

A bibliographer knows by experience how easily materials escape the compiler's attention from his ignorance or carelessness... A bibliography never ends, and is simply a beginning.

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Foreword

In teaching Comparative Religions at Bonn University, Professor Dr. Hans-Joachim Klimkeit has repeatedly felt the necessity of having available for students a bibliography of translations of basic texts of Mahāyāna Buddhism. Such a synoptical bibliography would be of special use in the case of Mahāyāna texts, as these scriptures, due to their great number, have not been collected and published at one place, as for instance the writings of Theravāda/Sthaviravāda Buddhism, which are to a great extent accessible in the editions and translations of the Pali Text Society, London. These considerations led to the plan to compile a succinct bibliography of translations of Mahāyāna Buddhist texts into Western languages, for the use of students of religious history. The Society for the Promotion of Cultural and Scientific Relations between Japan and the Federal Republic of Germany (Verein zur Förderung der kulturellen und wissenschaftlichen Beziehungen zwischen Japan und der Bundesrepublik Deutschland), Cologne, made funds available for the materialization of that plan. Professor Klimkeit conferred the task of compiling the bibliography upon one of his students, the present writer.

According to the set plan the bibliography covers texts of

* "The Need for Systematic Bibliographies", p. 339.

the Indian Mahāyāna tradition only. The comprehensive exegetic and treatise literature of China and Tibet had to be left out of consideration. Likewise, literature of the Vinaya was not included, a basic bibliography of Vinaya texts compiled by Akira YUYAMA being available. Nor were the narrative works (like the Avadānas) or Tantric literature taken into account. Of the latter class, one text from the early phase only, the *Mahāvairocanasūtra*, was included because of its specific importance for the development of Buddhism in Japan. Prajñāpāramitā literature, which has already been surveyed bibliographically by Edward CONZE, was included *in toto*, so that no important portion of actual Mahāyāna would be omitted. Of the artistic-literary works, only those were cited that had special influence on the development of Buddhism and are hence of special interest to the student of religions.

As a starting point for this bibliography were taken the various anthologies of translated texts which to some extent also contain texts not belonging to Mahāyāna. Furthermore, use was made of accessible bibliographies. An attempt was made to look into all the translations of Buddhist Mahāyāna scriptures noted therein, in order to be able to give exact bibliographical references, including the number of pages these translations cover in the respective collections and the portions they contain. Decisive aids in deciding whether a text should be regarded as belonging to Mahāyāna or not were the basic works of FILLIOZAT/DEMIÉVILLE, NAKAMURA and RUEGG. Besides the list of "Reference Literature" (below pp. xii-xiii) shows the reader where he can acquire further information regarding, for instance, text editions not included in this work.

The order of the bibliography is that of Sanskrit titles according to the sequence of the Latin alphabet, for these are the titles usually referred to in teaching religious history. Only in the case of five of 264 works the titles had to be indicated in other languages, as a reconstruction of the Sanskrit title would lead to speculation. These are the Chinese titles *Jin gang ban ruo lun*, *Qu yin jia she lun*, *Ti po pu sa shi leng*

jia jing zhong wai dao xiao cheng nie pan lun, Zhang zhen lun and the Japanese title *Ninnōgyō*. Every title is accompanied on the right-hand margin with a reference-number which is necessary for cross-references within the book and in the index. After the Sanskrit title, the name of the author, if known, is added in parentheses. The titles of the Chinese translations are noted according to the *Taishō shinshū daizōkyō* (T.) in Pinyin transcription and in Sino-Japanese transcription according to the Hepburn system. The Tibetan titles are given according to the catalogue of the Derge Kanjur and Tanjur kept in Tōhoku University (Toh.). Further indications reveal whether the text is a basic one, or a commentary, or part of a collection.

The four indices are given in the order of the main part of the bibliography, according to the sequence of the Latin letters. In the Tibetan part, the radical letter is taken as a basis. The reference numbers are found in the right-hand margin. The first index (below pp. 158-162) includes the Sanskrit titles not to be found in the bibliography, although the respective works are noted under equivalent titles. In the Chinese (below pp. 163-172) and Japanese index, the respective Taishō number (T.) is added in parentheses. The Japanese index of titles (below pp. 173-191), includes common short titles, according to the *Fascicule annexe* of *Hōbōgirin*. In the index of Tibetan titles (below pp. 192-201), the number according to the catalogue of the Derge canon at Tōhoku University (Toh.) is added to every item.

Professor Klimkeit has constantly encouraged me during the tedious work of compiling the bibliography. The above mentioned Society has allocated funds not only for the compilation work but also for the publication. The Institute of "Monumenta Serica" in St. Augustin and the Indological Seminar of Bonn University generously permitted me to use their libraries. From the Indological Seminar I received much useful advice and help in practical matters. To all concerned who have made the publication of this work possible I express my deep thanks.

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Peter Pfandt