

curing of copies of manuscript. The King of Siam recently celebrated the twenty-fifth anniversary of his accession to the throne by publishing in thirty-nine volumes a memorial edition of the Buddhist scriptures or Tipitaka (a most commendable method of celebrating! Sovereigns of far more enlightened lands have preferred sky-rockets). Copies were sent, exclusively as gifts, to the principal libraries of Europe and America, Harvard among them. Mr. Warren had sent to His Majesty a magnificently bound set of the Harvard Oriental Series; and it was matter of honest pride and pleasure to him to receive from the king in return a beautiful copy of this Tipitaka. It is certain to be a satisfaction to the king and some of the high authorities at Bangkok when they learn how diligently Mr. Warren used the royal gift.

“Long before the issue of his *Buddhism*, Mr. Warren was well advanced in his study of Buddhaghosa's ‘Way of Purity.’ To publish a masterly edition of this work was the ambition of his life as a scholar. He did not live to see of the travail of his soul; but, as in the case of Whitney, of Child, and of Lane, it is believed that naught of his labor of love will be lost. A word about Buddhaghosa and his work, and about Warren's plan and his progress towards its achievement.

“Buddhaghosa (about 400 A. D.) was a famous divine, who had been brought up in all the wisdom of the Brahmans, and who, after his conversion to Buddhism became an exceedingly prolific writer. He may, in some sort, be styled the St Augustine of Buddhism. His ‘Way of Purity,’ or ‘Visuddhi-magga,’ is an encyclopædia *raisonnée* of Buddhist doctrine. It is, as Childers says, ‘a truly great work, written in terse and lucid language, and showing a marvelous grasp of the subject.’ Warren's plan was to publish a scholarly edition of the Pâli text of this work, with full but well-sifted critical apparatus, a complete English translation, an index of names, and other useful appendices. Buddhaghosa makes constant citations from his predecessors, quite after the manner of the Christian church fathers. And in order further to enhance the usefulness of his edition, Mr. Warren had undertaken to trace back all these quotations to their sources.”¹ The Pâli text Mr. Warren had practically constituted from beginning to end. Much labor is still to be put upon the *apparatus criticus*. Of the English translation about one-third has been made, and about one-half of the quotations have been identified.

Mr. Warren's interests in the furtherance of science are perpetuated in his will. He has left to Harvard College his house and garden grounds on Quincy street, a legacy of \$15,000 for the continued publication of the Harvard Oriental Series, \$10,000 for the Dental School, and the like amount for the Museum of Archæology. These gifts are manifestations of the spirit that prompted them; for his (says Professor Lanman) was the *metta*, that friendliness or good will, which plays such a rôle among the virtues of Gotama Buddha; his was patient and cheerful courage under adversity; his were high intellectual endowments, directed by a character unselfish, and lofty, and pure; his was a profoundly religious nature. For these things, while we mourn his loss, let us remember him and be glad.

MANILAL N. DVIVEDI.

The brother of Manilal Nabhubai Dvivedi, Professor of Sanscrit, Nadiad Gujarat, Bombay Presidency, India, informs us of the death of this prominent Hindu scholar and philosopher. Dvivedi was well acquainted with Western thought, yet his heart was rooted in the philosophy of his own people. His master was S'ankara,

¹ Extracted from the *Harvard Graduates' Magazine*, Vol. 7, No. 27.

the greatest representative of Brahman philosophy. The trend of Mr. Dvivedi's thought was monistic, and we deem him one of the best, perhaps the best, interpreter of Brahman thought. One of his first books, which earned for him a name in the philosophical world, was *Monism or Advaitism? An Introduction to the Advaita-Philosophy in the Light of Modern Speculation*. Other books of his are the *Rāja-Yoga*, the *Tarka-Kaumudī*, a compendium of Nyāya-Vaiśeṣika Philosophy (a book which earned the praise of such scholars as Prof. W. D. Whitney and Dr. G. Bühler), the *Yoga-Sūtras*, the *Māndūkyoṣaṇishad*, the *Samādhi-Sātaka*, and *Syādvāda-Manjari*. His *Imitation of S'ankara*, which like his other books contains the Sanscrit as well as the English translation, is a collection of utterances of his master, so systematised as to make the study of Sanscrit philosophy comparatively easy, even to the uninitiated. We reviewed the book at considerable length in *The Monist*, Vol. VI., No. 3, and have discussed the Atman theory in *The Open Court* under the title "Brahmanism and Buddhism, or the Religion of Postulates and the Religion of Facts." (Vol. X., p. 485r.)

We had some correspondence with the late Professor Dvivedi on the contrast between Buddhism and S'ankara's conception of the self. Professor Dvivedi was anxious to reconcile both systems, and it may be that he succeeded in settling the problem to his own satisfaction. We ceased to hear from him when disease overtook him, and regret now to learn of his death. India has lost in him one of her best sons, and a man whose life was helpful in leading the Hindus toward a higher condition of existence by showing them how they could preserve their own and yet adopt all the good of Western civilisation.

P. C.

A FURTHER NOTE ON THE BUDDHIST NATIVITY SUTTA.

Since writing my note in the November number, I have made further researches into the sources of this document. I have found large portions of it in other parts of the Pāli canon, and am convinced that it is one of the most fundamental narratives, on a footing with the Book of the Great Decease. Thus, the statement that the mothers of Bodhisats always die a week after the Nativity is in the Udāna (V. 2). The splendors and earthquakes at Buddha's descent from heaven and birth in the world, are in the Aṅguttara-Nikāya (IV. 127) and partly also in the Sanskrit Divyāvadāna, p. 204. But, above all, nearly the entire Nativity Sutta (Majjhima 123) translated by me last August, is embedded in the Dīgha-Nikāya (Mahāpadhāna-Sutta, No. 14), where it is told of a former Buddha, Vipassī. I made my translation in March, 1897, and my increasing knowledge of Pāli leads me to correct the second paragraph, which should run thus:

"Wonderful, O brother! marvellous, O brother! is the occult power and magical might of the Tathāgata: when, for example, he has knowledge of bygone Buddhas who have gone into Nirvāna, have broken down obstacles and avenues, exhausted their transmigrations and passed beyond all pain; and the Tathāgata perceives: 'Such were the families of the Blessed Ones, such were the names of the Blessed Ones; their clans were so-and-so; such were their moral codes, such their doctrines, their wisdom, their dwellings, and their manner of release.'"

The Nativity Suttas (including the one in the Sutta-Nipāta) lie behind the Lalita Vistara and other early poems and commentaries. They probably constituted one of the ancient Nine Divisions of the canon, called *Marvels*. Together with the First Sermon, the Chain of Causation, the Confessional, the Antinomies of the