

Literary history of Sanskrit
and Buddhism

Nariman G. K.

OFFERED
AS A TRIBUTE OF APPRECIATION
TO
Sir RABINDRANATH TAGORE
THE POET SCHOLAR
OF
AWAKENING ORIENT.

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ABBREVIATIONS.

- BEFEO—Bulletin de l'École française d'Extrême Orient.
- Bibl. Ind.—Bibliotheca Indica.
- Ep. Ind.—Epigraphia Indica.
- ERE—Encyclopædia of Religion and Ethics, edited by James Hastings, Edinburgh.
- GGA—Göttinger Gelehrte Anzeigen.
- Grundriss—Grundriss der indo-arischen Philologie und Altertumskunde, founded by G. Bühler, continued by F. Kielhorn, edited by H. Lüders and Wackernagel, Strassburg, Trübner.
- Ind. Ant.—Indian Antiquary (Bombay).
- JA—Journal Asiatique.
- JAOS—Journal of the American Oriental Society.
- JASB—Journal of the Asiatic Society of Bengal.
- JBRAS—Journal of the Bombay Branch of the Royal Asiatic Society.
- JRAS—Journal of the Pali Text Society.
- NGGW—Nachrichten von der K. Gesellschaft der Wissenschaften zu Göttingen.
- OC—Orientalistenkongresse (Verhandlungen, Transactions, Acts.)
- PTS—Pali Text Society.
- RHR—Revue de l'histoire des Religions, Paris.
- SBA—Sitzungsberichte der Berliner Akademie der Wissenschaften.
- SBE—Sacred Books of the East, edited by F. Max Müller.
- SWA—Sitzungsberichte der Wiener Akademie der Wissenschaften.
- WZKM—Wiener Zeitschrift für die Kunde des Morgenlandes.
- ZDMG—Zeitschrift der Deutschen Morgenländischen Gesellschaft.

FOREWORD.

The works with which our standard literary histories of Sanskrit literature deal are almost exclusively confined to Brahmanic texts. Weber, Barth and Hopkins and after them even Barnett and Keath have scarcely assigned its due place in the history of Sanskrit literature to the contribution made by the Buddhist authors. The brilliant and outstanding exception in English is still the Renaissance chapter of *India: What can it teach us* by Max Muller. That there was a vast literature embodied in Sanskrit by Buddhist thinkers is attested even by the sparse references in classical Sanskrit to them and by an occasional find of a Buddhist work in a Jain *bhandara*. The late Dr. Peterson came upon the *Nyayabindutika* in a Jain library, and the various papers read before the Bombay Branch of the Royal Asiatic Society by Telang and Professor K. B. Pathak demonstrate the deposits of Buddhist works in extensive quotations, if not in entire texts, to be found in the libraries of the Jains of Kanara. The Mahavyutpatti in one place (p. 51) mentions thirty-eight famous writers, the names even of some of whom have grown strange to us. The works of others have perished and there are hardly any of the lives and complete literary remains of whom we have positive knowledge. For a search of Sanskrit Buddhistic texts in Jain libraries the public may look up to enlightened Jain religious preceptors like the Jainacharya Vijayadharmasuri who combines ancient traditional practices,—the Jain saint did all his jounries to Benares, Calcutta and other sacred places in Northern India on foot from Surat,—with a broad religious outlook and a Western method of organised research.

Thus there is a gap in our knowledge of Sanskrit literature which this book is intended to supply. I have

entirely depended upon Winternitz in the first thirteen chapters. It was my intention to bring up-to-date the work which appeared originally in 1913; but commercial Bombay has evinced small care for literary research and the best of its libraries are yet innocent of the learned series like the SBA. SWA. and *toung pao*, not to mention a host of other continental periodicals, without which it is impossible to continue Winternitz's laborious history. Winternitz is by no means a new name to English readers. He prepared for Max Muller the voluminous index to the forty-nine volumes of his *Sacred Books of the East*. I have endeavoured to embody all his valuable notes and cite all the authorities which he has most industriously collected; but it is possible that some may have been left out since the chapters were first prepared for the literary columns of the *Bombay Chronicle* which had naturally to be kept free from learned overloading.

Next after Winternitz the reader will have to feel grateful to M. Sylvain Levi, of the College de France, of some of whose charming studies I have attempted to produce a faint reflex. The "Constitution of the Buddhist canon," was turned by me into English for the *Rangoon Gazette* as soon as I received a copy of it from the distinguished savant. It created a mild sensation in the Asiatic seat of Pali learning where my efforts at the appreciation of Buddhism as incorporated in Sanskrit literature were combated with a fury familiar to those who have a practical acquaintance with *odium theologicum*. The romance of *Sutralankara* is a brilliant essay of Sylvain Levi's for the accidental defects in which the responsibility must be borne by myself. The Appendix (III) on the Pali canon gives a foretaste of the splendid pages of Winternitz which I hope it will not take me long to bring out in English. As a supplement to the history I have added as Appendix IV the weighty contribution

to the Buddhist drama by Winternitz (VOJ. 1913, p. 38). While these chapters will more or less appeal to the specialist, Appendix V on the "Treasures of ancient literatures" by Luders will interest any one susceptible to the importance of the revival and resuscitation of a dead past and, in some cases, of a past neither the existence nor the death of which was suspected. It was prepared in the first instance for one of Mrs. Besant's literary periodicals. The number of works which have been brought again to unanticipated light from Central Asia includes not only Sanskrit and Buddhist texts, but Iranian and especially Pahlavi documents of prime value. The Appendix (VII) on the sources of the *Divyavadana* is inserted as a proof of the great importance of Chinese for Sanskrit Buddhism. The contribution by Ed. Huber (Appendix VIII) is believed to be his last. The death at the early age of thirty-five of this French genius is a loss not only to Buddhist scholarship in its difficult ramifications of Chinese, Tibetan, Sanskrit and Pali but to that exceedingly rare branch of learning which links Mahayana Buddhism to Persia through the intermediary of Tibet. (*Melanges*, Sylvain Levi, p. 305). As the literary activities of the Buddhists have perhaps not been fully represented in the work of Winternitz in respect of grammar, lexicography, —Amara was most probably a Buddhist,—astronomy and medicine, I have inserted the condensed remarks of J. Jolly on medical science of the Buddhists from the *Grundriss*. Much concise information in English on Vasubandhu has been supplied by Sylvain Levi and the Japanese scholars in the various articles in the *Encyclopaedia of Religion and Ethics*; but I hope the few pages from Burnouf will not be held antiquated (Appendix X). The *Abhidharma Kosha Vyakhya* may yet possibly attract the leisure and the attention of an Indian lover of learning in a position to have it edited. References to Buddhism in Brahmanical and

Jaina writings (Appendix XI) and Appendix XII represent a portion of the notes made by me for a Sanskrit Buddhist literary record which must be effaced in the presence of Winternitz's work. My thanks are due to all the editors of the periodicals in whose journals the chapters in this collection appeared in the first instance.

Some inconsistencies in the matter of spelling have to be explained. They relate generally to the *ch*-sound and the *sh*-sound. The consensus of Orientalists is inclined to assign to the English *c* the phonetic value of *ch* in church. However, old associates like Panchatantra will no doubt long appear in their time-honoured shape. There is much to be said in favour of the exclusive phonetic value of *c* especially as it never now represents the *k*-sound. Various devices have been adopted to do away with the *h* and at the same time to represent *sh*. Here the general agreement of scholars is less pronounced. I do not think many, if any, scholars will agree with me in my insistence on avoiding *Sarvastivadin* and *Chandragomin* which are to me alien importations such as at least Indian Sanskritists should unhesitatingly reject. If we speak of our friend Trivedi there is no reason why we should adopt the European exotic *Yajurvedin*. I adhere to *Mula Sarvastivadi*.

I have to thank the Commercial Press, Bombay, for promptness and care and to deprecate in advance a certain amount of overlapping of material due to my having had to deal with several authors working on the identical themes. My own notes are indicated by N. at the end of each.

THE AUTHOR.

Bombay, November 1919.