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Journal

OF THE

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1885.

EDITED BY

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PĀLI TEXT SOCIETY.

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(With power to add workers to their number.)

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 2500 pages have already appeared. The accession of about fifty new members would make it possible to issue 1000 pages 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.

** * Subscriptions for 1886 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 1885.

THE Pāli Text Society continues to prosper. We have had this year the accession of 3 new five-guinea subscribers and of 14 yearly subscribers, raising our numbers in Europe, America and India to 58 five-guinea and 99 yearly subscribers. The number of the latter in Ceylon has indeed fallen off, but this was to be expected, and does not now materially interfere with the position of the Society, as we are no longer dependent on our Ceylon friends (who helped us so much when help was of the greatest advantage). We are now rendered independent of them by the large accession to our numbers outside Ceylon, and the number of subscriptions still received from there is sufficient for the purchase of MSS.

Our issues this year are the :

1. The Cha-kesa-dhātu-vaṃsa, edited by Prof. Minayeff.
2. The Sandesa-Kathā, edited by Professor Minayeff.
3. The Udāna, edited by Dr. Steinthal.
4. The Dhamma-Saṅgaṇi, edited by Dr. Müller.
5. The Aṅguttara (Nipātas 1-3), edited by Dr. Morris.

Besides this we have a paper of miscellanies from Dr. Morris, and the usual contents of the Journal. Altogether our issue this year is more considerable than it has ever yet

been, amounting to about 850 pages of print. I expected to be able to add the Anuruddha Śataka, but Mr. Bendall was not able to get it ready in time for publication in this year's Journal.

The full list of work already accomplished is therefore :

- | | |
|---------------------------------------|-----------------------------|
| 1. Aṅguttara, Pt. I. | edited by Dr. Morris, 1882. |
| 2. Abhidhammatha-saṅgaha „ „ | Dr. Rhys Davids, 1884. |
| 3. Âyâraṅga Sutta „ „ | Prof. Jacobi, 1882. |
| 4. Kuddha-and Mûla-sikkhâ „ „ | Dr. E. Müller, 1883. |
| 5. Cariyâ-piṭaka „ „ | Dr. Morris, 1882. |
| 6. Tela-kaṭṭha-gâthâ „ „ | Gooneratne Mudaliar, 1884. |
| 7. Thera-gâthâ „ „ | Prof. Oldenberg, 1883. |
| 8. Therî-gâthâ „ „ | Prof. Pischel, 1883. |
| 9. Dâthâ-vaṁsa „ „ | Dr. Rhys Davids, 1884. |
| 10. Pañca-gati-dîpana „ „ | M. Léon Feer, 1884. |
| 11. Puggala-Paññatti „ „ | Dr. Morris, 1883. |
| 12. Buddha-vaṁsa „ „ | Dr. Morris, 1882. |
| 13. Sagâtha-vagga of the Saṃyutta „ „ | M. Léon Feer, 1884. |
| 14. Sutta-nipâta (Pt. I. Text) „ „ | Prof. Fausböll, 1884. |
| 15. Cha-kesa-dhâtu-vaṁsa „ „ | Prof. Minayeff, 1885. |
| 16. Sandesa-kathâ „ „ | Prof. Minayeff, 1885. |
| 17. Udâna „ „ | Dr. Steinthal, 1885. |
| 18. Dhamma-saṅgaṇi „ „ | Dr. Müller, 1885. |
| 19. Aṅguttara (Nipâtas 1-3) „ „ | Dr. Morris, 1885. |

Next year we shall issue probably all, certainly most of the following :

- | | |
|-------------------------------|-----------------------------------|
| 1. Pajjamudhu | edited by E. R. Gooneratne, Esq. |
| 2. Anuruddha Śataka „ „ | Mr. Bendall. |
| 3. Vimâna-vatthu „ „ | E. R. Gooneratne, Esq. |
| 4. Peta-vatthu „ „ | Prof. Minayeff. |
| 5. { Digha Nikâya and „ „ | Prof. Rhys Davids and |
| 6. } Sumaṅgala Vilâsinî „ „ | Prof. Carpenter (Part 1 of each). |
| 7. Sutta Nipâta, Part II. „ „ | Prof. Fausböll. |

Dr. Steinthal of Berlin has undertaken to edit the Mahâ-vaṃsa, so that the works in progress including the above seven, are :

1. Dîgha Nikâya, to be edited by Prof. Rhys Davids and Prof. Estlin Carpenter.
2. Sumaṅgala Vilâsinî „ „ Prof. Rhys Davids and Prof. Estlin Carpenter.
3. Saṃyutta Nikâya,
Part II. „ „ M. Léon Feer.
4. Aṅguttara Nikâya,
Part II. „ „ Dr. Morris.
5. Peta-vatthu „ „ Prof. Minayeff.
6. Vimâna-vatthu „ „ E. R. Gooneratne,
Mudaliyar.
7. Dhammapada „ „ Prof. Fausböll.
8. Sutta Nipâta, Part
II. „ „ Prof. Fausböll.
9. Khuddaka Pâṭha „ „ Prof. Rhys Davids.
10. Iti-vuttaka „ „ Prof. Windisch.
11. Apadâna „ „ Dr. Grünwedel.
12. Niddesa „ „ Prof. Bloomfield.
13. Visuddhi Magga „ „ Prof. Lanman.
14. Mahâvaṃsa „ „ Dr. Steinthal.
15. Hatthavanagalla-
vihâra-vaṃsa „ „ Prof. Rhys Davids.
16. Netti Pakaraṇa „ „ Prof. Rhys Davids.
17. Anuruddha Śataka „ „ Mr. Bendall.
18. Sâsana-vaṃsa „ „ Prof. Minayeff.
19. Saddhammopâyama „ „ Dr. Morris.
20. Bodhi-vaṃsa „ „ Prof. Rhys Davids
21. Pajjamudhu „ „ E. R. Gooneratne,
Mudaliyar.

It will be seen that this list grows in spite of all the work we have already accomplished.

Our greatest want now, as heretofore, is that of good MSS. If it had not been for the help given to us in this respect by Gooneratne Mudaliyar, it is difficult to see how

we could have got on at all with our project. We gave last year a complete list of the MSS. we had received from various friends in Ceylon and Burma. Since then we have received, all from Ceylon, and the majority through Gooneratne Mudaliyâr, the following :

1. Visuddha Magga.
2. Nettippakaraṇa.
3. Bodhi-vam̐sa.
4. Dhammapada-Atthakathâ, presented by D. Ferguson, Esq., of the "Ceylon Observer."
5. Paṭisambhidâ.
6. Apadâna.
7. Dhamma-saṅgaṇi.
8. Sumaṅgala Vilâsinî.
9. Saṃyutta Nikâya.
10. Papañca-Sûdanî.
11. Peta-vatthu and Commentary.

The MSS. we especially want now are :

Netti-pakaraṇa.
 Niddesa (with Atthakathâ).
 Paṭisambhidâ (with Atthakathâ).
 Bodhi-vam̐sa.
 Lalâṭa-dhâtu-vam̐sa.
 Visuddhi-magga.
 Dhammapada Atthakathâ.
 Paramattha-dîpanî
 Madhurattha-vilâsinî.
 Attha-sâlinî.
 Sammoha-vinodanî.
 Iti-vuttaka Atthakathâ.
 Sâsana-vam̐sa.

Our readers will be glad to hear that the next volume of M. Senart's edition of the Mahâvastu is just ready for publication. The edition of the Divya Avadâna, by Prof.

Cowell and Mr. Neil, has appeared, and we hope to have a long article on this important work in our next year's issue.

Finally, I have to apologize very much for the lateness of the season at which our issue for this year appears. It is principally due to my continued illness last year, during which everything got behindhand, and I shall see to it that, if my health is preserved, it shall not occur again.

T. W. RHYS DAVIDS.

PĀLI MSS.
IN THE
BROWN UNIVERSITY LIBRARY
AT PROVIDENCE, R.I., U.S.
By HENRY C. WARREN.

These MSS. were given to the library by the Rev. Dr. J. N. Cushing, a graduate of Brown University, who has been for the past twenty years a Baptist missionary at Rangoon, Burmah. He is the author of the following works: "Elementary Handbook of the Shan Language," Rangoon, 1880; "Grammatical Sketch of the Kakhyen Language," published by the Royal Asiatic Society in July, 1880; "A Shan and English Dictionary," Rangoon, 1881; and he has recently completed the translation of the Bible into the Shan language.

Unless otherwise stated, the MSS. of the following list are on palm-leaves and in Burmese writing. Nos. 6, 7, 12 and 22 were given by Dr. Cushing in 1874; the others in 1881.

VINAYA-PĪṬAKA.

1. *Sutta-Vibhaṅga*. First Part. 153 leaves (ka-ḍo); 11 lines a page. Sakkarāj 1237.
2. *Sutta-Vibhaṅga*. Second Part. The Bhikkhunî-Vibhaṅga is not given. 106 leaves (ḍau-phe); 11 lines. Sakkarāj 1237.

3. *Mahāvagga*. 225 leaves (ka-dho); 10 lines. Sakkarāj 1237.

4. *Cūlavagga*. 226 leaves (dhi-a, but ṇu is omitted in the numbering, though the text is without break); 10 lines. Sakkarāj 1238.

5. *Parivārapāṭha*. 158 leaves (ka-dhā); 10 lines. Sakkarāj 1237.

6. Contains two works :

a. *Parivārapāṭha*. 151 leaves (ka-de); 9 lines. Sakkarāj 1213.

b. Some mixed Pāli and Burmese, apparently on the dhūtaṅgas. 34 leaves (dai-tu); 9 lines. Sakkarāj 1225.

7. *Kammavāca*. Chapters I. and IV. 10 copper plates (ña-nau); 6 lines. Square Pāli writing.

SUTTA-PIṬAKA-COMMENTARIES.

8. First part of the *Sumaṅgalavilāsinī*, comprising the commentary on the Silakkhandha of the Dīghanikāya. 145 leaves (ka-ḍa); 10 lines. Sakkarāj 1231.

9. Second part of the *Sumaṅgalavilāsinī*, being the commentary on the Mahāvagga of the Dīghanikāya. 182 leaves (ka-tā); 10 lines. Sakkarāj 1231.

10. Third part of the *Sumaṅgalavilāsinī*, or commentary on the Pātikavagga of the Dīghanikāya. 129 leaves (ka-ṭau, but ṭau is for ṭo); 9 lines. No date.

ABHIDHAMMA-PIṬAKA.

11. *Dhammasaṅgaṇi*. 154 leaves (ka-ḍau); 9 lines. Sakkarāj 1242.

12. Another copy of the *Dhammasaṅgaṇi*. 188 leaves (ka-to, but leaf ṇa is missing); 8 lines. [Sakkarāj] 1203.

13. *Vibhaṅga*. 229 leaves (ka-nā, but two leaves are marked khai); 9 lines. No date.

14. *Kathāvatthu*. 220 leaves (jhi-rū); 9 lines. Sakkarāj 1242.

15. *Puggaḷapaññatti*. 46 leaves (ṇu-jhā); 9 lines.

16. *Dhātukathā*. 52 leaves (ka-nî); 9 lines.

17. *Yamaka* to the end of the *Dhammayamaka*. 299 leaves (ka-mâh, but one leaf answers for both jam and jâh); 9 lines. Sakkarâj 1211.

18. *Dukapaṭṭhāna*. 204 leaves (ka-da, but there is no leaf jho); 10 lines. Sakkarâj 1209.

19. *Tikkapaṭṭhāna*. 390 leaves (ka-aû. One leaf has the double mark jau and jam. But aû is not the last leaf. After aû we have another leaf, unnumbered, on which the work comes to an end. Furthermore, there is a leaf lost between this leaf and leaf aû); 9 lines. Sakkarâj 122-. No digit is given.

20. A fragment of the *Tikkapaṭṭhāna*. 291 leaves (ḍa-ghyi); 8 lines. Sakkarâj 1172. The leaves measure $21\frac{3}{4} \times 2\frac{1}{2}$ inches, while the leaves of the other palm-leaf MSS. of this collection are only from 18-19 $\frac{1}{2}$ inches, being all of them (as far as the dating shows) more modern. Their width is also commonly less. Dr. Cushing says that the part of this MS. which is missing was stolen from the kyoung or monastery where it was kept. Our fragment properly begins with leaf ḍa, but in the midst of a word. Hence the *raison d'être* for leaf ḍa, which has a more modern appearance, is written very fine (12 lines on one page) and in another hand. And yet though leaf ḍa is headed with *Namo*, etc., the text begins abruptly, that is, not at the head of a section or subsection. But on the sixth line we come to such a division. It says (I copy the blunders also); pañhāvāyassapaccaniyānuloṃaṇiṭṭhitam || || kusalattikaṃniṭṭhitam. Leaf ghyi is also not a part of our fragment. The MS. comes to an end on ghyâ; but the date is on ghyi.

21. *Tikkapaṭṭhāna* from beginning to pañhāvārassa anulomaṇaṇā niṭṭhitā. 90 leaves (ka-jû); 9 lines. This MS. was written at the order of Dr. Cushing to complete MS. 20. But if we compare these two MSS. with No. 19, we shall find that our present MS. goes only to leaf chî of MS. 19, while 20 begins at leaf ṭi. One or two other MSS. also of this collection are copies made at the order of Dr. Cushing; probably No. 11, and perhaps Nos. 13-15.

GRAMMAR.

22. *Kaccâyana's Grammar*. 95 leaves. This is one of the MSS. from which the late Rev. Dr. Francis Mason, a Baptist missionary, compiled his published Pāli text of the Grammar. This edition consisted of only 100 copies, and was sold by subscription. It was printed in the Burmese character, by Mukau, at the Karen Institute Press, Toungoo, 1870, and is referred to by M. E. Senart in his "Grammaire Pālie de Kaccâyana" (p. 7, note) of the following year.

Our present MS. is divided into parts, separated from each other by blank pages or leaves, and headed with Namo, etc. Apparently only the five parts composed of leaves ge—chû originally belonged together. Differences in the size, gilding, etc., of the other parts, added to the evidence furnished by the numbering, indicate that they are disconnected with each other and with the five; but they serve to piece out the text.

Leaves ka-kai. This part contains all the aphorisms, but not their expositions. 8 lines. Sakkarāj 121—. No digit is given.

Leaves kau-khâ contain the Sandhikappa. 9 lines. Sakkarāj.

Leaves khe-gha contains the Nāmakappa. 8 lines. Sakkarāj 1194.

Leaves gi-gaṃ, the Kāraḥakappa. 8 lines. Sakraj 1194.

Leaves ge-ghâ the Samāsakappa. 8 lines. Sakkarāj 1183.

Leaves ghi-ghâḥ the Taddhitakappa. 8 lines. [Sakkarāj] 1183 in margin.

Leaves ña-ñau the Âkhyâtakappa. 8 lines. [Sakkarāj] 1183.

Leaves ñaṃ-cai the Kibbidhânakappa. 8 lines. [Sakkarāj] 1183.

Leaves co-chû the Uṇâdikappa. 8 lines. [Sakkarāj] 1183.

Leaves chû-chaṃ are written in Burmese. 9 lines. No date.

THE

CHA-KESA-DHÂTU-VAMSA.

EDITED BY

PROFESSOR MINAYEFF, of St. Petersburg.

—————

This is a work by a modern Burmese author, of unknown name and date, for the present edition of which I have used two MSS. M¹ is a collection of short historical works in Pâli, and has the following colophon :—

kesadhâtuvamso gandho sabbajanapasâdako |
 yo mayâ likhito tena paññavâ homi 'nâgate ||
 saddhâdhanam sîladhanam hirî-otappiya(m) dhanam |
 satidhanañ ca câgo ca paññâ me sattamam dhanam ||
 imehi sattadhanchi sampanne ca bhavâm' aham |
 icchitabbam phalam mayham ijjhatu punno candimâ ||
 ratanam devayâmânam bhonto tesam karom' aham |
 sahasânânam hi tam geham indrabrahmâhi pâjitañ ||

Our text occupies seven leaves, thâh—dû.

M² is another copy, said to be made from an old copy, of the same collection ; but it does not contain the colophon. It was given to me by Mine Kine Myojah Ah-twin-woon, the late librarian of the deposed King of Burma, to whom I beg to express my best thanks. Our text occupies in it the seven leaves ka—ke.

Both MSS. are in Burmese writing.

Namo tassa bhagavato arahato sammâsambuddhassa.

Buddhañ ca dhammañ ca gaṇaṃ namitvā,¹
 aggaṃ visuddhaṃ janapuññakhettaṃ |
 chakesadhâtûnaṃ ca thûpavaṃsaṃ
 vakkhâṃ' ahaṃ sâsanavaḍḍhanâya ||

Ekasmiṃ kira samaye ambhâkaṃ Bhagavâ Râjagahe viharati Veḷuvane Kalandakanivâpe. Tatrâpi kho bhagavâ catunnaṃ parisânaṃ dhammaṃ desesi âdikalyâṇaṃ majjhe kalyâṇaṃ pariyośanakalyâṇaṃ satthaṃ sabyañjanaṃ kevala-paripuṇṇaṃ. tena kho pana samayena Anuruddho Sobhito Padumuttaro Guṇasâgaro Ñânapaṇḍito Revato 'ti cha khiṇâsavâ ekacchanda² hutvâ yena bhagavâ ten' upasaṃkamissa,³ upasaṃkamitvâ bhagavantaṃ abhivâdetvâ ekamantaṃ nisiddissa. ekamantaṃ nisinnâ kho te khiṇâsavâ bhikkhû bhagavantaṃ etad avocaṃ. na hi bhante bhagavatâ⁴ samattiṃ sapâramiyo pûrentena ekadesasattahitattaṃ pûritâ atha kho sabbasattahitattaṃ kattukâmena pûritâ. ye keci bhante sattâ âsannaṭṭhâ tesam tava dassanena ubhayattha siddhâ ye c' aññe sattâ dûraṭṭhâ honti tesam atthâya bhagavato sârîrapaṭibaddhaṃ pûjanîyavatthum ṭhapetabbaṃ. mahâsamuddassa pana bhante avidûre ekasmiṃ paccantadesa bahujaṇâ vasanti tesam anukampâya pûjanîyaṃ dâtum vaṭṭati. atha kho bhagavâ tesam vacanaṃ sutvâ mahâkaruṇâya samussâhitacitto hutvâ janapadavâsînaṃ hitakaraṇatthaṃ dakkhiṇena hatthena sîsaṃ parâmasi sîsaṃ parâmasitvâ hemavaṇṇaraṃsihi⁵ vijotamânâ cha kesâ bhagavato hatthe

¹ M². namitvâna.

³ M¹. 'misum; M². 'misu.

⁵ M¹. soma°.

² M². °nnâ.

⁴ M². °vâ.

laggiṃsu. atha kho bhagavā tesam channam arahantānam adāsi. te pi kho tuṭṭhamānahatṭhā attano sīrasā 'va sampatiçchimsu. tadā āyasmā Ānando bhagavantam pucchi kiṃ bhante tasmim janapade sattānam antarāyo bhagavato dhātuyo nissāya bhavissatīti.

na passāmi Ānanda tasmim janapade sattānam parihāniṃ vuddhim eva passāmīti āha mama parinibbānato hi Ānanda pañca vassasahassāni mama sāsanaṃ paṭitṭhitam bhavissati ime cha kesadhātuyo pañcasatādhikadvisahassavassāni rakkhitā ¹ bhavissanti tato param mahāpūjāsakkāro bhavissati ekekaṃ cetiyaṃ mahāsattabandhiyaṃ ² bhavissatīti byākāsi.

tato āyasmā Anuruddho bhagavantam vanditvā padakkhiṇam katvā pakkāmi. te pi khiṇāsavā kese labhitvā bhagavantam vanditvā Anuruddhena saddhim pakkamimsu. pakkamitvā pana ākāse abbhuggantvā tasmim yeva paccantadeso otaritvā tatth' ekarattim vasitvā suriyuggamanavelāya sarīrapaṭijaggaṇam katvā tato gāmaṃ piṇḍāya pavisitvā yathā laddham āharaṃ yeva paribhuñjimsu. tato sabbe pi khiṇāsavā dakkhiṇadisābhāgena gantvā sākhaṇkuravanasamehanam aruṇasadisavaṇṇam ramaṇīyabhūmibhāgaṃ disvā tuṭṭhacittā hutvā imasmim tṭhāne phāsukaṃ imasmim ekaṃ kesadhātuṃ nidahituṃ vaṭṭatīti atha kho etad aho si katham āvuso idha dhātudāyako ³ laddho amhehitī. tadā Anuruddho añjaliṃ paggaḥetvā adhiṭṭhānaṃ karonto imaṃ gātham āha.

pāṇam dhanam ca ⁴ sakam puttadāraṃ
pubbe tayā ⁵ dinnam anapparūpaṃ |
ten' eva laddham yadi bodhiṇānaṃ
pātetv ⁶ ajj' imasmim su upatṭhakāyo ⁷ °ti ||

taṃ khaṇaṃ ñeva Sakkassa paṇḍukambalasilāsaṇaṃ uṇhākāraṃ dassesi. Sakko devarāja āvajjetvā taṃ kāraṇaṃ ūtvā lābhā vata me suladdhā vata me yo 'haṃ evaṃ mahānubhāvāya dāyakavirahitāya jinavarakesadhātuyā dāyakabhāvo

¹ M¹. dukkhitā.

² M¹. °pāsako.

³ M¹. tassā . . . °ppa°; M². °mpa.

⁴ M¹. °tthā ko 'ti.

⁵ M². °ddhiyaṃ.

⁶ M¹. vā.

⁷ M². yotajji°.

bhaveyyan 'ti cintetvâ devalokato otaritvâ nesam channam arahantânam purato pâturaḥosi. atha kho Anuruddho imam gâtham âha.

accheram vata lokasmim saḥassakkho sujampati |
pavivittam imam ṭhânam ânubhâvena dhâtuyâ 'ti ||

atha thero tam disvâ devarâja tvam mahiddhiko varapañ-
ṇassa dhâtuyâ dâyakō hohîti âha.

tam sutvâ Sakko sâdhu bhante 'ti vatvâ Anuruddha-
therassa hatthato ekaṃ dhâtum gahetvâ attano sirasmim
ṭhapetvâ udaggacitto hutvâ iddhiyâ âvâtam mâpetvâ tattha
asītisâvakânam rūpaṃ buddhamâtuyâ rūpaṃ buddhapituno
rūpaṃ anupamassa dasabalassa rūpañ ca suvaṇṇamayam
ṭhapetvâ majjhe satta sattaratanarâsī katvâ samantato
suvaṇṇajâlam parikkhipitvâ setacchattam ussâpetvâ tassa
heṭṭhâ nânâratanasamujjalam pallaṅkam mâpetvâ dasabalassa
dhâtum sisato oropayitvâ Sakkabhiṅkârodakena¹ nhâpetvâ
bhante bhagavâ imasmim ṭhâne sakalajanahitattam pañca-
vassasahassapamâṇam tiṭṭhâ 'ti vatvâ ṭhapesi. tam khanañ
ñeva catunahutâdhikadvesata—saḥassayojanapamâṇâ ayam
mahâpathavî udakapariyantam² katvâ saṃkampi. Sineru
pabbatarâjâ onami mahâsamuddo saṃkhubbhi. dasasahassa-
cakkavâladevatâ tuṭṭhacittâ hutvâ nânâmaṅgalabhaṇḍâni
gahetvâ satthuno rūpaṃ pûjayimsu. atha Sakko dhâtuyo
upari cetiyam cakkavattimaṇisannibham maṇipadipam pûjetvâ
maṇimayam cetiyam akâsi. tathâ maṇicetiyaṃ bahi kanaka-
mayam cetiyam kâretvâ anâgate antarâyâbhâvattham cakkâni
parikkhipitvâ cetiyam bandhesi. Âyasmâ Anuruddho tam
dhâtum attano ânîtabhâvappakâsanattham attano paṭimârû-
paṃ,³ uttaradisâbbhimukham kâretvâ ṭhapesi Sakko devarâjâ
pi ekaṃ suvaṇṇaguhaṃ kâretvâ dhâtupûjaṃ akâsi. cetiyâ-
vidûre ekaṃ nidhim⁴ ṭhapesi tam ekaṃ devaputtam rakkhâ-
pesi sabbe cha arahantâ saṃjâtapîtipâmojjâ hutvâ cetiyam
pañcapatitṭhitena vanditvâ nisidimsu. tasmim khaṇe Sakko
adhiṭṭhânam karonto imam gâtham âha.

¹ M². sakkabhiṅgâro°.

³ M¹. °nūrûpaṃ.

² M¹. udakam.

⁴ M². nimi.

ciram ev' idha tiṭṭhatu thûpavaram
 yadi tvaṃ munino sirato 'va bhavaṃ |
 janakâyam imaṃ paṭipātu sadā
 tava tejavarena jina¹ ojago ||

iti vatvâ tuṭṭhacitto hutvâ cetiyaṃ padakkkhiṇaṃ katvâ
 pañcapaṭiṭṭhitena vanditvâ pakkâmi.

Sakkathûpavaṃso nīṭṭhito.

tassâvidûre dakkhiṇadisâbhâge tigâvutantaraṃ maggaṃ
 gantvâ sabbe² cha khiṇâsavâ nânâvidhavâlukarâsiparikiṇṇaṃ
 paramaramaṇīyaṃ kelâsapabbatasannibhaṃ rukkhataṇapâsâ-
 nasakkharakaṭhalarahitaṃ katasudhâkammam iv' aṇṇaṃ
 sakalajanaramaṇīyaṃ³ ekaṃ ṭhânaṃ disvâ cintayimso
 sappâyaṃ idaṃ kho âvuso ṭhânaṃ imasmiṃ ekaṃ kesadhâ-
 tum amhehi ṭhapetabban 'ti atha kho âyasmâ Sobhito imassa
 dhâtussa dâyakapariyesane mama bhâro 'ti vatvâ ekaṃsaṃ
 uttarâsaṇaṃ karitvâ jânumaṇḍalaṃ pathaviyaṃ nidhâya
 aṇjaliṃ paggayha jinadhâtuvaraṃ vanditvâ patthanaṃ
 karonto imaṃ gâtham âha.

dâyako paṭipât⁴v⁴ ajja tejasâ tava nâyaka |
 sabbasattahitatthâya idha ṭhassati ce dīpaṃ⁵ ||

icc evaṃ paramanipaccakâraṃ katvâ patthanaṃ karontassa
 eva valâhakagabbhato Pajjunno nâma devaputto mahantehi
 parivârehi parivuto nânâvidhaṃ paramadassanīyataraṃ alaṃ-
 kâraṃ alaṃkâritvâ sakavimânato oruyha tassa purato pâtura-
 hosi. atha kho âyasmâ Sobhito taṃ disvâ upâsaka tvaṃ ulârâ-
 nubhâvo aṅgirasassa apaṭimassa bhagavato dhâtudâyako hohīti
 âha. Pajjunno mahârâjâ pi taṃ⁶ vacanaṃ sutvâ sâdhu
 bhante aham eva tassa dâyako bhaveyyan 'ti vatvâ tena hi
 tvaṃ upâsaka thûpassa bandhanaṭṭhânaṃ vicârehīti⁷ âha.
 tasmiṃ khaṇe Pajjunno mahârâjâ iddhiyâ ekaṃ âvâṭaṃ

¹ M¹. jâna.

⁴ M². paṭidât' ajja.

⁶ M². pīti°.

² M¹. om.

⁵ M¹. iddham . . . ce varaṃ.

⁷ M¹. vidharâhīti.

³ M¹. °jala°.

karitvā tattha dhātugabbhaṃ māpetvā tasmim sattaratana-mayaṃ āsanaṃ paññāpetvā vuttappakāraṃ asītimahāsāva-kānaṃ bimbaṃ buddhabimbaṃ buddhamâtâpîtūnaṃ bimbañ ca suvaṇṇamayaṃ paṭisaṃkharitvā āsanamajjhe sattaratana-mayaṃ dhātucañkoṭakaṃ ṭhapetvā taṃ jinadhātuvaraṃ chabbannaramsīhi vijotamānaṃ dibbagandhodakena nhāpetvā idh' eva bhante tiṭṭhatu sakalajanahitāyā 'ti vatvā channaṃ arahantānaṃ ruciṃ gahetvā tasmim yeva cañkoṭake ṭhapesi. tasmim khaṇe hetṭhāvuttappakārāni pathavī-kampanādīni acchariyāni ahesuṃ. atha kho Pajjunno mahārājā dhātuvaraṃ samjātapemo hutvā imaṃ gāthaṃ āha.

evaṃ mahānubhāvassa asamassa mahesino |
dhātuyā dāyako asmi aho me puññasamcayo ||

evaṃ vatvā bhagavato kesadhātum pañcapatitṭhitena vanditvā attano kāyārūḷhapārūpanaṃ¹ omuñcivā² dullabhaṃ vata dassanaṃ 'ti vatvā dhātupūjaṃ akāsi. sabbe pi devā attano attano anurūpapūjaṃ karimṃsu. tato Pajjunno mahārājā nānāratanamissakāhi iṭṭhakāhi cetiyaṃ bandhāpesi. cetiyaṅgaṇaṃ pi sodhāpetvā tassa samantato pākāraṃ parikkhipitvā tassāvidūre ekaṃ pokkharāṇim māpetvā catūsu disāsu nidhim nidahitvā dhātupūjaṃ akāsi. sabbe pi khiṇāsavā idaṃ cetiyaṃ anāgate satabyāmaṃ bhavissati dhammārājā pi idh' eva bhavissatīti byākariṃsu. taṃ pana cetiyaṃ samantato kilī. vīthikādīnaṃ³ thūpassa vicāritattā⁴ paccāha sobhaṇḍāyacetīyaṃ⁵ 'ti pākataṃ.

Pajjunnathūpavaṃso niṭṭhito.

atha kho sabbe pi khiṇāsavā tato nivattitvā samuddatīre samantato asokarukkhasamcannaṃ ekaṃ ṭhānaṃ atthi paccimadīsābhāge ca 'ssa kandaraparikkhittaṃ ahoṣi. taṃ disvā sabbe pi khiṇāsavā cintayimṃsu. kathaṃ paṇāvuso imasmim padese amhehi pariyesitabbaṃ dhātupaṭṭhakattbhāyā⁶ 'ti.

¹ M¹. 'pāyopanaṃ.

³ M². vīdhikānaṃ.

⁵ M¹. suṇḍāya.

² M¹. orūhitvā.

⁴ M². 'otthā.

⁶ M². 'pāsakattbhāyā 'ti.

atha kho âyasmâ Padumuttaro tesam pañcannam khiṇâsa-
vânam etad avoca aham eva dhâtudâyakam pariyeseyyan 'ti
vatvâ buddhagunapaṭisamyuttâya gâthâya adhiṭṭhânam
karonto imam gâtham âha.

sa ce tvam sabbalokagga janogham târitum idha |
tapassî tava ¹ tejena patthanam me samijjhatu ² |
ajja thûpassa dâyakam labheyyam jinasiraja ||

ice evam patthanam karontassa samuddarakkhikâ Maṇi-
mekhalâ nâma devadhîtâ buddhânubhâvena dissamânâ ³ viya
sabbâbharanehi alamkaritvâ mahantehi parivârehi parivutâ
samuddato paññâyamânarûpâ pâturahosi. atha kho therâ
evam âhamṣu. kappati upâsike dhâtuyâ thûpam kâretum
sa ce sakkhissasi tvam eva asamassa purisusabhassa dhâtu-
dâyakâ hohîti. ath' assâ etad ahosi. aham mâtugâmat-
bhâve ṭhitamhi ⁴ thûpavicâraṇe katam ⁵ pariccayanam kathâ-
ham bhante kareyyan 'ti âha. sace upâsike imesam
paccantadesavâsinam bhatim dâtum sakkhissasi khippam
eva ete cetiyam karissantîti âha. sâ sâdhû 'ti paṭisunivâ
aññâtakavesena gantvâ tesu bhatim datvâ ⁶ cetiyam paṭi-
samkhârâpesi. te manussâ tasmim ṭhâne dhâtugabbham
asîtihattham gambhîram karimṣu. atha kho sâ devadhîtâ
iddhiyâ ânîtaratanam samantato râsim katvâ girivepulato ⁷
cakkavattino maṇiratanasadisam padîpam viya jalamânam
ekaratanagharam ⁸ maṇidhâtugabbhassa majjhe ṭhapesi.
tass' upari dhâtukaraṇḍakam mâpetvâ ṭhapesi. saha ṭhapa-
nen' eva mahâpathavî kampi akâlavijjulatâ ramanîyam
vassam vassi. sabbe devatâ sâdhukâram adamsu. tato
Maṇimekhalâ bhagavato dhâtuyâ mahâsakkâram katvâ
cetiyam bandhâpesi. bandhitvâ ca pana cetiye niṭṭhite
adhiṭṭhânam karonto imam gâtham âha.

pañca vassasahassâni jinagabbho paṭiṭṭhatu |
tejena tav ime sattâ jânantu amatam padan 'ti ||

¹ M¹. dhâpayi taga.

² M². samajjhatu.

³ M². cāriyamānā.

⁴ M¹. adds: va.

⁵ M². °no katam; M¹. °tham.

⁶ M². katvâ.

⁷ M¹. vemû°.

⁸ M¹. °ghanam.

evaṃ vatvā devadhitā pasannā ¹ Maṇimekhalā |
 ṭhāpetvā kesathūp' assa ² ussāpesi samantato. ||
 sâ tadā arahantānaṃ pāde natvāna devatā |
 pahatṭhacittā pakkāmi pavitṭhā ³ sakabhavanān 'ti ||

Maṇimekhalāya thūpavaṃso niṭṭhito.

tato uttarāya disāya sabbe arahantā gantvā sâkhāpalla-
 valaṃkate sitacchāye ekasmiṃ nigrodharukkhe adhivatṭhā
 devatā te āgacchante disvā kiṃ bhante idha āgacchathā 'ti
 pucchitvā tato tehi āvuso imaṃ ṭhānaṃ sappāyaṃ imasmiṃ
 ṭhāne ekaṃ jīnavarakesadhātutaṭṭhapanatṭham āgatamhā 'ti
 vutte sādhu bhante ahaṃ pi tumhehi saddhiṃ anumodanaṃ
 kareyyān 'ti āha.

atha kho āyasmā Guṇasāgaro dhātūpaṭṭhakapariyesane
 mam' eva bhāro 'ti dhātūpaṭṭhakatṭhāya añjalim paggahevā
 adhiṭṭhānaṃ karonto imaṃ gātham āha.

dâyako sulabho hotu sa ce tvāṃ munibuddhajāṃ |
 hitāya subbasattassa ṭhassati satatam idha ||

evaṃ vatvā taṃ dhātum namassamāno 'va nisīdi. tasmim
 khaṇe jīnadhātuyā ānubhāvena therādhīṭṭhānabalena ca
 satthu ādīnaṃ ānubhāvena ca paṭṭhavātena ānītā viññā-
 tasāsanavāṇijaparipunnā ⁴ ekā nāvā tasmim yeva padese
 anupattā ahosi. atha kho vāṇijā bhikkhusaṃghaṃ disvā
 mayaṃ samuddacarā dullabhaṃ channaṃ khīṇāsavānaṃ
 santikaṃ upagantvā saṃghassa dassanaṃ 'ti cintetvā nāvikaṃ
 ārocesuṃ. nāviko pi taṃ sutvā saṃghe pasannamānaso saha
 vāṇijehi mahānāvāya oruyha khuddakanāvaṃ abhirūhitvā ⁵
 tesam channaṃ khīṇāsavānaṃ santikaṃ upagantvā saṃghaṃ
 vanditvā kiṃ idha ayyānaṃ kiccaṃ atthīti pucchi.

mayan taṃ kho upāsaka ekaṃ satthu sarīrajaṃ |
 dhātum lokahitatṭhāya ṭṭhapanatṭham idhāgatā 'ti ||

¹ M². sampannā.

² M². pavitṭhaṃ.

³ M². c'hitvā.

² M¹. kesadhūpassa ; M². °dhātum assa.

⁴ M². °ppako.

taṃ sutvā nāviko tuṭṭhamānaso te vāṇiye āmantetvā lābhā
vata bho suladdhaṃ vata bho amhehi ye¹ mayā evaṃ
mahiddhikaṃ janahitāvahaṃ satthu sarīradhātum passāmā
'ti. mahāsamuddasmiṃ bho cirakālaṃ saṃcarantānaṃ
īdisaṃ lābhaṃ na laddhapubban 'ti. tumhe hi mama sahāyā
bhavatha aham eva thūpaṃ kareyyaṃ 'ti āha. te pi kho vāṇijā
sādhū 'ti saṃpaṭicchimsu. rukkhadevatā pi manussavesaṃ
katvā ahaṃ pi tumhākaṃ sahāyo bhaveyyaṃ 'ti āha. te sabbe
pi therānaṃ santikaṃ upasaṃkamitvā yathānurūpaṃ dānaṃ
datvā there vanditvā nisīdīmsu. atha kho nāviko aham
eva bhante dhātuthūpakāraṇe ussukkaṃ kareyyaṃ 'ti yāci.
therā pi sādhu upāsaka karohīti āhaṃsu. nāviko purise
ānāpetvā bahudhanaṃ vissajjetvā dhātugabbhaṃ karitvā
tasmīṃ gabbhe sattaratanāni pūretvā gabbhassa majjhe
buddhārahaṃ āsanaṃ pañnāpetvā guṇasāgaratherassa
hatthato taṃ dhātum gahe tvā ṭhapesi. saha ṭhapanen'
eva sabbāni acchariyāni pāturahe sum. atha kho nāviko
pahatṭhacitto imaṃ gātham āha.

lokacariyabhūtassa asamassa mahesino |

dhātuyā dāyako asmi lābhā me vata mārīsā² 'ti ||

evaṃ vatvā taṃ cetiyaṃ pañcapatitṭhitena vanditvā nānā-
vidhaṃ dhajapatākaṃ ussāpetvā cetiyaṃ padakkhiṇaṃ katvā
arahantānaṃ pāde vanditvā vāṇijehi parivuto nāvaṃ ārūhitvā
attano nagaraṃ yāsi.³ rukkhadevatā cetiyaṃ tussitvā yāv'
ajjakālā pi dīghāyukā hutvā taṃ cetiyaṃ rakkhati.

Addhikanāvikathūpavamsaṃ niṭṭhito.

tato pācinadisābhāgena gaṅgātīre ekaṃ ramaṇīyaṃ ṭhānaṃ
atthi. sabbe khināsavā tattha gantvā idaṃ kho āvuso
ṭhānaṃ chāyudakasampannaṃ imasmiṃ ṭhāne ekaṃ dhātum
ṭhapetum vaṭṭatīti. aṭha kho Nānapaṇḍitathero dāyakavici-
nane mama bhāro 'ti vatvā ekaṃ jānumaṇḍalaṃ pathaviyaṃ
nidhāya añjaliṃ sirasi patitṭhapetvā gātham āha.

yo dhiro lokanāyako asamo purisāsabho |

ce asi⁴ dhātu tass' eva labheyyaṃ tava dāyakan 'ti ||

¹ M². yeva.

² M². °ssati.

³ M¹. niyyāsi.

⁴ M². abhi.

evam nipaccakâram katvâ kathentass' eva eko nâgarâjâ
 nâmena Varuṇo nâma so nâgabHAVANATO saporivârena âgantvâ
 therassa purato pâturahosi. tadâ nâgarâjâ there vanditvâ
 âgamanakâraṇam pucchitvâ bhagavato sarîradhâtutthapana-
 tthâya m-eva idhâgatambâ upâsakâ 'ti vutte tena hi bhante
 dhâtucetiye mama bhâram karothâ 'ti yâcitvâ tehi dinnokâso
 hutvâ sakaparisam âmantetvâ pahaṭṭhamânaso hutvâ dhâtu-
 gabbhatthâya pathaviṃ sodhâpetvâ âvâṭam khaṇâpetvâ
 dhâtugabbham devavimânasadisam kârâpetvâ tassa majjhe
 ekam ratanamayam pallaṅkam mâpetvâ setachattam ussâ-
 petvâ dhâtucanîkoṭakam sirasâ sampaṭicchitvâ ekam anaggham
 maṇikaraṇḍakam katvâ paramukkamsapattam¹ âdaram katvâ
 therânam ruciyâ anurûpam eva ṭhapesi tam khaṇaṃ ñeva
 heṭṭhâvuttapakârâṇi pi sabbapâṭihâriyâni pâturaheṣum nâga-
 râjâ pi udaggacitto hutvâ attano aparibhogam aparam pi ekam
 maṇiratanamcakkavattiraṇṇo² maṇisadisam anaggham³ sabba-
 kâmadadam attano gîvato omuñcitvâ bhagavato dhâtupûjyam
 akâsi sabbe nâgaparisâ naccantâ gâyantâ sabbaturiyâni
 vâdentâ ugghosiṃsu.⁴ sabbe devatâ nânâpakâram sâdhu-
 kâram adamsu.⁵ tasmim khaṇe nâgo dhâtuthûpam parama-
 dassaniyam katvâ bandhâpesi. niṭṭhite thûpe nâgo pada-
 kkhîṇam katvâ onatasîso hutvâ vanditvâ imam gâtham âha.

kappakoṭîhi yam buddham dullabham amatehi pi |
 dhâtuyâ dâyaiko assam bhavâmi kusalatthiko ||
 evam vatvâna Varuṇo nâgarâjâ mahiddhiko |
 pahaṭṭhacitto pakkâmi nâgehi parivârîto ||

Varuṇanâgarâjathûpavamso niṭṭhito.

tato uttarâya disâya gantvâ khipâsavâ bhikkhû naccâ-
 sannam nâtidûram addhikânam⁶ gamanâgamanasampannam
 ekam ṭhânam disvâ idaṃ hi kho âvuso ṭhânam sappâyam
 imasmim ṭhâne avasiṭṭham ekam kesadhâtum ṭhapetabban 'ti.
 atha kho âyasmato Revatassa etad ahosi. sabbesam pañcan-

¹ M². paraputtam saputtam.

⁴ M¹. 'saṃsu.

² M². °vattivatî°.

⁵ M. . akamsu.

³ M². agghani.

⁶ M¹., M². atthi°.

naṃ arahantānaṃ manoratho matthakaṃ patto dhâtudâyaka-
 patilâbhena tathâhaṃ imasmiṃ padese ekaṃ dâyakaṃ labheyya-
 yaṃ yaṃ nunâhaṃ dhâtuthûpadâyakatthâya patthanam
 kareyyaṃ 'ti. atha kho Revatathero satthari parama-
 ukkaṃsapattam¹ âdaraṃ samânetvâ² evaṃ âha. sa ce bhante
 kappasatasahassâdhikâni cattâri asaṃkheyyâni pâramiyo
 pûretvâ pañca mahâpariccâgaṃ pariccajitvâ devamanussehi
 dukkaraṃ kammaṃ karitvâ buddhabhâvaṃ patto si ajja
 tavânu bhâvena thûpadâyako idhânu patto³ hotû 'ti adhiṭṭhâ-
 naṃ katvâ imaṃ gâtham âha.

sa ce lokahitathâya anujân' idha nâyako |
 dhâtuthûpassa dâyakaṃ labheyyaṃ tejasâ tavâ 'ti. ||

evaṃ patthayantass' eva Damilâ vâṇijâ saddhâsaṃpannâ
 satta mahânâvâ jinadhâtutejena ânîtâ viya hutvâ aññam
 desaṃ gantum asamatthâ tasmim yeva thâne anuppattâ
 ahesum. te pi kho vâṇijâ⁴ dûrato 'va bhikkhusaṃghaṃ
 disvâna dhâtukâmâ jetthanâvikaṃ ârocesum. taṃ sutvâ
 nâviko tena hi ahaṃ pi gaṇissâmiti vatvâ aññehi nâvikehi
 parivuto tesam santikaṃ gantvâ khiṇâsavânaṃ datvâ payirupâ-
 sitvâ te khiṇâsave pucchimsu. kiṃpan' idha bhante âgatathâ 'ti
 dasabalassa purisâjaññassa bhagavato kesadhâtum pañnam
 hitâya thapetum âgatamhâ 'ti âhaṃsu. atha kho tesam
 sattannaṃ nâvikânaṃ vâṇijânaṃ ca etad aho si. mayaṃ hi
 pubbe bhagavato dassanâkâle chabbannaramsîhi jalamâna-
 sarîraṃ sabbapâtihâriyaṃ passimhâ idâni bhagavato sarîra-
 kesadhâtuyâ⁵ ânu bhâvo kîdiso 'ti cintayantânaṃ kaṅkhâ
 uppajjati. tesam kaṅkhachedanattamaṃ kesadhâtû pâtihâri-
 yaṃ akâsi. tena vuttaṃ.

dasseti dhâtuyâ yasmim yamaṃ pâtihâriyaṃ |
 kaṇḍambamûle⁶ pattâ⁷ 'va lokalocanapiṇḍanan 'ti.⁸ ||

atha kho te pi nâvikâ vâṇijâ ca taṃ pâtihâriyaṃ disvâ
 saṃjâtasaddhâ hutvâ attano attano anurûpaṃ pûjâsakâraṃ

¹ M². samattham.

⁴ M². tivâ².

⁷ M². sattâ.

² M¹. sampâd-thâ.

⁵ M¹. rājake-sâ.

⁸ M¹. nipīn-kan.

³ M². idhânu patto.

⁶ M¹. mpa².

karimsu dhâtuyâ sakkâraṃ katvâ khiṇâsavânaṃ santikaṃ
gantvâ thûpakaraṇokâsaṃ yâcitvâ khiṇâsavehi dinnokâsâ te
nâvikâ vâṇijâ vuttanayen' eva dhâtugabbhaṃ kâretvâ tasmiṃ
sabbaratanarasî katvâ buddhârahaṃ âsanaṃ paññâpetvâ tela-
padîpaṃ jâletvâ buddhabimbaṃ asitisâvakânaṃ bimbaṃ
kâretvâ majjhe suvaṇṇacaṇkoṭakaṃ ṭhapetvâ Revatatherassa
hatthato anupamaṃ kesadhâtum saṃpaticchitvâ gandho-
dakena nhâpetvâ suvaṇṇarajataṃ mayehi pupphehi dîpehi ca
dhâtum mâpetvâ¹ caṇkoṭake ṭhapesum taṃ khaṇaṃ ñeva
hetthâvuttappakârâni pathavîkampanâdîni acchariyâni pâtu-
rahesum dasasahassacakkavâladevatâ sâdhukâraṃ adamsu.
te nâvikâ cetiyaṃ bandhitvâ niṭṭhite cetiye anekappakâra-
dhajapatâkaṃ samussâpetvâ cetiyaṃ vanditvâ bhante mayaṃ
Damiḷa-upâsakâ aññaṃsaṃpassâ² taṃ kesadhâtum saddahitvâ
evarûpaṃ karomâ 'ti ahaṃsu. tato taṃ cetiyaṃ saddhâya
kâritattâ saddhâcetiyaṃ 'ti vadanti Damiḷehi kâritattâ Dami-
ḷacetiyaṃ 'ti pi vadanti. te pi kho nâvikâ vâṇijâ cetiyaṃ ca
mâpetvâ arahantânaṃ dânaṃ datvâ sakasakanâvaṃ ârûyha
pakkamiṃsu. cha khiṇâsavâ paripuṇṇasaṃkappâ ahesum.

Sattanâvikathûpavaṃso niṭṭhito.

taṃ pi desaṃ kesadhâtûnaṃ nivâsatṭhânattâ³ Kesavatîti⁴
âlapati.

Chakesadhâtuvamso niṭṭhito.

¹ M¹. °tu kha mâ°.

³ M¹. nivâsanaṃ.

² M¹. samphassâ.

⁴ M¹. kesavâ°; M². kesâva°.

THE SANDESA-KATHÂ.

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NAMO TASSA BHAGAVATO ARAHATO SAMMÂSAMBUDDHASSA.

jayatu.

Mahâkâruṇiko nâtho hitâya sabbapâṇinaṃ |
 Pûretvâ pâramiṃ sabbam patto sambodhim uttamaṃ |
 Etena saccavajjena sotthi vo hotu sabbadâ ||
 Mahâkâruṇiko nâtho hitâya sabbapâṇinaṃ |
 Pañcacattâḷisavassam tthatvâ dhammam adesayî |
 Etena saccavajjena sotthi vo hotu sabbadâ ||
 Mahâkâruṇiko nâtho hitâya sabbapâṇinaṃ |
 Pañcasahassavassam pi patitthapesi sâsanam |
 Etena saccavajjena sotthi vo hotu sabbadâ || ||

Sotthipasaṭṭhapavarodârabuddhânubuddhapabodhanatṭhâ-
 nabhûte satahatthagajopamadhuragatamahâjamburukkhasa-
 malamkate pañcasataparittadîpaparivâre mahâ-Jambudîpe
 anekesaṃ Suvannabhummiratṭha-Râmañña-ratṭha-Sirikhetta-
 ratṭha-Jayavaddhanaratṭha-Ayuddhaya-ratṭha-Haribhuñjara-
 tṭha-Khemaratṭha-Kambojaratṭha-Siviratṭha-Cînaratṭha-Ma-
 hâvihikaratṭhâdi-mahâratṭhânaṃ padhânapâmokkhasammate
 Sûnâparantaratṭha-Tambadîparatṭhasaṃkhâte Marammana-

dale Sudhammapura-Hamsāvatīpura-Dhaññavatīpura-Dvā-
 râvatīpura-Navapura-Ketumatīpura-Manipurādyanekamahā-
 nagarānaṃ ketumakuṭasamkāse dvāraakoṭṭhāgāraṭṭamālatora-
 ṇaparikhādīsabbāṅgapaccāṅgasampanne nānāratanavicitrasu-
 vaṇṇalimpitānekapāsādakūṭāgārādīpaṭimaṇḍite kanakarajata-
 phalikādiratanapabhājalituggatachattātichattaketudhajālaṃ-
 katacetiyaḡuhāvāsavibhūsite Yonaka-Siyama-Kasiya-Cina-
 Rāmaññaka-Pasī-Paraṅgi-Velanta-Aṅgilissādinānājanapari-
 janamarammajananivāsekhattiyabrāhmaṇavessasuddasamkhā-
 tacatujātigottaparipuṇṇe dasasaddāvivittaniyataghosane Ama-
 ravatīdevanagaram iva nikhilasiriniketane paramavisuddhavi-
 pulodātasāsanasamujjotane Amarapurābhiddhānamahānagare
 Mahāsammattādyasambhinnakhattiyasākiyarājānvayaravivaṃ-
 sajātassa anekasatasāmantarājānaṃ indassa ratanakumuda-
 añjanagripamukhānekasetakuñjarasāmino catusaṃgahapañ-
 cabalachanāyākācārasattāparihāniya-aṭṭhuposathanavamañū-
 pamadasarājadhammādiguṇagaṇāddivāsassa satatam samitam
 ratanattayaparāyanassa siripavaravijayānantayasatribhavanā-
 dityādhipatipaṇḍitamahādhammarājādhirājānamassa mahā-
 dhammarañño atthadhammānusāsakena¹ ubhato vibhaṅga-
 dhāraṇādyupajjhāyācariyaṅgasamannāgatena nettiṭikāsīlak-
 khandhaṭikādyanekagandhakāramahāveyyākaraṇena sabbat-
 tha sāsanaḡbhivuddhim abhipatthentena Ratanabhūmi-
 Kittimahāvihārādī-nekasuvaṇṇavihāravāsinaḡ upasamṇadāya
 sattavisativassena Ñāṇābhivaṃsa-dhammasenāpati-nāmadhey-
 yena mahātherena Tambapaṇṇisaṃkhāte Laṅkāpatiṭṭhāne
 Sīhaḡa-dīpe Sirivaḡḡḡhanābhiddhāne Saṃkantapure² vasantassa
 Sirirājādhirājasiḡhanāmamahārāñño³ atthadhammānusāsakassa
 Dhammakkhandaḡbhiddhānassa ambhākaṃ adiṭṭhasahāyassa
 mahātherassa c'eva bhikkhusaṃghassa ca tatth'eva Robhaṇa-
 janapade Vālutaragāmādisu vasantassa Dhammarakkhitatthe-
 rassa c'eva bhikkhusaṃghassa ca pesitā jinasāsanasamnyuttā
 'yaṃ sandesakathā.

Sammāsambuddhapariniḡbānato kira dvinnam vassasatānaṃ

¹ B. °sane.

² B. marg. note: semkhanda.

³ He reigned in Kandy 1781-1798.—[Rh.D.]

upari chattimsatime¹ jinasâsanavasse sampatte siri-Dhamma-sokanâmassa mahâdhammarâjassa kâle Moggaliputtatissattherena pesitaṃ Mahâmahindattheraṃ paṭicca Sihalâdîpe sâsanam suppatitṭhitaṃ ariyajanaparipunṇam iva jâtaṃ bhikkhubhikkhunînaṃ hatthapasâraṇâdijanitavâtavâyitaṃ nivâsanapârupanakâsâvapajjotasujotaṃ.² Idam hi kâraṇam ârabba Bhagavâ pi tikkhattuṃ Laṅkâdîpaṃ gantvâ dipârakkham akâsi parinibbânasamaye pi samîpam âgataṃ Sakkam devânam indaṃ dipârakkham kâresi.

Evam Devânaṃ piyatissa-râja-kâlato paṭṭhâya cirakâlam pi râjânurâjaṃ âcariyapâcariyaṃ sissânusissaṃ Sihalâdîpe sâsanam patitṭhâsi. tatth' eva mahâkhinâsavâ pi tepitaṃ pâvacanaṃ potthakârûḷham akaṃsu. Buddhaghosattherâdayo pi atṭhakathâṭikâdikam dhammavinayasaṃvaṇṇanam abhisamkharîṃsu.

Tato aparabhâge pana Mahâvijayabâhurâjakâle³ Laṅkâdîpe micchâditṭhâribhayena sâsanavinâsanato gaṇapûraṇamattam pi silavantabhikkhû alabhitvâ Mahâvijayabâhurâjâ Jambudîpe Râmaññavisaye Anuruddharâjassa santikaṃ dûte pesetvâ Jambudîpabhikkhû âharâpetvâ puna sâsanam patitṭhâpesi.

Tato aparabhâge Vimaladhammasuriya-mahâdhammarâjakâle⁴ Paraṅgi-nâma-micchâditṭhâribhayena sâsanavinâsanato bhikkhûnam abhâvena Vimaladhammasuriya-mahâdhammarâjâ Rakkhaṅgavisaye Dhaññavatîrañño santikaṃ dûte pesetvâ bhikkhû âharâpetvâ puna sâsanapajjotim akâsi.

Tato pi aparabhâge Kittisirirâjasîha-mahârâjakâle⁵ ten' eva micchâditṭhâribhayena sâsanavinâsanato ekassa pi upasampadabhikkhuno abhâvena Kittisirirâjasîhamahârâjâ Jambudîpe Siyamadesasaṃkhâte Sâmindadese Ayuddhaya-rañño santikaṃ dûte pesetvâ bhikkhû âharâpetvâ puna sâsanapatiṭṭhânam akâsi.

¹ C. °same.

² C. °pârumpa°.

³ Vijaya-bâhu the first reigned 1071-1126.—[Rh.D.]

⁴ There were two kings of this name who reigned respectively 1592-1604, and 1687-1707. *Parangi* is Pali for Frank, and *Parangi-micchâditṭhi* is Christianity. Wimala Dharma the First had been brought up by the Portuguese as a Christian.—[Rh.D.].

⁵ Reigned 1747-1781.—[Rh.D.]

Evam pubbe aparimāṇāriyajānasevite tividhasaddhamma-pajjotajotane sāsana-kāraṇam ārabbhā Bhagavatā Arahatā Sammāsambuddhena anekavāraparipālīte devānamindapariggahite pi Tambapaṇṇadīpavare sadevakalokānusāsakassa satthuno anekadhā sāsananantaradhānam paccavekkhetvā dhammasamvegappattiyā ativiya-kāruṇṇacitto

Kadāhaṃ Tambapaṇṇimhi sāsanaṃ upatitṭhiyā
Upakārena kenaci bhaveyyaṃ upatthambhako 'ti abhiṇhaṃ
manasākāsim.

Sammāsambuddhaparinibbānato pana catucattālīsisatadvisahassee jinasāsanavasse dvidvirasapariharaṇato bāvisatisattasatekasahassee khachapaṇcapariharaṇato dvasatṭhisatasahassee ca sirisakarāje¹ Vesākhapuṇṇamiyaṃ Sihaḍḍipato āgate Jambusiriniketanaṃ Amarapurābhiddhānaṃ mahānagaraṃ patte tīh' upasakehi saha cha sāmaṇere disvā tesam nāmaṃ gottam ācariyaṃ pācariyaṃ kāraṇā-kāraṇaṃ ca pucchitvā sutvā ativiyasomanassappatto dūrato āgate nātijane nātisaṃgho viya pariggahesiṃ. Saddhādyane-kaguṇādhivāsassa Sakyāsīhanvayajātassa amhākaṃ mahāddhammarājassa pi pasādanīyaṃ kāraṇaṃ vatvā ārocetvā sammāpaccayehi anuggahāpesiṃ. Rakkhaṅgadesato ānītassa dhamaṇe bhagavati sammukhāpaṭisaṃkhatassa Mahāmuni nāma mahābuddhapaṭibhāgassa vīsasataratanubbedhamahāpāsādam āsanne Asokārāme Ratanabhummikittimahāvihārato uttaradisābhāge āgantukānaṃ ālaye padarikaṇvāse vāsāpesiṃ.

Tasmiṃ yeva vasse vassūpagammadivase channaṃ sāmaṇerānaṃ sādhu-kam ubhato suddhikaraṇena puna sāmaṇerapabbajjam adāsiṃ. Kappāsikakoseyyacīvarādīpaccayānuggahena ovādānusāsana-didhammānuggahena ca paritosesiṃ. Antovassaṃ pi temāsaṃ upasaṃpadāpekkhaṃ katvā pātīmokkhaṃ sammāvācesiṃ. Nādanāmaṃ ca upāsakaṃ pabbajjāpekkhaṃ katvā līṅgaṇḍakammasekhiyasikkhāpadāni sikkhāpesiṃ. Vassaṃ vuṭṭhakāle pana upasaṃpadāpekkhānaṃ channaṃ sāmaṇerānaṃ pabbajjāpekkhassa ca Nādanāmassa upāsakassa

¹ All these = 1801 A.D.—[Rh.D.]

pabbajjûpasampadârahabbhâvaṃ kumudakundasaradacandikâ-samânasetagajapatino mahâdhammarañño ârocesim.

Pāsānachattam iva sāsānagarusāsānamāmako mahâdhammarājā pi tesam pattacivarādisamaṇaparikkhāraṃ sabbam niyyādetvā te pi gihīlingagāhāpanena,¹ suvaṇṇamaya-manikūṭamakūṭakuṇḍalavalayamuttāhārapāmaṇ gasuvaṇṇa-mālādyānekālaṃkāraṇena rājavatthakañcukanivāsaṇena ca devarājavesasadisam cakkavattirājavesam harāpetvā, sāgaran-tamahīpārājānucchavikāya hatthidantakhacitasuvaṇṇasivikāya abhirūhāpetvā, bālabbhānumaṇḍalasadise duve duve nānābharaṇālaṃkatasuvaṇṇachatte sisopari dhāretvā, maram-mabbhāsāya Kryin² icc abhidhānaṃ nāgadantakanakamaṇiparibhūsitam³ veṇuchattarājabhaṇḍam ādikam⁴ katvā, anekasatarājakakudhabhaṇḍapasāraṇena upasobhetvā, nānādesakulasamudāciṇṇa⁵ turīyavādagitanata⁶ nāṭakādimaṅgala⁷ chaṇe-na⁸ anekasahassathānantarappattasenāpatādyamaccaparijana-rājaparivārena ca parivārāpetvā, Masakkasāradevanagarasādise Amarapurānagare vīthānuvīthiparicāraṇena Vejyanta-devapāsādasadisapaṇṇāsasataratanuccayapāsādabhūsitam rājanivesanaṃ pavesetvā, tatth' eva maṅgalachānāgāraṇāmake tibhummiḃe suvaṇṇakūṭāgāre dakkhiṇamahesādidevorodhagaṇena mahā-uparājādirājakulagaṇena mahasenāpatādirājā-maccagaṇena asigāhādiparicārakagaṇena ca saha catuparisamajjhe nisinno sakalasāmantarājaparivāro mahāsammata-dyasambhinnaśakya-rājakulappasuto saddhāsīlasutacāgādiguṇagaṇādhivāso dhavalagajapatimahâdhammarājā tesam pac-cayānuggahadhammānuggahaṇi ca sammāsambodhipaccayaṃ katvā, chaddantahatthirājasonḍasadisena suvaṇṇabhiṅkārena dakkhiṇodakam pātesi.

Tato param paṇa te yathā vuttena sabbūpakāraṇena saddhiṃ rājanivesanato pacchimuttaradisābhāge anto nagare yeva ṭhitam tidasapure Sudhammasālāpatibhāgaṃ Sudhammaṃ nāma tibhummiḃam suvaṇṇamahāsālaṃ āharāpetvā,

¹ B. °gam gā°.

² B. ādim.

³ B. °maṅgula°.

⁴ B. kuñ icchā°.

⁵ B. °kiṇṇa°.

⁶ B. °janena.

⁷ B. guntakanaka°.

⁸ B. °natṭa°.

imesam pabbajjam upasampadañ ca dethā 'ti samghassa niyyādesi.

Atha Ñāṇābhivamsadhammasenāpatimahātherapamukho ekapaṇṇāsaparimāṇo bhikkhusaṃgho Sudhammasālāya samīpe t̥hitāya hatthinatha¹ suvaṇṇathūpavhayacetiyasamalaṃkatāya Suvannaguhāya nāma ekādasavipattisamatikkantiyā tividhasampattiyuttāya sīmāya sannipatitvā, sammāsambuddhapari-nibbānato catucattālīsatisatadvisahasase jinasāsanavasse dvidvirasapariharaṇato bāvisatisattasatekasahasase khachapaṇcapariharaṇato dvāsat̥thiśatasahasase ca sirisakarāje sampatte Kattikamāsajunhapakkhacātuddasidine divādvipahārevelātikkante dvighaṭīpamāṇe chāyāpādachakkakāle catutimsāyuvassam Ambagahapitīyam² nāma sāmaṇeraṃ Ambagahatissam³ nāma katvā Ñāṇābhivamsadhammasenāpatitthereṇa upajjhāyena upasampādesi. Uttaradevīvihāravāsī thero Pāsādevihāravāsī thero Soṇṇalekhāgāravihāravāsī thero ca tayo kammavācābhāṇakā upasampadācariyā.

Tasmim yeva divase divā dvipaharavelātikkante catughaṭīpamāṇe navachāyāpādakāle aṭṭhavīsāyuvassam Mahādampam nāma sāmaṇeraṃ Mahādampatissam⁴ nāma katvā ten' eva upajjhāyena upasampādesi. Te yeva tayo kammavācābhāṇakā upasampadācariyā.

Tasmim yeva ahani divā dvipaharavelātikkante chaghaṭīpamāṇe ekādasachāyāpādakāle pañcavīsāyuvassam Kocchagodham⁵ nāma sāmaṇeraṃ Kocchagodhatissam nāma katvā ten' eva upajjhāyena upasampādesi. Jayabhummanubhavanavihāravāsī thero Ratanabhummirammavihāravāsī thero Ravivamsakittisūrāmaccavihāravāsī thero ca tayo kammavācābhāṇakā upasampadācariyā.

Tadahe yeva divā dvipaharavelātikkante sattaghaṭīpamāṇe terasachāyāpādakāle bāvisatāyuvassam Brāhmaṇavaṭṭam nāma sāmaṇeraṃ Brāhmaṇatissam⁶ nāma katvā ten' eva upajjhāyena upasampādesi. Te yeva tayo kammavācābhāṇakā upasampadācariyā.

Tadahu yeva divā tipaharavelātikkante ekaghaṭīpamāṇe

¹ C. °nata°.

⁴ B. uttamamba°.

² B. °ṭṭiyam.

⁵ B. add's kosgodham.

³ B. °pitīyam.

⁶ B. jñopalitissam.

paṇṇârasachâyâpâdakâle vîsatâyuvassam Bogahavattam,¹ nâma sâmaṇeram Bogahatissam² nâma katvâ ten' eva upajjhâyena upasampâdesi. Pâsânussâpanavihâravâsî thero Ratanabhummirammavihâravâsî thero Ravivaṃsakittisûrâ-maccavihâravâsî thero ca tayo kammavâcâbhâṇakâ upasam-padâcariyâ.

Tadahani³ yeva divâ tipahâaravelâtikkante tighatîpamâṇe sattarasachâyâpâdakâle vîsatâyuvassam Vâturagammam nâma sâmaṇeram Vâturatissam nâma⁴ katvâ ten' eva upajjhâyena upasampâdesi. Te yeva tayo kammavâcâbhâṇakâ upasam-padâcariyâ.

Tam divase yeva Nâdam nâma upâsakam pi⁵ Nâṇâbhivamsadhammasenâpatittheren' eva upajjhâyena pabbâjesi. So yeva sikkhâpadadâyako pabbajjâcariyo. Pabbajjâpariyosâne ca tatth' eva sîmâmâlake Dhammatissam nâma sâmaṇera-nâmam akâsi.

Tato param pana ekâdhike yathâ vutte jinasâsanavasse sirisakarâje ca sampatte Vesâkhamâsajunhapakkhaterasadine divâ ekapahâaravelâtikkante ekaghatîpamâṇe navachâyâpâdakâle chattimsâyuvassam Dhammatissam nâma tam sâmaṇeram⁶ Nâṇâbhivamsadhammasenâpatitthereṇa upajjhâyena upasampâdesi. Ratanabhummirammavihâravâsî thero Soṇṇalekhâgâravihâravâsî thero ca dve kammavâcâbhâṇakâ upasampadâcariyâ.

Evam pana 'mhehi Tambapaṇṇikânam pattacivarâdikappi-yapaccayehi pabbajjûpasampadâya ovâdânusâsaniyâ uddesa-paripucchâya cavanadhammakhandhapuñjamatte⁷ sarîre cute pi acavanadhammamaṅgalasaññutta—Ambagahatissâdyabhi-dhânadânena ca dhammâmisânuggahaṇam katam. Tad etam na lâbhasakkârasilokâdihetu, atha kho Laṅkâdipe cirataram⁸ sâsanapatiṭṭhânopâyakarassa Bhagavato Arahato Sammâsam-buddhassa varasâsanâbhivuḍḍhijutikârânam theravaṃsapadîpânam Mahâmahindattherâdinam Mahâvihâravâsinañ ca

¹ C. Bho°.² B. jayatujuvatissam°.³ B. tadâni.⁴ B. dhammâdhâratissa.⁵ B. -p-.⁶ B. tissanâmam katvâ.⁷ B. °puñña.⁸ B. thi°.

bahulam pemamânagâravasakkaccakaraṇena. Idân' etarahi vijjamânânaṃ tumhâkañ ca dhammavâdînaṃ pesalânaṃ paggaṇhitukâmena sarâjakulasâmaccasaparijanasanegamajâ-napadassa ca tidhâbhinnasîhaḷindassa mahâdhammarâjassa ditṭhadhammikasamparâyikathâbhipatthanena sabbalokânu-sâsakassa satthuno sudullabhavarasâsanâbhivuḍḍhijutipaccâ-simsanahetu y'eva kataṃ.

Tathâ hi tesam idhâgatânaṃ sâmaṇerânaṃ upâsakânañ ca pathamaṃ eva pañitajjhâsayabhâvâbhâvaṃ vîmaṃ-setvâ, pañitajjhâsayabhâvaṃ tathato thetato ñatvâ, yathâ dhammaṃ yathâ vinayaṃ ovâdânusâsanaṃ kattukâmena Sekhiyavatta-Khandhakavattaṃ pâṭhato atthato adhippâ-yato ca vibhâvetvâ, tesu vattesu pariyâpannaṃ "parimaṇḍa-lam pârupissâmiti sikkhâ karaṇîyâ 'ti'"¹ âdikaṃ "suppa-ṭicchanno antaraghare gamissâmiti sikkhâ karaṇîyâ 'ti'" âdikañ ca Sekhiyavattaṃ, "sace ârâme kâlo ârocito hoti timaṇḍalam paṭicchâdentena parimaṇḍalam nivâsetvâ kâya-bandhanaṃ bandhitvâ saguṇaṃ katvâ saṃghâṭiyo pârupitvâ² gaṇṭhikaṃ paṭimuñcitvâ dhovitvâ pattam gahetvâ sâdhukaṃ ataramânaṃ gâmo pavisitabbo na v 'okkamma therânaṃ bhikkhûnaṃ purato gantabbaṃ suppaṭicchannena antara-ghare gantabban 'ti'" âdikaṃ, "piṇḍacârîkena bhikkhave bhikkhunâ idâni gâmaṃ pavisissâmiti timaṇḍalam paṭicchâ-dentena parimaṇḍalam nivâsetvâ kâyabandhanaṃ bandhitvâ saguṇaṃ katvâ saṃghâṭiyo pârupitvâ,³ gaṇṭhikaṃ paṭimuñ-citvâ dhovitvâ pattam gahetvâ sâdhukaṃ ataramânaṃ gâmo pavisitabbo. Suppaṭicchannena antaraghare gantabban 'ti'" âdikaṃ⁴ ca Khandhakavattaṃ sammâmanasi kârâpetvâ, yathâ upasampannehi gâmâdipavesane parimaṇḍalam suppaṭic-channaṃ ca nivâsanapârupanaṃ⁵ kâtabbaṃ tathâ sâmaṇerehi pîti yathâ dhammaṃ yathâvinayaṃ nivâsanapârupananayaṃ uggahâpesim.

Tattha pana Sekhiyavatta-Khandhakavattaṃ sâmaṇerehi na sikkhitabbaṃ bhikkhû ârabha paññattattâ 'ti kassaci

¹ Oldenberg, Vinayapîṭakam, vol. iv. p. 185.

³ B. pârupmî°.

⁴ Ibid. vol. ii. p. 213.

² B. pârupmitvâ

⁵ B. pârupma°.

âsamkâ siyâ, tamnivattanattham ayam Mahāvaggatṭhakathâ-pāṭho udâharitabbo. Yâva pana attanâ sikkhitabbasikkhâ-padâni na jânâti, samghâtipattacivaradhâraṇatṭhânanisajjâ-dîsu pâṇabhojanâdividhimhi ca na kusalo hoti, tâva bhojana-sâlam vâ salâkabhâjanatṭhânam vâ aññam vâ tathârûpatṭhânam na pesetabbo, santikâvacaro yeva kâtabbo, bâlâdârako viya patijaggitabbo, sabbam assa kappiyâkappiyam âcikkhitabbam nivâsanapârupanâdisu âbhisamâcârikesu vinetabbo. Tena pi anujânâmi bhikkhave dasah' aṅgehi samannâgataṃ sâmaṇeraṃ nâsetun 'ti¹ evaṃ parato vuttâni dasa nâsanangâni ârakâ parivajjetvâ âbhisamâcârikam paripûrentena dasavidhe sîle sâdhukam sikkhitabban 'ti. Ettha hi nivâsanapârupanâ-dîsû 'ti âdinâ sâmaṇerânam Sekhiyavatta-Khandhakavattesu sâdhukam sikkhitabbataṃ dasseti.²

Tatthâpi âbhisamâcârikasaddena sekhiyavattakhandhakavattapariyâyo 'ti kassaci âsamkâ siyâ, tam nivattanattham idaṃ ṭikâttayavacanam. Âbhisamâcârikesu vinetabbo 'ti iminâ Sekhiya-upajjhâyavattâdi-âbhisamâcârikasîlam anena pûretabbam. Tattha ca kattabbassa akarāṇe akattabbassa ca karāṇe daṇḍakammâraho 'ti dîpetîti sâratthadîpanî-vacanam. Âbhisamâcârikesu vinetabbo 'ti iminâ Sekhiyavatta-Khandhakavattesu aññesu ca sukkavisatṭhi-âdilokavajjasikkhâpadesu sâmaṇerehi vattitabbam. Tattha avattamâno alajjî daṇḍakammâraho 'ti dassetîti Vimativinodanî-vacanam. Âbhisamâcârikesu vinetabbo 'ti vacanato Sekhiya-upajjhâyavattâdi-âbhisamâcârikasîlam anena pûretabbam. Tattha cârîtassa akarāṇe vârittassa ca karāṇe daṇḍakammâraho 'ti dîpetîti Vajirabuddhi-ṭikâ-vacanam. Idaṃ hi ṭikâttayavacanam. Âbhisamâcârikasaddassa Sekhiyavatta-Khandhakavattapariyâyabhâve sâdhukam pârupanarakkhanatthâya urabandhanavattam yuttarûpaṃ suttânuloman 'ti evaṃ pi kassaci âsamkâ siyâ, tam nivattanattham ayam cûlavaggapâli. Na bhikkhave kaṭisuttaṃ dhâretabbam yo dhâreyya âpatti dukkâtassâ 'ti.³ Tatrâyaṃ atṭhakathâ. Kaṭisuttan 'ti yaṃ kiñci

¹ Mahāvagga I. 60.

² B. °si.

³ This must be Cullavagga V. 2. 1 ; but Oldenberg reads there (as at X. 16) *kaṭi-suttakam*, and gives no various reading. (Rh. D.)

kaṭipilandhanam antamaso suttatantumattam pīti urabandhanavattena bandhitabbatthānañ ca kaṭipariyāpannam eva. Tathā hi Pārājikakaṇḍatthakathāyaṃ vuttam piṭṭhi ve majjhavattato pana hadayāvātato ca paṭṭhāya yāvad nakhasikhā ayam kaṭiparicchedo 'ti. Ācariyupajjhāyānam āciṇṇam pi dhammikam eva vattati nādhammikam. Tenāha Saṃgītikhandhake¹ kappati bhante idam me upajjhāyena ajjhāciṇṇan idam me ācariyena ajjhāciṇṇan 'ti ajjhācaritun 'ti. Āciṇṇakappo kho āvuso ekacco kappati. Ekacco na kappatīti. Tad atthakathāyaṃ pi ca ekacco kappatīti dhammikam āciṇṇam sandhāya vuttan 'ti āha. Tasmā jinasāsanam pāsānacchattam iva garuṃ karontena yathā dhammaṃ yathā vinayaṃ paṭipajjantena dhammavādinā lajjinā ujupathagāminā yatinā yathā Pācityādyatthakathāyaṃ vuttam, gaṇṭhikam paṭimuñcitvā anuvātantena gīvaṃ paṭicchādetvā ubho kaṇṇe samaṃ katvā paṭisaṃharitvā yāva maṇibandham paṭicchādetvā antaraghare gantabban 'ti, tathā upasampannehi viya sāmaṇerehi pi nivāsanaṇāpārūpanam kātābhan 'ti niṭṭham ettha gantabbam.

Amhākam pi dīpe Sāmindadesasaṃkhāte Siyamaratṭhe ekaccānam pālī-atthakathātikādīgandhesu yathābhūtam attham ajānantānam Yonakabhikkhūnam edisaṃ sāmaṇerānam ovādacārittam atthi. Tam pi uddhamma-ubbinayabbhāvena chaḍḍāpetvā mahārājā sāsanasuddhim akāsi.

Varasāsanajotane pi Laṅkādīpe Mahāmahindattherādito pabhuti Mahāvihāravāsittherānūtheram yathā dhammaṃ yathā vinayaṃ sāmaṇerānam parimaṇḍalasuppaticchannapārūpanacārittam hoti. Tathā hi Piyaṅgudīpavāsītissattherassa vātarogena saddhivihārikam Cūlanāgam nāma sāmaṇeram yāgupatiggahanatthāya Cūlagāmaṃ pesanakāle, tassa sāmaṇerassa cīvaram pārūpitvā tasmim gāme Cūliyā nāma upāsikāya geham upagatabbhāvaṃ sīhaḷavatthupakaraṇe dasalekhāya likhitapoththake gekāraṅge.

“Saṃghāṭim pārūpitvāna pattahattho vicakkhaṇo, okkhittacakkhu satimā Cūliyā purato ṭhito 'ti” āha. Sīhaḷādīpe yeva Devagirivihāravāsīttherassa vātābādhena saddhivihārikam

¹ Cullavagga, XII. 1. 10 = XII. 2. 8.

sāmaṇeraṃ telapaṭiggahanatthāya gāmaṃ pesanākāle, tassa sāmaṇerassa cīvaraṃ pārupitvā gāmaṃ pavitṭhabhāvaṃ Sahassavatthupakaraṇe pañca lekhāya likhitapothhake ṇaka-
raṇe evaṃ āha. “Atha aparabhāge Devagirivihāre ekassa bhikkhussa vātābādho dvādasa saṃvaccharāṇi bādheti. So
thero ekadivasam sāmaṇeraṃ pakkosivā sāmaṇera bhikkhāya
caritvā telam ānehīti āha. Tato sāmaṇero cīvaraṃ pārupitvā
sakalagāmaṃ bhikkhāya caritvā kiñci alabbhitvā gacchati.
Tato so amacco sāmaṇeraṃ disvā bhante kiṃ pariyesathā
'ti āha. Sāmaṇero attano āgatakāraṇaṃ amaccassa kathesi.
Taṃ sutvā amacco tena hi bhante idh' eva hothā 'ti vatvā,
tassa hatthato thālakaṃ gahevā anto pavisetvā churikaṃ
mūlena thapetvā, aṭṭhakahāpanagghanakaṃ telam thālakaṃ
pūretvā, sāmaṇerassa adāsīti.” Tasmā attano jīvitam iva
sāsanavaraṃ pemamānasena sikkhāya garukārakena uddham-
maṃ ubbinayaṃ anācāraṃ parivajjitukāmena dhamma-
vinayasaññuttaṃ samācāraṃ attanāpi patipajjitabbaṃ pare-
sam pi ovaditabbaṃ anusāsītabbaṃ.

Aññam pi Siyamadesasamkhâtâ-Yonakarattâvâsînam
 attâhakathâyâ pâliṃ tîkâyâ attâhakatham gandhantarena
 gandhantaram saṃsandetvâ, bhagavato saṃgahakânañ ca
 abhippâyam ajânantânam ekaccânam Yonakabhikkhûnam
 gâmadîpavesane pathamam ekamsam ekam cîvaram karitvâ
 pacchâ tass' upari ekam vâ dve vâ cîvarâni ubhato pâru-
 panacârittam atthi. Tad etam pi uddhamma-ubbinayabhâ-
 vena chaddâpetvâ sâsanasuddhim akâsi mahârâjâ.

Evam pan' amhākaṃ idh' āgatānaṃ Sīhalaḥbhikkhūnaṃ
dhammāmisānuggahaṇaṃ tumhākaṃ ca dhammapaṭisaṃyutta
sandesaḥpesanaṃ kappānaṃ koṭisatena pi ativiyaḍullabha-
sāsanavarābhivuddhijotihetu yevā 'ti yoniso manasi kātappaṃ.
Mayaṃ hi sabbattha sāsanaḥavarābhivuddhijotiṃ abhipatthema.
Visesato Tambapaṇṇidīpavare. Tañ hi pubbe sāsanaḥavarā-
bhivuddhijotitthānaṃ ariyaḥjanaparipunnāṃ iva jātaṃ amata-
mahānibbānotaraṇatitthabbhūtaṃ. Tasmā

Battiṃsayojanam dīgham atthârasahi vitthatam
Laṅkādīpavaram nâma Tambapaṇṇīti tam ahu
Tatthâriyanivutthañ ca Mahâmeghavanâdikam

NOTES AND QUERIES.

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AKKHAṆAVEDHĪ.

Dhanuggaho Asadiso rājaputto mahabbalo || dûrepâtî akkhaṇavedhî mahâkâyappadâlano (Jât. ii. p. 91).

For a parallel passage see *Āṅuttara-Nikâya*, iii. 131, p. 284:—

Idha bhikkhave bhikkhu dûrepâtî ca hoti akkhaṇavedhî ca mahato ca kâyassa padâletâ.

In the *Divyâvadâna*, p. 59, we find dûre-vedha and akshuṇṇa-vedha ‘an act of throwing the spear so as to graze the mark.’

The Sanskrit akshuṇṇa seems to be a mere corruption of the Pâli akkhaṇa ‘lightning.’ See the Commentator’s note to the gâthâ in Jât. ii. p. 91, l. 11–12.

AṬṬHIMIÑJÂ.

This word occurs in Jaina Prâkrit. Dr. Jacobi, in his translation of the *Âcârâṅga Sutta* i. 1. 6 (Sacred Books of the East, vol. xxii. p. 12), says: “I do not know the meaning of this word (aṭṭhimiñjâ), which is rendered [by the Sanskrit Commentary] *asthi-miñjâ*.”

The Pâli aṭṭhimiñjâ, as is well known, signifies ‘bone-marrow,’ and the latter part of the compound Childers refers to Sk. *majjâ* without attempting to show by what steps *miñjâ* has grown out of *majjâ*.

Dr. Jacobi's quotation of *asthi-miñjâ*¹ is important as proof of a Sk. *miñjâ*, *i.e.* *mriñjâ*, cf. Sk. *mrijâ*, wiping, smearing, from the root *mrij*, of which there was probably a nasalized form *mriñj*, and from which *majjâ*, evidently a *prâkritised* form, could be derived.

Other etymologies of *majjâ* suggest themselves: (1) *majjâ*=by assimilation *mañjâ* from the root *mañj*, to wipe, smear (cf. A.S. *smeru*, fat, smear, with Gr. *σμάειν*, to rub, wipe; Sk. *√lip*, smear, daub, *lepa*, salve, grease); (2) *majjâ* = *mañjâ* = *marjâ* (cf. *Prâkrit* *mañjara* for *mârjara*) from the root *mrij*.

I do not think that Pâli *miñjâ* in *aṭṭhi-miñjâ* can be derived from Sk. *majjâ*, but that Pâli and Jaina *Prâkrit* retain an older form.

ARAGHAṬṬA.

Cakkavaṭṭaka, *Cullavagga*, v. 16. 2, in *Vinaya Texts*, pt. iii. p. 112, is neatly rendered by 'wheel and axle.' The translators give *Buddhaghosa's* note, which they describe as 'unintelligible'—*arahatta-ghaṭi-yanta*. The explanation of the Commentator, however, may easily be rendered intelligible by a very slight correction of the manuscript reading. I would propose to amend it to *araghaṭṭa-ghaṭiyanta*. The former part of this compound is the Sk. *araghaṭṭa*, and corresponds exactly to the Hindi *arhaṭ* or *rahat*, 'a well-wheel, the so-called Persian wheel—a string of earthen pots attached to a revolving wheel over a well, which go down empty and come up full, and tilt the water into a trough.' While on the subject of wells it may be noted that *karakataṭaka* (*Cull.* v. 16. 2) cannot be 'a bullock machine,' or a bullock draw-well, but a hook in the form of a crab's claw, to which the 'bucket' was attached instead of to the *tûlâ* or *cakkavaṭṭaka*. The Commentator says that the long ropes used for the purpose of drawing up

¹ I assume that *miñjâ* is not after all a coinage by the Commentator.

the bucket were worked either by hand (over a wheel) or by a bullock. Compare, too, Buddhaghosa's note on *camma-khaṇḍa* (Vinaya Texts, pt. iii. p. 113):—

*Cammakhaṇḍaṃ nāma tûlāya vâ karakātake*¹ *vâ yojettabbaṃ cammabhājanam.*

UJJAGGHATI, UJJHAGGATI.

Childers has *ujjhaggikâ*, loud laughter, but not *ujjhaggati*. See *Therî-Gāthâ*, pp. 131, 183; *Puggala-Paṇṇatti*, p. 67. The simple verb *jagghati*² (not in Childers) is in *Jât.* iii. p. 223, l. 25. See *Suttavibhaṅga*, i. p. 128; *Ānguttara*, iii. 67. 5.

UBBANDHATI.

Childers has no record of this verb, which with *rajjuyâ* probably means to 'strangle.' See *Jât.* i. p. 504. In a parallel passage in *Jât.* iii. p. 345, *rajjuyâ* is omitted. See *Sutta Vibhaṅga*, I. p. 73; *Therî-Gāthâ*, v. 80, p. 131.

There is a verb *ubbhaṇḍati* (not in Childers) in *Mahāvagga* viii. 13, 1, 'to bundle up, wrap up'; and, with a different meaning, a verb *ubbhaṇḍeti* (*Therî-Gāthâ*, p. 204).

ULLOKA.

Ulloka (see *Cilimikâ*), 'a cloth placed under the bedstead or chair to keep the stuffing from coming out,' *Cull.* vi. 2. 7, *Mahāvagga* i. 25. 15; 'a cloth to remove cobwebs,' *Cull.* viii. 1. 3. The translators of the Vinaya Texts give no etymology of the word, and seem to look upon it as a corrupt form. May it not be considered a variant of *ulloca* an awning, for the chair during the process of upholstering would be turned up, and the cloth would become, so to speak, 'an awning'? In the *Aupapâtika Sutta*, § 32, we find a form *ulloka* = *ulloka*, and *ulloya* = *ulloca*.

¹ MS. *kaṭadakatake*.

² Sk. has no *√jaggh*, *√jaggh*; cf. Sk. *√kakk*, *khakkh*.

USSOḤHIKÂ.

Childers has *Ussolhi*, but not *Ussolhikâ*. Cf.

Na hi nûn' imassa samanassa || tucchakoṭṭhasmiṃ musikâ.

Ussolhikâya naccanti || tenâyaṃ samaṇo sukhî.

(*Saṃyutta Nikâya*, vii. 1. 10, pp. 170, 171).

EKODI-BHAVA.¹

"This term has been variously explained by Pâli and Buddhist scholars. Burnouf renders it by 'unity' (of mind), Gogerly by 'purity,' Prof. Rhys Davids by 'exaltation.' Childers defines it by 'predominance'; but adds that he does not feel competent to give a decided opinion as to the exact meaning of *ekodi-bhâva*. According to a commentary quoted in his dictionary, *EKODI*=*eka*+*udi* (from *udeti*), and is a synonym (*adhi-vacana*) of *Samâdhi*. Prof. Kern, in the introduction to his translation of the '*Saddharma-Puṇḍarîka*' ('Sacred Books of the East,' vol. xxi. p. xvii), calls attention to the corresponding term, *ekoti-bhâva* in the '*Lalita-Vistara*,' p. 439, l. 6, which he connects with the *ἄπαξ λεγόμενον* *EKOTI* in the '*Satapaṭhbrahmana*,' xii. 2. 2. 4. Referring to the P. W., s.v. *ἔτι*, we find that *EKOTI* (used in the plural) means 'having the same objects or desires of enjoyment (as food, etc.).' This use of so rare a term does not help us to explain the Buddhist sense of *ekodi*, nor does the word *ekoti-bhâva* of the '*Lalita-Vistara*' throw any light upon the subject beyond the fact that it does duty for the *ekodi-bhâva* of the Southern Buddhists.

Childers, unfortunately, gives no references for the use of *ekodi-bhâva* except one stock passage descriptive of the four *jhânas*. The following passage goes to show that '*ekodi-bhâvo*' is connected with *Samâdhi* (a more advanced state of meditation than *Jhâna*):

¹ See "*Academy*" for March 27th, 1886, p. 222.

‘Pañcaṅgike samādhimhi sante ekodibhāvite¹
paṭippassaddhiladdh’ amhi,’ etc.

(Thera-Gāthā, v. 916.)

In verse 962 of the ‘Sutta-Nipāta’ we find *EKODI* uncombined in the phrase ‘ekodi nipako sato,’ *i.e.* *intent on one object*, wise and thoughtful (see Prof. Fausböll’s translation, ‘Sacred Books of the East,’ vol. x. p. 181). With this compare a similar passage (where the plural is used) in the *Samyutta-Nikāya*, ii. 2. 1. The commentator explains *ekodi* by *ekaggacitta*. The Burmese (Phayre MS.) version has *ekodhi*, which is probably an attempt to secure a reading that shall be more self-evident and intelligible than *ekodi*. It nevertheless points, I venture to think, to the real etymology of the word, from *eka* and *odhi* (or *avadhi* = ‘end, point, aim’). The loss of aspiration seen in *ekodi* is not altogether unknown in Pāli, and may be due to the following aspirate in *ekodi-bhāva*, for the use of *ekodi* uncombined is known only to occur in one stock phrase. *Ekodi-bhāva* will therefore signify concentration (of the mind) on one object, *i.e.* on Arahatsip or Nirvāna, in which there is no mental or bodily disturbance of any kind.² Hence we find, instead of *ekodi nipako sato*, the phrase (similar in meaning) *acapalo nipako samvutindriyo*.

It is well known that the Jainas, in their philosophical system, employed many terms in common with the Buddhists; so that we are not surprised to find corresponding closely in meaning to *ekodibhāva* the terms (used in reference to pure *jhāna*) *egatta-bhāva*, *egattī-bhāva* = *ekāgratā*.³ With this compare the Jaina ‘*manaso egattibhāva*’ (*Aupapātika Sutta*, p. 59) with the Pāli

¹ *Ekodhibhūto* occurs in the *Satipatthāna-vagga* of the *Samyutta-Nikāya*. See *Ānguttara-Nikāya*, iii. 100, 4.

² Cf. *Suññato samādhi*, *animitto samādhi*, *appanīhito samādhi* (*Milinda-Pañha*, p. 337; *Ānguttara*, iii. 163, p. 299).

³ In the Yoga philosophy *ekāgratā* is defined as ‘fixedness of the thinking principle upon any *sensuous* object to which it may be directed; *ekaggatā* is never, I think, thus used in Pāli. Certain of the *Kammaṭṭhāna* exercises consisted in fixing the mind on some *sensuous* object.

‘manaso ekodibhâva’ (Brahmajâla Sutta). The Jainas were not ignorant of the term avadhi, *cf.* ohi-ñâṇa = avadhi-jñâṇa (Aupapâtika Sutta, §§ 30, 41); but they restricted it to ‘the knowledge of special objects produced by right intuition (samyag-darṣana = Pâli sammâ-daṣṣana), etc., as destroying the natural hindrances’ (see *Life and Essays of Colebrooke*, vol. i. p. 445). Prof. Jacobi defines ‘ohi-ñâṇa’ as a sort of supernatural knowledge, and notes that the Jaina theories and terminology, relating to the various degrees of knowledge up to omniscience, differ from those of the Brâhmanic philosophers and Buddhists.¹ It is worth noticing, however, that the Jaina kevala, the highest degree of knowledge, consisting in omniscience, is identical with the Buddhist kevala or Nirvâna (*cf.* kevalî, Thera-Gâthâ, v. 679; Sutta-Nipâta, v. 82; Saṃyutta-Nikâya, vii. i. 8-9). In the Yoga philosophy kai-valya denoted isolation of the ‘self’ from the phenomenal world, consisting in absolute extirpation of pain. This final deliverance from the bondage of ‘rebirth’ among men or gods was the final reward of meditation (samâdhi), and approximated closely to the Buddhist Nirvâna.

Before taking leave of ekodibhâva, we must bear in mind the fact, pointed out by Prof. Kern (Saddharma-Puṇḍarîka, p. xvi), that certain parts of the Northern Buddhist books, more especially the verses, have been Sanskritized to a very large extent, ‘so that they ought to be restored as much as possible to a more primitive form before a comparison with Pâli can lead to a satisfactory result.’ The Pâli forms, however, may still be allowed to throw some light upon these modernized and altered texts, and ekodi seems to be a case in point. To the Southern Buddhists, ekoti for eka + ūti would be unintelligible, for no known text gives any example of this rare word ūti, which seems to belong only to the Vedic and Brahmana periods; while to the Northern Buddhists the Prâkritized

¹ See an interesting note on ohi-ñâṇa, in Dr. Hoernle’s edition of the “Uvâsagadasâo,” fasc. i. p. 48.

form, *ekodi* or *ekodhi*, would be equally perplexing, and would cause them to Sanskritize it as best they could. A very good instance of this Sanskritizing process in the 'Saddharma-Puṇḍarika' (pp. 142, 146, 395), which has escaped the keen eye of Prof. Kern, is seen in *syandanika-gûthoḍilla* (*var. lect.*—*oḍigilla*,—*oḍigalla*), translated by 'gutters and dirty pools.' Prof. Kern acknowledges that his rendering of *gûthoḍilla* is conjectural. Here we may call in Pāli to throw some light upon the whole compound *syandanika*°. Not seldom we find the Pāli terms *candanikā* and *oligalla* occurring together (see *Āṅguttara-Nikāya*, III. vi. 8; *Milinda-Pañha*, p. 220; *Sabbāsava Sutta*), the former meaning, according to the *Abhidhānappadīpikā*, 'a dirty pool at the entrance of a village,' the latter 'a dirty pool near a village.' The Pāli *candanikā* is probably to be referred to a more original *caṇḍanikā*, from the root *caṇḍ*, and signifies a turbid pool, or one liable to become so on account of not being inclosed (see *Thera Gāthā*, l. 567; *Cullavagga*, v. 17. 1). *Buddhaghosa* defines it as *asucikalalakūpo*. The Sanskrit *syandanika*, according to the lexicographers, does not mean a tank, well, or pool, but 'a drop of saliva,' and the meaning 'gutter' given to it by Prof. Kern is deduced by him from the root *syand* (*cf.* *syandana*, oozing water). It is one of those words that may be restored to its primitive form, since it is in fact a clever Sanskritizing of Pāli *candanikā*. *Gûthoḍilla* should, I think, be rendered 'cesspool,' answering to Pāli *gûthakūpo*. But the latter part of '*gûthoḍilla* = *gûtha* + *uḍilla*' offers many difficulties. Prof. Kern quotes the Pāli *oligalla* as a parallel form; and, at the first glance, *uḍilla* (*uḍigilla* or *uḍigalla*) looks very much like a Sanskritizing of a more primitive *oligalla*, with an attempt, perhaps, to connect it with *uḍu*. All the MSS. I have examined have the dental, and not the cerebral, *ḷ* in *oligalla*, though Dr. Trenckner finds the word with the cerebral *ḷ* in the *Milinda-Pañha*. The form *uḍilla* may point to an older *uḍikilla*, from *avaḍi* = *avaṭi* 'pit, well'; while the Pāli *oligalla* may stand for a more

original allagalla, from alla 'wet'=(ulla, olla, well-known Prâkrit forms, Sanskrit ârdra) 'swampy, marshy,' and galla=Sanskrit garta, Prâkrit gaḍḍa 'well, pit.'

Prof. Jacobi, in the Glossary to 'Ausgewählte Erzählungen in Mâhârâshtrî,' gives us a form 'ullî = schmiere.'

But all this is by way of conjecture. When we have more Buddhist and Jaina texts, we may perhaps be able to solve the difficulties offered by this and numerous other points in Pâli philology."

Prof. Max Müller, on the substance of the above, contributed the following interesting note to the "Academy" for April 3rd, 1886, p. 241:—

"After reading Dr. Morris's suggestive article on 'Ekodibhâva' in last week's 'Academy,' I looked through my Buddhist slips, and found there a note that a MS. of the India Office Library reads Ekotiḍbhâva in the 'Lâlita-Vistara,' p. 439, l. 5, and that the same reading occurs on p. 147, l. 8, instead of ekâbhibhâva. Added to this, I find a query, 'Could it be for ekakoṭibhâva?' I am not certain whether this is my own conjecture, or whether some one else has suggested it before. Of course the meaning of ekakoṭi and ekakoṭibhâva would be clear. It would be the same as ekâgra and ekâgrabhâva. Ekâgra occurs in the very first line of Manu, and is well explained there by vishayântarâvyâkshiptakitta, 'concentrated, his mind not being distracted by any other objects.' Koṭi is used for the two ends of a bow, and particularly in philosophical writings for the two alternatives of an argument. Ekakoṭi would, therefore, mean being absorbed in one view. I do not give much for ekoti in the Śatapathabrâhmaṇa, explained as meaning 'having the same course.' It looks to me like an attempt to explain a Bhâshâ word which had ceased to be intelligible. I agree with Dr. Morris that the explanation sent to Childers by his friend Subhûti is likewise very artificial. Schiefner's explanation, too, which Dr. Morris does not mention, namely, that ekotiḍbhâva represents ekâvalî- or ekoliḍbhâva, is

not convincing. Dr. Morris proposes *ekâvadhi-* or *ekodhibhâva*, which would give a good meaning, namely, 'absorbed in one limit,' if the transition of *avadhi*, the Jaina *ohi*, into *oḍi*, and, again, the representation of *oḍi* by Sanskrit *oṭi*, could be supported by analogous cases. To take *ekotī* as an irregular contraction of *ekakoṭi* is, no doubt, unusual. It reminds us of 'mineralogy' instead of 'mineralology.' But unless something unusual had happened, native commentators would probably have been less at a loss to account for this mysterious word. However, I only mention this derivation. I do not claim either the merit or the responsibility of it."

Prof. Eggeling was kind enough, at the request of Dr. Rhys Davids, to send the following note on *ekoti* :—

"The passage in question (*Śat. Br. K. xii. 2, 2, 4*) runs as follows :—*Ṁṛiṣṭhyâbhiplavau tantre kurvîtetî ha smâha Paingyaḥ ; tayoh stotrâṇi ca śastrâṇi ca saṁcârâyet itî. Sa yat saṁcârâyati tasmâd ime prâṇâ nânâ santa ekotayaḥ, samânam ûtim anusamcaranti.*

'Let him make the *Ṁṛiṣṭhya* and *Abhiplava* the two tantras,' said *Paingya*; 'and let him make both the *Stotras* and *Śastras* in (or, of) these two run together (? *i.e.* in the same manner).' Now, because he makes them run together (? in the same manner), therefore these vital airs (of man), though being distinct, are *ekoti*, run together along one and the same *ûti*.

The question is, What is here the meaning of *tantra* and *ûti*? Prof. Weber (in *Böttl.-Roth's Dict.*) takes *tantra* in the metaphorical sense of 'normal form, fundamental order'; and *ûti* (from *av* 'to favour') in that of 'striving after a goal, course.' My own interpretation is rather different. I take *tantra* in its original sense of 'warp,' and *ûti* (from *vâ*, 'to weave') in that of 'web, weft.'

He is to make the *Ṁṛiṣṭhya* and *Abhiplava* the warps of two (sacrificial) webs. And because he makes the *stotras* and *śastras* run together therein (? as the woof), therefore these vital airs of man are 'one-webbed,' run along one and

the same web. While I certainly think that this is the meaning of the passage, it seems to be quite possible that a play on the word *ûti* is intended here, viz. that it may have both the meaning of 'web' and 'course.'

Prof. Weber seems to think that the passage (with *ûti*) is corrupt or incomplete; but I have compared the Bodleian MS. of the *Kāṇva* recension, and find that it has the same rendering of this passage.

Whether this '*ekoti*' has anything to do with the *ekotibhāva* of the *Lalitavistara* is very doubtful, at all events I do not think that any chronological (or synchronistic) inferences can be drawn from this coincidence."

OPADHIKA.

"Yajamānaṃ manussānaṃ
puññapekhaṇapāṇinaṃ
karotam opadhikaṃ puññaṃ
kattha dinnam mahapphalan ti."

(*Samyutta-Nikāya*, vi. 2, p. 233.)

The only meaning that Childers assigns to *opadhika* is 'belonging to upadhi'; but this gives no explanation of the word in the *gāthā* above quoted.

Bearing in mind such phrases as "*puññāni anekāni karoti*," "*puññaṃ anappakaṃ karoti*," *opadhika* must mean 'exceedingly great,' and be connected with *Sk. upādhi*.¹ The Editors of the *Divyâvadâna* register an equally puzzling *aupadhika* (p. 542, l. 17-28).

KUKKUṬA-SAMPĀTIKA.

This occurs in *Āṅguttara Nikāya*, iii. 56, with reference to a shower of sparks or of hot ashes.

In the *Divyâvadâna*, p. 316, l. 11, we have *kukuṭasam-*

¹ *Opadhika* cannot be referred to *upadaha*ti (not in Childers). See *Milinda-paṇḥa*, pp. 108, 109, 164; *Suttavibhaṅga*, ii. p. 148.

pâta,¹ and in the Index of Words the Editors suggest kukura [? kukûla].

The form kukkuṭa is no doubt correct, being an onomatopoeic word, of which kukkûla or kukkula is a variant (see Jâtaka, ii. p. 134; Saṃyutta, x. 7, p. 209).

Kukkuṭa also signifies a cock, and from its red comb the cock was used as a symbol of fire. Margaret Hunt, the translator of Grimm's Household Tales, vol. ii. p. 128, says, "I will set a red cock on your roof is the incendiary's threat in Germany, where fire is compared to a cock flying from house to house. Grimm's Deutsche Mythologie, p. 568. Red cock-crawling—a cant term for fire-raising in the south of Scotland."

CILIMIKÂ, CILLAKA.

The word Cilimikâ occurs in Cullavagga, vi. 2. 6. 7, and = cimilikâ in Suttavibhaṅga, ii. 40 (cf. note 5 on Mahāvagga, vii. 1. 5). Dr. E. Müller refers cilimikâ to Sk. cilamilika, cilimilikâ, ciliminikâ 'an ornament,' but the translators of the Vinaya Texts render it 'carpet,' 'rug,' and suggest its connection with cola [? cela]. Buddhaghosa explains cilimikâ as tālapaṇṇādīhi katâ. This shows that it was a kind of cloth made from leaves, bark, etc., like the Hindî jhilamilî 'a kind of cloth,' jhilamilâ 'a kind of gauze,' cf. Marâthî jhilamilâ 'ornamental shreds of paper, fringe.' With these forms we must connect Hindî cilavana, cilamana, a kind of gauze used as a Venetian blind. The Pâli cilimikâ may have been applied to a carpet or rug on account of its fringe or edging. Cilimikâ is used by the Commentator to explain ulloka, 'a cloth,' 'duster' (Cull. vi. 2. 7). Here perhaps we should compare Sk. jhilli 'cloth,' jhillikâ 'a cloth or rag used for applying colour on unguents,' from cîra 'rag, cloth.' For the forms with initial jh=c compare Sk. jhiri, jhirika, jhillika 'a cricket,' with cîri, cîrika, cilli, cillika 'a cricket.'

¹ Kukkuṭasampâta occurs in Suttavibhaṅga, II. p. 63.

There is a Pāli CILLAKA (not in Childers) signifying 'bark cloth.' It occurs in a somewhat difficult passage in Theri-Gāthā, v. 390 :—

Diṭṭhā hi mayā sucittā sombhā dāruka-cillakā navā |
Tantihi ca khīlakehi ca vinibaddhā vividhaṃ panaccitā
||390||

Tamh' uddhate tanti-khīlake viṣaṭṭhe vikale paripakkate |
Avinde khaṇḍaso kate kimhi tattha maṇaṃ nivesaye ? ||391||
Tathūpamaṃ dehakāni maṃ tehi dhammehi vinā na vattanti
Dhammehi vinā na vattanti kimhi tattha maṇaṃ nive-
saye ? ||392||

"I have seen forsooth a new and beautifully formed figure (or puppet) made up of wood and bark, fastened together by strings and pins, and made to go through various motions (like a *dancer*). But when the pins were pulled out, and both pins and strings detached and scattered about, you would not find (any rūpa or form) in the broken-up figure, (for) on what¹ in that (figure) would you fix the mind (as the real form or rūpa)? The body (with its various limbs) making-up me such a figure (as this dancing puppet) does not exist apart from these conditions (of its several parts, *i.e.* the four dhātus). On what then in that (bodily frame of mine) would you fix the mind (as the rūpa) since without these conditions it does not exist?"

Sombhā (not in Childers) is explained by the Commentary, p. 211, as sombhakā, which really gives us no help to the meaning of the word. It seems here evidently to have the meaning of potthaka (not in Childers) 'a figure made of wood,' 'a modelled figure' *cf.* Sk. pusta, pustaka).

Sombhā must be referred to the √cumbh or √cubh.²

¹ *I.e.* on what particular part of the figure when reduced to fragments.

² Is sobha aṇkaṃ (sobhaṇakaraṇaṃ) in the Majjhima sīla, rendered 'balls' by Dr. Davids (Buddhist Suttas, p. 192), to be referred to sombhā in the passage translated above, and to be rendered by 'puppet shows'?

With regard to cilimika, cillaka and cîra, Sk. lexicographers offer no etymology. I would venture to suggest an onomatopoeic root cir or cil 'to crackle' (*cf.* our 'scrap' from 'scrape'), seen in Hindî ciracirânâ, cilacilânâ 'to crackle'; cîranâ 'to rend, tear'; cîri 'a cut, tear'; jhila-milânâ 'to crackle'; jhirî 'crack, slit, bark.'

CHANDAKA.

Chandakam samharati (not in Childers) seems to mean 'to raise a subscription,' 'make a collection.' *Cf.* Hindî candâ uṭhânâ 'get up a subscription,' 'contribute.' See Jât. i. p. 422; Jât. ii. pp. 45, 196; Suttavibhaṅga, ii. p. 250.

DHAMSATI.

Childers registers dhamseti 'to fell,' 'destroy,' but not dhamṣati 'to fall,' 'fall away from' (with the ablative). *Cf.* Jât. iii. p. 260, where dhamṣati is explained in the Commentary by parihiyyati; also Jât. iii. p. 457, "sag-gaṭṭhânâ dhamṣati," explained in the Com. by "âkāsato bhassitvâ paṭhavim pavissati." Dhamṣate occurs in Thera-Gāthā, v. 225, "sukhā so dhamṣate," and in v. 610, "dussilo pana mittehi dhamṣate pāpaṃ ācaram."

NIKŪJATI.

Under this head Childers has omitted to register two distinct verbs. The first must be referred to the Sk. nikūj 'to chirp, warble, hum.'

Kānasmim vanasaṇḍacāriṇi kokilā va madhuram nikūjitaṃ
Taṃ jarāya khalitaṃ tahiṃ tahiṃ saccavādivacanam anañ-
ñathā (Therī-Gāthā, v. 261).¹

The second nikūjati (of onomatopoeic origin with the first) is not found in Sanskrit. It means 'to twang.' *Cf.* Sk.

¹ *Cf.* Khippaṃ giraṃ eraya vaggū vaggū haṃso va paggayha sanikaṃ nikūjaṃ
Bindussarena suvikappitena (Thera-Gāthā, v. 1270).

√çĩñj (weakened form of a root kiñj or kuñj) 'to twang, jingle'; çĩñjinî 'a bow-string'; and √kuñj 'to rustle.'

Yathâ câpo ninnamati jiyâ câpo nikûjati (Jât. iii. No. 397, p. 323, l. 7).

NIKKIÑÂTI.

Childers registers kiñâti and vikkiñâti, but not nikkiñâti, but see Milinda-pañha, p. 284. Does âvapitum in Milinda, p. 279, mean 'to cast off' or 'to give as a present,' "labhati pitâ puttam iṇatto vâ âjīvakaṇḍakato vâ âvapitum vâ vikkiñitum vâ ti."

NIBBHOGA.

Aññatra oṭṭha-nibbhogâ nāyaṃ jānāti kiñcanan ti (Jât. ii. No. 247, p. 264).

The only meaning assigned to nibbhoga in Childers's Dictionary is 'wretched, miserable,' but in the passage above quoted from the Jâtaka-book nibbhoga signifies 'a distortion'; oṭṭha-nibbhoga=oṭṭha-bhañjana¹ 'making a wry face' (Jât. ii. p. 263, l. 25). Nibbhoga, not used in this sense in Sanskrit, is from nirbhuj, cf. Sanskrit oshṭhau nirbhujati 'to distort one's lips, make a wry face,'¹ corresponding to Pāli oṭṭhaṃ bhañjati (?oṭṭhaṃ bhuñjati), Jât. ii. pp. 263, 264.

PAVECCHATI AND ANUPPAVECCHATI.²

The words pavecchati and anuppavecchati present many difficulties to Pāli scholars, and no satisfactory explanation has, as yet, been given of them.

Dr. Trenckner has pointed out ("Pāli Miscellanies," p. 61) that "pavecchati 'to give,' is traditionally explained by paveseti (as if causal), or by deti, and looks like a

¹ Cf. Sk. bhañjana, bhañjanaka 'contortion of the lips, decay of the teeth.'

² See "Academy" for Sept. 26th, 1885, p. 207.

derivative from *avikshat*; but neither *viç* nor *vish* makes good sense. In the meaning it agrees with Sanskrit *prayacchati*, but the identification presents some phonetical difficulties."

Though *pavecchati* means 'to give,' the syntactical use of *deti* is not quite the same; the latter usually takes an accusative and dative, the former an accusative and locative. Childers is altogether silent about this construction; but compare the use of *pavecchati* in the following passages:

"Âdeyyesu dadam dânam deyyesu na pavecchati."

(Jât. iii. p. 12; see also p. 172.)

"Kâlena tamhi havyam pavecchati."

(Sutta-Nipâta, vv. 463-4, 490.)

"Appasmim ye pavecchanti esa dhammo sanantato."

(Samyutta-Nikâya, I. iv. 2.)

This employment of an accusative and locative seems to indicate that the original meaning of *pavecchati* was probably not 'to give,' but 'to pour down (on),' and hence to 'bestow, give.'

Instead of referring it to the root *viç* or *vish*, it might well be derived from the root *vriṣh* ('varsh'), 'to rain,' 'to induce to rain' (causal). Cf. Pâli *acchati*, from the root *âs*, through the aorist *acchi*.

It is worth noting that, traditionally, the meaning of 'give' is assigned to *vriṣh* by the Sanskrit lexicographers. But the Sanskrit *pra-vriṣh* is represented in Pâli by the verb *pavassati*, used impersonally, or with 'deva' or 'megha' as subject. Cf. 'pavassa deva' (Sutta-Nipâta, vv. 18, 19, 20); 'mahâmegho pâvassi' (Jât. i. p. 503); see also Samyutta-Nikâya, iii. 3, 4, where *abhivassati* occurs, and again in viii. 7. See Milinda-Paṇḥa, p. 152.

No examples, however, of such phrases as 'devo pavecchati,' 'megho pavecchati,'¹ have as yet been pointed out; but

¹ The Burmese MSS. read *pavacchati* and *anuppavacchati*.

anuppavecchati does occur with *deva* as its subject in an inedited portion of the *Āṅguttara-Nikāya*, III. 33, p. 135: “*devo ca sammādhāraṃ anuppaveccheyya.*”

“*Puna ca paraṃ brāhmaṇa etarahi manussā adhammarāgarattā . . . tesam adhammarāgarattānaṃ . . . devo na sammādhāraṃ anuppavecchati, tena dubbhikkhaṃ hoti*” (*Ib.* III. 56, p. 160). See *Divyāvadāna*, pp. 25, 437; *Milinda-Pañha*, p. 375.

There is no very great change of meaning between ‘to cause to rain,’ ‘to pour down,’ etc., and ‘to give.’ Even in our own language we are not altogether unfamiliar with such phrases (used devotionally) as ‘to shower down,’ ‘to pour down,’ and ‘to shed,’ in the sense of ‘to give,’ ‘bestow,’ etc. There is a somewhat difficult passage in the *Sutta-Nipāta* (vv. 208, 209), where *anuppavecchati*¹ occurs in the sense of *deti*, but where the original meaning, perhaps, is implied in the metaphor employed in v. 209:

“(208) *Yo jātaṃ ucchiṇṇa na ropayeyya
jāyantaṃ assa nānuppavecche
taṃ āhu ekaṃ muninaṃ carantaṃ
adakkhi so santipadaṃ mahesi.*

(209) *Saṅkhāya vatthūni pamāya bījaṃ
Sinehaṃ assa nānuppavecche.”*

Prof. Fausböll translates the foregoing verses as follows:

“Whosoever after cutting down the [sin that has] arisen does not let [it again] take root, and *does not give way to it* while springing up towards him, him, the solitary wandering, they call a Muni: such a great *Isi* has seen the state of peace.

“(209) Having considered the causes [of sin and] killed the seed, *let him not give way to desire for it.*”

Anuppavecchati cannot mean ‘to give way to,’ nor does *assa* (v. 208) mean *towards him*; the dative must be

¹ Childers, in the Addenda to his *Pāli Dictionary*, explains *anuppavecchati* by ‘to enter,’ from \sqrt{vi} ; but this gives no sense.

here used to express 'to' or 'for' (the sake of) as in v. 209 and in the second quotation from the *Āṅguttara-Nikāya*.

There is a great difficulty in the reading *jāyantam* (in v. 208), the present participle of *jāyati*; what we require, as seen in v. 209, is a noun of some kind in the accusative. At first sight one is tempted to read *yāpanam* 'sustenance,' or *pāṇiyam* 'water,' corresponding to *sineham* in v. 209; but, bearing in mind the use of *deti* in the sense of 'allow,' 'permit,' we might, without much violence to the original reading, substitute the infinitive of *jāyati*, that is to say, put a verbal noun instead of the present participle, and then we should get the following *grammatical* rendering :

"Whosoever, after having uprooted the [sin that has] arisen would not replant it, and *would not allow it to grow up* [again], him, the solitary wandering," etc.

The next verse (209) reads very awkwardly in its English dress, and there seems a want of balance in the first part of it, 'having considered . . . *having killed*'; but this could easily be got rid of by taking *pamāya* as equivalent to *paminitvā*, signifying 'having discerned,' *cf.* 'Yo c'idha kammaṃ kurute *pamāya*,' etc. (*Jât.* iii. p. 114).

The meaning of the foregoing passage might be expressed in the following terms :

"Having considered the causes [of sin, *i.e.* having got at the *root* of sin], having discerned the *seed* [*i.e.* having having found out the *germs* of sin], let him not allow any desire for it [to arise again, whereby the sin shall be enabled to grow up and come to maturity]."

Sineha (*sneha*) does not only mean 'desire,' but, in regard to *seed*, signifies (fructifying) *moisture*, as in the following passage from the *Saṃyutta-Nikāya*, v. 9 :

"Yathā aññataraṃ bījaṃ khette vuttaṃ virūhati patha-vīrasañ cāgama sinehañ ca tad ubhayaṃ evaṃ khandhā ca dhātuyo cha ca āyatanā ime hetuṃ paṭicca saṃbhutā hetubhaṅgā nirujjhare."

"As some seed cast into a field grows up by reason of the earth's sap and the [life-giving] *moisture* [in the earth]

[and] by both of these, so the elements of being, the senses and the objects of sense, spring up by reason of a cause, and by the destruction of a cause are annihilated.”

If, however, we are to take *pamâya* in the sense of ‘having killed,’ for it can be so translated, then *saṅkhâya* must be referred not to the Sanskrit *saṅkhyâ*, but to the causal of *saṅkṣi*, and may be rendered ‘having destroyed,’ *i.e.* “the sage *having* once *destroyed* the root, and *having killed* the germ of human passion by leading a solitary life, is not to revive it by going back to his former association with the world and worldly pursuits.” This interpretation fits in well with v. 207, the commencement of the *Munisutta*:

“From intimacy [with the world] arises fear, from household life arises defilement; the homeless state, freedom from association [with the world]—this is, indeed, the view of a Muni.”

PAMUÑCATI SADDHAM.

In *Mahāvagga*, i. v. 7, *Saṃyutta*, vi. 1, 2 *Brahmā Sahampati* entreats the Buddha to open the door of the Immortal (*i.e.* of *Nirvâna*), and to let those who were able to understand, hear the doctrine the Blessed One alone had discovered. In answer to this request, Buddha repeated the following stanza:

“*Apârutâ tesam amatassa dvârâ || ye sotavanto pamuñcantu saddham ||*”

This is rendered by the translators of the *Vinaya Texts* (*Sacred Books of the East*, vol. xiii. p. 88) as follows:

“Wide open is the door of the Immortal to all who have ears to hear; let them send forth faith to meet it.”

Mr. Bendall, in the *Journal of the Pâli Text Society* for 1883 (pp. 77–85), draws attention to the translation of *pamuñcantu* by ‘send forth to meet it,’ and points out that it would be difficult, if not impossible, to verify this sense of the verb. He suggests that *saddham* in the stanza quoted above is not ‘faith,’ but ‘an offering to the manes,’ representing the older Brahmanical faith, and that *pamuñcantu*

signifies 'let them relinquish.' But the thought of Brahmâ Sahampati, on hearing the Buddha's reply to his request, does not support either the translation given by Dr. Oldenberg and Prof. Davids or that suggested by their critic :

"Then Brahmâ Sahampati understood 'the Blessed One grants my request that he should preach the doctrine.' "

As the gâthâ stands translated no such request is granted. We must therefore endeavour to look at the Pâli a little more closely.

Tesaṃ I take to refer to those whose mental eyes were clear, and who were able and willing to receive the teaching of the dhamma; sotavanto does not, I think, here mean 'having ears,' though this sense is supported by the Thibetan version of the Sanskrit equivalent of the Pâli original. In Sanskrit sota signifies not only the ear, but conversancy with Vedic revelation and sacred lore, so that sotavâ, in a Buddhistic sense, might be almost equivalent to Pâli tevijjo. It would be here only applicable to Buddha, who claimed to have acquired, as the result of long meditation, a new way to Nirvâna, self-revealed, and at first known only to himself. To saddham I would give its ordinary meaning of *faith*.

The next difficulty is with pamuñcantu. The translators of the Vinaya Texts seem to have overlooked a use of the verb pamuñcati in the sense of 'utter,' 'declare.'

"Vâcam pamuñce kusalam nâivelam "

(Sutta Nipâta, v. 973).

Fortunately we have an example of the use of pamuñcati with saddham, where the meaning seems tolerably clear.

"Yathâ ahu Vakkali muttasaddho

Evam eva tvam pi pamuñcayassu (? pamuñcassu) saddham."

(Sutta-Nipâta, v. 1146.)

This is translated by Prof. Fausböll (Sacred Books of the East, vol. x. p. 213) as follows :—"As V. was delivered

by faith, so shalt thou let faith deliver thee." Prof. Rhys Davids, in his Hibbert Lectures, gives a different rendering, but both are open to great objections.

Muttasaddho does not mean delivered by faith, for that is expressed by the familiar term saddhâvimutto. I would suggest the following alteration:—"As V. was one by whom the faith was proclaimed, so shalt thou proclaim the faith."

Now in v. 1131 Piṅgiya, to whom the words in v. 1146 are addressed, says, "Pârâyanam anugâyissam" I will proclaim the way to the further shore (*i.e.* Nirvâna). Taking sotavanto, pamuñcantu, etc., in the senses already suggested, the stanza from the Mahâvagga might be rendered thus:—

"Wide ope to them are now Nirvâna's gates,
Let them who know the truth the faith declare."

Of course Buddha was the only one *conversant with the truth* (sotavâ), and so Brahmâ Sahampati understood it, and departed, knowing full well that his request was granted.

Professor Kern has found the same difficulty in the translation of the verb pamuñcati. He says:—"I do not understand this pamuñcantu 'let them cast off, loose or emit.' Perhaps we have to read payuñjantu 'let them produce.'" (Saddharma-puṇḍarîka, p. xii, note 6.)

PASSA.

Childers has not registered this word, which occurs in Thera-Gâthâ, v. 61, p. 9.

Passati passo passantam apassantañ ca passati
Apassanto apassantaṃ passantañ ca na passatî ti.

With the above quotation compare Upanishad, pt. ii. Sacred Books of the East, vol. xv. p. 345, where Prof. Max Müller quotes from the Chhândogya Upanishad the following lines:—

Na paśyo mṛityum paśyati na rogaṃ nota duḥkhatām
Sarvaṃ ha paśyaḥ paśyati sarvaṃ âpnoti sarvaṣaḥ.

PUNARABHISHEKA.

Punarabhisheka is mentioned in the Aitareya Brâhmaṇa, 8. 5. i. (ed. Aufrecht, p. 214), and is alluded to in the Vaddhakisûkara Jâtaka (No. 283, ii. p. 409), translated by the present writer in the Folk Lore Journal, vol. iv. pt. i. pp. 48-52.

The Jâtaka story says, "They made kings sit in a fine chair made of Udambara wood, and consecrated him with three shells."

BHASTÂ.

The only meaning assigned to bhastâ in Childers is 'bellows,' but it occurs in the sense of (1) 'goat' (=aja), Jât. iii. p. 278; (2) 'leathern bag,' 'a skin,' Jât. iii. p. 346; Thera-Gâthâ, vv. 1134, 1138; Therî-Gâthâ, p. 202, l. 19.

MAKKAṬIKA.

In Jât. ii. p. 70, mukha-makkaṭikaṃ karoti means 'to make monkey-faces,' 'to make grimaces,' *cf.* makkavi-kâraḍîni karoti (Jât. ii. p. 447); and makkaṭiyâni karoti (Jât. ii. p. 448).

In the first gâthâ to Jât. No. 299, ii. p. 448, okkandikaṃ kîlati seems to be equivalent to makkaṭaṃ karoti. The Com. explains okkandikaṃ by "migo viya okkandikatvâ." If okkandikaṃ kîlati signify 'to cut capers,' 'gambol,' it is to be referred to the $\sqrt{\text{skand}}$; or if it be the same as 'kikiṃ karoti' (see Jât. ii. p. 71), then we should have to refer it to the $\sqrt{\text{krand}}$.

MOKKHACIKA.

This word occurs in the Majjhimasîla. Dr. Rhys Davids, translating Buddhaghosa's note, explains it by 'tumbling.'

Childers renders it 'tumbling, acrobatic feats.' Turning summersaults is certainly one part of the amusement expressed by mokkhacika (see Vinaya Texts, pt. ii. p. 184), but how is the word to be etymologically explained?

The first part of the term—mokkha from $\sqrt{\text{muc}}$ —may mean ‘tumbling, falling,’ but what is cika? I take it to mean ‘turning’ from a root cik, a weakened form of $\sqrt{\text{cak}}$ ‘to turn, whirl’ (cf. Sk. cakita ‘shaking,’ cak-ra ‘a wheel’; Hindi cakaka ‘flashing’), a nasalized form of which we have in Sk. cañc-ala; Hindî cañcala ‘lightning,’ cañc-nânâ ‘to thrust, shoot.’

For weakened forms like cik¹ from cak, compare the Sk. roots aṅg and iṅg; ṣam and ṣim; ṣas and ṣis. Not only have we in Pāli traces of a root cik from cak, but also a root cing ‘to turn or go round’ (not found in Sansk.), in ciṅgulaka ‘a mimic windmill made with palm leaves.’

Ciṅgulaka was probably an old game of ‘whirligigs.’ In Jain Prākṛit it is called vaṭṭa-khedḍa (see Aupapātika-sutta, § 107, p. 77).²

There must have been a noun ciṅg-ula ‘a wheel,’ for we find in the Aṅguttara-Nikāya iii. 15. 2, the denominative ciṅgulāyitvā ‘causing a wheel to go round.’ This root ciṅg in the sense of ‘to jump,’ explains Sk. ciṅg-aṭa (a prawn, shrimp), which the Sanskrit lexicographers have not ventured to refer to any root.

LAṄGHAKA.

Laṅghaka (not in Childers) is an ‘acrobat.’ See Milinda-pañha, pp. 34, 191, 331; Jāt. i. 431. Laṅghana-sippa = ‘the art of jumping over swords or knives,’ Jāt. i. p. 430.

Cf. “laṅghana-dhâvana-gîta-naccâdini” (Jāt. ii. 431); laṅghî (Jāt. ii. p. 363; Jāt. iii. p. 226).

LOCANA.

The only meaning given to locana by Childers is ‘eye,’ but there is another locana in the phrase kesamassulo-

¹ Cf. Hindî cikalânâ ‘to chew slowly’; cikanânâ ‘to rub, polish.’

² In this section of the Aupapātika Sutta we find danḍa-yuddha and nālīyâ-yuddha. See note on Danḍa-yuddha in the “Journal of the Pāli Text Society,” 1884.

cana (Puggala-Paññatti, p. 55; Āṅguttara-Nikāya, iii. 151; Jât. iii. pp. 74, 235). Here locana has the sense of the Sanskrit *luñcana* 'pulling or tearing out,' and is a derivative of a verb *loceti* (not in Childers), the causative of *luñcati*.

locana : loceti :: mocana : moceti.

loceti : luñcati :: moceti : muñcati.

The usual causative of *luñcati* is *luñceti* (not in Childers), *cf.* *kese luñcetvâ* (Therî-Gâthâ, Com. p. 186) :—

Te sâdhû ti tassâ tâlaṭṭhinâ kese luñcetvâ pabbajesuṃ.

But *locayati* occurs once in our printed texts :—

Pañcapaññâsa vassâni rajojallaṃ adhârayiṃ

Bhuñjanto mâsikaṃ bhattaṃ kesamassuṃ alocayiṃ.

(Thera-Gâthâ, v. 283.)

VALETI.

Childers has no examples of the verb *valeti* 'to twist, wring,' *cf.* *gîvaṃ valeti* 'to wring the neck' (of a bird), Jât. i. p. 436. In Jât. i. p. 452, we find the expression 'sâṭake valeti,' where *valeti* may perhaps mean to fold?

VIKAṆṆAKA.

This word (not in Childers) occurs in Jât. i. p. 227, l. 27; p. 228, ll. 2, 7, and signifies a harpoon for *spearing* a crocodile. The Com. explains *vikañṇaka* by *vikañṇakasalla*.

VIDAṢSAKA.

Danta-vidaṣsaka, 'a harsh grating laugh,' literally gnashing of the teeth' (Āṅguttara-Nikāya, iii. 103, p. 261, l. 4; Jât. iii. p. 222, l. 7).

VIDDHA.

In the following passage *viddha* seems to mean 'open, clear':

“Seyyathâpi nâma saradasamaye viddhe vigatavalâhake deve âdicco nabham abbhussukkamâno¹ sabbam âkâsagatam tamam abhivihacca¹ bhâsate ca tapate ca virocate ca, etc.” *Ânguttara-Nikâya*, iii. 92, 2, p. 242; *Samyutta-Nikâya*, ii. 3, 11, p. 65.

VETI.

Veti=Sk. vy-eti ‘waned,’ does not occur in Childers’ dictionary. Cf. Udeti âpûrati veti cando (*Jât.* iii. p. 154, l. 6).

SAÑKASÂYATI.

San̄kasâyati ‘to be dejected’ is not in Childers, but see *Ânguttara*, ii. iv. 8, p. 69; *Samyutta-Nikâya*, p. 202.

SAÑKOCANA.

Mukha-saṅkocana ‘contortion of the mouth, wry face’ (*Jât.* iii. p. 57. See note on NIBBHOGA).

SAMADHIGANĦÂTI.

Pâli, in common with Sanskrit, employs the term samadhigacchati (see Thera-gâthâ, v. 4, p. 2), but samadhi-grīṇhâti does not appear in the Sanskrit dictionaries. We find, however, this verb in Pâli with the meaning of ‘to get,’ ‘obtain,’ probably through confusion with samadhigacchati.

“Atthi kho mahârâjâ eko dhammo yo ubho [atthe] samadhiggayha tiṭṭhati ditṭhadhammikaṇ c’eva attham samparâyikaṇ câ ti (*Samyutta-Nikâya*, iii. 2, 7, p. 86).

In the gâthâ, p. 87, to the foregoing passage adhigaṇhâti (not in Sanskrit) is used in the sense of samadhi-gaṇhâti.

“Appamatto ubho atthe adhigaṇhâti pandito.”

¹ Not in Childers.

In the *Āṅguttara-Nikāya*, v. 31, *adhigaṇhāti* seems to mean 'to surpass.' "Yo so Sumane dāyako so amuṃ adāya-kam devabhūto samāno pañcahi ṭhānehi adhigaṇhāti dibbena āyuna," etc.

SĀKAṬIKA.

Childers gives *Sākaṭika* as an adjective, but it occurs in the *Samyutta Nikāya* ii. 3. 3. p. 57, in the sense of 'a carter.'¹ See *Jât.* iii. p. 104. The *Milinda Pañha*, pp. 66, 194, has the same *gāthā* in a more correct form :—

Paṭigacceva taṃ kayirā yaṃ jaññā hitam attano :
Na sākaṭikacintāya, mantādhīro parakkame
Yathā sākaṭiko nāma samaṃ hitvā mahāpathaṃ
Visamaṃ maggaṃ āruya akkhacchinno va jhāyati.

SĀRADDHA.

Childers has a form *sāraddho*, which he explains as *su-āraddho*, but this does not apply to *asāraddho* in the *Āṅguttara-Nikāya* iii. 40–1, p. 148; 128. 2, which must be referred to *saṃrambhati*. Cf. *Pāli sāmambha*.

SINGI.

Āṅguttara-Nikāya, iv. 26 :

"Ye te bhikkhave bhikkhū kuhā thaddhā lapā singī unnaḷā asamāhitā na me te bhikkhave bhikkhū māmakā."²

Childers has no such form as *singī*, nor is it found in the Sanskrit Dictionaries.

The Commentary has the following note :

"Singī ti tattha katamaṃ singaṃ? Yaṃ singaṃ singāratā cāturiyaṃ parikkhatatā parikkhattiyaṃ ti evaṃ vuttehi singa-sadisehi pākātakilesehi samannāgatā."

Lapa is not in Childers, but the Commentary explains it by *upalapaka* 'a fawner, intriguer.' See Childers, *s.v.* *lapako*.

¹ Cf. *sākuntika* (not in Childers) 'a fowler, bird-catcher' (*Therā-Gāthā*, v. 299).

² kuhā thaddhā lapā singī carissanty ariyā viya (*Thera-Gāthā*, v. 959, p. 87).

SOTTI.

Sotti (Āṅuttara-Nikāya, iii. 70, 5, p. 208) stands for kuruvindakasotti, and is the same as kuruvindakasutti in Cull. v. 1. 3. Dr. Oldenberg gives Buddhaghosa's explanation of kuruvindakasutti, which may be compared with the commentator's note on sotti:—

“kuruvindakasuttiyā ti kuruvindakapāsānacunṇāni lābhaya (*sic*) bandhitvā katakuḷika-kalāpako vuccati, taṃ ubhosu antesu gahetvā sarīraṃ ghaṃsanti” (Cullavagga, p. 315).

“Sottin ti kuruvindasottim kuruvindakapāsānacunṇehi saddhim lākhā yojetvā maṇike katvā vijjhivā sutte āvutitvā taṃ maṇi-kalāpa-pantim ubhato gahetvā piṭṭhim ghaṃsenti” (Com. to Āṅuttara-Nikāya).

Sotti is therefore a ‘back-scratcher,’ made after the fashion of a string of beads. Lābhaya in Dr. Oldenberg's note must be a blunder for lākhāya.

SELETI.

Gāyanti selenti ca vādayanti ca (Buddhavaṃsa, i. 36, p. 3).¹ See Sutta-Nipāta, v. 682, p. 128, where the Editor prints seḷenti, but the Commentary to the Buddhavaṃsa does not support the cerebral *l*.

Childers makes no mention of the verb seleti ‘to shout,’ but records the derivative selanaṃ (with dental *l*) ‘noise,’ ‘shouting,’ without giving any information as to the etymology of the word. The Commentary to the Buddhavaṃsa defines selenti by “mukhena selita-saddaṃ karonti.”

The etymology of the verb seleti is doubtful. If we read seleti, it might be connected with Sk. svarati, Pāli sarati; but if seleti is the true form, then it ought perhaps to be referred to the root ḥlaḥ ‘to praise,’

¹ Cf. Aupapātika Sutta, p. 56 :

Gāyantā vāyantā naccantā taha hasanta-hāsantā (? -bhāsantā).

‘applaud.’ Cf. the Prākṛit *salaha*, a substitute for *çlâgh* (Hemacandra, iv. 88).

Pāli has the verb *silâghati*, Sk. *çlâghati*; but *seleti* may possibly be a contracted causative, and represent a Prākṛit *salhayati* (*silhayati*) for *salahayati* (*silahayati*).

Dr. E. Müller (Pāli Grammar, p. 7) wrongly explains *seleti* as *çāḍayati* ‘to fall off,’ and adds that *usselheti* (Cullavagga i. 13, 2=Suttavibhaṅga i. 1, 80—“*usselhenti pi appoṭhenti pi*”) is a compound of this verb *seleti*, and does not mean, as the translators of the Vinaya Texts affirm, ‘to exhibit signs of anger.’

Usselheti, I venture to think, is connected with *seleti* from the $\sqrt{\text{çlâgh}}$, and signifies ‘to shout out,’ a meaning that suits the sense of the context in the passage referred to.

SŪPĪ, SŪPEYYA.

Childers has *sûpa*, but not *sûpî* (=sûpasampanna), Jât. iii. p. 328, or *sûpeyyapaṇṇa* ‘curry-leaf,’ ‘curry-stuff’ (Jât. i. p. 99).

EMENDATIONS.

I.

Vilumpat’ eva puriso yāvassa upakappati
Yadā c’aññe vilumpati so vilutto vilumpati

(Jât. ii. No. 240, p. 239.)

In a parallel passage in the Saṃyutta-Nikāya iii. 2. 5, p. 85, we find the following additional lines:—

Thānaṃhi maññati bâlo || yāva pâpaṃ na paccati ||
Yadā ca paccati pâpaṃ || atha bâlo dukkhaṃ nigacchati ||
Hantā labhati hantāraṃ || jetāraṃ labhati jayaṃ ||
Akkosako ca akkosam || rosetāraṃ ca rosako ||
Atha kamma-vivaṭṭena || vilutto vilumpatī ti ||

The verses as they stand in the Jātaka text do not make very good sense.

“A man e'en plunders as long as it is profitable to him, (but) when others plunder (him, then) the plunder'd plunders.”

The additions of the Samyutta seem to show that, since the *slayer* meets a slayer (*i.e.* is slain), etc., we ought to alter the text of the Jâtaka verse so as to translate ‘the plunderer is plundered,’ instead of ‘the plunder'd plunders.’

The note in the Commentary to the Jâtaka verses is as follows :—

So vilutto vilumpatî ti atha so vilumpako aññehi vilumpati, vilumpate¹ ti pi pâtho, ayam ev' attho . . . evam vilumpako puna vilumpam pâpuñâtî ti.

If we read “so vilutto vilumpati,” it makes sense “he being plunder'd is grieved,” but the true reading is perhaps “so viluttâ vilumpate” ‘the plunderer is plundered.’

Viluttâ would represent a Sk. vilopṭri ‘a plunderer,’ ‘spoiler,’ and correspond to the nouns hantâ and jetâ in the Samyutta gâthâs.

II.

Balañ ca vata me khîṇaṃ, pâtheyyaṃ ca na vijjati
Sañke pâṇuparodhâya, handa dâni vajâm' ahan ti
(Āsaṅkā Jâtaka, No. 380, p. 249.)

The Commentary explains sañke by āsaṅkāmi. I propose to read ‘āsaṅke pâṇuparodham,’ etc., for sañke pâṇuparodhâya.” The sense seems to require it, and it would not be against the metre.

The king mentioned in the story is trying to guess the name of the girl he wishes to marry. At the end of his speech he says, “sañke, etc.” Whereupon the girl says, “O king, you know my name; you have just spoken it.” As the maiden's name is Āsaṅkā, the king most probably said “Āsaṅke pâṇuparodham.” *cf.* tass' uparodham parisāṅkamāno (Jât. iii. p. 210).

¹ For vilumpate see Jât. iii. p. 513.

III.*

“Saṃkhâya lokasmiṃ parovarâni
yassa jitaṃ n’atthi kuhiñci loke
santo vidhūmo anigho mirâso
atâri so jâtijaran ti brûmîti.”

(Sutta-Nipâta, v. 1048, p. 191.)

This verse occurs in the *Āṅguttara-Nikāya* iii. 32, p. 133, from which Prof. Fausbøll gives Dr. Trenckner’s quotation. Here again the reading is inaccurate :—“Saṃkhâya lokasmiṃ parovarâni yassa jinaṃ (or yasmiṃjitaṃ) n’atthi,” etc.

The translator, of course, deals with what he finds in his text, and renders the foregoing verse as follows :

“Having considered everything in the world . . . he who is not *defeated* anywhere in the world, who is calm without the fume of passion, free from woe, free from desire, he crossed over birth and old age, so I say.”

The translator takes yassa jitaṃ n’atthi to mean, literally, ‘to whom there is no *defeat*,’ jitaṃ being here used as a noun. But jitaṃ, I venture to think, is never employed in the sense of *defeat*—*cf.* jitaṃ apajitaṃ kayirâ, etc.=victoriam . . . cladem facere potest (*Dhammapada*, v. 105). The usual term for *defeat* is parâjayo in contradistinction to jayo and vijayo (*Jât.* iii. pp. 6, 7; *Dham.* v. 201). Yassa jitaṃ is here plainly a scribal blunder (*cf.* *Dham.* v. 179).

The editor gives the variant reading yassañhitaṃ probably for yassa ’ñgitaṃ, and this again for ‘yass’ ingitaṃ,’ which gives good sense.

It seems that the older copyists had some difficulty with this verse, for the Sinhalese MSS. of the *Āṅguttara-Nikāya* (*Devadûtavagga*, iii. 4. 2) that I have consulted, read yasamsi-jitaṃ (or yasmsi-jitaṃ), whilst the Burmese (Phayre) MS. has yassiñcitam, from which it is not

* For III. IV. V., see “Academy” for Sept. 19th, 1885, pp. 189, 190.

difficult to see that the true reading is *yass' iñjitaṃ*. 'Iñjitaṃ' or 'ingitaṃ' means 'motion,' limited often to 'evil affections' (see *Dhammapada*, v. 255, 'N'atthi Buddhānam iñjitaṃ' = 'Non est Buddharum motus'; cf. *Thera-gāthā*, v. 386; *Sutta-Nipāta*, v. 1041; *Samyutta-Nikāya*, v. 5).

A copy of the Commentary to the *Ānguttara*, prepared for me by the learned Buddhist priest Subhūti, reads *yass' iñjitaṃ*, and says that the *satta injitaṇi* by which an *Arahat* is unmoved are *rāga*, *dosa*, *moha*, *māna*, *diṭṭhi*, *kilesa*, *duccarita*. *Buddhaghosa's* reading is of course the true one, and must be admitted into the text.

IV.*

“Aññāya sabbāni nivesanāni
anikāmayam aññataram pi tesam
sa ve muni vītagedho agidho
nāyūhati parāgato hi hoti.”

(*Sutta-Nipāta*, v. 210, p. 37.)

This is rendered as follows in the “Sacred Books of the East” (vol. x. p. 34):

“He who has penetrated all resting-places (of the mind and) does not wish for any of them, such a Muni indeed, free from covetousness and free from greediness, *does not gather up (resting places)*; for he has reached the other shore.”

Prof. Fausbøll has translated *nāyūhati* (not in Childers) as if it were *nāvyūhati*. The word *âyūhati* does not mean ‘to gather up,’ but to ‘strive,’ ‘use exertion,’ ‘endeavour.’ In Buddhistic phraseology he who has gone to the *further shore* has reached *Nirvāna*. An *Arahat* is free from passion, and has no internal struggles (see *Sutta-Nipāta*, v. 177).

In the *Samyutta-Nikāya*, I. i. 1, *Buddha*, in answer to the question how he crossed the stream, replies:

(a) “Khvāham āvuso appatitṭham anāyūham ogham atarin ti.”

(b) “Yadâ svâham âvuso santiṭṭhâmi tadâssu
samsîdâmi yadâ svâham âvuso âyûhâmi
tadâssu nibbuyhâmi.”¹

i.e. “I indeed, *not* (now) *exerting myself*, crossed the shoreless stream.” [The commentary explains anâyûham by avâyamanto.]

“When, sir, I remained quiet, then, in fact, I sank; (but) when I exerted myself, then, indeed, I reached the shore.”

This notion is referred to again in the Saṃyutta-Nikâya, II. i. 5:

“yâva na gâdham labhati
nadîsu âyûhati sabbagattehi jantu
gâdhañ ca laddhâna thale ṭhito so
nâyûhati pâragato hi so ti.”

“Until a man gets a firm footing (on the land) he *strives* with all his might and main² in the stream; but, when he has gained a firm footing, and stands on *terra firma*, he *no longer strives*, for he has reached the further shore” (see Saṃyutta-Nikâya, ed. Feer, p. 53).

The Pâli root yûh corresponds to Sanskrit √ûh;³ cf. viyûhati (or vyûhati), ‘to dig or gather up sand or dust,’ and see Suttavibhaṅga, part i. p. 48: “*pamsum viyûhanto*,” Com. to Ambavatṭhasutta.

V.*

“
munim moneyyasampannam tâdisam yaññam âgataṃ
bhakuṭim vinayitvâna pañjalikâ namassatha
”

(Sutta-Nipâta, v. 484, p. 85).

In the translation (p. 79) the phrase bhakuṭim vinayitvâna is altogether disregarded, and there is no note to inform the reader that anything is missing.

¹ Nibbuyhati is not in Childers' Dictionary (see Therî-Gâthâ, v. 468).

² Literally ‘with all his limbs.’

³ See Milinda-Paṇha, pp. 108, 110.

"The Muni who is endowed with wisdom, such a one who has resorted to offerings,¹ him you should worship."

Bhakutiṃ vineti is to be compared with bhakutiṃ karoti in the Jâtaka book (*cf.* bhṛikuṭiṃ kṛtvâ Divyâvadâna p. 625), and bhâkuṭikabhâkutika in the Vinaya Texts (see "Notes and Queries" in the Pâli Journal for 1884, p. 90). Bhakutiṃ vineti means to put away frowning, hence, to have a calm, unruffled countenance, to put on a smiling face.

VI.

Madhû 'ti maññamânâ ye taṃ viṣaṃ samâsâsisuṃ
tesaṃ taṃ kaṭukam âsi, maraṇam ten' upâgamuṃ.

(Jât. iii. No. 366, p. 201.)

The metre of the first line is irregular; for samâsâsisuṃ we ought perhaps to adopt the reading of Cs. samâsisuṃ from the root aç 'to eat.'² Bâ. reads akhâdisu.

TRACES OF JÂTAKA STORIES IN THE EXTENDED MEANINGS OF WORDS.

The Hindî ûd (=Pâli udda) not only signifies 'an otter,' but also 'a disputed point' ("this sense," says Platt, "arises from a story of otters disputing over a distribution of their prey").

The story here referred to is the Dabbhapuppha-Jâtaka, No. 400, iii. p. 332, translated by the present writer in the Folklore Journal, vol. iv. pt. i. pp. 52-54. An inferior version occurs in Ralston's "Thibetan Tales," No. xxiv. p. 332, in which the names of the otters are omitted, and the jackal's name Mâyâvî is changed to Mukhara.

The Moral of the story is omitted in the Thibetan version :—

¹ Should it not be "such a one who has attained to offerings," *i.e.* by his merits as a sage?

² *Cf.* âsisam in Thera-Gâthâ, v. 223, p. 29, and asita in Milinda-Pañha, p. 375.

Evam evaṃ manussesu vivādo yattha jāyati
 Dhammaṭṭhaṃ paṭidhāvanti, so hi nesam vināyako,
 Dhanāpi tattha jīyanti rājakoso ca vaḍḍhatīti.

(Jât. iii. p. 336.)

“ Thus when disputes 'mong men arise,
 To law they have recourse.
 The judge their suit full soon decides
 (And fees they have to pay),
 And though their means grow less and less,
 The king's chest fuller gets.’

The only meaning Childers gives to vināyaka is ‘a spiritual teacher or leader, a Buddha,’ (Thera-Gāthā, v. 288), but here vināyaka = vinicchayasāmika ‘the judge by whom disputes are settled.’

PARTICIPLES IN *A* AND *TĀ*.

In Prākṛit we find vaṃdittā = vanditvā (see Hemacandra, ed. Pischel, pt. ii. p. 82), and desittā = deçayitvā (*Ib.* p. 26).

In Pāli we have similar forms, laddhā = labdhvā is of course well known, but *cf.* anuṭṭhitā (Saṃyutta-Nikāya, xi. 1, 2), sinātā (*Ib.* vii. 2, 11).

For Sk. *ya* we find by assimilation *a*, as in manta (Sutta-Nipāta, v. 455, p. 80), āmanta, explained by āmantetvā in the Commentary, Jât. iii. p. 209.¹ *Cf.* ajjhosa (= ajjhosāya, Milinda, p. 69), Thera-Gāthā, v. 794, p. 77.

Prof. Fausböll quotes the form daṭṭhu = disvā, but probably this is like Jain Prākṛit kaṭṭu, where the infinitive is used for the gerund.

¹ Forms like okkamma, etc., are, of course, common enough, but those like manta, etc., are rare.

DEVADÛTÂ.—(DEATH'S MESSENGERS.)

[AN OLD STORY WITH MODERN VARIATIONS.]

The term Devadûtâ occurs in the Mahâdeva Jâtaka, No. 9, i. p. 73.

Uttamaṅgarukâ mayhaṃ ime jâtâ
Pâtabhûtâ devadûtâ pabbajjâsamayo mamâ ti.

"These grey hairs that have come upon my head are *Death's-messengers* appearing to me, etc."

Dr. Rhys Davids, in his translation, p. 17, of this Jâtaka, renders devadûtâ by '*Angel-messengers*' instead of '*Death's-messengers*.'

Devadûtâ = Yama-purisa or Yama-dûtâ. The Com. to the Jâtaka explains deva by maccu. Cf. the following verse (235) from the Dhammapada:—

Paṇḍapalâso va idâni 'si,
Yamapurisâ pi ca taṃ upatṭhitâ.

"Thou art now [grey-haired] like a sear leaf, and *Death's messengers* have e'en waited on thee."

We find a curious modern parallel to the moral of the Buddhist verses, in which grey hairs are spoken of as the messengers of death. A modern divine, addressing his youthful hearers, says: "*The first grey hair upon our heads is Death's finger laid upon our brow*; the first failure in our agility or our sensational acuteness is *Death's message* to us" (Dr. Jessopp's Norwich School Sermons, 1864, p. 169).

The messengers of Death are three¹—Old Age, Sickness and Death. When an evil-liver in word, deed and thought, says Buddha, disappeared from this world, and underwent re-birth in Hell, he was brought before Yama who sharply interrogated and questioned him, 'Did you see Death's first messenger?' he asked. 'I did not,' replied

¹ Tîṇ' imâni bhikkhave devadûtâni (Aṅguttara-Nikâya, iii. 35, p. 138).

the sinner. 'What! did you never see an old man or woman bent down with age, palsied, wrinkled and grey-headed?' 'I have seen such a one,' answered the man. 'Did not you, a man of mature age and intelligence, take note that you were subject to old age, and would not escape it; and did you thereupon determine to conduct yourself well in word, deed and thought?' 'Through remissness, I did not take note of this,' replied the man. Then Yama questioned the culprit as to Death's *second* messenger (the sight of a man or woman suffering from sickness and disease, or bed-ridden), and lastly, as to the *third* messenger—a dead man or woman in various stages of corruption. In each case the offender had to confess that, through negligence, he had not applied the sickness and mortality of his fellow-creatures to his own case. For his remissness he was condemned by Yama to the severest tortures, and handed over to hell's warders to undergo the sentence uttered against him (see *Āṅguttara Nikāya*—*Devadūta Vagga*, iii. 35, pp. 138–142). The account of Buddha's 'drives' previous to the "great renunciation"¹ points the same moral lesson—namely, that old age, sickness and death remind us that we are mortal (see *Āṅguttara*, iii. 38, 39).

Many a modern preacher and moralist has made use of this illustration without knowing how old the story and its application are. The following is a nineteenth-century parallel by the late Headmaster of one of our public schools:—

"Death, says the story, and a certain man once made a bargain, the man stipulating that Death should send him so many warnings before he came. And one day, years thereafter, to his great amazement the King of Terrors stood before him. He had broken the bargain, so said the man, while he clung eagerly to life. Death, he alleged, had sent him no warnings.

'No warnings!' was the answer; 'his eyes were dim, and

¹ See *Buddhist Birth Stories*, pp. 76, 77; Max Müller's *Selected Essays*, vol. i. p. 537, ii. p. 197.

his ears dull of hearing, his gums were toothless, and on his bent and palsied head his grey locks were all but gone, these, the *Heralds of Death*, had come to him, but their voices had been unnoticed." ("Some Help for School Life," by J. Percival, M.A., LL.D., 1880, pp. 121, 122.)

It is worth noting that both Dr. Jessopp and Dr. Percival refer only to *one* messenger—old age—leaving out the fact that the sickness and death of others are equally "*Heralds of Death*." The Buddhist story is much more telling and effective than its modern representatives.

A variant of the 'story' to which Dr. Percival refers occurs in L'Estrange's *Fables*,¹ No. CCCL., entitled "An Old Man that was willing to put off Death." "There goes a story that Death call'd upon an old man, and bad him come along with him. The man excus'd himself that t' other world was a great journey to take upon so short a warning, and begg'd a little time only to make his will before he dy'd. Why (says Death) you have had warning enough one would think to have made ready before this. In truth, says the Old Man, this is the first time that ever I saw ye in my whole life. That's false says Death, for you have had daily examples of mortality before your eyes, in people of all sorts, ages and degrees; and is not the frequent spectacle of other peoples' deaths a *memento* sufficient to make you think of your own? Your dim and hollow eyes methinks, the loss of your hearing, and the faltering of the rest of your senses, should mind ye, without more ado, that Death has laid hold of ye already; And is this a time of day, d' ye think, to stand shuffling it off still? Your peremptory hour, I tell ye, is now come, there's is no thought of a reprieve in the case of Fate.

[Moral.] "Want of warning is no excuse in the case of Death; for every moment of our lives either is or ought to be a time of preparation for 't."

L'Estrange's version is translated from the 149th fable in

¹ London, 1694.

the Æsop of Abstemius (ed. Massarius, Venice, 1519), entitled "De sene Mortem differre volente."¹

"Senex quidam Mortem, quæ eum è vita ereptura advenerat, rogabat vt paululum differret, dum testamentum conderet, et cætera ad tantum iter necessaria præpararet. Cui Mors, cur non inquit, hactenus præparasti, toties a me admonitus. Et quum ille eam nunquam a se visam amplius diceret, quum inquit, non æquales tuos modo, quorum nulli ferè iam restant, verum *etiam* iuvenes, pueros, infantes quotidie rapiebant, non te admonebam mortalitatis tuæ? Cum oculos hebescere, auditum minui, cæterosque sensus in dies deficere, corpus ingravescere sentiebas, nonne tibi me propinquam esse dicebam? et te admonitum negas. Quare ulterius differendum non est.

"Hæc fabula indicat ita viuendum, quasi mortem semper adesse cernamus."

La Fontaine's fable of "La Mort et le Mourant" (Bk. viii. fab. i.) may be compared with the above, together with the following metrical Latin fable, entitled "Senex et Mors"² :—

"Annos homo centum qui fere compleverat
Demum advenire Mortem sensit; et, nimis
Properanter illam sic agere secum, querens,
Oravit, ut ne priùs obire cogerit,
Perfecta quàm essent sua quædam negotia :
Saltem expectaret, dum ex nepote filii
Brevi futuras conclusisset nuptias;
Factoque rite testamento, ab omnibus
Remotam rixis familiam relinqueret :
Quòd si migrandum hinc sibi fuisse tam citò
Præmonitus esset . . . Hic senem ultra Mors loqui
Non passa : Funeris habet mille nuntios
Senectus longa, dixit; et prædam abstulit."

¹ See also No. 99 in "Mythologia Æsopica," by Neveletus (Franc. 1610).

² See Fabulæ Æsopiæ, by F. J. Desbillons, Bk. vii. No. xxiii. (Manheim, 1768). Cf. "L'Hore di ricreatione," p. 195, by Lodovico Guicciardini (Venice, 1580), or "Heures de récréation et après disnées," by L. G. 1605, p. 139.

Desbillons refers to "Pilpay, p. 153," without mentioning any edition. This reference may be to the French translation of the *Anwâr-i-Suhailî* by David Sahid of Ispahan, under the title of "*Livre des Lumières ou la conduite des Royes composé par le sage Pilpay*" (Paris, 1644).

I can find nothing in the *Anwâr-i-Suhailî* except the following verse, referring to "grey hairs" as "Death's messenger" (see the quotation from the *Jâtaka* book at the beginning of this article):—

"When the changing watch of age strikes the drum of deep distress,
The heart grows cold to joyous things, to mirth and happiness.

*The white hair comes, its message gives from Fate and terror's king,
And the crooked back and stooping form Death's salutation bring*" (Eastwick's Translation, p. 72).

This story, as Grimm has pointed out, was known in Europe as early as the thirteenth century, but does not occur in the Greek or Roman fable-poets.

Grimm's tale of "Death's Messengers" bears a close resemblance to the Latin story in the *Aesop* of Joach. Camerarius, No. 484 (1564, pp. 347, 348), entitled "*De Mortis nuntiis*."

"Cum Hercules reliquisset superatum Letum ad bustum Alcestidos, vbi illud jaceret anhelans et exanimatum, misertum illius quendam Pheræum qui transiens aspexisset, recreasse ipsum et perfecisse ferunt, vt vires pristinas recuperaret. Ob hoc beneficium Letum promississe illi memoriam à se grati animi, et cùm non prorsus parcere ei posset, non tamen se oppressurum esse de improviso benefactorem suum, sed missurum prius qui monerent quique indicarent quòd appropinquaret Letum. His pollicitis Pheræus elatus, animo securo vitam egit, cumque minimè metueret, Letum ad se auferendum adesse cognovit. Questus igitur ille grauissimè perhibetur, se circumuentum fraude arripi, et Lete vanitatem accussasse: neminem enim præ-nuntiasse aduentum ipsius. Cui Letum narrant demonstrasse,

plurimos à se nuntios ad eum peruenisse. Nam et annos ante sex feбри, et post duos rursum, grauedine ac destillationibus eum laborasse. Intereaquę sæpe cum tussi, sæpe capitis doloribus conflictatum, proximè etiam anhelasse. Quibus omnibus ut accedentis Leti nuntiis non longissimè illud abesse commoneri debuerit. Quin etiam, inquit, paullo ante adventum meum, germanum fratrem ad te misi, veternosum illum soporem, in quo aliquantisper pro mortuo iacuisti. Ita probata fide sua, quodque promissum fecisset, Pheræum lamentantem et muliebriter eiulantem abripuit.

“Decemur de valetudine imbecillitate et morbis cognoscendam mortalitatem, neque mortem omnibus necessariò oppetendam, nimium perhorrescendam esse.”¹

The following is Grimm's tale, No. 177, Death's Messengers.

“In ancient times a giant was once travelling on a great highway, when suddenly an unknown man sprang up before him, and said ‘Halt, not one step further!’ ‘What!’ cried the giant, ‘a creature whom I can crush between my fingers wants to block my way? Who art thou that thou darest to speak so boldly?’ ‘I am Death,’ answered the other. ‘No one resists me, and thou also must obey my commands.’ But the giant refused, and began to struggle with Death. It was a long, violent battle; at last the giant got the upper hand, and struck Death down with his fist, so that he dropped by a stone. The giant went his way, and Death lay there conquered, and so weak that he could not get up again. ‘What will be done now,’ said he, ‘if I stay lying here in a corner? No one will die now in the world, and it will get so full of people they won't have room to stand beside each other.’ In the meantime a young man came along the road, who was strong and healthy, singing a song, and glancing around on every side. When he saw the half-fainting one, he went compassionately to him, raised him up, poured a strengthening draught out of his flask for him, and waited till he came round. ‘Dost thou know,’ said the stranger, whilst

¹ The above is from the edition of 1571 (Lug.), p. 465.

he was getting up, 'who I am, and who it is whom thou hast helped on his legs again?' 'No,' answered the youth, 'I do not know thee.' 'I am Death,' said he, 'I spare no one, and can make no exception with thee,—but that thou mayst see that I am grateful, I promise thee that I will not fall on thee unexpectedly, but will send my messengers to thee before I come and take thee away.' 'Well,' said the youth, 'it is something gained that I shall know when thou comest, and at any rate be safe from thee for so long.' Then he went on his way, and was light-hearted, and enjoyed himself, and lived without thought. But youth and health did not last long, soon came sicknesses and sorrows, which tormented him by day, and took away his rest by night.' 'Die, I shall not,' said he to himself, 'for Death will send his messengers before that, but I do wish these wretched days of sickness were over.' As soon as he felt himself well again, he began once more to live merrily. Then one day some one tapped him on the shoulder. He looked round, and Death stood beside him, and said, 'Follow me, the hour of thy departure from this world has come.' 'What,' replied the man, 'wilt thou break thy word? Didst thou not promise me that thou wouldst send thy messengers to me before coming thyself, I have seen none!' 'Silence!' answered Death. 'Have I not sent one messenger to thee after another? Did not fever come and smite thee, and shake thee and cast thee down? Has dizziness not bewildered thy head? Has not gout twitched thee in all thy limbs? Did not thine ears sing? Did not toothache bite into thy cheeks? Was it not dark before thine eyes? And besides all that, has not my own brother Sleep reminded thee every night of me? Didst thou not lie by night as if thou wert already dead?' The man could make no answer; he yielded to his fate, and went away with Death." ("Grimm's Household Tales," translated by Margaret Hunt, 1884, vol. ii. pp. 277, 278; 456, 457.)

I now add two English poetical versions, the first from Arwaker's "Select Fables" (Lond. 1708), based on Abstemius' version, the second from "Mrs. Piozzi (Thrale's), Autobiography" (ed. Hayward, Lond. 1861), vol. ii. p. 165.

I.

Fable xiv. Bk. iv.

THE OLD MAN LOTH TO DIE,

or,

CONSIDER YOUR LATTER-END.

“ A Wretch, that on the World’s uneasy Stage
Had acted long, ev’n to decrepit Age,
At the last Scene, thought he too soon had done ;
And when Death call’d him, begg’d he might stay on.
He said, His greatest Bus’ness was to do
And hop’d the Fates wou’d not surprise him so ;
But spare him, that he might provision make
For that long Journey which he was to take.

Death ask’d him why he had that Work deferr’d,
Since he had warn’d him off’ to be prepar’d.
He answer’d, He had never seen his Face,
And hop’d he would allow him Days of Grace.
But Death reply’d ; You often saw me near,
My Face in sev’ral Objects did appear ;
I have not only your Coevals slain,
’Till but a few, a very few remain ;
But Young-men, Children, New-born infants too,
And all to caution and admonish you :
All to remind you of your Mortal State,
And that my Coming wou’d be sure, tho’ late.

When you perceiv’d your Eye-balls sink away,
Your Hearing fail, and ev’ry Sense decay ;
When you discern’d your Teeth forsake their Place,
Your wrinkl’d Forehead, and your meagre Face ;
Then you my Visage, in your own, might see,
Which every Day was representing Me.

When you observ’d your Blood begin to freeze,
Your bowing Body, and your bending Knees ;
While scarce your feeble Legs your Weight cou’d bear,
Did not these Symptoms tell you I was near ?
And can you yet pretend to be surpriz’d ?

Then Die, your Folly shou'd be thus chastis'd.
 If 'till to-morrow, I your Life reprieve,
 You 'till to-morrow will deferr to Live:
 As you have done, still you, from Day to Day,
 Repentance and Amendment will delay.

THE MORAL.

Since we must Die, but where, is not declar'd,
 We shou'd for Death's Approach be still prepar'd :
 Our Life's uncertain : Time shou'd so be pass'd,
 As if each Minute was to be our last :
 Since on the Way in which our Lives we spend,
 Our future Joys, or Miseries, depend ;
 They best for Heav'n's reserv'd Abodes prepare,
 Who Living, keep their Conversation there.

They who in Endless Pleasures wou'd on High
 For ever Live, to Sin must daily die.
 If our Repentance we procrastinate,
 Our good Desires at last, will be too late.
 Virtue has got the Start in Life's swift Race,
 And, to o'ertake her, we must mend our Pace;
 Else, what we shou'd obtain, we ne'r shall find,
 While she still keeps before, and we behind."

II.

THE THREE WARNINGS.

A Tale.

"The tree of deepest root is found
 Least willing still to quit the ground ;
 'Twas therefore said by ancient sages,
 That love of life increased with years.
 So much, that in our latter stages,
 When pains grow sharp, and sickness rages,
 The greatest love of life appears.
 This great affection to believe,
 Which all confess, but few perceive,
 If old affections can't prevail,
 Be pleased to hear a modern tale.

When Sports went round, and all were gay,
On neighbour Dobson's wedding-day,
Death call'd aside the jocund groom,
With him into another room :
And looking grave, You must, says he,
Quit your sweet bride and come with me.
With you, and quit my Susan's side ?
With you ! the hapless husband cried ;
Young as I am ; 'tis monstrous hard ;
Besides, in truth, I'm not prepared :
My thoughts on other matters go,
This is my wedding-night you know.
What more he urged, I have not heard,
His reasons could not well be stronger,
So Death the poor delinquent spared,
And left to live a little longer.
Yet calling up a serious look,
His hour-glass tumbled while he spoke,
Neighbour, he said, farewell ! No more
Shall Death disturb your mirthful hour,
And further to avoid all blame
Of cruelty upon my name,
To give you time for preparation,
And fit you for your future station,
Three several warnings you shall have,
Before you're summoned to the grave :
Willing, for once, I'll quit my prey,
And grant a kind reprieve ;
In hopes you'll have no more to say,
But when I call again this way,
Well pleas'd the world will leave.
To these conditions both consented,
And parted perfectly contented.
What next the hero of our tale befell,
How long he lived, how wise, how well,
How roundly he pursued his course,
And smok'd his pipe and strok'd his horse
The willing muse shall tell :

He chaffer'd then, he bought, he sold,
Nor once perceived his growing old,
Nor thought of Death as near :
His friends not false, his wife no shrew,
Many his gains, his children few,
He pass'd his hours in peace ;
But while he view'd his wealth increase,
While thus along life's dusty road,
The beaten track content he trod,
Old Time, whose haste no mortal spares
Uncall'd, unheeded, unawares,
Brought him on his eightieth year.
And now one night in musing mood,
As all alone he sate,
Th' unwelcome messenger of fate
Once more before him stood.
Half stilled with anger and surprise,
So soon return'd ! old Dobson cries.
So soon, d'ye call it ! Death replies.
Surely, my friend, you're but in jest ;
Since I was here before
'Tis six-and-thirty years at least,
And you are now four-score.
So much the worse, the clown rejoin'd,
To spare the aged would be kind ;
However, see your search be legal,
And your authority—Is't regal ?
Else you are come on a fool's errand,
With but a secretary's warrant.
Besides, you promised me three warnings,
Which I have looked for nights and mornings ;
But for that loss of time and ease
I can recover damages.
I know, cries Death, that at the best,
I seldom am a welcome guest ;
But don't be captious, friend, at least ;
I little thought you'd still be able
To stump about your farm and stable ;

Your years have run to a great length,
 I wish you joy tho' of your strength.
 Hold, says the farmer, not so fast,
 I have been lame these four years past.
 And no great wonder, Death replies ;
 However, you still keep your eyes,
 And sure to see one's loves and friends,
 For legs and arms would make amends.
 Perhaps, says Dobson, so it might,
 But, latterly, I've lost my sight.
 This is a shocking story, faith,
 Yet there's some comfort still, says Death ;
 Each strives your sadness to amuse,
 I warrant you have all the news.
 There's none, cries he, and if there were,
 I've grown so deaf, I could not hear.
 Nay then, the spectre stern rejoined,
 These are unjustifiable yearnings ;
 If you are lame, and deaf, and blind,
 You've had your three sufficient warnings ;
 So come along, no more we'll part ;
 He said, and touched him with his dart ;
 And now old Dobson turning pale,
 Yields to his fate—so ends my tale."

In this last version of an old Oriental fable the changes are remarkable ; not only does the story carry us from the East to the West, from India to England, but actually removes the locality from the gloomy abode of Hell to a festive scene on earth.

With La Fontaine's fable of "La Mort et le Mourant" compare the following old French version from "Trois cent soixante et six APOLOGUES d'Esopé" par G. Haudent, 1547 (ed. Lorimer, Rouen, 1877), Part II. No. 156 :—

D'UN VIEIL HOMME & DE LA MORT.

Comme la mort adiournait vn vieillard
 Et pretendoit le naurer de son dard
 Il luy pria qu'en ce val transitoire

Elle vouldist le laisser viure encoire
 Veu qu'il n'auoit adonc testamenté
 Aussi qu'en riens ne s'estoit dementé
 De preparer ce qu'appartient de faire
 Ainsque venir en tel cas & affaire
 Luy requerant fort d'auoir patience
 Que de son ame & de sa conscience
 Eust a penser, auant que le saisir
 Et qu'a son corps faire aulcon desplaisir,
 Mais ceste mort luy demanda, pourquoy
 Il n'auoit eu de ce regard en soy
 Quand il voyoit chascun coup de ses yeulx
 Qu'elle prenoit aultant ieunes que vieulx
 Et qu'il n'y a plus aulcun personnage
 Qui a present soit viuant de son eage
 Qui estoit bien assez pour l'aduertir
 Qu'il se debuoit a mourir conuertir,
 A quoy ne sceust ce vieillard contredire
 Mais s'excusa tant seullement par dire
 Qu'il n'auoit veue oncques icelle mort
 Insinuant quau vray auroit grand tort
 D'ainsi le prendre, a la quelle replicque
 A lheure mesme icelle mort replicque
 Quand de ton corps la force decliner
 T'apparoisoit & tes sentz definer,¹
 N'estoit ce pas chose a toy bien certaine
 Que ie venoye et estois fort prochaine
 Ouy pour tout vray pourtant estime & croy
 Que ie n'auray en riens pitié de toy
 Ains te feray mourir presentement
 Malgré ton veul & ton consentement.

¹ Cf. the following passage from the sermons of J. Gerson, Antwerp, 1706. Vol. III. Col. 914:—

“Vides signa iudicii tui per vniversum corpus tuum et animam tuam: caput tuum floret et fit canum lumen oculorum debilitatur memoria defecit, ingenium induratur.”

But I rede a man he amende hym here,
 Or þe dede [Death] come, or his messangere ;

His messangere may be called sickness.

(Hampole's *Pricke of Conscience*, p. 56, ll. 2020, 2024.)

Le Moral.

La fable nous peult demonstrier
 Qu'ayons a viure en telle sorte
 Que nous estimons rencontrer
 Tousiours la mort en nostre porte.

It seems very probable that "Death's Messengers" is one of those Buddhist stories, not met with in the Jâtaka book, or in the Kalilag and Damnag literature, which found its way into Europe through various channels, and became very popular in the Middle-ages. See "Buddhist Birth Stories," p. xlix, §§ 5, 6; Crane's "Italian Popular Tales," pp. 351-360; Keith-Falconer's "Kulilah and Dimnah," pp. xiii-xvi; Max Müller's "Selected Essays," vol. i. pp. 500-548.

PARALLEL PASSAGES.

I.

The Bhisapuppha Jâtaka, No. 392, vol. iii. p. 307, contains an amusing story about *stealing a smell*. A shorter form of this incident, containing all the gâthâs of the Jâtaka tale, occurs in the Paduma-puppha sutta of the Samyutta-Nikâya, ix. 14, pp. 204, 205.

II.

The gâthâs 291, 294 in Therî-Gâthâ, p. 34, may be compared with verses 175, 176 in the Gajakumbha Jâtaka, No. 345, iii. p. 139.

III.

With Therî Gâthâ, vv. 488-492, p. 171, compare a prose passage in Anguttara-Nikâya, v. 76 (see Jât. ii. v. 23-24, p. 313, Suttavibhaṅga, ii. p. 134).

For "aṭṭhi-kaṅkâlāsannibhâ"¹ (Therî-Gâthâ, v. 488) the Anguttara has "aṭṭhi-kaṅkalûpamâ."²

¹ The Burmese MSS. read 'kaṅkala°.

² The Copenhagen MS. reads kaṅkalûpamâ.

Kaṅkāla (not in Childers) signifies 'a skeleton.'

For aṭṭhi-kaṅkāla we sometimes find aṭṭhi-saṅkhalikā = aṭṭhi-saṅghāta (Suttavibhaṅga, i. pp. 105, 272-3, and cf. Thera-Gāthā, v. 570, p. 60.

The form "aṭṭhi-saṅkalikā occurs in Mahāvastu, pp. 22, 24.

The Editor thinks¹ that saṅkhalikā (Jāt. i. p. 433, l. 17) ought to be corrected to saṅkalikā. But a *chain of bones*, like our 'bag of bones,' may well express the notion of a bony skeleton, not a mere *heap* of bones, as suggested by saṅkalikā.

IV.

Andho' haṃ hatanetto 'smi, kantâraddhâna pakkhanno
Sayamâno pi gacchissam na sahâyena pâpenâti.

(Thera-Gāthā, v. 95, p. 14.)

With the above compare the following :—

Handâhaṃ hatacakkhu 'smi kantâraddhânam âgato,
Semâ na gacchâmi n'atthi bâle sahâyatâ.

(Dhammapada, p. 86.)

For "semâ na gacchâmin" we must either read "sayamâno pi gacchâmi," or "semânako pi gacchâmi," as in Thera-Gāthā, v. 14, p. 3.

V.

Pattam gandhacunṇehi ubbaṭṭetvâ, etc.

(Jāt. i. p. 238, l. 7.)

Pattam gahetvâ gandhehi ubbaṭṭetvâ, etc.

(Samanta-Pāsâdikâ in Suttavibhaṅga, i. p. 329.)

Childers has ubbaṭṭana 'shampooing the body,' and ubbatteti, 'to draw out, root out,' but not ubbaṭṭeti, 'to rub clean, cleanse.' Cf. Divyâvadâna, pp. 12, 36.

Though Pâli discriminates between ubbatteti and ubbaṭṭeti, both are from the root vṛit with ud.²

¹ Mahāvastu, p. 387.

² See Jacobi's Aus. Erz. in Mâhârâshṭri, p. 59, l. 35.

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