

REPORT OF THE PALI TEXT SOCIETY FOR 1922

TILL a few days before its close, the past year was very uneventful. Work on the one hand and income on the other had progressed satisfactorily. Only those about him could realize the long, losing fight with old age and suffering maintained by the man to whose faith and energy and devotion this Society owed its existence and very largely its persistence. Suddenly the friendly Healer of us stooped swiftly, and in two days there was no more any pain. Quiet and timely for all its suddenness, this event has called forth in and beyond the membership of the Pali Text Society tributes of appreciation and sympathy that would have surprised no one more than the self-effacing founder himself. His incorrigible sense of humour would have led him to say, it was worth while passing away to hear how his work was appreciated.

As the most notable occurrence of the year in the Society's annals, its personal loss is that with which my Report must be chiefly concerned. This being so, it may interest subscribers to have, in these pages, a supplement to the memoir presented by the Committee in such other tributes to the work of the founder and its significance, to his character and his influence, as have reached me from many who, in different countries and on different grounds, have come to be affected by the work and the man. They will serve, not as perishable wreaths on a tomb, but rather as fraternal greetings to us and those after us, testifying to steadfast service faithfully rendered.

In the first place I have to report the receipt of expressions of sympathy from—

The Royal Asiatic Society.
The Librarian of the India Office.
The Secretary of the British Academy.
The School for Oriental Studies, London.
The India Society.
L'Association française des Amis de l'Orient.
The Secretary of the Manchester Oriental Society.
The Manchester University.
The Provost of University College, London, on behalf of the College.
The Quest Society.
The Mahābodhi Society, Calcutta.
The Buddhist Society, Great Britain and Ireland.
The Buddha Society, Bombay.
Principal Hartog, Dacca University,
and very many other friends.

I give first a few words of personal tribute from members of the Committee.¹ To one of them—his oldest surviving friend, Dr. J. Estlin Carpenter—we owe the compilation of the memoir.

From Sir George A. Grierson, K.C.S.I., Member of the Pali Text Society Committee:

“ . . . He has left a void which will be acutely felt, not only in his own immediate circle, but over the whole world. Personally, though separated by distance, I have always had a lively affection for him and admiration for his wide range of learning, and I have never been in contact with him that I did not experience an act or word of kindness.”

From Dr. Edward Greenly, Member of the Pali Text Society Committee:

“ I cannot find words for the sympathy I would fain

¹ It should be said that the citations are from letters addressed to myself as expressions of sympathy, and not composed in any case for publication. Where it seemed advisable, I have asked (and received) permission to publish any portions of them here.

express . . . perhaps I can best open out a way . . . by saying that my own life has lost (in so far as it can ever lose) one of the best friends I ever had. A friend of my outer life, by the deed of kindness he did for me a year or two ago. A friend of my inner life, by the light which, both through his own life's work as a whole, and through personal contact . . . with that great worker, has come to me and is with me growingly. In another aspect, too, I have long felt it a privilege to have known so well one whom I regard as one of the great men of our time. And so sunny and sweet a nature withal: I used to marvel at that, knowing how he was, even then, suffering so much and so long. . . . And to think that the last message I had from him, just lately, was an offer of help over work of mine! when he could hardly do his own work, but was heroically sticking to it to the last!"

From M. Émile Senart, Member of the Pali Text Society Committee:

" . . . M. Rhys Davids a été un serviteur éminent des études bouddhiques, et je n'ai jamais oublié les marques d'amicale bienveillance qu'il m'a accordées. . . . Le Pali Text Society a été son œuvre très utile et très glorieuse. J'avais été très sensible de l'honneur qu'il m'avait fait d'y associer mon nom, alors qu'il assumait toute la charge."

From Dr. Arnold C. Taylor (Pali Text Society Committee):

" . . . To a wider circle the loss is . . . equally great. His was the ideal scholar's life, devoted to truth and learning for their own sake, with an enthusiasm rare in this country. He has left a splendid monument behind him in the long row of texts and translations, which would never have come into being but for him, and so many of which are his own work. . . . For my own part, I shall never forget his kindness and sympathy. . . . I never met anyone whose enthusiasm for his work was so inspiring and infectious. . . . His death is an irreparable loss to learning, but it is no small achievement to have built so enduring a monument in the space of a single lifetime."

The President of the Royal Asiatic Society has most kindly presented me with copies of the memoir on Rhys Davids, which he has written for the *Journal* of his Society. This was to forward my wish to send a copy to every recipient of this volume.

Dr. W. Stede has written an In Memoriam tribute appearing with the midway portion of the Dictionary he has been co-editing, contemporaneously with this *Journal*. Here I will only add a fragment from his letter as bearing out what others have written :

“What Rhys Davids has been to me nobody but he and I knew and know. What I thought of him he must have felt when I confided my troubles to him sitting by his side. What he was to me I realized each time I looked into his clear eyes and felt the touch of his kind hand. Kindness, sympathy, gentleness—in one word, that *mettā*, on which he loved to quote the *Iti-vuttaka*—was the prominent trait of his character. I have his picture in my mind, and I shall always remember him as my *kalyāṇamitta*.”

Among other messages from those who have contributed to our texts I quote from the following :

From a letter by Geheimrath Professor Dr. Wilhelm Geiger, late of Erlangen, now of Munich, University :

“Sie wissen ja, wie ausserordentlich hoch ich Ihren Gatten verehrt habe, dessen unermüdlichen Arbeitskraft und dessen Organisationstalent wir es zu danken haben, dass die Paliforschung das geworden, was sie heute ist. Mit mir trauern um ihn alle die, die diesen Studien nahe stehen. Was er aber gearbeitet hat, das überdauert seinen Tod und auch die neue Generation der Paliforscher wird auf dem Boden stehen, den er verbreitet hat, und wird dankbar seiner als eines Führers und Bahnbrechers gedenken. Nun ist wieder einer von den Grossen dahin gegangen und wir Alten . . . werden immer einsamer. Aber was Schönes und Erhebendes ist es doch, wenn man beim Sterben zurückblicken kann auf ein so reiches Leben, wie das Ihr Gatte durfte. . . .”

M. Helmer Smith, of Stockholm, editor of *Sutta Nipāta Commentary, etc.*, writes :

“ . . . Par une lettre de M. Dines Andersen j'apprends votre perte qui met en deuil tous ceux qui s'occupent de Pali et du Bouddhisme ; et je me rends compte, non sans amertume, que si cet été j'aurai occasion de voir l'Angleterre, et le centre des études palies, ce sera trop tard pour rendre hommage au grand homme, dont j'admire avec tout le monde les ouvrages si pleins de résultats solides, mais dont je garde aussi, comme un souvenir précieux tout personnel, une lettre de recommandation la quelle a grandement contribué à l'accueil favorable que j'ai trouvé à Lund il y a deux ans.

“ . . . J'apprends beaucoup ici à Paris . . . du contact avec les Indologues qui ont abordé les problèmes bouddhiques d'un autre côté . . . mais pour ce qui regarde le traitement de mes textes préférés, j'apprends surtout à admirer davantage la sagacité de ceux qui, en Danemarck et en Angleterre, ont su indiquer définitivement la méthode à appliquer :—Fausböll et Rhys Davids.”

Professor L. de la Vallée Poussin writes :

“ . . . J'éprouvais autant de sympathie pour l'homme que de respect et d'admiration pour le savant et ce génie plein de force, de clairvoyance et d'enthousiasme. Je voudrais bien . . . vous remettre un hommage pas trop insuffisant à l'œuvre considérable de votre mari, et à l'ouvrier ; mais . . . le médecin m'interdit absolument tout travail . . . Je ne vois pas quand j'irai mieux ; dès que cette heure viendra, je tiendrai à m'acquitter, pour ma part, de la dette commune que tous les amis du Bouddha doivent à Rhys Davids.”

From Dr. Georg Landsberg, of Breslau, co-editor of the commentaries on the *Puggala-Paññatti* and *Iti-vuttaka* :

“ In meinem Gedächtniss wird der ehrwürdiger Mann, der mir für Wissenschaft und Leben so viel gespendet hat, immer unvergessen bleiben.”

Professor Charles R. Lanman, Pali Text Society representative in America, writes :

“I must tell you how much we owe to his courageous persistence, through all these many, many years of sunshine and of storm, in devoting himself to a work the greatness of which is *now* obvious, and the importance and value of which he had the *vision* to see long before other scholars awoke to it—or, at any rate, before they, awaking, could transmute their vision into action.”

From other scholars' letters I quote as follows—

Dr. F. W. Thomas, India Office :

“ . . . We shall all feel that he had abundantly earned his rest, and he had seen the completion of his great design of publishing the Pali Tripitaka in its entirety. No ordinary energy and concentration, even with his singular power of attracting and inspiring collaborators, would have been equal to the task.”

From Sir Israel Gollancz, Secretary, British Academy :

“ . . . For us who knew him so well, and who were privileged to work with him, there is a heavy sense of loss. Undaunted, he pursued the tasks he had set himself, and by these labours and by his personality he will live in the hearts of men. It is a great comfort to learn that his cherished scheme (the Dictionary) will be carried through. We of the Academy will wish later on to pay a tribute to his memory. I, who was with him at the very first meeting, know how devoted he was to its aims and aspirations. He served learning well.”

From Sir E. Denison Ross, Director, and Professor of Persian, School of Oriental Studies :

“ This death leaves a great blank in the world of all who loved and admired him. I remember him with great affection as one of my oldest and kindest friends—one who did more than almost anyone else to encourage me in the path of Orientalism. No other scholar I have known combined the seriousness of study with the human side of everyday life to the same extent. He carried out a great life's work and leaves an undying name ; but what I shall always remember best about him are the warm greeting, the cheery smile, and the constant charm that compelled affection.”

From Professor Dr. Moritz Winternitz, University of Prague:

“Here in Santiniketan, this true ‘abode of peace,’ I read in an Indian newspaper the sad news. . . . No man living, and scarcely one single man in the past, has contributed so much to our knowledge of Buddhism and Buddhist literature as he. His name will always be remembered as that of a most enthusiastic and devoted scholar, but those who have had the good fortune to know him personally will also cherish his memory as that of a kind and lovable *man*, of a Buddhist in the best sense of the word.”

Among voices from the founder’s native country I may quote—

Mr. John Ballinger, Librarian of the National Library of Wales, Aberystwith:

“. . . May I say how thoroughly your husband’s work and his great scholarship is recognized by all those in Wales who care for such things. We are proud of, and grateful for, what he was able to do, and deeply regret the loss of him.”

From Professor T. Witton Davies, Ph.D., D.D., Bangor:

“His loss is a great loss to learning, and our world is a good deal poorer by his death. . . . For many years I have always found him one of the kindest and most genial of men.”

Lastly, voices from the East raise no uncertain tribute.

From Mr. Maheshchandra Ghosh, Hazaribagh Representative, General Committee of the Sadhara Brahma Samaj:

“Kindly allow an Indian to offer you his heartfelt sympathy. I have never seen your husband, but even from this distant land I have learnt to love and reverence him . . . he has become to me as near and dear as my dearest kinsmen. The relation has become to me personal and spiritual. The loss, dear madam, is not simply yours. It will be felt throughout the civilized world, and very keenly by those who take an interest in Buddhist literature. . . . He has done for us what no others have done or can

do. Who could have dreamt before '82 that a Pali Text Society would be formed and would live a vigorous and useful life for so long a period? Forty-one years have passed and yet it shows no sign of decay—nay, is more vigorous than before. The labour has been self-denying and colossal. The publications . . . are really a monumental work . . . a work undertaken out of *mettā*, *karuṇā*, and *muditā*.”

From Mr. Prabhat K. Mukherji, Librarian, Santiniketan University :

“ . . . That great soul was of India, and his death is as much to us as to your countrymen. . . . May that Blessed One, whose scriptures he so long and so religiously read, edited, and translated, work and let His teachings be translated in our lives! We cannot say anything more than that.”

From Mr. K. N. Sitaram, M.A., Ph.D. :

“ . . . I would have been there to pay the tribute of gratitude to one who has done more than any other scholar to spread the knowledge of the religion and teachings of one of the greatest sons of Mother India. . . .”

From Dr. W. A. de Silva, Colombo, Pali Text Society representative in Ceylon :

“Dr. Rhys Davids was eminently fortunate in this life in being able to be of the greatest possible service to mankind. His was not mere scholarship, eminent as it was; his was the opportunity, and he took it, to expound to the world the Dhamma of the Great Master. And we in Ceylon had, in him, one who not only loved the island and the Sinhalese, but who was able to place before the world the best we had ever acquired in our history. May the great results he has acquired carry him through Saṅsāra from power to power, influencing humanity in his upward path to advance in light and love!”

From Dr. C. Alwis Hewavitarne, Colombo, Trustee Simon Hewavitarne Bequest :

“ . . . His was a life well spent, and we Buddhists in Ceylon will always honour and cherish his name. Only

a few of us knew him personally and came into contact with his kindly presence and charming personality. But to the majority of the Buddhists he was more than a name . . . he appeared at a time when missionary prejudice was misrepresenting Buddhism and undermining their faith, and beckoned them back to the glories of Buddhism. In Ceylon his influence is everywhere. . . . To me his writings have been of the greatest help, in that they created a desire to know more about Buddhism and gave me a new viewpoint. I am sending you a telegram on behalf of the Buddhists of Ceylon expressing our sense of loss."

A generous donor (Anagarika H. Dharmapala) writes from Ceylon :

" . . . When will England give birth again to a man like Rhys Davids? He gave life to those indifferent to religion. By the publication of the Pali texts, in roman character, he brought the Buddhavacana within the reach of the poor scholar. His name will never be forgotten by the Pali student."

Mr. P. Maung Tin, B.Litt., M.A., our representative for Burma, writes :

" . . . To me the works of Professor Rhys Davids have been a source of joy and inspiration. I have always admired not only his wonderful mastery of Pali and the wide range of his knowledge, but also, and especially, his sympathetic attitude towards Buddhism. No one will deny that he, more than any other scholar, made Buddhism known to the West. I will not presume to say what he has done for Pali scholarship in the West. But I can say with certainty, after six years' study of Pali at college and eight years' teaching of it, that to the younger generation of Pali students in Burma (where Pali is being studied on Western lines) Rhys Davids is a name that is held, and will continue to be held, in greater respect and admiration than that of any other scholar. . . . And his easy style and lucid exposition obviate very largely the difficulties foreign students in their English reading have to overcome."

From Japan, Professors Anesaki, Kimura, and Takakusu have wired condolence.

Professor S. Tachibana writes from Tokyo :

“ . . . We now remember his name with renewed gratitude. He devoted the greater part of his life to promote the knowledge of Buddhism in the West, and all know how much he has done therein. His contribution to it is greater than that of any other scholar. He has left behind him the greatest trail of all. I pay the deepest homage to his memory.”

The list could be extended. It has been limited to those who have been, or are, connected with the Pali Text Society and the studies affected more directly by its work.

With regard to the Far East it may be set on record that the last of the many utterances stimulating fresh inquiry, or rejoicing over the same, which I have heard him say were, respectively, spoken and written in the last weeks of his sojourn on earth to three Japanese students and a gentleman of Siam, a former pupil. “Can you trace in the history of your Buddhism,” he asked the former, “at what time its votaries began to ascribe divine attributes and status to the Buddha? This is worth your investigating.”

At the Dictionary, re-revising the manuscript, he struggled on well into December last. While reading, his eyes would close while he sat holding his pen. “Get out my Vinaya Texts for me,” was his last effort, “there’s a note about Buddhaghosa on *a-desanāgāminī*. It doesn’t mean this. It just means ‘not going to church.’” But he knew full well some time before that he would not be here to finish. Let us not, for all that, put up for him the vow that should to-day belong to the dead things of the past: R.I.P. If there was one conviction which they held who knew him really well and long, it was this: strip off decay and disease of body, no one would be less likely than he to be happy inert and idle. Let us rather pray: L.C.G.: May he work with joy!

The issues of the past year were five in number: two texts, two parts of the Dictionary (which happens to be very suitably, for a Pali work, made "Eightfold," atthangika!) and a translation. Professors James H. Woods and D. Kosambi brought out the first volume of their (first roman letter) edition of the Commentary on the Majjhima. We were disappointed not to be able to complete the Sutta-Pitaka texts by an edition of the Apadāna. This work is sister to the Commentary on the Anguttara in the difficulties that with successive intending editors have long beset its being brought to birth in a European edition. But the delay has, at all events, enabled us to complete this year another Piṭaka—of which the pages of this volume have more to say presently.

For the present year we have the satisfaction of producing, together with this *Journal*, the first part of Mr. P. Maung Tin's translation of the Visuddhi Magga—the morals or virtue section. It is of slender bulk as compared with the two remaining sections, on *samādhi* and *paññā*—two words so hard to reduce to any two English terms—but various considerations obliged us to bring out the work in sections, and these three are the structural division of the book. The translator's Oxford studies have made it impossible for him to complete the second part just yet, but for the next translation we have an English version of the Puggala-Paññatti of the Abhidhamma, which Mr. Bimala Chandra Law, of Calcutta University, has sent us together with a donation to cover the cost of producing the volume. Thus it is once more to India that we owe a valuable gift in work and in money. To Mr. Law we wish to express our warm thanks.

We have also to thank for donations: Mr. Gilbert H. Richardson for another £20 (this time earmarked for the Dictionary), Mrs. Greenly, Dr. Greenly, and Captain Meysey Thompson for further donations, and Mr. Maung Ba (Dictionary), Mrs. Yeoman, Mrs. Carl F. Holmes, and Mrs. Philpot for first donations.

In the matter of books received we have had occasion to

thank once more the trustees of the Simon Hewavitarne Bequest for the gift of Volumes XI.-XIII. of their texts, to wit, the Commentaries on the Khuddakapāṭha, Buddhavaṅsa, and Paṭisambhidā (now going through press); and the Rev. W. Dhammananda Thera for his edition of the Cariyā Piṭaka Commentary.

In the matter of MSS. of texts received, while we still wait for more Papañca Sūdanī, promised for this year, we have pleasure in recording the arrival of a large instalment of Professors Takakusu's and Nagai's Samanta-Pāsādikā.

Part IV. of the Dictionary is now ready, and we hope to issue Parts V. and VI. before this year is done, and the remaining two parts in 1924.

It may be well in conclusion to follow the example set by the founder—or chairman, as he used to call himself (and this Society for a long time was in a very special sense his "chair")—in the early *Journals*. This was to draw up lists of the works yet to be edited, both those that were "placed" and those that were not. The tables at the end of this volume show what has been done and what is to be done next. The editors at work on, or about to undertake, the latter portion are as follows :

Apadāna (Sutta Piṭaka) M. E. Lilley.

COMMENTARIES.

A.—*Vinaya*.

Samantapāsādikā J. Takakusu.
Kankhāvitaraṇī Suzanne Karpelès

B.—*Suttanta*.

Remainder of Sumangala-Vilāsini U. Nāṇa.
(Dīgha)
Remainder of Papañca-Sūdanī (Maj- J. H. Woods and
jhima) D. Kosambi.
Sāratthappakāsini (Saṅyutta) ... F. L. Woodward.
Manorathapuraṇī (Anguttara) ... M. Walleser.
Paramatthadīpanī (Udāna) ... F. L. Woodward.
Paramatthadīpanī (Theragāthā) ... C. D. Chatterjee.

Abhidhammattha-dīpanī (Iti-vuttaka)	G. Landsberg.
Saddhammappajotikā (Niddesa) ...	—
Saddhammappakāsini (Paṭisambhidā)	C. V. Joshi.
Visuddhajanavilāsini (Apadāna) ...	Friedrich Weller.
MadhurattHAVilāsini (Buddhavaṅsa)	—
Cariyā Piṭakatthakathā	Rev. V. Piyatissa.

If we include the ex-canonical Peṭakopadesa, the edition of which Dr. B. M. Barua has not yet been able to send, this is all that now remains to be edited of the original programme.

But the question of exhausted stocks can still arise, notably in works the first editions of which just preceded this Society's existence—the Vinaya and the Jātaka. These texts are still asked for, and may possibly come in for the Society's activities before it judges that the task it undertook is done.

THE EDITOR.

In a letter which has reached me only as this Report goes to press, the Vice-President writes from Tokyo :

“It was with very real sorrow that I learnt from your letter of December 27 the news of the death of the venerable President. Only a few hours before I received it, I had been thinking that if, as I hope, I am able to take leave this summer and spend a few months in England, I should have the pleasure of seeing him again. And I remembered that, when we parted early in 1920, I wished him *au revoir*, and he had replied that we should never meet again. . . . I feel his death as a very personal loss, as well as being a disaster for oriental scholarship. . . .

“Yours sincerely,

“C. ELIOT.”

EDITORIAL NOTE

IN the preceding memoir Rhys Davids' work as a popularizer has had scanty justice done to it. I am not here referring to the fact that most of his books were more popular than academical; this is, of course, evident. He was the Max-Müller of Buddhism. He had not the leisure or other opportunities of a professional academician to concentrate on either Pali or Buddhism. Moreover, he came to the work, not as a student, but as a man of the world. He once said with a rueful humour: "Yes, the Germans call me a *Forscher*; they never call me a *Gelehrter*." Let us be thankful for that.

But it is his work as a popular lecturer that I refer to. Between the years 1876-1904 he lectured much and in many places, in single lectures and in series, and for the most part to audiences of a more popular stamp than those who attended the Hibbert lectures. Very often he spoke to working-men, and loved doing so, for he found among them his keenest listeners. Often he lectured to earn what he would call "miserable pence." Oftener he lectured for nothing. He was of an incorrigible missionary spirit, and whereas he knew that much of his Pali work was a "dealing in futures," he was always ready to make his Buddhist work of present practical use in just the way in which he indicates at the conclusion of the following lecture.

This was delivered in February, 1877—before (?) the appearance of his S.P.C.K. manual—at South Place Hall or

St. George's Hall, London. I do not think it was ever published as it stands. Although he has touched on this subject of interdependence in his popular works, he nowhere gives so clear an exposition of the reasons for his conclusion. I discovered the MS. among his more carefully kept papers. It seemed to me a message of his best, too good to be longer withheld, fresh and vivid for all its forty-seven years of back-shelf, likely to be of interest and of service to not a few, and a good illustration and memorial of his work as a lay-preacher and helper of his fellow-men.

THE EDITOR