanskrit equivalents and the Great Tibetan-Chinese dictionary published in Beijing in three volumes in 1985.

T.C.H. Raper compiled a catalogue of the Pāli printed books in the India Office Library and C.E. Godakumbura made a catalogue of Cambodian and Burmese Pāli manuscripts in the Copenhagen library. Heinz Braun and Daw Tin Tin Myint published the second volume of the catalogue of Burmese manuscripts in German collections. Siegfried Lienhard published the first volume of the catalogue of Nepalese manuscripts in the State Library in Berlin.



Lewis Lancaster edited and revised a bibliography of Buddhist scriptures by Edward Conze which was reviewed rather critically by Helmut Eimer. Günther Grönbold compiled a bibliography of the Buddhist canon and Peter Pfandt a bibliography of Mahāyāna texts translated into Western languages (1983) of which a revised edition appeared in 1986.

Siglinde Dietz reported on the bibliographical survey of Buddhist Sanskrit literature undertaken by the Academy of Sciences in Göttingen. Part 1: *Vinaya-Texte* was published by Akira Yuyama in 1979. Ernst Steinkellner and Torsten Much are preparing a volume on Pramāṇa literature.

In Japan Keishō Tsukamoto, Yūkei Matsunaga and Hirofumi Isoda published the first volume of a comprehensive bibliography of Sanskrit Buddhist Literature in five volumes. The first volume is the fourth of the series and deals with Buddhist tantras. Other volumes will describe early Buddhist texts, Mahāyāna texts and śāstras. A fifth volume will deal with collections of manuscripts, writing material, scripts, languages, catalogues and will contain a detailed index.

16. During recent years the Pali Text Society continued to publish editions and translations of Pāli texts. In 1984 K.R. Norman published a new translation of the Suttanipāta. His notes on the text will be published in a second volume. Padmanabh S. Jaini edited the Lokaneyyapakarāṇa which contains 596 verses together with a prose narrative. According to Jaini of the 596 verses only about 141 may be considered true nīti verses. Jaini also completed Miss Horner's translation of volume one of the Paññāsa Jātaka and translated volume two. A.A. Hazlewood translated the Samantakūṭavaṇṇanā written by Vedeha Thera in the thirteenth century. The first 717 verses describe the life of Siddhattha Gotama from his birth until the time when, after becoming the Buddha, he made his sacred footprint of Mount Samanta. The last 85 verses describe the beauties of the mountain and the making of

the footprint. Part I of Bhikkū Nānamoli's translation of the Sammohavinodanī was revised by L.S. Cousins, Nyanaponika Mahāthera and C.M.M. Shaw. N.A. Jayawickrama made a new translation of the Nidāna-kathā of the Jātakatṭhakathā. Peter Masefield translated the commentary on the Vimāna stories. An index to the Dhammasaṅgaṇi was compiled by Tetsuya Tabata, Satoshi Nonome and Shōkū Bando.

Very welcome is the revival of the *Journal of the Pali Text Society* of which four volumes (X–XIII) appeared in the years 1985–1989. The Journal publishes texts, translations, studies, notes, etc.

Two scholars made important contributions to the study of Pāli commentaries. Friedgard Lottermoser wrote a dissertation on *Quoted Verse Passages in the Works of Buddhaghosa*. Sodō Mori published in Japanese a *Study of the Pāli commentaries*. Recently he published a collection of twelve articles in English which will make his views better known to non-Japanese scholars. Sodō Mori is also responsible for the publication of the journal *Bukkyō Kenkyū (Buddhist Studies)* which is published principally for studies in Early and Pāli Buddhism. Volumes 14–19 (I have not seen volume 18) were published in 1984–1990. It contains articles both in Japanese and English.

Japanese scholars have also been active in translating Pāli texts. Volume seven of a series of ten volumes of Early Buddhist texts (*Gen-shi butten*) contains a translation of the Dhammapada by Kōtatsu Fujita and a translation of the Suttanipāta by Noritoshi Aramaki and Yoshifumi Honjō. I have not seen other volumes and do not know if all ten volumes have appeared. Also translated into Japanese were the Jātakas in ten volumes of which I have been able to consult volume one, containing the translation of jātakas 1–70 by Kōtatsu Fujita and volume four containing the translation of jātakas 301–385 by Hisashi Matsu-mura and Shinya Matsuda.

K.R. Norman and O. von Hinüber published numerous articles relating to Pāli studies. It is to be hoped that in due course von Hinüber's collected papers will be published in the same way as those of Norman.

17. In 1987 David Snellgrove published a book entitled *Indo-Tibetan Buddhism* which, according to his preface, represents an overall survey of all the work done throughout his university career. It comprises five large chapters: I. Origins in India; II. Later Developments in India; III. Tantric Buddhism; IV. Buddhist communities in India and beyond; V. The conversion of Tibet. Everything Snellgrove writes deserves to be read by serious students of Buddhism. The most important chapters in his book are probably those dealing with Tantrism and the conversion of Tibet. Richard Gombrich published a book on Theravāda Buddhism in which he does not hesitate to advance his personal and sometimes controversial views. In the same series Paul Williams wrote on Mahāyāna Buddhism. His book is less original but well informed.

An English translation of Étienne Lamotte's *Histoire du Bouddhisme indien* (1958) was published in 1988. The text has not been revised but the translation includes a bibliographical supplement which is not very satisfactory. The index of technical terms which includes Lamotte's French translation of each term and an English translation is very welcome. It would be extremely useful to expand this index to include all Lamotte's publications.

The publication of a detailed study of Nāgārjuna and his doctrine by V.P. Androsov bears testimony to the revival of Buddhist studies in the U.S.S.R. Androsov introduces the concept of Nāgārjunism to denote the religio-philosophical trend in the evolution of Mahāyāna in the 2nd–4th centuries.

Heinz Bechert published two volumes containing the papers read in 1982 in Göttingen at a symposium on "Schulzugehörigkeit von Sanskrit-Werken der Hīnayāna-Literatur". This publication which is provided with detailed indexes is of great importance for the study of the Buddhist schools. In 1988 another symposium was held in Göttingen on the theme of "Das Datum des historischen Buddha und seine Bedeutung für die indische Geschichte und für die Weltgeschichte". The merit for this accrues to Heinz Bechert who has raised this prob-

lem in recent years. We look forward to the publication of the proceedings of the symposium in which many prominent scholars have participated. Jens-Uwe Hartmann has written an interesting report on the symposium.

18. In preparing this survey which is limited to studies relating to Indian Buddhist texts I was struck by the amount of work done in recent years. Nevertheless, this survey is far from complete. From the innumerable Japanese publications I have mentioned only the very few which have come to my notice. A more complete survey can only be made by a Japanese scholar who is able to consult the many journals published in Japan. It is perhaps possible for Japanese scholars to keep informed of the publications of their compatriots but this is practically impossible for non-Japanese scholars outside Japan. It would be extremely useful if a university or institute in Japan would take the initiative to publish regularly (preferably monthly) a bulletin in English which would list recent Japanese publications relating to Buddhism.

It is regrettable that the *Bibliographie bouddhique* has not been continued. Perhaps it is too difficult to organise such an international bibliography but it ought to be possible to publish at regular intervals bibliographies which would cover one or more countries, languages or language groups. European publications could be covered almost entirely by bibliographies of publications in respectively Germanic, Romance, Scandinavian and Slavic languages. Furthermore it would be necessary to publish bibliographies for the U.S.A. and Canada and for India and the Theravāda countries and one for Chinese publications. This would amount to an annual or bi-annual publication of seven bibliographies which would certainly be of immense benefit to all scholars working in the field of Buddhist studies. Perhaps it would also be possible to fill in the same way the gap left since the cessation of the *Bibliographie bouddhique* in 1958.

In one of his publications Yūichi Kajiyama relates that he used to tell

his American students that for Buddhist studies it is necessary to know eight languages, i.e. Sanskrit, Pāli, Tibetan, Chinese, Japanese, English, French and German (*Kū no shisō*, Kyōto, 1983, p. 233). French and German publications are often not consulted at all, especially in South Asia and in the United States as pointed out by Heinz Bechert (*Einführung in die Indologie*, Darmstadt, 1979, p. 67). Japanese scholars are much better informed about publications in English, French and German than Western scholars are about Japanese publications. One has only to consult a recent collective work such as the three volumes on Indian Buddhism (*Iwanami kōza—Tōyō shisō* 8–10, Tōkyō, 1988–1989) to become aware of the fact that knowledge of Japanese publications has become more and more important for specialists in Buddhism. Rare are scholars such as Lambert Schmithausen who are able to make critical comments on Japanese publications (cf. his *Alayavijñāna*. Tokyo, 1987). Some progress is being made but many scholars are not even aware of the fact that, for instance, the text they are translating has already been rendered into Japanese. To mention only one example. In 1979 Stefan Anacker published a translation of chapters 2, 4 and part of 5 of the *Madhyāntavibhāgabhāṣya* (Minoru Kiyota ed., *Mahāyāna Buddhist Meditation*, Honolulu, 1978, pp. 83–113). The complete translation appeared in his book *Seven Works of Vasubandhu* (Delhi, 1984). In a review of *Mahāyāna Buddhist Meditation* (*Eastern Buddhist* XII, 2, October 1979, pp. 156–157) it was made abundantly clear with the help of a few examples that the translator was quite unprepared for his task. An excellent translation by Gajin Nagao (*Daijō butten*, vol. 15, 1976) was not even mentioned by Anacker.

Anacker's book was favourably reviewed. One reviewer speaks of "reliable and interesting (sic) translations" (*JAOS* 108, 1988, p. 181); another reviewer found the translations "most reliable" (*JIAS* 9, 1, 1986, p. 137). Of the seven texts translated by Anacker the *Madhyāntavibhāgabhāṣya* is the only one not previously rendered in its entirety into a Western language. One would expect a reviewer to carefully

study Anacker's translation of this text, and, if possible, compare it with the translation published by Nagao, a renowned scholar in this field.

It is perhaps the case that serious and critical reviews are not encouraged by editors of some journals. I may illustrate this by the following anecdote. Once, I sent a rather critical review to a journal. I received an acknowledgment and a statement that after circulating it to the rest of the editorial team, I would be informed of the final decision as quickly as possible. Having waited seven months for a reply, I made an inquiry. According to the reply my review had been sent to the author who had not yet replied. After having waited another three months I wrote again and suggested my publishing this review elsewhere. I now finally received a letter informing me that my review together with the author's reply would be published. I was asked to immediately forward a brief response! Finally, the review was published together with the reply of the author and my own response. However, the matter did not end here. In the following issue of the journal my name was omitted from the Editorial Advisory Board without previous notice. With some difficulty I at last received a reply to my enquiry about the removal of my name. The answer was that the Editorial Advisory Board ought to reflect more closely the people with whom they actually did consult and that they had not yet succeeded in thus revising the list entirely. Needless to say that after several years no other name has as yet been removed. *Sapienti sat!*

Bibliography

Publications which I have not been able to consult are marked with an asterisk. In the case of reviews yet to be published in the *Indo-Iranian Journal* references to volume number, etc. are not given. Names of Japanese scholars are written in the Western way: first name followed by family name.

Abbreviations

BIS	Berliner Indologische Studien
BSOAS	Bulletin of the School of Oriental and African Studies
BSR	Buddhist Studies Review
IBK	Indogaku bukkyōgaku kenkyū
IJ	Indo-Iranian Journal
JAOS	Journal of the American Oriental Society
JIABS	The Journal of the International Association of Buddhist Studies
JIPh	Journal of Indian Philosophy
JPTS	Journal of the Pāli Text Society
JSS	Journal of the Siam Society
KZ	Kuhn's Zeitschrift für vergleichende Sprachforschung
MSS	Münchener Studien zur Sprachwissenschaft
NAWG	Nachrichten der Akademie der Wissenschaften in Göttingen
OLZ	Orientalistische Literaturzeitung
StII	Studien zur Indologie und Iranistik
WZKS	Wiener Zeitschrift für die Kunde Südasiens

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