

LITERATURE AND ABBREVIATIONS

1. Primary sources and abbreviations

This book is based on the results of research in which Pāli, Sanskrit (both hybrid and classical) and Chinese texts were compared. Terms and quotations from texts in parenthesis are mainly Pāli, but there is a preference for Sanskrit when using important terms which are not translated, e.g., *nirvāṇa* (usually written without diacritical marks) in lieu of *nibbāna*, *karma* not *kamma*, *dhyaṇa* instead of *jhāna*, etc. Exceptions are the names Gotama for Gautama and Asoka for Aśoka.

The Pāli canon which has been transmitted in Ceylon, Birma and Thailand consists of a collection (*piṭaka*) of (stories about) the rules of the order (*vinaya*), a collection of sermons [and dialogues] (*sutta*), and a collection of schematizing discourses (*abhidhamma*). The Vinaya Piṭaka is prominent because it contains a few ancient suttas and some details of the Buddha's biography. My description is mainly based on passages from the Sutta Piṭaka. The following texts of the Sutta Piṭaka are cited in the chapters of this book¹.

DN = Dīgha Nikāya

MN = Majjhima Nikāya

SN = Saṃyutta Nikāya

AN = Aṅguttara Nikāya

From the Khuddaka Nikāya:

Dhammapada

Udāna

Itivuttaka

Sn = Suttanipāṭa

Theragāthā

Jātaka

Apadāna

Buddhavaṃsa

Cariyāpiṭaka

The texts of the Abhidhamma Piṭaka will not be treated in any detail.

Although I have mostly worked with the Nālandā Devanāgarī Pāli Series (1958-1961) for practical reasons, I have also given the sutta numbers and, for the larger suttas, the page numbers of the editions of

¹ For more information consult K. R. Norman, *Pāli Literature*, Wiesbaden 1983 (A History of Indian Literature ed. by J. Gonda, vol. VII Fasc. 2).

the Pali Text Society (PTS) with the exception of the AN and the texts of the Khuddaka Nikāya.

The name Pāli, which came into use only in more recent centuries, refers to a branch of a rather old Buddhist literary language. Another branch is "Buddhist Hybrid Sanskrit". Pāli was brought to Ceylon in the third century B.C. It apparently soon disappeared in the mainland. Due to lessening contacts with India it did not undergo the influence of Sanskritization as long as Buddhist Hybrid Sanskrit². It is possible that authentic quotations of the Buddha have been transmitted to us in Pāli. But one has to allow for a certain degree of adaptation or mutilation. As far as reliability is concerned the Sanskrit transmissions are only slightly inferior to Pāli texts. Unfortunately there is much less material available in Sanskrit and the texts have often been subjected to a longer period of compilation and interpolation than the canonical Pāli texts. A large part of Sanskrit and middle Indian texts has been conserved in a, often not too precise, Chinese translation. Such a translation sometimes reflects a more ancient stage of development of a text. The editions of canonical texts in Sanskrit are mentioned in the footnotes. Their titles generally include the names of the places in which they were found, i.e., Nepal, Turfan, Gilgit or Tibet.

There are also non-canonical Pāli and Sanskrit texts which are quoted several times in this book:

Milindapañha = The Milindapañho ... ed by V. Trenckner, London, 1880, repr. 1962;

Visuddhimagga = Visuddhimagga of Buddhaghosācariya ed. by H.C. Warren, revised by Dh. Kosambi, Cambridge, Mass. 1950;

Abhidharmakośa(bhāṣya) = Abhidharm-Kośabhāṣya of Vasubandhu ed. by P. Pradhan, Patna 1967 (Tibetan Sanskrit Works Ser.VIII).

2. Secondary literature and abbreviations

It is not my intention to give a complete bibliography of the literature available either here or in the footnotes. The classics in this field such as H. Oldenberg's *Buddha* and L. de La Vallée Poussin's *Nirvāṇa* and almost all contemporary research is made available via the literature mentioned in the footnotes. Schmithausen, 1981, also refers to a great deal of literature which has been written in Japanese. Here I should only like to

² See O.v. Hinüber, Die älteste Literatursprache des Buddhismus, in : *Saeculum* 34, 1983, 1-9. Also see, *Die Sprache der ältesten buddhistischen Überlieferung* (Symposien zur Buddhismusforschung, II) ed. H. Bechert, Göttingen (Abh. d. Akad. d. Wiss.) 1980. Lamotte *Histoire* 607-657, gives a summary of the questions involved.

mention works which are often quoted and which have been abbreviated, but not always consistently.

- (A.) Bareau, *Recherches* = Recherches sur la biographie du Buddha dans les Sūtrapiṭaka et les Vinayapiṭaka anciens: de la quête de l'Eveil à la conversion de Śāriputra et de Maudgalyāyana, Paris 1963, II. Les derniers mois, le Parinirvāṇa et les funérailles, tome I + II Paris, 1970 + 1971 (Publications de l'Ecole Française d'Extrême-Orient, vol. LIII, LXXVII).
- (A.) Bareau, *Les sectes* = Les sectes bouddhiques du Petit Véhicule, Paris 1955 (Publ. de l'Ecole Française d'Extrême-Orient vol. XXXVIII)
- (J.) Bronkhorst, (The) *Two Traditions* = The Two Traditions of Meditation in Ancient India, Stuttgart 1986.
- (F.) Edgerton, BHSD = Buddhist Hybrid Sanskrit Grammar and Dictionary, vol. II: Dictionary, New Haven 1953, repr. Delhi-PatnaVaranasi 1970
- Festschrift (for) Walpola Rahula = Buddhist Studies in honour of Walpola Rahula, ed. by Balasooriya i.a., London 1980
- (E.) Frauwallner 1953 = Geschichte der indischen Philosophie Band I Salzburg 1953
- (E.) Lamotte, *Histoire* = Histoire du Bouddhisme Indien, Des origines à l'Ère Śāka, Louvain: Leuven 1958, repr. 1967
- (L.) Schmithausen 1981 = On some Aspects of Descriptions or Theories of "Liberating Insight" in Early Buddhism, in: *Studien zum Jainismus und Buddhismus*, Gedenkschrift für Ludwig Alsdorf, hrsg. K. Bruhn und A. Wezler, Wiesbaden 1981, 199-250.
- WZKS = Wiener Zeitschrift für die Kunde Südasiens.
- ZDMG = Zeitschrift der Deutschen Morgenländischen Gesellschaft
- ZMR = Zeitschrift für Missionswissenschaft und Religionswissenschaft.