

## Investigations into Buddhist Literature, A Project of the Academy of Sciences in Göttingen

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Since 1977, three originally separate research programs have been united in the project “Investigations into Buddhist Literature” of the Academy of Sciences in Göttingen.\* The Akademie der Wissenschaften in Göttingen exists as an academic body since 1750. Indian and Buddhist studies were among the subjects supported by the Academy since the days of Theodor Benfey, Franz Kielhorn, Hermann Oldenberg and other scholars of the early period of our field, already in the 19th century. The Sanskrit-Wörterbuch der buddhistischen Texte aus den Turfan-Funden (Sanskrit Dictionary of the Buddhist Texts from the Turfan Finds) is the oldest and main research program within the project under discussion. It was Professor Ernst Waldschmidt who introduced the project of the edition, translation and evaluation of Buddhist Sanskrit manuscripts discovered in Central Asia into the scope of the research projects of the Academy. A considerable part of these texts was found by the four German expeditions before World War One which were known as the “Turfan Expeditions” (1902–03, 1904–05, 1905–07 and 1913–14). Therefore, the manuscript remains collected by these expeditions were called the “Turfan Collection” of Sanskrit texts. A large part of these manuscripts consists of more or less fragmentary pieces of canonical and semi-canonical works of the Sarvāstivāda school. Besides these, a limited number of fragments of works of the Mūlasarvāstivāda and Dharmaguptaka schools, some Mahāyāna fragments and a number of kāvya texts and medical works are also found in the Turfan collection.

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- \*1. Sanskrit-Wörterbuch der buddhistischen Texte aus den Turfan-Funden  
(Sanskrit Dictionary of the Buddhist Texts from the Turfan Finds)  
2. Systematische Übersicht über die buddhistische Sanskrit-Literatur  
(A Systematic Survey of Buddhist Sanskrit Literature)  
3. Kommission für buddhistische Studien  
(Commission for Buddhist Studies)

In the course of the evaluation of these manuscripts the need for their systematic lexicographic evaluation was felt, and in 1953, Ernst Waldschmidt proposed the project of a dictionary of these texts which was supported by the Academy ever since.

In the preliminary stage the work was begun as a collection of references from all published as well as from unpublished texts in the Turfan collection which was mainly used for the identification of the fragments, because E. Waldschmidt initiated, almost at the same time, the project of a systematic catalogue of all Sanskrit texts of the Turfan collection under the title of "Sanskrithandschriften aus den Turfanfunden" ("Sanskrit Manuscripts from the Turfan Finds"). So far, 6 volumes of this catalogue have been published in 1965–1989, the seventh volume is under preparation. This project is part of the research project "Verzeichnis der orientalischen Handschriften in Deutschland" ("Catalogue of the Oriental Manuscripts in Germany") which was begun under the direction of Wolfgang Voigt and supported by the "Deutsche Forschungsgemeinschaft" ("German Research Foundation"). The volumes 1–5 of this catalogue were compiled by Ernst Waldschmidt, Lore Sander and Walter Clawiter. Since 1983, the catalogue is being compiled by Klaus Wille and edited by Heinz Bechert. The Academy of Sciences is supporting this project since 1990.

For the Sanskrit dictionary project, it was decided to limit the material used to the Buddhist texts from the Turfan collection. Therefore, the dictionary was entitled "Sanskrit-Wörterbuch der buddhistischen Texte aus den Turfan-Funden". Furthermore, it was decided to include the evaluation of canonical and semi-canonical texts only, leaving aside the kāvya texts including stotras, fragments of Buddhist dramas and other similar material for a possible future second part of the dictionary.

The dictionary project which was originally initiated by Ernst Waldschmidt is being published under the editorship of Heinz Bechert since 1973. The first redactor or compiler of the dictionary was Professor Georg von Simson. He was the main author of parts 1–3 of the dictionary which cover the following material:

Part 1: a–, an– / antar-vāsa (pp. 1–80)

Part 2: antar-hā / avadāta-varṇa (pp. 81–160)

Part 3: avadāta-varṇa / ātmadr̥ṣṭi-(pratipakṣārtham) (pp. 161–240)

In 1982, Dr. Michael Schmidt was appointed as the redactor for the following parts of the dictionary. Since then

Part 4: ātma-dvīpa / idam (pp. 241–320)

Part 5: idam / upasāmpādita (pp. 321–400)

have been published. Dr. Jens-Uwe Hartmann co-operated in Part 5. In October, Part 6 will go in the press. It will contain the rest of words beginning with vowels and the addenda and corrigenda to a– up to anu-kṛ From this part the present author is co-operating with the redactor. Each part of the dictionary comprises 80 pages. When completed, the dictionary will consist of ca. 25 parts, and it is hoped that work can be completed in about 25–30 years from now.

As for the textual material which is included in the dictionary, the following decisions were made: With the two exceptions of the Prātimokṣasūtra of the Sarvāstivādin which will be edited by Georg von Simson and of which the fragments were published as Part 1 in 1986, and the Sanskrit-Tocharian bilingual text of the Karmavācānā which is to be edited by Klaus T. Schmidt, only published texts are quoted. It is planned as a dictionary of the canonical and semi-canonical texts of the Sarvāstivāda school to which most of the Central Asian Hīnayānistic Sanskrit texts belong, but it also includes a few Mūlasarvāstivāda and Dharmaguptaka fragments which were discovered in Central Asia. The quotation of other Central Asian material including Mahāyāna works, dhāraṇī and mantra texts etc. was discontinued after part 2 in order to arrive at a more homogeneous selection of texts.

Starting with part 4, also the published Central Asian manuscripts of canonical and semi-canonical Sarvāstivāda texts from other collections in France, England, Japan, the USSR etc. are evaluated. Therefore, fragments published by Demiéville, Filliozat/ Kuno, Finot, Hoernle, Lévy, Pauly etc. were included in the material. Furthermore, Sarvāstivāda texts known from other sources will also be represented. In this way, the dictionary is to become a thesaurus of all known Sarvāstivāda texts. During a meeting of the supervisory committee in 1982, it was also decided that canonical Abhidharma texts of the Mūlasarvāstivāda schools should be fully evaluated. The Abhidharma texts of the Sarvāstivāda and the Mūlasarvāstivāda schools are very similar indeed, though they are not identical.

As examples for the texts which are already evaluated in the dictionary, a few names may be mentioned here: 1) from the Vinaya: Prātimokṣasūtra, Vinayavibhaṅga on the Prātimokṣasūtra; 2) from the Sūtrapiṭaka: Catuspariṣat-sūtra, Mahāvādānasūtra, Mahāparinirvāṇasūtra; 3) from the Abhidharmapiṭaka: Abhidharmaprakaraṇabhāṣya, Dharmaskandha; 4) from the Kṣudraka: Udānavar-

ga, Anavataptagāthā; 5) from the non-canonical scriptures: the “Yogalehrbuch”.

The dictionary is of the thesaurus type, i.e. all occurrences of the vocabulary are given, with the only exception of a few very common words like *anya*, *aham* etc. (which are indicated by an asterisk). Thereby the dictionary will be very helpful not only for readers of the Buddhist Sanskrit texts and for Sanskrit lexicography, but also for scholars working in the field of the identification and restoration of fragmentary Buddhist texts.

In syntax and style, these texts still reflect the Middle-Indic original form of the old canonical texts. In phonetics and in morphology, however, their language largely conforms to the correct classical Sanskrit. This was the reason for the fact that those texts were scarcely ever mentioned in Franklin Edgerton’s Buddhist Hybrid Sanskrit Dictionary. In this way, our dictionary supplements the lexicographical material found in Edgerton’s work.

A card-index system of the edited Turfan texts constitutes the basic material for the compilation of dictionary articles. Every card includes, besides the catchword, the reference to its use, together with a short quotation indicating the mode of application of the word. In the case of compound words all the elements are separately indexed, including a reference to the compound. Sometimes the cards contain remarks and considerations introduced by the scholar who card-indexed the text in question.

In the dictionary itself the articles are arranged according to the following scheme: - the catchword - grammatical category - variations in orthography - meaning - relevant critical commentary - the grammatical forms of occurrence - reference to the texts - the quotation (with variants, *variae lectiones*, sometimes with a proposed new translation and with critical remarks) - cross-reference to compounds.

The second project within the program of the “Investigations into Buddhist Literature” is the “Systematische Übersicht über die buddhistische Sanskrit-Literatur” (“Systematic Survey of Buddhist Sanskrit Literature”).

The need for systematic bibliographies in Buddhist Sanskrit philology has been felt by all scholars working in Buddhist studies and related fields. It was explicitly formulated by Akira Yuyama in his article “The Need for Systematic Bibliographies in Buddhist Sanskrit Philology”, *The Journal of the Institute of Chinese Studies of The Chinese University of Hong Kong*, vol. V, No. 2 (1972), pp. 339–345. Already in 1971 the collection of bibliographical material for a systematic survey of the Buddhist Sanskrit Literature has been initiated. At that

time, the material has been collected, in order to serve as bibliographical auxiliary material for the editors of the Sanskrit dictionary and the Catalogue of the Sanskrit Manuscripts from the Turfan Finds.

In 1972, the project “Bibliographische Erfassung der buddhistischen Sanskrit-Literatur” (“Bibliographical Survey of Buddhist Sanskrit Literature”) was initiated. But only when Dr. Akira Yuyama came to Göttingen on a Alexander von Humboldt fellowship (1974–76), he could prepare the first part “Vinaya-Texte” for publication. It has been published in 1979. The principles according to which this first part has been structured will be valid for all subsequent parts. It is the objective of this project to provide comprehensive information on Buddhist Sanskrit literature including ancient and modern translations, commentaries of Buddhist Sanskrit texts together with references to Tibetan, Chinese, Mongolian, Turkiç and other versions. The survey is arranged in a systematic order, which was worked out during a series of meetings of the Committee for Buddhist Studies. The preliminary system of arrangement of the material in this survey is as follows:

A. Canonical and paracanonical texts:

1. Vinaya. Published as Teil I: Vinaya-Texte, von A. Yuyama (Wiesbaden 1979).
2. Sūtra (of the so-called Hīnayāna)
3. Abhidharma
4. Kṣudraka and related texts
  41. Canonical and paracanonical texts excluding Jātaka and Avadāna: Dharma-pada, and Udāna, Itivṛttaka, Arthavarga, Pārāyaṇa, Sthaviragāthā
  42. Buddha biographies (cf. also 77)
  43. Jātaka, Avadāna and related narrative texts
  44. Anāgatavaṃśa and Vyākaraṇa (prophecy)
  45. Sūtrasaṃgraha, Gāthāsaṃgraha, Paritrāṇa
  46. Other texts and various texts belonging to 4
5. Mahāyāna-sūtra
  51. Prajñāpāramitā. Cf. E. Conze, The Prajñāpāramitā Literature (The Hague 1960; revised & enlarged edition, Tokyo 1978)
  52. Ratnakūṭa
  53. Avataṃsaka/Gaṇḍvīyūha
  54. Saddharmapuṇḍarīka. Cf. A. Yuyama, A Bibliography of the Sanskrit Texts of the Saddharmapuṇḍarīkasūtra (Canberra 1970)

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55. Mahāparinirvāṇasūtra (of the Mahāyāna)

56. Mahāsaṃnipāta

57. Other Mahāyāna-sūtras

6. Tantra, Mantra, Dhāraṇī etc. including Kālacakra

B. Non-canonical materials and auxiliary sciences

7. Non-canonical doctrinal texts, philosophy, Stotra, ritual texts, Kāvya

71. Post-canonical doctrinal texts of the Hīnayāna

72. Philosophical works and doctrinal texts of the Mahāyāna

721. Madhyamaka

722. Yogācāra

723. Other Mahāyāna Philosophical works

73. Philosophical works and doctrinal texts of the Tāntric Buddhism

74. Pramāṇa

75. Stotra

76. Ritual texts and regulations, Mantra and Yantra etc. (if not in 6)

77. Kāvya, Lekha, Nāṭaka and related texts

78. Subhāṣita (Buddhist)

79. Śāsana-itihāsa, biographies of monks, descriptions of shrines

70. Various texts belonging to 7

701. Anthologies

8. Inscriptions and documents (e. g. Buddhist donation forms)

9. Auxiliary sciences

91. Philology

92. Śilpavidyā

93. Bibliography

94. Nītiśāstra

95. Ratnaśāstra

96. Āyurveda

97. Jyotiḥśāstra

C. General, undetermined or unidentified texts

01. Texts on the arrangement of the canons, collections etc.; history of the canons

02. Undetermined canonical texts

03. Undetermined post-canonical Hīnayāna-texts

04. Other undetermined texts

00. Unidentified texts

## P. Pāli Literature

As from this system of arrangement easily can be guessed, such an extensive scientific work cannot be compiled by one single editor; in the contrary, the co-operation of specialists in each division is necessary. E.g. the volume on the Pramāṇa literature is going to be published by Professor Ernst Steinkellner and Dr. Torsten Much in Vienna.

The future volumes are expected to appear in English, French or German according to the individual predelection of the authors. Since the volumes mainly consist of bibliographical references, parts in any of these languages may easily be used by all specialists and interested scholars. All those scholars interested in this project are kindly invited to co-operate and to contribute in this task.

The “Committee for Buddhist Studies” acts as an advisory and consulting commission. In addition to Professor Heinz Bechert who is the director of this project, the professors Herbert Härtel, Lambert Schmithausen, Georg von Simson and Ernst Steinkellner are members of the Committee; the professors Claus Haebler, Michael Hahn, Oskar von Hinüber, Siegfried Lienhard, and Claus Vogel are members of the supervisory commission. With the consent of the Committee regular symposia and meetings are held. Subjects of such symposia on Buddhist research have been:

1. Buddhism in Ceylon and studies on religious syncretism in Buddhist countries in 1974.
2. The language of the earliest Buddhist tradition in 1976.
3. The school tradition of works of the Hīnayāna literature in 1982.
4. The date of the historical Buddha and its importance for historiography and world history in 1988.

In addition to these symposia meetings were held, in which special problems concerning the research programs of the project “Investigations into Buddhist Literature” were discussed.

The proceedings of the symposia are published in the Series of the “Abhandlungen der Akademie der Wissenschaften in Göttingen”