

Pali Text Society.

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Journal

OF THE

PALI TEXT SOCIETY.

1884.

EDITED BY

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

OF THE MIDDLE TEMPLE, BARRISTER-AT-LAW.

PROFESSOR OF PĀLI AND BUDDHIST LITERATURE IN UNIVERSITY COLLEGE,  
LONDON.

LONDON:

PUBLISHED FOR THE PALI TEXT SOCIETY,

BY HENRY FROWDE,

OXFORD UNIVERSITY PRESS WAREHOUSE, AMEN CORNER, E.C.

1884.

HERTFORD:  
PRINTED BY STEPHEN AUSTIN AND SONS.

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# PĀLI TEXT SOCIETY.

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(With power to add workers to their number.)

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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 1900 pp. have already appeared. The accession of about fifty new members would make it possible to issue 1000 pp. 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 Pâli, 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 1885 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 "Pâli Text Society." (Address: 3, Brick Court, Temple, London, E.C.)*

# REPORT

OF THE

## PĀLI TEXT SOCIETY FOR 1884.

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I HAVE again to congratulate the members of the Pāli Text Society on its continued prosperity and activity. I had last year to report that the five-guinea subscribers had risen from 18 to 39. It has now further risen from 39 to 56; and though many of the one-guinea subscribers have fallen off, we have received so many accessions that the total number has now risen from 72 to 85. To these numbers for Europe and America we have to add 6 five-guinea members and 70 one-guinea subscribers in Ceylon; besides which I am able to announce the appearance of two new names (those of Miss Horn and of H.R.H. Prince Prisdang) in the small, but very important list of the donors to our Society. This is very encouraging; as it is not too much to say that it makes the final success of the undertaking a practical certainty if only the work of the Society be carried on in the future with the same energy as it has been in the past.

It is, however, scarcely necessary to say that we want new subscribers, and that especially for two reasons. It is very desirable firstly to increase the extent of the texts issued every year. For 1882 we distributed to each member 496 pages, of which 138 were a Jain text. For 1883 each subscriber received 424 pages. This year we issue 464 pages of our own, and are also able to present to each subscriber for the year a copy of Professor Fausböll's

edition of the text of the Sutta Nipāta, consisting of 230 pages more. I should much like to be able to issue 800, or even 1000 pages every year. As the Society pays nothing at all for management, this might, I think, be accomplished if we could obtain 200 subscribers in Europe and America. An incidental advantage of this would be that we could issue whole works, instead of parts of works, each year.

Then, secondly, we cannot conceal from ourselves the facts that some of our subscribers may fall off in years to come. We have already lost by death two good friends in Dr. Muir of Edinburgh, and Dr. Burnell of the Madras Civil Service; and a comparison of this year's list with that of 1882 will show other defections from various other causes. I do hope, therefore, that our members will not neglect to push the claims of our Society among their friends whenever they see a chance of doing so.

Our issues this year are :

1. The Abhidhammattha-saṅgaha.
2. The Tela-kaṭāha-gāthā.
3. The Dāthā-vaṃsa.
4. The Pañca-gati-dīpana.
5. The Sagātha-vagga of the Samyutta.
6. The Sutta-nipāta.

Besides a very interesting and valuable paper of miscellaneous Notes and Queries by Dr. Morris. This, it will be seen, is a more important list than we have hitherto been able to show for any one year.

As regards the first of these, Professor Childers, who would have welcomed our Society so warmly had he lived, was engaged when he passed away in preparing an edition of the Abhidhammattha-saṅgaha, and had transcribed the first four chapters. Professor Fausböll, into whose hands the MS. had come, was kind enough to allow me the use of it. During the year, Mr. S. P. Da Silva Goonesekara, Muhandiram of the District Court at Mātara in Ceylon, sent to me a transliterated copy of the whole text as found in the Mātara MSS. I was very glad to get this manuscript; for,

though it contained some mistakes, and though the punctuation and division of words were not such as to allow of its being sent in to press as it stood without corrections in nearly every line, still it was on the whole very accurately and carefully done, and was sufficient to form a reliable basis for an edition of the work. I collated it with the four chapters of Childers, and throughout with the complete text as printed in Burmese characters at Rangoon in 1882 at the Burma Herald Press, and corrected the press myself. We have thus been able to give, by our united efforts, an edition of this important abstract of Buddhist psychology and ethics. The author was Anuruddha Thera, who is believed to have lived at Pulatthi (Polon-naruwa) in the twelfth century of our era. He was also the author of a didactic Buddhist poem in classical Sanskrit, now called the Anuruddha Śataka, which we hope to publish in the next issue of the Journal. The letters R., S., and C. in my notes refer to the Rangoon edition, Mr. da Silva's and Prof. Childers's manuscripts respectively.

Very similar in character to the Anuruddha Śataka is the next work of this year, the Tela-katāha-gāthā, edited by Mr. Goonaratne, the Atapattu Mudaliar of Galle, to whom the Society owes so much in many other ways. As he states in his preface, the date of the author is unknown; but the style of the poem clearly shows it to belong to the same period in the history of Ceylon literature to which Anuruddha belonged. It is evidently written by a Pāli scholar, who also knew Sanskrit. Only such a man could have constructed in the elaborate and beautiful metre of the poem so delicate a specimen of mosaic-work in Sanskritised Pāli. The thoughts expressed are not unworthy of their exquisite setting, and we ought to be very grateful to the editor for having given us so striking a sample of the literary work which the scholars of what I may call the Renaissance period in Ceylon were able to accomplish. Professor Pischel of Kiel was good enough to correct the first, and I have myself corrected the remaining proofs of this work; and the text, in spite of its difficulty, will I trust be found correct.

Several beginners have expressed to me the difficulty



which they had experienced in their first attempts to read the MSS. in the Sinhalese characters. I have therefore included in this issue a new edition, in our transliteration, of the *Dāṭhā-vaṃsa*, of which Sir Coomara Swamy's edition in the Sinhalese character is generally accessible. Dr. Morris was good enough to make a transcript of that edition, and we together collated it with the edition published in Colombo in 1882, by Mīgamuwa Unnānsē. We had intended to collate it also with the Turnour MS. in the Indian Office Library, but that had unfortunately been lent out at the time. It was, however, so evident that the text had been accurately preserved—there being but very slight and unimportant variations between the text, as revised by Baṭuwan Tudāwa, appended to Sir Coomāra Swāmy's translation, and that given by Mīgamuwa—that I did not think it necessary to wait for the Turnour MS. I am responsible for the correction of the press, and the letters B and M in the notes refer to Baṭuwan Tudāwa and Mīgamuwa respectively. Where such accurate pandits agree, there cannot be much doubt as to the reliability of the traditional text.

The work, founded on an older, and now, unfortunately perhaps, no longer extinct *Daladā-vaṃsa* in Sinhalese, is by Dhammakitti of Pulasti-pura, pupil of the celebrated scholar Sāriputta, one of the chief ornaments of the literary circle in that capital in the reign of Parākrama Bāhu the Great, in the latter part of the twelfth century A.D. It should be noticed that it was Sāriputta, and not (as wrongly stated by Coomara Swāmy<sup>1</sup>) Dhammakitti, who was the author of the *Ṭikās* on Candagomi's grammar, on the *Samanta-pāsādikā*, and on the *Paramattha-jotikā*.<sup>2</sup>

The remaining text appearing in our Journal this year is the *Pañca-gati-dīpana*. On noticing M. Léon Feer's translation of this poem in his *Extraits du Kandjour*, it seemed to me to be a very suitable text for publication in this Journal, more especially as it is, I believe, unknown

<sup>1</sup> p. 80 of his translation.

<sup>2</sup> See further my remarks on the *Daladā-vaṃsa* and *Dāṭhā-vaṃsa* in the J.R.A.S. April 1874.

in Ceylon. M. Léon Feer, always ready to oblige, acceded at considerable inconvenience to himself, to my request, and prepared the text for publication from the single MS. at his command.

We are completely in the dark as to what the Pâli scholars of Siam have done in the way of original work, and should be very glad if some one among our friends there would send us an account of it. Meanwhile this little specimen may serve as a commencement.

The full list of work so far accomplished is therefore

1. Aṅguttara, Pt. I	edited by	Dr. Morris, 1882.
2. Abhidhmattha-saṅgaha	„ „	(See above, p. x), 1884.
3. Âyâraṅga Sutta	„ „	Prof. Jacobi, 1882.
4. Kuddha- and Mûla-sikkhâ	„ „	Dr. E. Müller, 1883.
5. Cariyâ-piṭaka	„ „	Dr. Morris, 1882.
6. Tela-kaṭâha-gâthâ	„ „	Gooneratne Mudaliar, 1884.
7. Thera-gâthâ	„ „	Prof. Oldenberg, 1883.
8. Therî-gâthâ	„ „	Prof. Pischel, 1883.
9. Dâthâ-vaṅsa	„ „	(See above, p. xi), 1884.
10. Pañca-gati-dîpana	„ „	M. Léon Feer, 1884.
11. Puggala-Paññatti	„ „	Dr. Morris, 1883.
12. Buddha-vaṅsa	„ „	Dr. Morris, 1882.
13. Sagâtha-vagga of the Sam- yutta	„ „	M. Léon Feer, 1884.
14. Sutta-nipâta (Pt. I. Text)	„ „	Prof. Fausböll.

Of works in immediate progress, and to be published either in the issue for 1885 or in that for 1886, we have a goodly show. The veteran leader in the rise of Pâli scholarship in the West, Prof. Fausböll, of whom we are all so justly proud, will give us, not only a new edition of the Dhammapada, but also a volume supplementary to his text of the Sutta Nipâta, and containing his notes on the work. An important part of this volume will be a complete *index verborum* arranged in dictionary form, and designed to show the manner in which a complete dictionary of the Pâli language ought, in his opinion, to be formed. Now that the time is so close at hand when the new Pâli Dictionary, to be

published by our Society, will have to be commenced, a preliminary labour of this kind, from so high an authority on Pāli, will be doubly welcome. Prof. Windisch is nearly ready with his *Iti-vuttaka*, and so is Dr. Steinthal with his *Udāna*; while Dr. Grünwedel is hard at work on the *Apadāna*, and I am promised an edition of the *Vimāna-vatthu*, by Gooneratne Mudaliar. Besides these we have still to expect the works mentioned on the last page of the Journal of our Society for 1883, to which I will only add that I have finally determined to edit the whole of the *Sumāṅgala Vilāsinī*, Buddhaghosa's great commentary on the *Dīgha Nikāya*, concurrently with the text. In this very heavy labour I have been fortunate enough to secure the valuable assistance of my friend Professor Estlin Carpenter, and with his help the first volume of each is nearing completion.

It ought to be mentioned also that arrangements are in progress for publishing editions by Dr. Führer and Dr. Forchhammer of the important Pāli law books recently come to light in Burma, but I have not as yet received definite replies from either of these scholars.

Our great want has been now, as heretofore, that of good MSS.; and in this respect we have, as heretofore, to express our thanks to Gooneratne Mudaliar, who has not only had some MSS. copied under his own directions, but has been able to persuade other friends in Ceylon to help us in this matter. As prominent among these other friends, I should like to mention the name of Wimala-sāra Unnānsê, of the *Ambayuha-pitiya Wihāra*, Galle, to whom the Society is especially indebted for procuring, not only subscribers, but also manuscripts. I have altogether received the following MSS. :—

1. *Sucittālaṅkāra*—presented by Śrī Saddhānanda Sthawira of the Śrī Gane Wihāra, Ratgama, Galle.
2. *Abhidhammāvātāra*—presented by the same scholar.
3. *Udāna*—presented by Sūriyagoda Sonuttara Unnānsê of the *Patirippuwa Wihāra*, Kandy.
4. *Mahā-niddesa*—lent by Bulatgama Dhammālaṅkāra Śrī Sumana Tissa of *Minuwaṅgoda*, Galle.

5. Puggala-paññatti—presented by E. R. Gooneratne, Atapattu Mudaliyar, Galle.
6. Puggala Aṭṭhakathâ  
7. Udâna Aṭṭhakathâ  
8. Apadâna Aṭṭhakathâ  
9. Iti-vuttaka Aṭṭhakathâ  
10. Aṅguttara  
11. Saṃyutta
12. Peta-vatthu  
13. Vimâna-vatthu  
14. Puggala Aṭṭhakathâ  
15. Dhamma-saṃgani  
16. Vibhaṅga  
17. Dhâtu-kathâ  
18. Kathâ-vatthu  
19. Paṭṭhâna  
20. Sumangala Vilâsini on the Mahâ-vagga of the Dîgha
- } copied under direction of Gooneratne Mudaliyar. (The last from a MS. at Hittetiya Wihâra at Mâtara, Galle).
- } copied under direction of Abraham Mendis, Esq., of Kalutara, Ceylon.
- } purchased through Gooneratne Mudaliyar, Galle.
- } purchased through P. E. Raven, Esq., P. W. D., Burma.

The MSS. we especially want now are

Netti-pakarâṇa.  
Niddesa (with Aṭṭhakathâ).  
Paṭisambhidâ (with Aṭṭhakathâ).  
Bodhi-vaṃsa.  
Lalâṭa-dhâtu vaṃsa.  
Visuddhi-magga.  
Dhammapada Aṭṭhakathâ.  
Paramattha-dîpanî.  
Madhurattha-vilâsini.  
Aṭṭha-sâlinî.  
Sammoha-vinodanî.  
Iti-vuttaka Aṭṭhakathâ.

Our readers will be glad to hear from Calcutta that Râjendra Lal Mitra contemplates an edition of the shorter recension of the Prajñâ-Pâramitâ, and Dr. Hoernle an edition of the Saddharma-Puṇḍarîka. The edition of the Divya Avadâna by Professor Cowell and Mr. Neil is almost ready. I would also call attention to the very interesting sketch of the history of literature, and more especially of Pâli

literature, in Burma, forming part of Dr. Forchhammer's "Jardine Prize Essay," printed as an introduction to his just published edition of the *Wagaru Dhammasattha*.

Finally, I am glad to say, protests have been sent to me, especially by Śrī Saddhānanda of Ratgama, against its being supposed that the views of Buddhism put forth by Mr. James d'Alwis are representative at all of the opinions of the Theras in Ceylon. It must be plain to every reader that the views in question are those of that scholar alone, and that he neither pretended nor desired to speak otherwise than in his own name.

It was always understood that our publications for the year would appear in the commencement or spring of the following year. This time we are much later than we ought to be. I trust that the very substantial profit which subscribers receive—the cost price of this year's issue is considerably over a guinea—will reconcile them to the delay.

T. W. RHYS DAVIDS.

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