

Pali Text Society.

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Journal

OF THE

PALI TEXT SOCIETY.

1886.

EDITED BY

T. W. RHYS DAVIDS, PH.D., LL.D.,

OF THE MIDDLE TEMPLE, BARRISTER-AT-LAW,

PROFESSOR OF PALI AND BUDDHIST LITERATURE IN UNIVERSITY COLLEGE,

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# PALI TEXT SOCIETY.

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## COMMITTEE OF MANAGEMENT.

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*Hon. Sec. and Treas. for Ceylon*—E. R. Gooneratne, Esq., Atapattu Mudaliyar, Galle.

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This Society has been started in order to render accessible to students the rich stores of the earliest Buddhist literature now lying unedited and practically unused in the various MSS. scattered throughout the University and other Public Libraries of Europe.

The historical importance of these Texts can scarcely be exaggerated, either in respect of their value for the history of folk-lore, or of religion, or of language. It is already certain that they were all put into their present form within a very limited period, probably extending to less than a century and a half (about B.C. 400-250). For that period they have preserved for us a record, quite uncontaminated by filtration through any European mind, of the every-day beliefs and customs of a people nearly related to ourselves, just as they were passing through the first stages of civilization. They are our best authorities for the early history of that interesting system of religion so nearly allied to some of the latest speculations among ourselves, and which has influenced so powerfully, and for so long a time, so great a portion of the human race—the system of religion which we now call Buddhism. The sacred books of the early Buddhists have preserved to us the sole record of the only religious movement in the world's history which bears any close resemblance to early Christianity. In the history of speech they contain unimpeachable evidence of a stage

in language midway between the Vedic Sanskrit and the various modern forms of speech in India. In the history of Indian literature there is nothing older than these works, excepting only the Vedic writings ; and all the later classical Sanskrit literature has been profoundly influenced by the intellectual struggle of which they afford the only direct evidence. It is not, therefore, too much to say that the publication of this unique literature will be no less important for the study of history—whether anthropological, philological, literary, or religious—than the publication of the Vedas has already been.

The whole will occupy about nine or ten thousand pages 8vo. Of these 3,300 pages have already appeared. The accession of about fifty new members would make it possible to issue 1000 pages every year.

The Subscription to the Society is only One Guinea a year, or Five Guineas for six years, payable in advance. Each subscriber receives, post free, the publications of the Society, which cost a good deal more than a guinea to produce.

It is hoped that persons who are desirous to aid the publication of these important historical texts, but who do not themselves read Pāli, will give Donations to be spread if necessary over a term of years. Nearly £400 has already been thus given to the Society by public spirited friends of historical research.

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*\*.\* Subscriptions for 1887 are now due, and it is earnestly requested that subscribers will send in their payments without putting the Chairman to the expense and trouble of personally asking for them. All who can conveniently do so should send the Five Guineas for six years, to their own benefit and that of the Society also.*

The Society keeps no books, and its publications cannot in any case be sent to subscribers who have not already paid their subscriptions for the year.

*Cheques and Post Office Orders should be made payable to the "Pāli Text Society." (Address: 3, Brick Court, Temple, London E.C.)*

**Report**  
OF  
THE PALI TEXT SOCIETY  
FOR 1886.

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I AM happy to say we are still prospering. We have again an addition to report to the number of our European subscribers, and in Ceylon we have an increase again after the decline of last year. We now number 215 subscribers in all.

Our text issues for this year are :

1. Part I. of the Sumaṅgala, edited by myself and Professor Carpenter.
2. The Vimāna Vatthu, edited by Gooneratne Mudaliyar, and seen through the press by myself.
3. The Anāgata Vaṃsa, edited by Professor Minayeff.
4. The Gandha Vaṃsa, edited by the same.

Besides these we have a very interesting translation from the Tibetan by Dr. Wenzel, and also an index to the verses in the Divyāvadāna.

With regard to the former I should like to point out how valuable is the poem he translates for determining the degree in which Buddhism had changed, when it was composed, from the state it had reached at the time of the Piṭakas (probably about 500 years before). Of absolutely new doctrine there is no trace. The number of the Parāmitā's is different (see verse 8), the stress laid upon the doctrine of the (temporary) hells is greater than it would have been in a corresponding poem of the earlier period, and verses 49 and 50 introduce a metaphysical discussion which is a later amplification of the simple and anti-metaphysical doctrine of the Anatta Lakkhaṇa Sutta. Otherwise the work might have been written by a Buddhist of the Piṭaka schools at Nālanda or Anurādhapura, and it often uses the very expressions of Piṭaka texts. Thus

- Verse 13 = Dhp. 21.  
 ,, 14 = Dhp. 172.  
 ,, 16 = M. x. 5. 3.  
 ,, 19 = P. P. iv. 19.  
 ,, 20 = P. P. iv. 10.  
 ,, 23 = Dhp. 103.  
 ,, 32 gives the Ariyadhanāni.  
 ,, 43 = A. 3. 99.  
 ,, 61 = S. N. 2. 4. 3.  
 ,, 117 = Dhp. 1.

and the general tone is much more in accordance with the Arahāt ideal of the Hīnayāna than with the Bodisat ideal of the Mahāyāna doctrines. With regard to the main idea of the poem (that is, to give, in about a hundred stanzas, a synopsis of what seemed to the author to be the principal points of religious belief), it is only one example of a somewhat numerous class. The Tela Kaṭāha Gāthā and the Anuruddha Śataka follow exactly the same lines, and we shall no doubt find other specimens of such poetical *précis* work. There is a simple directness of exhortation in the "Friendly Epistle," in striking contrast with the dainty and elaborate beauty of the "Oil Cauldron Stanzas," and exactly as one would expect from the circumstances under which it is supposed to be written. The Anuruddha Śataka lies about midway between the two so far as its method of treatment is concerned. Of this we hoped to enable our readers to judge for themselves this year. But Professor Bendall has abandoned his intention of editing this little poem for us. Its publication must therefore be postponed until we can procure MSS. to send to an editor on the Continent, as Professor Hillibrandt, of Breslau, has been kind enough to undertake the work.

As the "Friendly Epistle" shows little change from the original Buddhism, so also does the Divyāvadāna. Though evidently much later than the Pali Texts, the difference between its Buddhism and theirs is very much smaller than one would expect; and it uses expressions identical or nearly identical with Pali ones in many passages.

Thus, among others,

Page	51	may be compared to	A. 2. 4. 2.
„	120	„	„ Valāhaka Jālāka.
„	186	„	„ J. 1. 73, and S. 1. 14. 4.
„	191	„	„ Pac. 51.
„	200 foll.	„	„ M. P. S. iii. 1. &c.
„	229	„	„ C. ix. 1. 3.
„	235	„	„ M. viii. 1. 11.
„	248	„	„ A. 3. 110.
„	267	„	„ J. 1. 84.
„	300	„	„ S. vi. 2. 5.
„	340	„	„ Khp. 6. 1.
„	489	„	„ S. 4. 10.
„	491	„	„ J. 1. 117. 8.
„	498	„	„ J. No. 4 = Kathā Sarit S. vi. 5. 29.
„	521	„	„ Sūci Jātaka.
„	532	„	„ Dhp. 127.
„	620	„	„ A. 3. 58 = D. 3. 1. 5.

Dr. Morris also continues, and in a thoroughly systematic way, his contributions to Pali Lexicography. He had prepared three or four times as much material, but we could not afford to print it this year, and have therefore held it over for the next year's Journal. His wide acquaintance with all our Pali Texts, and his accurate knowledge of the rules of phonetic change, impart a special value to his notes, and we regret that we could not give them all this year. It was also chiefly a question of funds that has prevented the appearance this year of the first volume of the Digha. But the subscribers themselves have set the limit in the amount of work we can do each year. Each sheet we print costs us altogether about £6, so that with about 200 subscribers we can only give about 600 pages. As a matter of fact, we give about 700 this year, and have given an average of 650 in the four previous years. Thus for 1882 we gave—



	NO. OF PAGES.
Journal . . . . .	136
Anguttara . . . . .	140
Buddhavaṃsa and Cariya Piṭaka	123
Āyāraṅga . . . . .	156
	— 555
In 1883—	
Journal . . . . .	136
Thera- and Therī- Gāthā . . . . .	238
Puggala . . . . .	111
	— 485
In 1884—	
Journal . . . . .	190
Samyutta, Part I. . . . .	275
Sutta Nipāta . . . . .	229
	— 694
And in 1885—	
Journal . . . . .	104
Anguttara, Part III. . . . .	352
Dhamma Saṃgaṇi . . . . .	300
Udāna . . . . .	112
	— 868
	—
Total . . . . .	2602

Including the issues of this year the full list of work already accomplished in the publication of texts is as follows:—

## EDITED BY

- |                                     |      |                             |
|-------------------------------------|------|-----------------------------|
| 1. Anāgata Vaṃsa . . . . .          | 1886 | Prof. Minayeff.             |
| 2. Anguttara, Parts I.-III. . . . . | 1885 | Dr. Morris.                 |
| 3. Abhidhammattha Saṃgaha . . . . . | 1884 | Prof. Rhys Davids.          |
| 4. Āyāraṅga Sutta . . . . .         | 1882 | Prof. Jacobi.               |
| 5. Udāna . . . . .                  | 1885 | Dr. Steinthal.              |
| 6. Khudda and Mūla Sikkhā . . . . . | 1883 | Dr. E. Müller.              |
| 7. Gandha Vaṃsa . . . . .           | 1886 | Prof. Minayeff.             |
| 8. Cariyā Piṭaka . . . . .          | 1882 | Dr. Morris.                 |
| 9. Tela Kaṭṭhā Gāthā . . . . .      | 1884 | {Gooneratne Mada-<br>liyar. |

				EDITED BY
10.	Thera Gāthā ...	...	1883	Prof. Oldenberg.
11.	Theri Gāthā ...	...	1883	Prof. Pischel.
12.	Dāṭhā Vaṅsa ...	...	1884	Prof. Rhys Davids.
13.	Dhamma Saṃgaṇi ...	...	1885	Dr. E. Müller.
14.	Pañca Gati Dīpana ...	...	1884	M. Léon Feer.
15.	Puggala Paññatti ...	...	1883	Dr. Morris.
16.	Buddha Vaṅsa ...	...	1882	Dr. Morris.
17.	Samyutta Nikāya, Part I. ...	...	1884	M. Léon Feer.
18.	Sutta Nipāta ...	...	1884	Prof. Fausböhl.
19.	Cha Kesa Dhātu Vaṅsa ...	...	1885	Prof. Minayeff.
20.	Sandesa Kathā ...	...	1885	Prof. Minayeff.
21.	Sumaṅgala Vilāsini, Part I. ...	...	1886	{Prof. Rhys Davids & Prof. Carpenter.
22.	Vimāna Vatthu ...	...	1886	{Gooneratne Muda- liyar.

Which of the 21 works announced last year to be in progress will be published next year I cannot at present say. To that list I have only to make one addition, namely, the edition of the Abhidhamma Commentary already commenced by Dr. Wenzel. So that the Vimāna having been transferred to the list of works done, it is this year the same length as last year, in spite of our having given two works in our present Journal not mentioned in the previous one.

In the next issues of our Journal we shall have several papers of preliminary work for the new Pāli Dictionary. Prof. Fausböhl is to give us a glossary to the Sutta Nipāta as a test specimen of the method in which the dictionary should be put together, Dr. E. Müller will give us a glossary of proper names, and Dr. Morris will continue his notes. For such work it is of importance that scholars should, when abbreviations of the titles are desirable, use the same or similar ones. I therefore venture to suggest that Piṭaka Texts might, in most cases, be referred to by one or two letters, and the subsequent texts by three. We should then have the following scheme of abbreviations:—

## 1. PĪṬAKA TEXTS.

A. Aṅguttara.	N. Niddesa.
Ap. Apadāna.	P. Paṭṭhāna.
B. Buddha Vaṅsa.	P.V. Peta Vatthu.
C. Culla Vagga.	Pr. Parivāra.
C.P. Cariyā Piṭaka.	Ps. Paṭisambhidā.
D. Dīgha Nikāya.	P.P. Puggala Paññatti.
Dh.K. Dhātu Kathā.	S. Saṃyutta Nikāya.
Dh.P. Dhammapada.	S.N. Sutta Nipāta.
Dh.S. Dhamma Saṃgaṇi.	S.V. Sutta Vibhaṅga.
I. Itivuttaka.	Th. I. Thera Gāthā.
J. Jātaka.	Th. II. Therī Gāthā.
K. Kathā Vatthu.	Ud. Udāna.
Kh.P. Khuddaka Pāṭha.	V. Vibhaṅga.
M. Māhavagga.	V.V. Vimāna Vatthu.
M.N. Majjhima Nikāya.	Y. Yamaka.

## 2. LATER TEXTS.

Abh. Abhidhammattha Saṃgaha.	nī (quoted in the notes to Ud. and to Th. I. and II.).
An. V. Anāgata Vaṅsa.	Par. Jot. Paramattha Jotikā (quoted in the notes to S.N.).
Asl. Attha Sālini.	
Cha. Cha Kesa Dhātu Vaṅsa.	Pgd. Pañca Gati Dīpa- na.
Dhp. C. Dhammapada Commentary.	Sad. Saddhammopā- yana.
D.V. Dāṭhā-vaṅsa.	San. Sandesa Kathā.
G.V. Gandha Vaṅsa.	Sās. Sāsana Vaṅsa.
Kh. S. Khudda Sikkhā.	Smp. Samanta Pāsādi- kā.
Kvt. Kaṅkhā Vitarinī.	Sum. Sumaṅgala Vila- sinī.
Mls. Mūla Sikkhā.	Tel. Tela Kaṭāha Gā- tha.
Net. Netti Pakaraṇa.	Vsm. Visuddhi Magga
Niss. Nissaggiya.	
Pāc. Pācitiya.	
Paj. Pajjamadhu.	
Pap. Papañca Sūdani.	
Par. Dip. Paramattha Dīpa-	

If it is a proof of our unexpected success that a new dictionary has become now an almost imperative necessity, that should only incite us to renewed efforts in the future. I was told the whole project was an attempt to accomplish the impossible. But we have now five years of useful work behind us, and if all goes well, another five years ought to bring us within measureable distance of the end.

T. W. RHYS DAVIDS.