Dr phil. Ole Holten Pind
1945–2018

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At the death of Ole Holten Pind, on December 13, 2018, Buddhist studies has lost an exceptionally shrewd contributor with rare proficiencies. He began his studies in history of religions at the University of Aarhus in 1967. At that time he had already added Hebrew to his high school Greek and Latin and followed courses in Sanskrit. In the following year, when a teacher in near eastern archæology was persuaded to give courses in Akkadian, both Ole Pind and the undersigned took the first steps in the language of the ancient Assyrians and Babylonians and the difficult cuneiform writing. As far as possible, Ole stated, one should every year take up a new language. Today, I believe this sounds like something that would be banned immediately by curriculum logistics, but Ole remained remarkably true to the principle he had so boldly adopted as a young student. In the following years, without neglecting the history of religions, he picked up Pali, Tibetan, and classical Chinese. In 1974, he graduated with a masters' degree on the topic of *En undersøgelse af forudsætningerne for den vedisk-brahmanske Brahman/Atman terminologi* (*An inquiry into the background of the Vedic-Brahmanic Brahman/Atman Terminology*) in history of religions with Indology as a minor at the University of Aarhus. His teachers were Professor Halfdan Siiger (History of Religions) and Associate Professor Erik Pihlkjær Hjortshøj (Indology). For a short period, he taught as an extramural (part-time) teacher in the same university, and for quite a number of students, this became their first acquaintance with the novel currents in the comparative study of religion and anthropology. Also in Copenhagen his Danish translation of Claude Lévi-Strauss's famous paper on the structural study of myth was widely used in the basic curriculum.

But the late seventies and the early eighties were difficult times for Danish academics in search of tenure; at the universities part-time, extramural jobs and a few scholarships were often all that was available. But in Ole's case, his independent studies in Pali eventually led to a more permanent position in Copenhagen, as an author of articles and co-editor together with Oskar von Hinüber of six fascicles of *A Critical Pāli Dictionary* (Vol. III,1–6, 1992–1999. This comprehensive lexicographical project begun by V. Trenckner (1824–1891), was continued by the Danish Pali scholar Dines Andersen (1861–1940) and the Swedish indologist Helmer Smith (1882–1956), who edited the first volume. The second volume saw several editors (II, 1–4 anonymous; II, 5–10 Ludwig Alsdorf, 1904–1978); II, 11–17 Kenneth Roy Norman (*1925) and Christian Lindtner (*1949), before, with the third volume, Oskar von Hinüber (*1939) and Ole Holten Pind — the latter up to fascicle 6 — took over as editors. From the beginning until Vol. III.6, the *CPD* was a project of The Royal Danish Academy of Sciences and Letters. The main sponsor up to 1991 were the Carlsberg Foundation and the Danish Research Council for the Humanities. From then onwards a larger number of other sponsors further supported the project financially.[1] Eventually, however, also this funding came to an end. On the initiative of Ole Pind the completed parts of the dictionary were digitized by the Department of Cross-Cultural and Regional Studies at the University of Copenhagen, thus facilitating search across dictionary entries and making the entire bulk of text examples accessible.[2]

Already as a student Ole Pind had taken an interest in the Indian grammatical tradition. In his work on the Pali language he carried this interest still further. With a series of papers about Indian Pali grammarians (1989, 1990, 1995, 1996, 1997a, 2010) and his edition of

[1] For more details, see Oskar von Hinüber, "Concluding Remarks", *A Critical Pāli Dictionary*, Vol. III, Fasc. 8, Bristol: Pali Text Society, 2011, XXXIII–XXXVII.

[2] This electronic version has since been transferred to the University of Cologne where it is maintained by the Data Center for the Humanities in cooperation with the Pali Text Society (Bristol, UK). There, the portions of the dictionary which had appeared after the digitization in which Ole Pind was involved were digitized too, so that now all parts of the dictionary are accessible online (https://cpd.uni-koeln.de/search.php).

Kaccāyana's grammar (2013),[3] he established himself internationally as an authority in this important field.

Also in Ole Pind's contributions to Buddhist studies, the study of Buddhist philosophy, especially with reference to its technical terms and forms of argument, was always central. He took a special interest in the subtle concepts and arguments so richly represented in Buddhism. An early field of study was the Madhyamaka school and its idea of emptiness (1983, 1992a, 2001, 2007). Given Ole's early interest in Madhyamaka, it is perhaps not surprising that he also began to explore the literature and ideas of the Buddhist logico-epistemological school, focusing especially on Dignāga (c. 500 CE) and his theory of exclusion (*apoha*) (1991, 1999a, 2011a, 2015).

In order to investigate Dignāga's ideas, Pind worked on the reconstruction of the fifth chapter of his *Pramāṇasamuccayavṛtti,* a crucial source for the *apoha* theory. For this he made use of a newly available and unique Sanskrit manuscript of the only Indian commentary, the eighth century *Pramāṇasamuccayaṭīkā* by Jinendrabuddhi. Ole's skilful and careful reconstruction was informed by his detailed knowledge of Dignāga's intellectual environment, in particular Vaiśeṣika thought and the grammarian-philosopher Bhartṛhari. It was this work that grew into a dissertation that in 2009 was awarded the degree of doctor of philosophy *summa cum laude* at the University of Vienna (2015).

In addition to these highly specialized studies, Ole Holten Pind has made valuable contributions to the spread of knowledge of Buddhism in Danish, for a short period also as a teacher at the University of Copenhagen, but first and foremost through translations into Danish of Pali texts (2005, 2007, 2015) and later Mahāyāna texts in Sanskrit, e.g. the *Hṛdaya Sūtra*, *Saddharmapuṇḍarīkasūtra* and *Sukhāvativyūha* (2006). His comprehensive selection of Pali texts (2005) is provided with a valuable and instructive introduction to the Tipiṭaka and includes, in addition to the canonical texts, excerpts from the *Milindapañha*, examples of commentarial literature and *Jātaka* tales. Together with the chapter on Buddhism in *Gyldendals religionshistorie* (2011b) these translations provided a solid foundation for teaching Buddhist studies in Danish universities and high schools.

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[3] Reviewed by Eivind Kahrs, *Bulletin of the School of Oriental and African Studies* 78.1 (2015): 204–205.

ABBREVIATIONS

CPD   *A Critical Pāli Dictionary* — begun by V. Trenckner; edited
         by Dines Andersen, Hans Hendriksen, Helmer Smith, Ludwig
         Alsdorf, Kenneth Roy Norman, Oskar von Hinüber, and Ole
         Holten Pind, Vols. 1–3, Fasc. 8, Copenhagen: Ejnar Munks-
         gaard, and Bristol: Pali Text Society, 1924–2011.

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1997   [with Oskar von Hinüber] *CPD* III.4–5. Copenhagen: Munksgaard.
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1994   kanaka-tanu-sannivha–kanūy(ī); kanta-ppakanta; kantāra–kantāriya; Kanthaka–kand(a); [1]kappaka–kappaka-jātika; kappaka-dhīta(r)–kappaka-sadisa; kappaṭa–kappaṭika; kappati–Kappatillaka; kappana–[kappa-nibbatta]; kappayati; kappāpe-tabba – (kappāpeti); kappita–Kappitāla; Kappina–Kappina sutta; kappīyati–kappetu-kāma; kama–kama-ccuta; kamati–kamanīya; Kampilla–Kampilliya; [1]kambala–kambu-vimaṭṭha-dhārinī, *CPD* III.3, 151–53, 155–58, 173–77, 179, 181–83, 188–90, 194–95, 200–202.

1997   kambu-sambuka–kaya-vikkaya-sikkhāpada, *CPD* III.4–5, 203–274 (except for articles marked as t.t.Vin).

1999   kayavikkayāpatti–kayati; [1]kara–karaṇī; kăraṇ'-uttara–karaṇo-kāsa; [1]kal(a)–kalībhavati; kalyāṇa–kalyāṇūpanissaya, *CPD* III.6, 275–88, 290, 314–25, 326–36.

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