

Pali Text Society.

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Journal

OF THE

PALI TEXT SOCIETY.

1883.

EDITED BY

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# PĀLI TEXT SOCIETY.

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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 Subscription to the Society is One Guinea a year, or Five Guineas for six years, payable in advance. Each subscriber receives, post free, the publications of the Society.

It is hoped that persons who are desirous to aid the publication of these important historical texts will give Donations to be spread if necessary over a term of years.

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*\* \* Subscriptions for 1884 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.*

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REPORT  
OF THE  
PĀLI TEXT SOCIETY FOR 1883.

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ON coming before the members of the Pāli Text Society at the commencement of a second year, I have again to congratulate them on the improved position to which it has attained during the last twelve months. The number of five-guinea subscribers has risen from 18 to 39, while notwithstanding the fact that several of the one-guinea subscribers of last year have transferred themselves to the higher list, and two of them have transferred themselves to the Ceylon local list, yet the number of one-guinea subscribers in this year's list is greater by two than that in the last (75 as against 73). In other words, the number of our members in Europe and America has risen from 91 to 114, not including two new subscribers who have joined us since the beginning of the year 1884. This is so far very satisfactory. But it is needless to point out that it is not yet enough. We ought to have at least 200 subscribers to place the Society on that permanent footing which it so richly deserves, and I venture to hope that each of our members will feel it to be his duty to spread the knowledge of the Society among his acquaintances, and to endeavour to obtain new subscribers or new donors. Your chairman's power in this respect has now been exhausted, and it remains for the members of the Society to do their part. There must be many persons of wealth, known to our members, who would

be willing to aid so good a cause if its claims were properly put before them. And though those of our members who are scholars are also, for that reason, mostly poor in purse, they are rich in influence which they can legitimately use.

Our friends in Ceylon have continued to support our undertaking. Four of them are five-guinea subscribers, and eighty-seven of them had paid their second subscription before the accounts were made up by our honorary local agent, the Atapattu Mudaliar of Galle, to whose business capacity and public-spirited zeal the Society owes so much. The result is that after payment of all the local expenses, including purchase of MSS., there is a balance there of nearly £90 in favour of the Society.

To pass now to our this year's publications, we present our subscribers with the Thera- and Therî-Gâthâ, edited by Professor Oldenberg and Professor Pischel respectively, the latter of whom has been kind enough to draw up the index to the whole work. These ancient hymns contain many passages of great beauty and power; and afford valuable evidence of the high ideal of life prevailing among the early Buddhists. There seems to be no good reason for doubting the tradition which ascribes their composition to different members of the Buddhist order; though the general tone is the same throughout, and certain favourite expressions recur in hymns attributed to different authors. It is especially worthy of notice that several of the most beautiful and striking of these poems are said to be, and no doubt actually were, the work of women. It is quite justifiable to claim the main credit of this remarkable fact for Buddhism. Had they not become Bhikkhunîs, the gifted authors would not have had either the mental stimulus or the literary training which enabled them to compose their hymns. But it is none the less true that the Therî-Gâthâ affords fresh proof, if such be needed, that the present position of women in India is a modern innovation, due in great part to the influence of Muhammadanism, and alien to the whole spirit of ancient Indian institutions. I would add that it would have been impossible for these poems to have been published

thus early if it had not been for the help of the well-known native scholar, Subhûti Unnânsê of Waskaḍuwa, who most generously sent us on loan, all the way from Ceylon, four of his own MSS.

Dr. Morris gives us this year the Puggala Paññatti, the first text which has yet been published from the Abhidhamma Piṭaka, and for that reason alone of great interest and value. It has been supposed that the Abhidhamma was different from the Dhamma in the sense of being more metaphysical. The publication of this text shows that this is not the case. It deals exclusively with the ethics of the so-called "Excellent Way," and contains nothing inconsistent with the no doubt earlier Suttas of the four great Nikâyas. It explains a very considerable number of the most important technical and figurative expressions used of those who are walking along the stages of that Excellent Way, and the valuable Index which Dr. Morris has appended to his text will enable these explanations to be readily referred to and easily used.

I have in my possession a very excellent MS. of the commentary on this book. Our Ceylon contributors do not care for extracts only being given from such commentaries. They prefer to have the whole work; the more especially as it is precisely those parts of a commentary which a European editor is most likely to omit—the exegetical parts—to which they naturally attach the most importance. With this feeling I confess myself to have much sympathy, and Dr. Morris and myself intend therefore to edit the whole of this commentary unabridged, during this year if possible, and if not during next year.

In another respect the Ceylon scholars object to abridgments. Professor Oldenberg in his *Vinaya*, and Dr. Morris in the first part of his *Āṅguttara*, have put sometimes the first letters only, of the words in constantly repeated clauses, for the words themselves. To this the Ceylon readers have a strong antipathy, which has been brought to my notice not only by the Atapattu Mudaliar of Galle, but also by other correspondents. The nature of these complaints will



appear from the following remarks of Srī Saddhānanda Thera of Ratgama, who, with reference to the Aṅguttara (and after praising the size of the letters, and the form and shape of the volume itself, as very satisfactory), goes on to say : “The Dhamma, and the Vinaya, and the commentaries upon them were recorded in books without any interference with the regular succession of words as handed down by the Arahats who heard them from the mouth of the Blessed One himself, and as preserved at the three Councils of five hundred, of seven hundred, and of ten hundred, held subsequent to the Buddha’s decease by the pure and learned servants of the Sammā Sambuddha, presided over by the Theras Mahā Kassapa, and Sabbakāmi, and Yasa ; and since then also at the Council held during a whole year at the Āloka Wihāra in Ceylon by Arahats who were about a thousand in number. On those occasions, for the sake of curtailment in passages that were alike, they made abbreviations which they designated by letter-signs such as ‘pe.’ And to interfere, either with words or letters, otherwise than is done by the *peyyālam*s made use of by the Arahats, has frequently been declared to be not good. Apart from myself, many learned members of the Order have declared to me how much they dislike any such other abbreviations. Any manuscript copies made from (printed) texts so abbreviated would be at variance with the traditional readings. So at page 2, line 15, of the above-named work, *pariyādiyati* is expressed by *par*°, and at line 6 *samanu-passāmi* by *sam*° ; and often *bh*° stands where *bhikkhave* should be.” Now it is even quite open to question whether the frequent use of such abbreviations is useful to the European reader. It is true that one who is reading straight on will know quite well what is meant ; but when a student, turning to a passage for reference only, comes suddenly upon several successive words so shortened, then the mechanical trouble, which the writer has saved himself, is transferred to the reader’s shoulders, and he is obliged, with much loss of time, to look backwards and forwards in order to find out what the words, merely suggested and

not fully expressed, really are. Whatever they may think of this argument, our editors will, I am sure, be quite ready to fall in with the very intelligible scruples of our numerous subscribers in Ceylon; and will refrain therefore, as far as possible, from the use of any other contractions than the *peyyâlams*, as found in the native MSS.

Our Journal this year comes nearer to what it is intended to be than it was last year: and contains a number of original papers likely to be interesting to those who wish to understand the Pâli Piṭakas. We have, as before, lists of MSS. in Europe; but these are supplemented by other helps to the study of our Pâli Texts. Thus Dr. Edward Müller of Cardiff College gives us an independent text, the Khudda- and Mûla-Sikkhâ, which is a kind of summary, in the form of a *memoria technica*, of the Vinaya. It is assigned by tradition to a period antecedent to Buddhaghosa (A.D. 377), and to two authors (Mahâ Sâmi for the Khudda and Dhamma Siri for the Mûla) said to be Bhikkhus then residing at Anurâdhapura. Dr. Edward Müller is evidently disposed to think that the evidence of the language used in the two works is against this tradition, and would rather tend to show that they must be assigned to the sixth or even the seventh century. On this point it is important to recollect the course of the development of Pâli Literature in Ceylon. Pâli was there studied for a long time after the introduction of Buddhism merely as a dead language in which the sacred books were handed down. The commentaries on those books were studied in Sinhalese prose, a line or two of Pâli verse being introduced here and there at salient points to emphasize or sum up the narrative. The chronicles of the Order were kept in the same form, and Professor Oldenberg has clearly shown how the Dîpavansa must have been based on such a chronicle preserved in the Mahâ Vihâra at Anurâdhapura. That book is very probably, indeed, little more than a collection of the "emphatic verses" from the previously existing prose chronicle in Sinhalese. It was only with Mahânâma and Buddhaghosa that independent and original works were actually composed throughout in Pâli. Their

successors—the authors, for instance, of the Jātaka Book, and of the Mahāvāṇsa Ṭīkā, and of commentaries on the Dhammapada, which latter work is not by Buddhaghosa<sup>1</sup>—were imitators of their style and method. During this period Pāli was used in Ceylon very much as Latin was before the Reformation in Europe. It had become a cultivated literary language; and though there was a difference between it and the Pāli of the Piṭakas similar to, though less than, the difference between mediæval and classical Latin, still those who used it had a distinct mastery over it. We do not know how long this period lasted. The continual incursions of the Tamils, the general disorder in the kingdom, must have been incompatible with much literary effort for a long time before the rise of Parākrama the Great. There is no evidence to show that it lasted for even so long as three centuries. With Parākrama's conquest of South India a new era began. Sanskrit was much studied; and the influence of Sanskrit becomes plainly perceptible in the loss of simplicity and freedom, in the long compounds, in the intricate versification, of the Pāli works of Ceylon authors written after that date. It is needless for the purposes of this argument to come any further down: and of these three periods, which may be called the *memoriter period*, the *commentary period*, and the *Sanskritized period*, it seems very hazardous to assign the rough and ready memorial verses of the Khudda- and Mūla-Sikkha to any other than the first. I venture therefore to think that the traditional date, about 377 A.D., should be accepted as the best working hypothesis for the date of these two works. There are enough differences—though these of course not on the most vital points—between the summary in these books and the Vinaya itself to make them of considerable interest for the history of the Buddhist Order in Ceylon; and more than enough to justify these few remarks. I hope to insert an article in a future number of the Journal dealing in detail with these curious differences.

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<sup>1</sup> See my "Buddhist Birth Stories," pp. lxiii-lxv.

Professor Max Müller has been kind enough to allow me to reprint the very beautiful letter which he wrote to the *Times* on the death of one of our members, the young Japanese Buddhist Scholar at Oxford, Kenjiu Kasawara. This will I trust become a precedent with us; and I knew Mr. Kasawara well enough to appreciate how well he deserves all that his Professor says of him.

The writer has added a note on certain questions of the literary history of early Buddhism, which shows, in the same manner as the excursus appended to his Cambridge Lectures did, how valuable for the decision of such questions are the notices contained in the Chinese Buddhist literature. I trust that the whole subject of early Buddhist history will be exhaustively dealt with from this point of view in a forthcoming work by Mr. Watters, who will perhaps touch on some points of it in our next year's issue. Already in our present issue the 'Notes and Queries' by Mr. Bendall show how close is the connection between the various literatures of early Buddhism, and the more we know of them, the more, I am convinced, will this prove to be the case. It will be not the least of the advantages of our Pāli Text Society if it should aid the workers in the vast field of the history of Buddhism—the history of half the world for nearly twenty centuries—to know one another better, and appreciate one another's labours more.

The lists of MSS. given in our present number conclude all the great collections. Those in Berlin, and the few in the library of the Royal Asiatic Society, will follow in our next. We are still much pressed for want of good MSS. of the texts we have in hand. I have been fortunate enough to commence a correspondence with a gentleman in Burma, Mr. P. E. Raven, of the Public Works Department there, who has already shown himself to be a good friend to scholarship by sending us MSS. of the Paṭṭhāna and of the Sumaṅgala Vilāsinā on the Mahāvagga of the Dīgha Nikāya, and who promises to send us more. The MS. of the commentary on the Puggala Paññatti, referred to above, arrived from Ceylon just in time to enable Dr. Morris to complete

his edition of that work for this year. But we want more. Our friends in Burma and Ceylon must recollect that three or four good and independent MSS. at least are required for the proper publication of any one text, and I would repeat the appeal made in our last journal for copies of such MSS. of

Udâna	Paṭisambhidâ
Vimâna-vatthu	Apadâna
Peta-vatthu	Kathâ-vatthu
Niddesa	Vibhaṅga—and
Visuddhi-magga	Dhātu-kathâ,

with the respective commentaries upon them. The Atapattu Mudaliar of Galle has in this respect, as in so many others, been hitherto a good friend to us, and so has Subhūti Unnânsê; but only two others of our subscribers in Ceylon, Bulatgama Unnânsê and Sri Saddhânanda of Ratgama (whose remarks I have quoted above, and another letter from whom was printed in our *Journal* for 1882) have come forward to help us.

Our next year's issue will include the *Iti-vuttaka*, by Professor Windisch of Leipzig, and an edition of the *Abhidhammattha Sangaha*, and an instalment of at least one of the great *Nikâyas*, besides the subsidiary papers which will appear in the *Journal*.

T. W. RHYS DAVIDS.

P.S. Might I venture to ask those yearly subscribers, who have not as yet done so, to send in their subscriptions for 1884 as soon as possible. If they wait till the end of the year, the issue of our publications will be again delayed next year, as it has been this, by getting in the subscriptions at the last moment. Though we have improved in this matter upon last year, there is still room for improvement, and this assistance is not a great thing to ask from those who, by the very fact of their subscribing at all, have shown their interest in our work.

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