

Recent Buddhist Studies in Europe and America

1973–1983

J. W. DE JONG

Ten years ago, in October and November 1973, I sketched the history of Buddhist studies in Europe and America in a series of lectures delivered at the University of Tokyo.¹ It seems appropriate on this occasion to give a brief account of Buddhist studies in the ten years which have elapsed since 1973.

In the first place it is our sad duty to mention the names of the scholars who have passed away during this period. Frank-Richard Hamm (1920–1973)² died in 1973, Erich Frauwallner (1898–1974)³ the following year. Ludwig Alsdorf (1904–1978)⁴ passed away in 1978. 1979 witnessed the death of Paul Demiéville (1894–1979),⁵ Edward Conze (1904–1979),⁶

¹ 'A Brief History of Buddhist Studies in Europe and America', *Eastern Buddhist*, vol. VII, 1 (1974), pp. 49–82; vol. VII, 2 (1974), pp. 55–106. Published as a book with an index in 1976 in Varanasi. Japanese translation by Hirakawa Akira: *Bukkyō kenkyū no rekishi*. Tōkyō, 1975. x, 208 pp. A Chinese translation by Fok Tou-hui appeared in the monthly periodical *Nei ming* 80–93 (Hong Kong, Nov. 1978–Dec. 1979). It appeared in book-form in Hong Kong in 1983: *Ou-mei fo-hsüeh yen-chiu hsiao-shih*.

² Michael Hahn, 'Frank-Richard Hamm (1920–1973)', *ZDMG* 125 (1975), pp. 6–10.

³ Gerhard Oberhammer, 'Erich Frauwallner (28.12.1898–5.7.1974)', *WZKS* 20 (1976), pp. 5–17; 'Verzeichnis der Schriften Erich Frauwallners', *ibid.*, pp. 19–36.

⁴ Klaus Bruhn, 'Ludwig Alsdorf (1904–1978)', *ZDMG* 129 (1979), pp. 1–7. Gerhard Oberhammer, 'Ludwig Alsdorf', *Almanach der Österreichischen Akademie der Wissenschaften*, 129. Jahrgang (1979), pp. 368–377. 'Bibliographie der Schriften von Ludwig Alsdorf', Ludwig Alsdorf, *Kleine Schriften* (Wiesbaden, 1974), pp. v–xix.

⁵ Jacques Gernet et Yves Hervouet, 'Paul Demiéville (1894–1979)', *T'oung Pao* 65 (1979), pp. 1–12; Yves Hervouet, 'Paul Demiéville et l'École française d'Extrême-Orient', *BEFEO* LXIX (1981), pp. 1–29.

⁶ J. W. de Jong, 'Edward Conze 1904–1979', *IJJ* 22 (1980), pp. 143–146. For bib-

and Christiaan Hooykaas (1902–1979).⁷ In 1980 Valentina Stache-Rosen (1925–1980)⁸ and Friedrich Weller (1889–1980)⁹ passed away. The following year Isaline Horner (1896–1981)¹⁰ died. In 1982 Jean Filliozat (1906–1982)¹¹ passed away and in May of this year Étienne Lamotte (1903–1983) departed this life. It is not necessary, I believe, to describe here the accomplishments of these scholars, as their books have been mentioned in previous lectures or will be referred to in the course of this lecture. Apart from Frank-Richard Hamm and Valentina Stache-Rosen, who died at a relatively young age, all the scholars mentioned died in their seventies or eighties or even in their nineties, and their contributions to Buddhist studies are well-known. I would like, however, to say a few words about Étienne Lamotte whose recent death is still so fresh in our memory. In 1973 I expressed the hope that he would be able to complete his translation of the first *parivarta* (*chüan* 1–34) of the *Mahāprajñāpāramitāsāstra* or *Prajñāpāramitopadeśa*. The first three volumes of his translation appeared in 1944, 1949 and 1970. In 1976 and 1980 Lamotte published volume four and volume five, thereby completing his translation of the first *parivarta*. The complete work, which contains more than two thousand five hundred pages, is of a scope without parallel in the history of Buddhist studies in the West. It is difficult to realise that these five large volumes constitute only a part of his achievement. We also owe him excellent translations of five important works: *Samdhinirmocana* (1935), *Karmasiddhiprakaraṇa* (1936), *Mahāyānasamgraha* (1938–1939), *Vimala-*

liographies of his writings see E. Conze, *Further Buddhist Studies* (Oxford, 1975), pp. 222–234; *The Prajñāpāramitā Literature* (Tokyo, 1978), pp. 127–137, and *The Memoirs of a Modern Gnostic*, Part I (Sherborne, 1979), pp. 154–157; see also *Prajñāpāramitā and Related Systems: Studies in Honor of Edward Conze* (Berkeley, 1977 [1979]), pp. 419–433.

⁷ J. L. Swellengrebel, 'In memoriam C. Hooykaas 26th December 1902–13th August 1979', *BKI* 136 (1980), pp. 190–214.

⁸ Ernst Waldschmidt, 'Valentina Stache-Rosen (1925–1980)', *ZDMG* 132 (1982), pp. 22–28.

⁹ Wilhelm Rau, 'Friedrich Weller (1889–1980)', *ZDMG* 132 (1982), pp. 1–21.

¹⁰ 'Selected bibliography of publications by I. B. Horner', *Buddhist Studies in Honour of I. B. Horner* (Dordrecht, 1974), pp. ix–xi; R. E. and C. W. Iggleiden, 'Isaline Blew Horner: A Biographical Sketch', *ibid.*, pp. 1–8.

¹¹ 'Travaux de Jean Filliozat', *Jean Filliozat. Laghu-prabandhāh. Choix d'articles d'indologie* (Leiden, 1974), pp. xi–xxv. 'Bibliographie des travaux de Jean Filliozat', *JA* CCLXXI (1983), pp. 5–24.

RECENT BUDDHIST STUDIES

kirtinirdeśasūtra (1962) and *Śūraṅgamasamādhisūtra* (1965) and moreover a comprehensive history of Indian Buddhism up to the Śaka era: *Histoire du bouddhisme indien: Des origines à l'ère Śaka* (1958). His many articles and reviews are listed in the bibliography which Daniel Donnet contributed to a volume of Indian and Buddhist studies published in honour of Étienne Lamotte in 1980.¹²

During these last ten years several scholars were honoured with the publication of a felicitation volume: Isaline Horner¹³ in 1974, Ernst Waldschmidt¹⁴ and Herbert Guenther¹⁵ in 1977, Edward Conze¹⁶ in 1979 and Étienne Lamotte¹⁷ in 1980. Volumes in memory of Richard Robinson¹⁸ and Ludwig Alsdorf¹⁹ were published in 1978 and 1981. Particularly welcome were the publication of collected articles of Wilhelm Geiger²⁰ in 1973, of Ludwig Alsdorf²¹ and Jean Filliozat²² in 1974, of R. Otto Franke²³ in 1978, of H. von Glasenapp²⁴ in 1980, and of Erich Frauwallner²⁵ in 1982. It is to be hoped that notwithstanding difficult economic conditions the 'Kleine Schriften' of eminent scholars will continue to be published, because there is no better way to honour a scholar than by making his work more accessible. In this connection one can have nothing but praise for the von Glasenapp Stiftung which since 1967 has published the Kleine Schriften of many scholars.

Although, on the one hand, Buddhist studies suffered severe losses with

¹² *Indianisme et Bouddhisme: Mélanges offerts à Mgr Étienne Lamotte*. Louvain-la-Neuve, 1980, pp. vii–xvi.

¹³ See note 10.

¹⁴ *Beiträge zur Indienforschung: Ernst Waldschmidt zum 80. Geburtstag gewidmet*. Berlin, 1977.

¹⁵ *Buddhist Thought and Asian Civilization: Essays in Honor of Herbert V. Guenther on His Sixtieth Birthday*. Emeryville, California, 1977.

¹⁶ See note 6.

¹⁷ See note 12.

¹⁸ Minora Kiyota (ed.), *Mahāyāna Buddhist Meditation: Theory and Practice*. Honolulu, 1978.

¹⁹ *Studien zum Jainismus und Buddhismus: Gedenkschrift für Ludwig Alsdorf*. Wiesbaden, 1981.

²⁰ *Kleine Schriften*. Wiesbaden, 1973.

²¹ *Kleine Schriften*. Wiesbaden, 1974.

²² See note 11.

²³ *Kleine Schriften*. Wiesbaden, 1978.

²⁴ *Ausgewählte kleine Schriften*. Wiesbaden, 1980.

²⁵ *Kleine Schriften*. Wiesbaden, 1982.

the passing away of several eminent scholars, on the other, it is a matter of rejoicing to see that in recent years young scholars have published excellent work and have in this way contributed to the continued flourishing of Buddhist studies. In most countries of Europe and in America, universities have faced great difficulties in maintaining their existing programmes but Buddhist studies have been continued, and, in some instances, on an even larger scale. There are perhaps at present in Europe and America more scholars engaged in the study of Buddhism than ever before. Let us hope that the younger generation of Buddhist scholars will be able to continue the tradition handed down by their elders.

In the following survey of Buddhist studies we will mainly be concerned with studies relating to Buddhist texts in Indian languages or translated from these languages into Tibetan and Chinese. Without any doubt, the study of Indian Buddhist texts deserves a central place in Buddhist studies because it forms the basis for any serious work in the study of religion, philosophy, history and art.

In the first place we have to draw attention to the fact that in recent years a great number of facsimile editions of Buddhist Sanskrit manuscripts have been published. In the past editions of Sanskrit fragments of Buddhist texts were often accompanied by facsimiles, but facsimiles of complete manuscripts or of large fragments have been rare, although one must mention that already in 1926 in Japan a facsimile edition of a Sanskrit manuscript brought back by Kawaguchi was published.²⁶ W. Baruch pointed out that this manuscript was written in 1069/1070.²⁷ H. Toda has published a romanised transliteration of the entire manuscript.²⁸ The publication of facsimiles makes it possible to check the readings adopted by editors of texts. However, this is not the only advantage of facsimiles. It is absolutely necessary to study texts as much as possible on the basis of facsimiles of manuscripts because this is the only way to understand the mistakes which have been and can be committed by scribes. Moreover, it is only by taking into account the fact that texts were often successively written in different scripts that one can fully understand the often complicated history of a text in the course of its transmission. For

²⁶ *Saddharmapuṇḍarīkanāmahāyāna-sūtram*. Tokyo, 1926. Reprinted in 1956.

²⁷ *Beiträge zum Saddharmapuṇḍarikasūtra*. Leiden, 1938, p. 1.

²⁸ *Tokushima Daigaku Kyōyōbu Kiyō (Jimbun Shakai-Kagaku)* 15 (1980), pp. 299–347; *Tokushima Daigaku Kyōyōbu Rinri Gakka Kiyō* 8–10 (1980–1982).

this reason we must welcome very much the facsimile editions published in recent years. Of particular importance for the history of Buddhist literature are the manuscripts from Central Asia and Gilgit. Most of the manuscripts from Central Asia contain only fragments. German scholars have published a great number of facsimiles of these manuscripts, either together with text editions or separately since the first publications by Pischel in 1904.²⁹ An almost complete manuscript of the Saddharma-puṇḍarīka was recently published in facsimile by Lokesh Chandra and in romanisation by H. Toda.³⁰ This so-called “Kashgar” manuscript is described by Heinz Bechert in his foreword to the facsimile edition. Heinz Bechert edited also nine folios of this manuscript in 1972.³¹ Readings of this manuscript were made known for the first time in 1912 by Hendrik Kern in the edition of the Saddharmapuṇḍarīka published in the Bibliotheca Buddhica, but we have had to wait till 1976 for the publication of a facsimile edition of this very important manuscript. The Saddharma-puṇḍarīka is undoubtedly one of the most interesting texts for the study of the history of Buddhist texts because manuscripts of it have been found in Central Asia, Gilgit and Nepal. Many of the Sanskrit manuscripts discovered in Gilgit—those kept in the National Archives in Delhi—were published in facsimile by Lokesh Chandra in ten volumes from 1959 to 1974.³² Two groups of manuscripts of the Saddharmapuṇḍarīka (A and B) were published in facsimile and in romanisation by S. Watanabe in 1972.³³ Two folios of group B and manuscripts of group C were published in facsimile by Lokesh Chandra. They were not included in the facsimiles published by Watanabe. H. Toda has published a romanised text of these folios, thereby supplementing Watanabe’s edition.³⁴ In 1982 Oskar von

²⁹ Cf. *Sanskriithandschriften aus den Turfanfunden*. Teil I. Wiesbaden, 1965, pp. xxvi–xxxii; Teil III. Wiesbaden, 1971, pp. 275–276; Teil IV. Wiesbaden, 1980, pp. 353–354.

³⁰ *Saddharma-Puṇḍarīka-Sūtra*. Kashgar Manuscript. Edited by Lokesh Chandra. New Delhi, 1976. Second edition, Tokyo, 1977. *Saddharmapuṇḍarīkasūtra: Central Asian Manuscripts*. Romanized Text. Edited by Hirofumi Toda. Tokushima, 1981. First published in seven instalments from 1977 to 1979.

³¹ ‘Über die “Marburger Fragmente” des Saddharmapuṇḍarīka’, *NAWG. I. Phil.-hist. Kl.*, Jahrgang 1972, Nr. 1, 81 pp.

³² *Gilgit Buddhist Manuscripts* (Facsimile Edition), Śata-Piṭaka Series Volume 10, 1–10. Delhi 1959–1974.

³³ *Saddharmapuṇḍarīka Manuscripts*. Two Parts. Tokyo, 1972.

³⁴ ‘Saddharmapuṇḍarīkasūtra Gilgit Manuscripts (Groups B and C)’, *Tokushima Daigaku Kyōyōbu Kiyō (Jimbun Shakai-Kagaku)*, 14 (1979), pp. 249–304.

Hinüber edited folios 45–74 of another Gilgit manuscript (K) of the Saddharmapuṇḍarīka.³⁵ In his introduction he showed that the Gilgit manuscripts of the Saddharmapuṇḍarīka can be divided into two families, one comprising the manuscripts of group A, the other the manuscripts B, C and K. The relations of these two recensions with the Central Asian materials on the one hand and with the Nepalese manuscripts on the other prove to be much more complicated than scholars had thought in the past.

Although, as in my previous lectures, it is my intention to limit this survey to work done by scholars in Europe and America, it was necessary to mention here the facsimiles published by Lokesh Chandra and Watanabe. It is also absolutely indispensable to mention at least the publication by the Institute for the Comprehensive Study of the Lotus Sutra (Risshō University) of facsimiles of more than thirty manuscripts of the Saddharmapuṇḍarīka from Nepal, Gilgit and Central Asia in fifteen volumes of which twelve have been published since 1977. It has now become possible to make an exhaustive study of the different recensions of the Saddharmapuṇḍarīka and to analyse in detail the grammatical and lexicographical characteristics of each recension. When writing his *Buddhist Hybrid Sanskrit Dictionary and Grammar*, Franklin Edgerton had only very unreliable text editions of the Saddharmapuṇḍarīka at his disposal. It will be one of the main tasks of Buddhist philology to eventually replace Edgerton's monumental work with one which is based upon reliable editions of texts, but it will be a long time before it will be possible to think of such an undertaking. At present the most important work to be undertaken is the editing of all texts published in facsimiles and the study of different recensions and their grammatical and lexicographical characteristics. What we need are grammars of single texts and not only that but grammars of one single recension of a text on the model of the grammar of the Sanskrit Recension A of the Prajñā-pāramitā-ratna-guṇa-saṃcaya-gāthā, published by A. Yuyama in 1973.³⁶ The same applies to lexicographical studies. Only when a sufficient number of grammars and

³⁵ *A New Fragmentary Gilgit Manuscript of the Saddharmapuṇḍarikasūtra*. Tokyo, 1982.

³⁶ *A Grammar of the Prajñā-pāramitā-ratna-guṇa-saṃcaya-gāthā (Sanskrit Recension A)*. Canberra 1973. A. Yuyama (ed.), *Prajñā-pāramitā-ratna-guṇa-saṃcaya-gāthā (Sanskrit Recension A)*. Cambridge, 1976. Cf. G. Schopen's review, *IJJ* 20 (1978), pp. 110–124.

lexicons have been published in this way, will it become possible to undertake the compilation of a comprehensive grammar and dictionary of Buddhist Hybrid Sanskrit.

The publication of facsimiles of Gilgit manuscripts has made it possible to prepare new editions of the texts previously edited in a very unsatisfactory way by Nalinaksha Dutt. Oskar von Hinüber published an excellent survey of the history of the studies on the Gilgit manuscripts.³⁷ It contains a bibliography of editions of manuscripts published in facsimile by Lokesh Chandra. In a recent article on the importance of the Gilgit manuscripts, von Hinüber deals with different problems relating to these manuscripts such as the colophons which contain interesting information on the presence of Sakas in Gilgit and on the paṭola-śāhi dynasty.³⁸ Von Hinüber also examines the different recensions of the Saṃghātasūtra of which eight manuscripts have been found in Gilgit. Of great importance is the almost complete manuscript of the Vinayavastu of the Mūlasarvāstivāda school. The text of three vastus, Saṅghabheda-, Śayanāśana- and Adhikaraṇavastu was published by Raniero Gnoli.³⁹ It is very much to be hoped that the manuscript used by Gnoli will also be published in a facsimile edition.

Another important collection of manuscripts and photocopies is the Patna collection of the manuscripts from Tibet which were photographed or copied by Rāhula Saṅkrītyāyana in the years 1929–1938. Several texts have been published by Indian scholars since 1973.⁴⁰ However, some of these editions are very unsatisfactory and the publication of facsimiles would be highly desirable.⁴¹ Gustav Roth edited the text of the

³⁷ 'Die Erforschung der Gilgit-Handschriften', *NAWG. I. Phil.-hist. Kl.*, Jahrgang 1979, Nr. 12, 34 pp. (327–360).

³⁸ 'Die Bedeutung des Handschriftenfundes bei Gilgit', *ZDMG Suppl. V. XXXI. Deutscher Orientalistentag* (Wiesbaden, 1982), pp. 47–66. See also 'Die Kolophone der Gilgit-Handschriften', *StII* 5/6 (1980), pp. 49–82; 'Namen in Schutzzaubern aus Gilgit', *StII* 7 (1981), pp. 163–171.

³⁹ *The Gilgit Manuscript of the Saṅghabhedavastu*. Two Parts. Roma, 1977–1978; *The Gilgit Manuscript of the Śayanāśanavastu and the Adhikaraṇavastu*. Roma, 1978.

⁴⁰ *Śrāvakabhūmi of Asaṅga*, 1973; *Aśokanibandhau*, 1974; *Prātimokṣasūtram*, 1976; *Abhidharmasamuccayabhāṣya*, 1976; *Sāratamā*, 1979; *The Buddhist Hybrid Sanskrit Dharmapada*, 1979; *Tarkarahasya*, 1979.

⁴¹ Cf. J. W. de Jong, Review of K. Shukla's edition of the *Śrāvakabhūmi*, *IJ* 18 (1976), pp. 307–310; Lambert Schmithausen, 'Die letzten Seiten der *Śrāvakabhūmi*', *Indological and Buddhist Studies* (Canberra, 1982), pp. 457–489.

Dharmapada which was also edited by N. S. Shukla.⁴² K. R. Norman and Margaret Cone are at present working on a new edition and critical study of this text which is of great importance for the study of the different recensions of the Dharmapada.⁴³ Chinese versions of the Dharmapada and Udānavarga have been studied by Charles Willemen.⁴⁴ It is probably not necessary to mention how useful, for Western scholars as well, is the recent publication of the Dharmapada studies of K. Mizuno.⁴⁵

The fourth volume of the catalogue of the Sanskrit manuscripts from Central Asia (*Sanskriithandschriften aus den Turfanfunden*, Teil IV, Wiesbaden, 1980) lists the editions of texts published in the years 1970–1980. Also very useful is the systematic survey of the manuscripts described in the four volumes of the catalogue. The contents of the manuscripts of Buddhist literature is divided into seven sections: 1. Vinaya; 2. Sūtra; 3. Anthologies of Religious Poems and Narratives; 4. Abhidharma, Buddhist Technical Terms, Commentaries, Yoga; 5. Cult; 6. Mahāyāna-Sūtras; 7. Poetry. In recent years German scholars have been active in photographing Sanskrit manuscripts in Nepal for the Nepal-German Manuscript Preservation Project. A few publications based upon these manuscripts have already appeared.⁴⁶ Without doubt this project will be of great importance for the study of Sanskrit Buddhist texts but, as long as no list or catalogue is available, it is difficult to know which new materials have been uncovered.

So far we have discussed mainly the publication of facsimile editions and the contents of manuscript collections from Central Asia, Gilgit, Tibet and Nepal. It may perhaps be useful to sketch recent developments in the study of Buddhist texts in a more systematic way, and to begin with the texts of the Hīnayāna schools. We have mentioned already the editions

⁴² *Die Sprache der ältesten buddhistischen Überlieferung* (Göttingen, 1980), pp. 93–155. For Shukla's edition see note 40.

⁴³ Letter K. R. Norman 4.1.1982.

⁴⁴ *Dharmapada: A Concordance to Udānavarga. Dhammapada, and the Chinese Dharmapada Literature*. Bruxelles, 1974; *Udānavarga: Chinese-Sanskrit Glossary*. Tokyo, 1975; *The Chinese Udānavarga* (Mélanges chinois et bouddhiques, vol. XIX). Bruxelles, 1978.

⁴⁵ *Hokkukyō no kenkyū*. Tōkyō, 1981.

⁴⁶ Cf. Paul M. Harrison, 'Sanskrit fragments of a Lokottaravādin Tradition', *Indological and Buddhist Studies* (Canberra, 1982), pp. 211–234; Michael Hahn, *Nāgārjuna's Ratnāvalī*. Vol. I. Bonn, 1982.

RECENT BUDDHIST STUDIES

of parts of the Vinaya of the Mūlasarvāstivāda school and of the so-called Patna Dharmapada. Fragments of Sūtras from the Turfan collection were edited by Waldschmidt in the fourth volume of the catalogue of the Sanskrit manuscripts from Central Asia, and in separate publications.⁴⁷ Fragments of the Abhidharmaprakaraṇabhāṣya were edited by J. Imanishi.⁴⁸ J. Takasaki identified fragments of the Dharmaskandha among the Gilgit fragments edited by Sudha Sengupta.⁴⁹ Candrabhāl Tripāthī identified fragments of the Ekottarāgama among these same fragments, and is preparing a new edition.⁵⁰

In the past, Western scholars have paid relatively little attention to Abhidharma literature. The one great exception is, of course, de La Vallée Poussin. It is therefore not surprising to see that two important Abhidharma texts were recently translated by two pupils of Lamotte. José van den Broeck translated Ghoṣaka's Amṛtarasa from the Chinese.⁵¹ The translation is preceded by a long and interesting introduction which outlines the place of the Amṛtarasa in the development of the Sarvāstivāda school. Marcel van Velthem translated Skandhila's Abhidharmāvatāraśāstra from the Chinese and edited the text of the Tibetan version.⁵² Another important Abhidharma text, the Abhidharmahṛdaya or Abhidharmasāra by Dharmaśrī was translated into English by Charles Willemen and into French by I. Armelin.⁵³ The same text has also been studied in several articles by Leon Hurvitz.⁵⁴ In my previous lectures I

⁴⁷ Cf. note 29.

⁴⁸ 'Fragmente des Abhidharmaprakaraṇabhāṣyam in Text und Übersetzung', *NAWG.I. Hist.-phil.Kl.*, 1975, Nr. 1, 54 pp.

⁴⁹ 'Remarks on the Sanskrit Fragments of the Abhidharmadharmaskandhapādaśāstra' *Journal of Indian and Buddhist Studies* 13 (1965), pp. 403(33)–411(41).

⁵⁰ Cf. von Hinüber's article (see note 37), p. (6)332.

⁵¹ *La saveur de l'immortel* (A-p'i-t'an Kan Lu Wei Lun). *La version chinoise de l'Amṛtarasa de Ghoṣaka* (T. 1553). Louvain-la-Neuve, 1977. Cf. J. W. de Jong's review, *T'oung Pao* 66 (1980), pp. 277–283.

⁵² *Le traité de la descente dans la profonde loi* (Abhidharmāvatāraśāstra) *de l'Arhat Skandhila*. Louvain-la-Neuve, 1977. Cf. J. W. de Jong's review, *T'oung Pao* 65 (1979), pp. 294–303.

⁵³ Charles Willemen, *The Essence of Metaphysics. Abhidharmahṛdaya*. Bruxelles, 1975; I. Armelin, *Le coeur de la loi suprême. Traité de Fa-cheng. Abhidharmahṛdayaśāstra de Dharmaśrī*. Paris, 1978. Cf. J. W. de Jong's review, *Eastern Buddhist* XIII, 1 (1980), pp. 151–158.

⁵⁴ 'The Abhidharma on the "Four Aids to Penetration"', *Buddhist Thought and Asian Civilization* (Emeryville, 1977), pp. 59–104; 'Fa-sheng's Observations on the Four

failed to mention the Abhidharma studies published by Frauwallner in 1963, 1964, 1971, 1972 and 1973.⁵⁵ It is the only systematic survey of Abhidharma literature in a Western language and it is a pity that these studies have not been included in his *Kleine Schriften*. It is to be hoped that they will be published in a separate volume and stimulate further Abhidharma studies.

In the field of Prajñāpāramitā studies Edward Conze, the great pioneer who has done so much in this neglected field, continued his work. In 1978 he published a revised and enlarged edition of his book on *The Prajñāpāramitā Literature*.⁵⁶ Apart from this book Conze has published since 1973 a translation of *The Short Prajñāpāramitā Texts* (London, 1973), a translation of *The Perfection of Wisdom in Eight Thousand Lines & its Verse Summary* (Bollingen, 1973), an edition of chapters 70 to 82 of *The Gilgit Manuscript of the Aṣṭadaśasāhasrikā-Prajñāpāramitā* (Roma, 1974), and a further volume of collected articles entitled *Further Buddhist Studies* (Oxford, 1975). In the volume in honour of Conze, *Prajñāpāramitā and related systems*,⁵⁷ most contributions deal with one aspect or another of the Prajñāpāramitā literature. This volume shows clearly that Conze's example has stimulated younger scholars to engage in the study of the Prajñāpāramitā literature. Much remains still to be done and it is to be hoped that a future edition of Conze's book on the Prajñāpāramitā literature will testify to a continuing interest in this branch of Buddhist studies.

With regard to Mahāyāna sūtras we have mentioned already the many publications of facsimiles and romanised editions of the Saddharma-puṇḍarīkasūtra. Paul Harrison published an edition of the Tibetan text of one of the earliest Mahāyāna sūtras, the Pratyutpanna-buddha-

Stations of Mindfulness', *Mahāyāna Buddhist Meditation: Theory and Practice* (Honolulu, 1978), pp. 207–248; 'Dharmaśrī on the Sixteen Degrees of Comprehension', *JIAS* II, 2 (1979), pp. 7–30. On the second article see J. W. de Jong's remarks in *Eastern Buddhist* XII, 2 (1979), pp. 159–160.

⁵⁵ *WZKS* 7 (1963), pp. 20–36; 8 (1964), pp. 59–99; 15 (1971), pp. 69–121; 16 (1972), pp. 95–152 and 17 (1973), pp. 97–121.

⁵⁶ Tokyo, 1978. For additions see von Hinüber's review, *IJ* 23 (1980), pp. 73–74. Yuyama's edition of the recension A of the Prajñāpāramitāratnaguṇasamcayagāthā and his grammar of the same text were reviewed by Gregory Schopen, *IJ* 20 (1978), pp. 110–124.

⁵⁷ Berkeley Buddhist Studies series, Volume I, Berkeley 1977 [published in 1979].

RECENT BUDDHIST STUDIES

sammukhāvasthita-samādhi-sūtra.⁵⁸ His translation and study of this text will be published in the near future. In 1965 Friedrich Weller published a German translation of the Kāśyapaparivarta. Another German scholar, Bhikkhu Pāsādika, translated the same text into English.⁵⁹ It will be very useful to compare these two translations carefully when studying the Kāśyapaparivarta. Bhikkhu Pāsādika also 'restored' the Sanskrit text of the Vimalakīrtinirdeśasūtra from the Tibetan version and arrived in several instances at interpretations which differ from those found in Lamotte's French version which was also translated into English.⁶⁰ A very good and readable translation of the same text was published by Robert Thurman.⁶¹ Pierre Python O.P. translated the Vinaya-viniścaya-upāli-paripṛcchā into French. His book contains also a translation of Mātṛceṭa's Sugatapañcatrimśatstotra.⁶² A text which is one of the scriptural authorities for the Tathāgatagarbha school, the Śrīmālāsimhanāda-sūtra, was translated from the Tibetan and the Chinese by Alex and Hideko Wayman.⁶³

Much work has been done also in recent years with regard to the Madhyamaka school. To David Seyfort Ruegg we owe the first comprehensive treatment of *The Literature of the Madhyamaka School of Philosophy in India* (Wiesbaden, 1981). Another important work is Chr. Lindtner's *Nagarjuniana: Studies in the Writings and Philosophy of Nāgārjuna* (Copenhagen, 1982) in which he studies the thirteen texts which, according to the author, can be safely attributed to Nāgārjuna: I. Mūlamadhyamakakārikā; II. Śūnyatāsaptati; III. Vighrahyāvartanī; IV.

⁵⁸ *The Tibetan Text of the Pratyutpanna-buddha-sammukhāvasthita-samādhi-sūtra*. Tokyo, 1970.

⁵⁹ Cf. "Linh-Son"—*Publications d'études bouddhiques* (Joinville-le-Pont, 1977–1979), Nos. 1–9.

⁶⁰ Bhikṣu Prāsādika and Lal Mani Joshi, *Vimalakīrtinirdeśasūtra*. Tibetan Version, Sanskrit Restoration and Hindī Translation. Sarnath, 1981. Cf. J. W. de Jong's review, *IJJ* 25 (1983), pp. 160–161. *The Teaching of Vimalakīrti*. From the French translation by Étienne Lamotte rendered into English by Sara Boin. London, 1976.

⁶¹ Robert A. F. Thurman, *The Holy Teaching of Vimalakīrti*. A Mahāyāna Scripture. Pennsylvania State University Press, 1976, Cf. J. W. de Jong's review, *IJJ* 22 (1980), pp. 254–256.

⁶² Pierre Python O.P., *Vinaya-viniścaya-upāli-paripṛcchā*. En appendice: Sugatapañcatrimśatstotra. Paris, 1973. Cf. J. W. de Jong's review, *IJJ* 19 (1977), pp. 131–135.

⁶³ Alex and Hideko Wayman, *The Lion's Roar of Queen Śrīmālā*. New York, 1974.

Vaidalyaprakaraṇa; V. Vyavahārasiddhi; VI. Yuktiṣaṣṭikā; VII. Catuḥstava; VIII. Ratnāvalī; IX. Pratītyasamutpādaḥṛdayakārikā; X. Sūtrasamuccaya; XI. Bodhicittavivaraṇa; XII. Suḥrillekha; XIII. Bodhisambhāra[ka]. Finally, one must mention Jacques May's article on *Chūgan* in the fifth fascicule of the *Hōbōgirin* (Paris-Tōkyō, 1979), pp. 470–493.

One of the most difficult problems in Madhyamaka studies is the great number of works that are attributed to Nāgārjuna. Christian Lindtner adopts internal and external criteria of authenticity. He considers the *Mūlamadhyamakakārikās* to be his magnum opus. Those works which agree with it in regard to style, scope and doctrine and which are explicitly ascribed to Nāgārjuna by the testimony of 'trustworthy witnesses', viz. Bhavya (Bhāvaviveka), Candrakīrti, Śāntarakṣita and Kamalaśīla are considered by him to be genuine. Seyfort Ruegg takes as his point of departure the *Mūlamadhyamakakārikās* together with any other texts ascribed to the same author that are doctrinally related, namely the *Yuktiṣaṣṭikā*, the *Śūnyatāsaptati*, the *Vaidalyaprakaraṇa*, the *Vigraha-vyāvartanī* and the *Ratnāvalī*. As to the other seven texts attributed to Nāgārjuna by Lindtner, Seyfort Ruegg is much less confident and with regard to most of them he mentions only that they are ascribed to him. With regard to the *Bodhicittavivaraṇa*, Seyfort Ruegg is inclined to attribute it to a Vajrayānist master, Ārya Nāgārjuna, who was most probably also the author of a commentary on the *Guhyasamāja* and of the *Pañcakrama*.

It seems that all scholars agree in considering the *Mūlamadhyamakakārikās* to be the most important work of Nāgārjuna, and, as such, it has recently been the subject of many studies. New manuscript material has made it possible to publish a new edition which appeared in Madras in 1977.⁶⁴ Another edition was published by Lindtner who also translated the text into Danish.⁶⁵ Lindtner is critical of previous English translations of this work by Streng and by Inada, but praises Gnoli's Italian translation.⁶⁶ It is to be hoped that a good English translation of this work will be published in the near future.

⁶⁴ J. W. de Jong (ed.), *Nāgārjuna: Mūlamadhyamakakārikāḥ*. Madras, 1977.

⁶⁵ *Nāgārjunas filosofiske vaerker* (København, 1982), pp. 67–135 and 175–215.

⁶⁶ Frederick J. Streng, *Emptiness* (Nashville, 1967), pp. 181–220; Kenneth K. Inada, *Nāgārjuna: Romanized text and translation with introductory essay*. Tokyo, 1970; R. Gnoli, *Nāgārjuna: Madhyamaka kārikā, Le stanze del cammino di mezzo*. Torino, 1961.

RECENT BUDDHIST STUDIES

Of particular importance is the fact that in recent years scholars have concentrated their attention on the Mūlamadhyamakakārikās in order to analyse Nāgārjuna's philosophy. In his book Seyfort Ruegg takes this text as his basis for his sketch of some important points of philosophical interest in Nāgārjuna's thought. Also based exclusively upon it are two articles by Tilmann Vetter and a very detailed study of the logic and dialectics of Nāgārjuna by Guy Bugault.⁶⁷

Lindtner published in his *Nagarjuniana* an edition of the Tibetan text of the Śūnyatāsaptati, of the Sanskrit text and the Tibetan version of the Vighrahavyāvartanī, of the Tibetan version and the Sanskrit fragments of the Yuktiṣaṣṭikā and of the Bodhicittavivarāṇa. His book also contains the first edition of the Sanskrit text of the Lokātītastava and the Acintyastava. According to Lindtner, the four hymns of Nāgārjuna are the following: Lokātītastava, Niraupamyastava, Acintyastava and Paramārthastava, because these four are found in four MSS and are often quoted. Moreover, the same four hymns are found in Amṛtākara's Cātuhṣtavasamāsārtha.⁶⁸ In his book Lindtner has translated into English the following texts: Śūnyatāsaptati, Yuktiṣaṣṭikā, Lokātītastava, Acintyastava, Bodhicittavivarāṇa and the Bodhisambhāra[ka]. Moreover, he has translated into Danish the four following texts in his book *Nagarjuna: Juvelkaeden og andre skrifter* (København, 1980): Ratnāvalī, Yuktiṣaṣṭikā, Niraupamyastava and Paramārthastava. His *Nāgārjuna's filosofiske vaerker* (København, 1982) contains a Danish translation of the Bodhicittavivarāṇa, the Lokātītastava, the Acintyastava, the Mūlamadhyamakakārikās, the Śūnyatāsaptativṛtti, the Vighrahavyāvartanī, and the Bodhisambhāra[ka]. Moreover, this book contains also an edition of the Tibetan text of the Śūnyatāsaptativṛtti.

Michael Hahn has published a new edition of Nāgārjuna's Ratnāvalī.⁶⁹

⁶⁷ 'Die Lehre Nāgārjunas in den Mūla-Madhyamaka-Kārikās', *Epiphanie des Heils* (Wien, 1982), pp. 87–108; 'Zum Problem der Person in Nāgārjuna's Mūla-Madhyamaka-Kārikās', *Offenbarung als Heilserfahrung im Christentum, Hinduismus und Buddhismus* (Freiburg-Basel-Wien, 1982), pp. 167–185; Guy Bugault, 'Logic and dialectics in the Madhyamakakārikās', *Journal of Indian Philosophy* 11 (1983), pp. 7–76.

⁶⁸ Cf. G. Tucci, *Minor Buddhist Texts*, I (Roma, 1956), pp. 236–237; É. Lamotte, *Le traité de la grande vertu de sagesse*, III (Louvain, 1970), p. xliii.

⁶⁹ Michael Hahn, *Nāgārjuna's Ratnāvalī*. Vol. 1. The Basic Texts (Sanskrit, Tibetan, Chinese). Bonn, 1982.

His book also contains the text of the canonical Tibetan version and a photocopy of the Chinese translation by Paramārtha. Ajitamitra's commentary will be critically edited and analysed by Hahn's pupil, Y. Okada. Nāgārjuna's Sūtrasamuccaya was translated from the Tibetan version by Bhikkhu Pāsādika.⁷⁰ Hsueh-li Cheng translated from the Chinese the Twelve Gate Treatise.⁷¹ This work is ascribed to Nāgārjuna in the Chinese tradition, but is probably a later compilation based upon Nāgārjuna's work.⁷²

Āryadeva is generally considered to be a direct disciple of Nāgārjuna. His most important work is without doubt the Catuḥśataka of which parts have been preserved in Sanskrit. By 1931 Vidhushekara Bhattacharya had already published the Sanskrit and Tibetan texts of chapters VIII–XVI.⁷³ Only recently, however, have Western scholars undertaken the study of this important work. One must mention in the first place Jacques May's translation of the ninth chapter in which permanent entities are refuted. His work consists of a translation of the text and of Candrakīrti's commentary and of an edition of the Tibetan version of those portions the Sanskrit text of which has not been transmitted.⁷⁴ It is to be hoped that other chapters will be studied in the same way. Lindtner has announced an edition of the Catuḥśataka.⁷⁵ The Akṣaraśataka and its Vṛtti are attributed to Āryadeva by the Chinese tradition. A new edition by Holten Pind will be published in *Indiske Studier* V.⁷⁶ The Hastavālaprakāraṇa and its Vṛtti are attributed to Āryadeva or to Dignāga. The authors of the most recent translation, Fernando Tola and Carmen Dragonetti, are inclined to attribute the work to Āryadeva.⁷⁷

Regarding the commentaries on the Mūlamadhyamakakārikās: Lindtner has translated the eighteenth chapter of Buddhapālita's com-

⁷⁰ Cf. "Linh-Son"—*Publications d'études bouddhiques* (Joinville-le-Pont, 1978–1982), Nos. 2–20.

⁷¹ Hsueh-li Cheng, *Nāgārjuna's 'Twelve Gate Treatise'*. Dordrecht, 1982.

⁷² Cf. J. W. de Jong's review to be published in *IIIJ*.

⁷³ *The Catuḥśataka of Āryadeva*. Part II. Calcutta, 1931.

⁷⁴ 'Āryadeva et Candrakīrti sur la permanence'. *Indianisme et Bouddhisme: Mélanges offerts à Mgr. Étienne Lamotte* (Louvain-la-Neuve, 1980), pp. 215–232; *BEFEO* LXIX (1981), pp. 75–96; *Asiatische Studien* XXXV, 2 (1981), pp. 47–76.

⁷⁵ Cf. *Nagarjuniana*, p. 278, n. 260.

⁷⁶ Cf. *Nagarjuniana*, p. 15, n. 32.

⁷⁷ 'The Hastavālanāmaprakaraṇavṛtti', *The Journal of Religious Studies* VIII, 1 (Patiala, 1980), pp. 18–31.

RECENT BUDDHIST STUDIES

mentary and Mervyn Sprung several chapters of Candrakīrti's *Prasannapadā*.⁷⁸ However, the latter translation has not found favour with reviewers.⁷⁹

More than seventy years ago de La Vallée Poussin published his incomplete translation of Candrakīrti's *Madhyamakāvatāra* and his *bhāṣya*.⁸⁰ Recently Helmut Tauscher has continued de La Vallée Poussin's work by translating the last part of chapter six (verses 166–226) which had not been translated by de La Vallée Poussin.⁸¹ Christian Lindtner has published the Tibetan text of Candrakīrti's *Pañcaskandhaprakaraṇa* which is to be followed by an English translation.⁸²

One of the most popular works of the *Madhyamaka* literature is Śāntideva's *Bodhicaryāvatāra* of which several new translations have recently been published: in English by Stephen Batchelor, in German by Ernst Steinkellner, in Danish by Christian Lindtner and in Dutch by Ria Kloppenborg.⁸³

Among the later *Madhyamaka* scholars one of the most important is Kamalaśīla, the disciple of Śāntarakṣita, on whose *Tattvasaṃgraha* he wrote a very extensive commentary. He is also the author of three *Bhāvanākramas* which have been much studied in recent years.⁸⁴ In 1977 J. van den Broeck published a French translation of the first *Bhāvanākrama*

⁷⁸ Christian Lindtner, 'Buddhapālita on Emptiness (*Buddhapālita-mūlamadhyamaka-vṛtti* XVIII)', *IJJ* 23 (1981), pp. 187–217; Mervyn Sprung, *Lucid Exposition of the Middle Way: The Essential Chapters from the Prasannapadā of Candrakīrti*. London, 1979.

⁷⁹ Cf. J. W. de Jong, *IJJ* 23 (1981), pp. 227–230; Ernst Steinkellner, *JAOS* 102 (1982), pp. 411–414.

⁸⁰ *Le Muséon* 8 (1907), pp. 249–317; 11 (1910), pp. 271–358; 12 (1911), pp. 236–328.

⁸¹ *Candrakīrti: Madhyamakāvatāraḥ und Madhyamakāvatārabhāṣyam* (Kapitel VI, Vers 166–226). Wien, 1981; cf. J. W. de Jong, *IJJ* 25 (1983), pp. 214–215.

⁸² 'Candrakīrti's *Pañcaskandhaprakaraṇa*. I. Tibetan Text', *Acta Orientalia* 40 (1979), pp. 87–145.

⁸³ Stephen Batchelor, *A Guide to the Bodhisattva's Way of Life*. Dharamsala, 1979; Ernst Steinkellner, *Śāntideva: Eintritt in das Leben zur Erleuchtung* (*Bodhicaryāvatāra*). Düsseldorf-Köln, 1981; Chr. Lindtner, *To Buddhistische Laeredigte*. København, 1981, pp. 36–162; Ria Kloppenborg's translation is mentioned by Chr. Lindtner, *op. cit.*, p. 7, n. 2, who also refers to an Italian translation by A. Pezzali.

⁸⁴ Cf. A. Yuyama, *IJJ* 17 (1975), pp. 265–270; J. W. de Jong, *IJJ* 25 (1983), pp. 154–155.

which was also translated into Spanish by Luis Gómez.⁸⁵ The same scholar translated the third Bhāvanākrama into Spanish and an English translation of the same text by Robert Olson and Masao Ichishima appeared in 1979.⁸⁶ Kamalaśīla's Bhāvanāyogāvatāra was rendered into Spanish by Luis Gómez.⁸⁷

The two other philosophical Mahāyāna schools, the Yogācāra and the Tathāgatagarbha, have received less attention from Western scholars in the period under review. Important articles on both schools were published by Lambert Schmithausen. His book on the Vijñaptimātratā and the Ālayavijñāna, which is his 'Habilitationsschrift', has not yet been published, but many problems have been discussed by him in articles on the Viṃśatikā, the Triṃśikā, and the Abhidharmasamuccaya.⁸⁸ According to Schmithausen "the thesis of universal idealism originated from the *generalization* of a situation observed in the case of objects visualized in meditative concentration, i.e., in the context of *spiritual practice*."⁸⁹ Schmithausen has also paid attention to the literary history of the oldest texts of the Yogācāra school.⁹⁰ The names of Maitreya, Asaṅga and Vasubandhu are attached to these texts but it is not possible to accept the traditional ascriptions. It is only through detailed textual studies such as the ones undertaken by Schmithausen that it will become possible to trace the history of the early Yogācāra school. A new edition of the Bodhisattvabhūmi was published by N. Dutt in 1966, but Gustav Roth has

⁸⁵ J. van den Broeck, *La progression dans la méditation*. Bruxelles, 1977. Luis O. Gómez, 'Primer tratado de cultivo graduado (Pūrvabhāvanākrama), I', *Diálogos* IX, núm. 29–30 (1977), pp. 177–224.

⁸⁶ Luis O. Gómez, 'Ultimo tratado de cultivo graduado (Uttarabhāvanākrama)', *Diálogos* VIII, núm. 23 (1972), pp. 85–137; Robert F. Olson and Masao Ichishima, 'The third process of meditative actualization by Kamalaśīla', *Annual of the Institute for Comprehensive Studies of Buddhism, Taisho University* 1 (1979), pp. 241(17)–205(53).

⁸⁷ 'El Bhāvanāyogāvatāra de Kamalaśīla', *Estudios de Asia y Africa* XIV (1979), pp. 110–137.

⁸⁸ 'Sautrāntika-Voraussetzungen in Viṃśatikā und Triṃśikā', *WZKSO* (1967), pp. 109–136; 'The definition of pratyakṣam in the Abhidharmasamuccayaḥ', *WZKS* 16 (1972), pp. 153–163; 'Zu Rahula Walpolas Übersetzung von Asaṅgas Abhidharmasamuccaya', *WZKS* 20 (1976), pp. 111–122.

⁸⁹ 'On the Problem of the Relation of Spiritual Practice and Philosophical Theory of Buddhism', *German Scholars on India*, Vol. II (Bombay, 1976), p. 247.

⁹⁰ 'Zur Literaturgeschichte der älteren Yogācāra-Schule', *ZDMG Supplement* I. XVII. Deutscher Orientalistentag. Vorträge, Teil 3 (Wiesbaden, 1969), pp. 811–823.

shown convincingly that Dutt's edition is not to be relied upon. Roth has published a new edition of the beginning of the text corresponding to Dutt's edition p. 1–p. 2, line 3.⁹¹ The *Tattvārtha* chapter of the *Bodhisattvabhūmi* was translated by Janice Dean Willis but this work is completely unsatisfactory.⁹²

In 1969 David Seyfort Ruegg published his great work on the doctrines of the *tathāgatagarbha* and the *gotra*. It was reviewed in a long article by Schmithausen.⁹³ In 1973 Seyfort Ruegg published a translation of Bu ston's treatise on the *tathāgatagarbha*.⁹⁴ His book contains a long introduction on Bu ston's sources and on the doctrine of the *tathāgatagarbha* according to Bu ston's school. Thanks to the studies of Takasaki and Seyfort Ruegg it has now become possible to understand the importance of this school of thought.

Much work was done by Frauwallner for the study of the epistemological school of Buddhism which was founded by Dignāga and which reached its apogee with Dharmakīrti. Ernst Steinkellner published in 1973 an edition of the Tibetan version and the Sanskrit fragments of the *Svārthānumāna* chapter of Dharmakīrti's *Pramāṇaviniścaya*.⁹⁵ His annotated translation appeared in 1979.⁹⁶ In 1977 he published a verse index of the Tibetan versions of Dharmakīrti's works.⁹⁷ One must also mention his articles on works by Dharmottara, Karṇakagomin, Jñānaśrīmitra, Jinendrabuddhi and Śākyamati.⁹⁸ Recently Steinkellner sketched

⁹¹ Gustav Roth, 'Observations on the first chapter of Asaṅga's *Bodhisattvabhūmi*', *Indologica Taurinensia* III–IV (Torino, 1977), pp. 403–412.

⁹² Janice Dean Willis (tr.), *On Knowing Reality: The Tattvārtha Chapter of Asaṅga's Bodhisattvabhūmi*. New York, 1979. Cf. J. W. de Jong's review to be published in *OLZ*.

⁹³ 'Zu D. Seyfort Rueggs Buch "La théorie du tathāgatagarbha et du gotra"', *WZKS* 17 (1973), pp. 123–160.

⁹⁴ *Le traité du tathāgatagarbha de Bu ston Rin chen grub*. Paris, 1973.

⁹⁵ *Dharmakīrti's Pramāṇaviniścayaḥ*. Zweites Kapitel: *Svārthānumānam*. Teil 1: Tibetischer Text und Sanskrittexte. Wien, 1973.

⁹⁶ Teil II: Übersetzung und Anmerkungen. Wien, 1979.

⁹⁷ *Verse-index of Dharmakīrti's works (Tibetan version)*. Wien, 1977.

⁹⁸ 'Der Einleitungsvers von Dharmottaras *Apoḥaprakaraṇam*', *WZKS* 20 (1976), pp. 123–124; 'Jñānaśrīmitra's *Sarvajñasiddhiḥ*', *Prajñāpāramitā and Related Systems: Studies in Honor of Edward Conze* (Berkeley, 1977), pp. 383–393; 'Yogische Erkenntnis als Problem im Buddhismus', *Transzendenzerfahrung, Vollzugshorizont des Heils* (Wien, 1978), pp. 121–134; 'Miscellen zur erkenntnistheoretisch-logischen Schule des Buddhismus', *WZKS* 23 (1979), pp. 141–154; 'Some Sanskrit fragments of Jinendra-

the spiritual place of the epistemological tradition in Buddhism in a lecture given at several universities in Japan in 1982.⁹⁹ A student of Steinkellner, Gudrun Bühnemann, translated Ratnakīrti's *Sarvajñasiddhi*.¹⁰⁰ In 1930 Frauwallner translated Dignāga's *Ālambanaparīkṣāvṛtti* into German. Recently the same text was translated into English by Fernando Tola and Carmen Dragonetti.¹⁰¹

Alex Wayman has been active in the field of Tantric studies. In 1973 he published a collection of articles and in 1977 a book on the *Yoga of the Guhyasamājatantra*.¹⁰² Christopher S. George edited and translated the first eight chapters of the *Caṇḍamahāroṣaṇa* tantra of which de La Vallée Poussin had edited the sixteenth chapter in 1897.¹⁰³ Many Sanskrit Tantric manuscripts are kept in manuscript collections and still await an editor. It is a pity that in the West few scholars seem to be interested in the philological study of Tantric texts. We owe to a Japanese scholar, Horiuchi Kanjin, the edition of one of the most important tantras, the *Sarvatathāgatatattvasaṃgraha*.¹⁰⁴ Per Kvaerne published in 1977 a very thorough study of the *Caryāgīti*.¹⁰⁵ His book contains the text of the *Caryāgīti* and of Munidatta's commentary and an edition of the Tibetan versions. The concept of *sahaja* which plays an important role in these Tantric songs was studied by him in a separate article.¹⁰⁶

In the field of Buddhist literature remarkable work has been done by

buddhi's Viśālāmalavatī', *A Corpus of Indian Studies: Essays in Honour of Professor Gaurinath Sastri* (Calcutta, 1980), pp. 96–105; 'Philological remarks on Śākyamati's *Pramāṇavārttikaṭīkā*', *Studien zum Jainismus und Buddhismus: Gedenkschrift für Ludwig Alsdorf* (Wiesbaden, 1981), pp. 283–295.

⁹⁹ 'The spiritual place of the epistemological tradition in Buddhism', *Nanto Bukkyō* 49 (1982), pp. 1–18.

¹⁰⁰ *Der allwissende Buddha. Ein Beweis und seine Probleme. Ratnakīrtis Sarvajñasiddhi*. Wien, 1980. Cf. J. W. de Jong's review *IJJ* 25 (1983), pp. 155–158.

¹⁰¹ Dignāga's *Ālambanaparīkṣāvṛtti*, *JIPh* 10 (1982), pp. 105–134.

¹⁰² *The Buddhist Tantras: Light on Indo-Tibetan Esotericism*. New York, 1973; *Yoga of the Guhyasamājatantra: The Arcane Lore of Forty Verses*. Delhi, 1977. On the latter work see Per Kvaerne's review *IJJ* 22 (1980), pp. 242–247.

¹⁰³ *The Caṇḍamahāroṣaṇa Tantra*. A Critical Edition and English Translation, Chapters I–VIII. New Haven, 1974.

¹⁰⁴ Volume I, Koyasan, 1983; Volume II, Koyasan, 1974.

¹⁰⁵ *An Anthology of Buddhist Tantric Songs: A Study of the Caryāgīti*. Oslo, 1977. Cf. K. R. Norman's review *Acta Orientalia* 41 (1980), pp. 105–109.

¹⁰⁶ 'On the Concept of Sahaja in Indian Buddhist Tantric Literature', *Temenos* 11 (1975), pp. 88–135.

RECENT BUDDHIST STUDIES

Michael Hahn. In 1974 he published the Tibetan version and a translation of Candragomin's Lokānandanāṭaka.¹⁰⁷ In a paper published in 1977 he studied the Jātakamālās of Haribhaṭṭa and Gopadatta.¹⁰⁸ The Tibetan version of four jātakas from the Haribhaṭṭajātakamālā were edited and translated by Hahn.¹⁰⁹ In another article he studied the date of Haribhaṭṭa who according to him was active in the first half of the fifth century.¹¹⁰ Hahn also published a new edition of the Subhāṣitaratnakaraṇḍakakathā which was previously studied very carefully by Heinz Zimmermann, especially with regard to the very defective Tibetan version.¹¹¹ Hahn also made a contribution to the study of the first canto of Buddhacarita by studying the Tibetan version of the verses missing in the Sanskrit manuscripts.¹¹² Another text studied in recent years is Kṣemendra's Bodhisattvāvadānakalpalatā of which many readings in the Bibliotheca Indica edition were shown to be incorrect.¹¹³ Especially useful was a Cambridge manuscript dating from 1302. Buddhist epistolary literature has been studied by Siglinde Dietz in a very voluminous thesis which will be published soon in the Asiatische Forschungen.¹¹⁴ The Suḥṛllekha was

¹⁰⁷ *Candragomins Lokānandanāṭaka*. Nach dem tibetischen Tanjur herausgegeben und übersetzt. Wiesbaden, 1974; 'Der Autor Candragomin und sein Werk', *ZDMG, Supplement II*, 18. *Deutscher Orientalistentag* (Wiesbaden, 1974), pp. 331–355; 'Strophen des Candragomin in der indischen Spruchliteratur', *IJJ* 19 (1977), pp. 21–30.

¹⁰⁸ *Haribhaṭṭa and Gopadatta: Two Authors in the Succession of Āryaśūra*. On the Rediscovery of Parts of their Jātakamālās. Tokyo, 1977.

¹⁰⁹ Cf. *WZKS* 17 (1973), pp. 49–88; 20 (1976), pp. 37–74; 22 (1978), pp. 75–108; 24 (1980), pp. 99–128.

¹¹⁰ 'Das Datum des Haribhaṭṭa', *Studien zum Jainismus und Buddhismus. Gedenkschrift für Ludwig Alsdorf* (Hamburg, 1981), pp. 107–120.

¹¹¹ Heinz Zimmermann, *Die Subhāṣita-ratna-karaṇḍaka-kathā (dem Āryaśūra zugeschrieben) und ihre tibetische Übersetzung*. Ein Vergleich zur Darstellung der Irrtumsrisiken bei der Auswertung tibetischer Übersetzungen. Wiesbaden, 1975; Michael Hahn, *Die Subhāṣitaratnakaraṇḍakakathā*. Ein spätbuddhistischer Text zur Verdienstlehre. Göttingen, 1982 (NAWG. I. Phil. hist. Kl. Jg. 1982, Nr. 9).

¹¹² 'Buddhacarita I, 1–7 und 25–40', *IJJ* 19 (1977), pp. 21–30.

¹¹³ J. W. de Jong, *Textcritical Remarks on the Bodhisattvāvadānakalpalatā* (pallavas 42–108). Tokyo, 1979; 'The Bodhisattvāvadānakalpalatā and Śaḍdantāvadāna', *Buddhist Thought and Asian Civilization: Essays in Honor of Herbert V. Guenther on His Sixtieth Birthday* (Emeryville, 1977), pp. 27–38; 'The Sanskrit text of the Śaḍdantāvadāna', *Indologica Taurinensia* VIII (Torino, 1981), pp. 281–297.

¹¹⁴ *Die buddhistische Briefliteratur Indiens*. Nach dem tibetischen Tanjur herausgegeben, übersetzt und erläutert. 3 Teile. Inaugural-Dissertation Bonn, 1980.

translated into Danish by Lindtner and into English by Kawamura and by Jamspal.¹¹⁵

Of great importance for the history of Buddhism in India are inscriptions, and particularly the Aśokan inscriptions. Ulrich Schneider has published a critical edition and translation of the rock edicts.¹¹⁶ K. R. Norman has made many contributions in a series of articles.¹¹⁷ Since the second world war the Aśokan inscriptions have been studied by many scholars and a systematic bibliography, which would supplement the one published by M. A. Mehendale, would be very welcome.¹¹⁸ The so-called epigraphical Hybrid Sanskrit has been studied by Th. Damsteegt in a book published in 1978.¹¹⁹

In 1881 the Pali Text Society was founded by T. W. Rhys Davids.¹²⁰ To commemorate the centenary of its foundation, the Pali Text Society published volume 9 of the Journal of the Pali Text Society to which fifteen scholars contributed articles.¹²¹ Under the guidance of Miss Horner and K. R. Norman, who succeeded her as president, the Pali Text Society continued with the publication of texts, translations, indexes, etc. Miss Horner has made new translations of the Vimānavatthu and the Bud-

¹¹⁵ C. Lindtner, *To Buddhistiske Læredigte*. (København, 1981), pp. 19–35; Leslie Kawamura, *Golden Zephyr: Instructions from a Spiritual Friend*. Emeryville, 1975; Ven. L. Jamspal et al., *Nāgārjuna's Letter to King Gautamīputra*. Delhi, 1978.

¹¹⁶ Ulrich Schneider, *Die grossen Felsen-Edikte Aśokas*. Kritische Ausgabe, Übersetzung und Analyse der Texte. Wiesbaden, 1978. See the reviews by K. R. Norman, *Acta Orientalia* 40 (1979), pp. 346–353, and Colette Caillat to be published in the *IIIJ*.

¹¹⁷ See Ulrich Schneider, *op. cit.*, p. 180; 'Notes on the so-called 'Queen's edict' of Asoka', *Studies in Indian Epigraphy* 3 (1976), pp. 35–42; 'Middle Indo-Aryan studies XIII. The recensions of the Aśokan Rock Edicts', *JOIB* 27, 3–4 (1978), pp. 78–85.

¹¹⁸ M. A. Mehendale, *Aśokan Inscriptions in India*. A linguistic study, together with an exhaustive bibliography. Bombay, 1948.

¹¹⁹ Th. Damsteegt, *Epigraphical Hybrid Sanskrit*. Its Rise, Spread, Characteristic and Relationship to Buddhist Hybrid Sanskrit. Leiden, 1978. See the reviews by K. R. Norman, *Lingua* 48 (1979), pp. 291–294 and G. Fussmann, *JA* 1980, pp. 420–426.

¹²⁰ Cf. K. R. Norman, 'The Pali Text Society: 1881–1981', *The Middle Way* 56, (1981), pp. 71–75.

¹²¹ *Journal of the Pali Text Society*, Volume IX, 1981. Edited by K. R. Norman 1981. The contributors are A. Bareau, H. Bechert, L. S. Cousins, R. Gombrich, O. von Hinüber, I. B. Horner, P. S. Jaini, J. W. de Jong, D. J. Kalupahana, Ét. Lamotte, K. R. Norman, Walpola Rahula, D. Seyfort Ruegg, H. Saddhatissa and A. K. Warde

RECENT BUDDHIST STUDIES

dhavaṃsa and Cariyāpiṭaka.¹²² Her last work was a translation of her edition of the Buddhavaṃsa commentary.¹²³ Bhikkhu Nānamoli translated the Paṭisambhidāmagga.¹²⁴ In 1982 the Pali Text Society published a very useful index of the Kathāvatthu which was compiled by a group of Japanese scholars.¹²⁵ A new translation of the famous Vessantara-jātaka was published by the Oxford University Press in 1977.¹²⁶ K. R. Norman published some important notes on the text of this jāataka.¹²⁷ Ludwig Alsdorf wrote an article on the Bhūridatta-jātaka in which he suggested corrections in the text.¹²⁸

One of the most important publications is that of the Burmese recension of a collection of fifty jātakas by P. S. Jaini.¹²⁹ An important cosmological text, the Lokapaññatti, was edited by Eugène Denis who examined in detail the relations of this text to other texts in Pāli, Sanskrit, Chinese and Tibetan.¹³⁰ According to Denis the Lokapaññatti was probably translated into Pāli, or compiled in Pāli making use of Sanskrit sources, in Burma in the eleventh or twelfth century. Jacqueline Ver Eecke has edited and translated two later Pāli texts, the Dasavatthupakaraṇa and the Sīhaḷavatthupakaraṇa.¹³¹ Her editions are based mainly upon Sinhalese editions. H. Saddhātissa has written a number of articles on Pāli literature in Thailand, Cambodia and Laos.¹³² Oskar von Hinüber showed the

¹²² *Vimānavatthu: Stories of the Mansions*. London, 1974; *Buddhavaṃsa: Chronicle of Buddhas, Cariyāpiṭaka: Basket of Conduct*. London, 1975.

¹²³ *Clarifier of the Sweet Meaning* (Buddhavaṃsa Commentary). London, 1978.

¹²⁴ *The Path of Discrimination* (Paṭisambhidāmagga). London, 1982.

¹²⁵ *Index to the Kathāvatthu*. Compiled by Tetsuya Tabata, Satoshi Nonome, Toyooki Uesugi, Shōkū Bando and Genshō Uno. London, 1982.

¹²⁶ Margaret Cone and Richard F. Gombrich, *The Perfect Generosity of Prince Vessantara*. Oxford, 1977.

¹²⁷ 'Notes on the Vessantara-jātaka', *Studien zum Jainismus und Buddhismus: Gedenkschrift für Ludwig Alsdorf* (Wiesbaden, 1981), pp. 163–174.

¹²⁸ 'Das Bhūridatta-jātaka', *WZKS* 21 (1977), pp. 25–55.

¹²⁹ *Paññāsa-jātaka or Zimma Paṇṇasa* (in the Burmese Recension). 2 vols. London, 1981–1983.

¹³⁰ *La Lokapaññatti et les idées cosmologiques du bouddhisme ancien*. 2 vols. Paris, 1977.

¹³¹ *Le Dasavatthupakaraṇa*. Paris, 1976; *Le Sīhaḷavatthupakaraṇa*. Paris, 1980.

¹³² 'Pāli Literature of Thailand', *Buddhist Studies in Honour of I. B. Horner* (Dordrecht, 1974), pp. 211–225; 'The Dawn of Pali Literature in Thailand', *Malalasekera Commemoration Volume* (Colombo, 1976), pp. 315–324; 'Pali Studies in Cambodia', *Buddhist Studies in Honour of Walpola Rahula* (London, 1980), pp. 242–250; 'Pali

importance of the Pāli tradition in Burma for the transmission of the Pāli texts.¹³³ Both K. R. Norman¹³⁴ and O. von Hinüber¹³⁵ have made detailed studies of etymological and philological problems in Pāli texts.

Literature in Cambodia', *Journal of the Pali Text Society*, volume IX (London, 1981), pp. 178–197; 'Pali literature from Laos', *Studies in Pali and Buddhism* (Delhi, 1979), pp. 327–340.

¹³³ *Notes on the Pāli Tradition in Burma*. Göttingen, 1983 (NAWG. I. Phil.-hist. Kl. Jg. 1983, Nr. 3).

¹³⁴ 'Pāli and the language of the heretics', *Acta Orientalia* 37 (1976), pp. 117–125; 'Middle Indo-Aryan studies XIII. The palatalization of vowels in Middle Indo-Aryan', *JOIB* 25 (1976), pp. 328–342; 'The Labialisation of vowels in Middle Indo-Aryan', *StII* 2 (1966), pp. 41–58; 'The Buddha's View of Devas', *Beiträge zur Indienforschung: Ernst Waldschmidt zum 80. Geburtstag gewidmet* (Berlin, 1977), pp. 329–336; 'The role of Pāli in early Sinhalese Buddhism', *Buddhism in Ceylon and Studies in Religious Syncretism in Buddhist Countries* (Göttingen, 1978), pp. 28–47; 'Two Pali etymologies', *BSOAS* 42 (1979), pp. 321–328; 'Māgadhisms in the Kathāvatthu', *Studies in Pali and Buddhism* (Delhi, 1979), pp. 279–287; 'Four Etymologies from the Sabhiya-sutta', *Buddhist Studies in Honour of Walpola Rahula* (London, 1980), pp. 173–184; 'The dialects in which the Buddha preached', *Die Sprache der ältesten Überlieferung* (Göttingen, 1980), pp. 61–77; 'Middle Indo-Aryan Studies XIV–XV', *JOIB* 29 (1979), pp. 37–49; 'Devas and Adhidevas in Buddhism', *JPTS* 9 (1981), pp. 145–155; 'Dhammapada 97: A misunderstood paradox', *Indologica Taurinensia* VII (Torino, 1980), pp. 325–331; 'A note on attā in the Alagaddīpama-sutta', *Studies in Indian Philosophy* (L. D. Series 84. Ahmedabad, 1981), pp. 19–29; 'The Four Noble Truths: A problem of Pāli Syntax', *Indological and Buddhist Studies* (Canberra, 1982), pp. 377–391.

¹³⁵ 'Reste des reduplizierten Aorists im Pāli', *MSS* 32 (1974), pp. 65–72; 'Kulturgeschichtliches aus dem *Bhikṣuṇī-Vinaya*: die *saṃkakaṣikā*', *ZDMG* 125 (1975), pp. 133–139; 'Sprachliche Beobachtungen zum Aufbau des Pāli-Kanons', *StII* 2 (1976), pp. 27–40; 'Zur Geschichte des Sprachnamens Pāli', *Beiträge zur Indienforschung. Ernst Waldschmidt zum 80. Geburtstag gewidmet* (Berlin, 1977), pp. 237–246; 'Notes on the e-preterite in Middle Indo-Aryan', *MSS* 36 (1977), pp. 39–48; 'Gotrabhū: Die sprachliche Vorgeschichte eines philosophischen Terminus', *ZDMG* 128 (1978), pp. 326–332; 'On the Tradition of Pāli Texts in India, Ceylon and Burma', *Buddhism in Ceylon and Studies on Religious Syncretism in Buddhist Countries* (Göttingen, 1978), pp. 48–57; 'Pāli kaṭhati: ein Beitrag zur Überlieferungsgeschichte des Theravāda-Kanons', *IIJ* 21 (1979), pp. 21–26; 'Über drei Begriffe der buddhistischen Rechtssprache: *issaravata*, *gīvā* und *bhaṇḍadeyya*', *Indologica Taurinensia* VII (Torino, 1980), pp. 275–279; 'Die Entwicklung der Lautgruppen -tm-, -dm- und -sm- im Mittel- und Neuindischen', *MSS* 40 (1981), pp. 61–71; 'A Vedic Verb in Pāli: udājita', *Ludwik Sternbach Felicitation Volume* (Lucknow, 1981), pp. 819–822; 'Upāli's verses in the Majjhimanikāya and the Madhyamāgama', *Indological and Buddhist Studies* (Canberra, 1982), pp. 243–251; 'Zum Perfekt im Pāli', *KZ* 96 (1982/1983), pp. 29–32.

RECENT BUDDHIST STUDIES

A structural grammar of Pāli was published by T. Y. Elizarenkova and V. N. Toporov in 1976.¹³⁶

Of great importance for the study of texts are dictionaries, catalogues and bibliographies. A new dictionary, of which up till now three fascicles have been published, is the Sanskrit Dictionary of the Buddhist manuscripts from the Turfan Discoveries which, with the beginning of the third fascicle, includes also manuscript materials from collections other than the Berlin collection.¹³⁷ It comprises in the first place texts belonging to the Sarvāstivāda school but also Dharmaguptaka and Mūlasarvāstivāda texts. Of the Critical Pāli Dictionary five more fascicles of volume II were published from 1973 to 1982.¹³⁸ After the death of Ludwig Alsdorf the task of editing the dictionary was entrusted to K. R. Norman. The Hōbōgirin, which is correctly called an encyclopaedic dictionary, is a work well known to Japanese scholars. A fifth fascicle containing many important articles appeared in 1979.¹³⁹ A new catalogue of the Taishō edition, this time including all one hundred volumes, was published in 1978.¹⁴⁰

We mentioned already the catalogues of the Turfan manuscripts. Important for Pāli studies are the catalogue of Ceylonese Manuscripts in the Royal Library in Copenhagen by the late Godakumbura, and the catalogue of Burmese manuscripts by Heinz Bechert.¹⁴¹ Tibetan block-prints and manuscripts in German collections were described by D. Schuh

¹³⁶ T. Y. Elizarenkova, V. N. Toporov, *The Pāli Language*. Moscow, 1976.

¹³⁷ *Sanskrit-Wörterbuch der buddhistischen Texte aus den Turfan-funden* 1. Lieferung: a-, an- / antar-vāsa. Göttingen, 1973; 2. Lieferung: antar-hā / avadāta-varṇa. Göttingen, 1976; 3. Lieferung: avadāta-varṇa / ātmaḍṣṭi-(pratipakṣārtham). Göttingen, 1981. See reviews by D. Seyfort Ruegg, *JAOS* 97 (1977), pp. 550–552; *JAOS* 99 (1979), pp. 160–161, by L. Schmithausen, *ZDMG* 132 (1982), pp. 407–414; by M. Hahn, *GGA* 231 (1979), pp. 273–288 and by W. Thomas, *IF* 80 (1975), pp. 232–237; *IF* 84 (1979), pp. 297–302.

¹³⁸ Fascicle 8: ugghāṭiyati—udaka-sakuṇika. Copenhagen, 1973; fascicle 9: udaka-saṅkhāta—upakkama. Copenhagen, 1975; fascicle 10: upakkama—uparima. Copenhagen, 1979; fascicle 11: uparima—uposathakiriyā. Copenhagen, 1981; fascicle 12: Uposathakumāra—uḷumpa. Copenhagen, 1982. For bibliographical details on reviews see Oskar von Hinüber's review of fascicles 6–10: 'Bemerkungen zum Critical Pāli Dictionary II', *KZ* 94 (1980), pp. 10–31.

¹³⁹ *Hōbōgirin*. Cinquième fascicule: chōotsushō-chūu. Paris-Tōkyō, 1979.

¹⁴⁰ *Répertoire du canon bouddhique sino-japonais*. Paris-Tōkyō, 1978.

¹⁴¹ C. E. Godakumbura, *Catalogue of Ceylonese Manuscripts*. Copenhagen, 1980; Heinz Bechert, Daw Khin Khin Su and Daw Tin Tin Myint, *Burmese Manuscripts*, Part I. Wiesbaden, 1979.

and by F. Wilhelm and J. Losang Panglung.¹⁴² Another important publication is the descriptive catalogue of the Korean Buddhist Canon which was compiled by Lancaster.¹⁴³

Some attempts have been made to revive the *Bibliographie bouddhique*, but alas without success. The last fascicle of it comprised the years 1954 to 1958 and in the twenty-five years which have since elapsed no publication has filled this gap in our bibliographical information. However, we must welcome some very useful systematic bibliographies, as, for instance, A. Yuyama's very exhaustive bibliography of the Vinaya literature¹⁴⁴ and H. Nakamura's comprehensive bibliography of Indian Buddhism.¹⁴⁵ A bibliography of translations of Pali texts has been published by Russell Webb.¹⁴⁶ Also very useful are the bibliographies contained in the reprint of the Dbu-ma, Sems-tsam and Tshad-ma sections of the Derge Kanjur.¹⁴⁷ Another very detailed bibliography comprising both Kanjur and Tanjur will be published as a supplement to the edition of the Nyingma edition of the Tibetan Buddhist Canon which was published by the Dharma Publishing in 1981.

So far we have dealt mainly with Buddhist studies relating to Indian texts. It is not possible to mention even briefly the work which has been done with relation to texts from Tibet, China and the Theravāda countries. Even less will it be possible to do justice to studies in the fields of philosophy, religion, history and art. However, it is perhaps useful to mention a few publications as an indication of the kind of work which is being done in these fields by Western scholars. Since 1959 Tibetan studies have greatly developed, with many publications relating to Tibetan Buddhism and, indirectly, to Indian Buddhism. In 1977 Michel Strickmann

¹⁴² D. Schuh, *Tibetische Handschriften und Blockdrucke*. Teil 5. Wiesbaden, 1975; Teil 6. Wiesbaden, 1976; Teil 8. Wiesbaden, 1981; F. Wilhelm und J. Losang Panglung, *Tibetische Handschriften und Blockdrucke*. Teil 7. Wiesbaden, 1979. See J. W. de Jong's reviews *IIJ* 20 (1978), pp. 317–318; 25 (1983), pp. 158–160; 23 (1981), pp. 232–234.

¹⁴³ Lewis R. Lancaster, *The Korean Buddhist Canon: A Descriptive Catalogue*. Berkeley, 1979.

¹⁴⁴ Akira Yuyama, *Systematische Übersicht über die buddhistische Sanskrit-Literatur*. Erster Teil: *Vinaya-Texte*. Wiesbaden, 1979.

¹⁴⁵ Hajime Nakamura, *Indian Buddhism: A Survey with Bibliographical Notes*. Osaka, 1980.

¹⁴⁶ Russell Webb, *An Analysis of the Pali Canon. With a Bibliography*. Kandy, 1975.

¹⁴⁷ Tokyo, 1977–. See J. W. de Jong's reviews *IIJ* 22 (1980), pp. 260–261; 25 (1983), pp. 154–155.

RECENT BUDDHIST STUDIES

presented an excellent survey of Tibetan Buddhist studies.¹⁴⁸ Of the many publications published since 1977 we mention only one, namely Helmut Eimer's edition of the Tibetan version of the Pravrajyāvastu of the Vinaya of the Mūlasarvāstivāda school.¹⁴⁹ Eimer has paid much attention to the different Kanjur and Tanjur editions and has shown the importance of consulting as many of these as possible. His edition of the Pravrajyāvastu is based upon no less than six blockprint editions and five manuscripts. With regard to studies on Theravāda countries, one must draw attention to the symposium on Buddhism in Ceylon and on religious syncretism in Buddhist countries.¹⁵⁰ Much information on Buddhism in Cambodia is to be found in the studies published since 1976 by François Bizot.¹⁵¹ C. Hooykaas, who died in 1979, has made important contributions to the study of Buddhism in Bali¹⁵².

Very interesting for the study of the texts of the Hīnayāna schools is Schmithausen's study on the recensions of the Udānavarga.¹⁵³ Seyfort Ruegg published an important article on the chronology of the Madhyamaka school.¹⁵⁴ Based upon very careful study of the Pāli texts and the Chinese versions of Hīnayāna texts are the studies of André Bareau, which shed much light on the history of early Buddhism.¹⁵⁵

¹⁴⁸ 'A Survey of Tibetan Buddhist Studies', *Eastern Buddhist* X, 1 (1977), pp. 128–149.

¹⁴⁹ Rab tu 'byuñ ba'i gži. *Die tibetische Übersetzung des Pravrajyāvastu im Vinaya der Mūlasarvāstivādins*. Nach Vorarbeiten von Frank-Richard Hamm und weiteren Materialien herausgegeben von Helmut Eimer. 2. Teil: Text. Wiesbaden, 1983.

¹⁵⁰ Heinz Bechert (ed.), *Buddhism in Ceylon and Studies on Religious Syncretism in Buddhist Countries*. Göttingen, 1978.

¹⁵¹ *Le figuier à cinq branches: Recherche sur le bouddhisme khmer*. Paris, 1976. 'La grotte de la naissance. Recherches sur le bouddhisme khmer II', *BEFEO* 67 (1980), pp. 221–273; *Le don de soi-même. Recherches sur le bouddhisme khmer III*. Paris, 1981.

¹⁵² C. Hooykaas and T. Goudriaan. *Stuti and Stava (Bauddha, Śaiva and Vaiṣṇava) of Balinese Brahman priests*. Amsterdam, 1971; C. Hooykaas, *Balinese Bauddha Brahmans*. Amsterdam, 1973. For a complete bibliography see the article mentioned in note 7.

¹⁵³ 'Zu den Rezensionen des Udānavargaḥ', *WZKS* 14 (1970), pp. 47–124.

¹⁵⁴ 'Towards a chronology of the Madhyamaka school', *Indological and Buddhist Studies* (Canberra, 1982), pp. 505–530.

¹⁵⁵ 'La jeunesse du Buddha dans les Sūtrapīṭaka et les Vinayapīṭaka anciens', *BEFEO* 61 (1974), pp. 199–274; 'Le Parinirvāṇa du Buddha et la naissance de la religion bouddhique', *ibid.*, pp. 275–299; 'Les récits canoniques des funérailles du Buddha et leurs anomalies: nouvel essai d'interprétation', *BEFEO* 62 (1975), pp. 151–189; 'La

For the study of Buddhist philosophy one must mention the work of Schmithausen on the *smṛtyupasthānas*, on the threefold *duḥkhatā* and on liberating insight,¹⁵⁶ and Seyfort Rugg's beautiful study on *catuṣkoṭi*.¹⁵⁷ A monograph on Self and Non-Self in Early Buddhism is known to me only by a reference in an article by Tilmann Vetter.¹⁵⁸ The two truths in Buddhism and Vedānta have been studied by several scholars in a volume edited by Mervyn Sprung.¹⁵⁹

How important it is to study again identifications made in the past has been shown by Dieter Schlingloff, who in a series of important articles has published the results of his studies of the wall-paintings of Ajanta and of other Buddhist monuments.¹⁶⁰ His work is based upon a careful study of the monuments and upon a profound knowledge of Buddhist narrative literature.

composition et les étapes de la formation progressive du Mahāparinirvāṇasūtra ancien', *BEFEO* 66 (1979), pp. 45–103; 'The place of the Buddha Gautama in the Buddhist Religion during the Reign of Aśoka', *Buddhist Studies in Honour of Walpola Rahula* (London, 1980), pp. 1–9; 'Le Buddha et Uruvilvā', *Indianisme et Bouddhisme; Mélanges offerts à Mgr Étienne Lamotte* (Louvain-la-Neuve, 1980), pp. 1–18; 'Le massacre des Śākya: essai d'interprétation', *BEFEO* 69 (1981), pp. 45–73; 'Un personnage bien mystérieux: l'épouse du Buddha', *Indological and Buddhist Studies* (Canberra, 1982), pp. 31–59.

¹⁵⁶ 'Die vier Konzentrationen der Aufmerksamkeit', *ZMR* 60 (1976), pp. 241–266; 'Zur buddhistischen Lehre von der dreifachen Leidhaftigkeit', *ZDMG Supplement III.2. XIX. Deutscher Orientalistentag* (Wiesbaden, 1977), pp. 918–931; 'Zur Struktur der erlösenden Erfahrung im indischen Buddhismus', *Transzendenzerfahrung. Vollzugshorizont des Heils* (Wien, 1978), pp. 97–119; 'On some Aspects of Descriptions of Theories of 'Liberating Insight' and 'Enlightenment' in Early Buddhism', *Studien zum Jainismus und Buddhismus: Gedenkschrift für Ludwig Alsdorf* (Wiesbaden, 1981), pp. 199–250; 'Versenkungspraxis und erlösende Erfahrung in der Śrāvakabhūmi', *Epiphanie des Heils* (Wien, 1982), pp. 59–85.

¹⁵⁷ 'The uses of the four positions of the *catuṣkoṭi* and the problem of the description of reality in Mahāyāna Buddhism', *JIPh* 5 (1977), pp. 1–71.

¹⁵⁸ J. Pérez-Remón, *Self and Non-Self in Early Buddhism*. The Hague-Paris-New York, 1980.

¹⁵⁹ G. M. C. Sprung (ed.), *The Problems of Two Truths in Buddhism and Vedānta*. Dordrecht, 1973.

¹⁶⁰ 'Das Lebensrad in Ajanta', *Asiatische Studien* 25 (1971), pp. 324–334; 'Jātakamālā-Darstellungen in Ajanta', *WZKS* 16 (1972), pp. 55–65; 'Die Erforschung altindischer Wandmalereien', *Christina Albertina* 13 (1972), pp. 32–38; 'A battle-painting in Ajanta', *Indologen-Tagung 1971* (Wiesbaden, 1973), pp. 196–203; 'Prince Sudhana and the kinnarī', *Indologica Taurinensia* 1 (Torino, 1973), pp. 155–167; 'The

RECENT BUDDHIST STUDIES

Another field of study in which important work has been done in recent years is anthropology. Scholars working in this field have directed their attention to the Tibetans in India and Nepal and to the Theravāda countries. It must be left to a specialist in this field to make a survey of the results obtained by anthropologists.

I hope that I have been able to give some idea of the work which has been done in the last ten years by Western scholars in the field of Buddhist studies and, above all, with regard to the study of Buddhist texts in India. It is of course impossible for one man to give an adequate survey of the work which is being done in so many branches of Buddhist studies, and I can only hope that others will supplement the bibliographical information which it has been my pleasure to present to you in this lecture.

ADDENDUM

Since the writing of this paper several further books and articles have come to my notice. I should also add that Arnold Kunst (1903–1981) and Constantin Regamey (1907–1982) died in 1981 and 1982, respectively. Kunst's main work was the translation of the *anumāna* chapter of the *Tattvasaṃgraha* (*Probleme der buddhistischen Logik in der Darstellung des*

Unicorn. Origin and Migrations of an Indian Legend', *German Scholars on India*, vol. I (Varanasi, 1973), pp. 294–307; 'Āśvaghoṣas Saundarānanda in Ajanta', *WZKS* 19 (1975), pp. 85–102; 'Die Erzählung von Sutasoma und Saudāsa in der buddhistischen Kunst', *Altorientalische Forschungen* 2 (Berlin, 1975), pp. 93–117; 'Kalyāṇakārin's adventures. The identification of an Ajanta painting', *Artibus Asiae* 38 (1976), pp. 5–28; 'Der König mit dem Schwert. Die Identifizierung einer Ajantamalerei', *WZKS* 21 (1977), pp. 57–70; 'Zwei Malereien in Höhle 1 von Ajanta', *ZDMG. Supplement III*, 2. XIX. *Deutscher Orientalistentag* (Wiesbaden, 1977), pp. 912–917; 'Die Jātaka-Darstellungen in Höhle 16 von Ajanta', *Beiträge zur Indienforschung. Ernst Waldschmidt zum 80. Geburtstag gewidmet* (Berlin, 1977), pp. 451–478; 'Zwei Antiden-Geschichten im alten Indien', *ZDMG* 127 (1977), pp. 369–397; 'Die älteste Malerei des Buddhalebens', *Studien zum Jainismus und Buddhismus: Gedenkschrift für Ludwig Alsdorf* (Wiesbaden, 1981), pp. 181–198; 'The Mahābodhi-jātaka in Bharhut', *Ludwik Sternbach Felicitation Volume* (Lucknow, 1981), pp. 745–749; 'Erzählung und Bild. Die Darstellungsformen von Handlungsabläufen in der europäischen und indischen Kunst', *Beiträge zur allgemeinen und vergleichenden Archäologie* 3 (München, 1981), pp. 87–213; 'Āśoka or Māra? On the interpretation of some Sāñcī reliefs', *Indological and Buddhist Studies* (Canberra, 1982), pp. 441–455.

Tattvasaṅgraha, Kraków, 1939), and the edition of the Tibetan translation of the same chapter (*Mélanges chinois et bouddhiques* 8, 1946–1947, pp. 106–216). He also published, together with E. H. Johnston, the Sanskrit text of Nāgārjuna's *Vigrahavyāvartanī* (*ibid.* 9, 1948–1950, pp. 99–152). Regamey's publications are listed in *Asiatische Studien/Études asiatiques* 35, 2 (1981), pp. 9–17. Published in 1983 were Tadeusz Skorupski's book on the *Sarvadurgatipariśodhanatantra* (Delhi), K. R. Norman's *Pāli Literature, including the Canonical Literature in Prakrit and Sanskrit of all the Hīnayāna Schools of Buddhism* (A History of Indian Literature, Volume VII, Fasc. 2, Wiesbaden) and Peter Pfandt's *Mahāyāna Texts translated into Western Languages: A Bibliographical Guide* (Köln). K. R. Norman also published an article on 'Aśoka's *Silā-thambha-s* and *Dhamma-thambha-s*' (*Ācārya-vandanā. D. R. Bhandarkar Birth Centenary Volume*, University of Calcutta, 1982 (?)) and another article entitled 'The pratyekabuddha in Buddhism and Jainism' (*Buddhist Studies Ancient and Modern*, London, 1983, pp. 92–106).

In October and November 1983 the above paper of mine was read at various Japanese universities. As several publications by Japanese scholars, especially in Western languages, were mentioned, I was asked why other publications by Japanese scholars were not referred to. It was my intention to draw attention to the work done by scholars in Europe and America. Very few publications by Indian and Japanese scholars were mentioned, and these only in so far as they dealt with some specific areas such as facsimile editions of Buddhist Sanskrit texts, editions of Sanskrit Buddhist texts and bibliography. Detailed bibliographies of Japanese publications on Indian Buddhism were prepared on the occasion of the CISHAAN conference by Ejima Yasunori and Katsura Shōryū, and it is to be hoped that these will soon be published. In my paper I mentioned Tripāṭhī's forthcoming edition of the Ekottarāgama fragments from Gilgit. In this connection mention must be made also of the edition published by Ōkubo Yūsen ('The Ekottara-āgama fragments of the Gilgit manuscript—Romanized Text', *Bukkyōgaku Seminā* 35, 1982, pp. 120–91).