

Pāli Text Society.

Journal

OF THE

PĀLI TEXT SOCIETY.

1883.

EDITED BY

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PÂLI TEXT SOCIETY.

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This Society has been started in order to render accessible to students the rich stores of the earliest Buddhist literature now lying unedited and practically unused in the various MSS. scattered throughout the University and other Public Libraries of Europe.

The historical importance of these Texts can scarcely be exaggerated, either in respect of their value for the history of folk-lore, or of religion, or of language. It is already certain that they were all put into their present form within a very limited period, probably extending to less than a century and a half (about B.C. 400–250). For that period they have preserved for us a record, quite uncontaminated by filtration through any European mind, of the every-day beliefs and customs of a people nearly related to ourselves, just as they were passing through the first stages of civilization. They are our best authorities for the early history of that interesting system of religion so nearly allied to some of the latest speculations among ourselves, and which has

influenced so powerfully, and for so long a time, so great a portion of the human race—the system of religion which we now call Buddhism. The sacred books of the early Buddhists have preserved to us the sole record of the only religious movement in the world's history which bears any close resemblance to early Christianity. In the history of speech they contain unimpeachable evidence of a stage in language midway between the Vedic Sanskrit and the various modern forms of speech in India. In the history of Indian literature there is nothing older than these works, excepting only the Vedic writings; and all the later classical Sanskrit literature has been profoundly influenced by the intellectual struggle of which they afford the only direct evidence. It is not, therefore, too much to say that the publication of this unique literature will be no less important for the study of history,—whether anthropological, philological, literary, or religious,—than the publication of the Vedas has already been.

The Subscription to the Society is One Guinea a year, or Five Guineas for six years, payable in advance. Each subscriber receives, post free, the publications of the Society.

It is hoped that persons who are desirous to aid the publication of these important historical texts will give Donations to be spread if necessary over a term of years.

* * * Subscriptions for 1884 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.

R E P O R T

OF THE

PÂLI TEXT SOCIETY FOR 1883.

ON coming before the members of the Pâli Text Society at the commencement of a second year, I have again to congratulate them on the improved position to which it has attained during the last twelve months. The number of five-guinea subscribers has risen from 18 to 39, while notwithstanding the fact that several of the one-guinea subscribers of last year have transferred themselves to the higher list, and two of them have transferred themselves to the Ceylon local list, yet the number of one-guinea subscribers in this year's list is greater by two than that in the last (75 as against 73). In other words, the number of our members in Europe and America has risen from 91 to 114, not including two new subscribers who have joined us since the beginning of the year 1884. This is so far very satisfactory. But it is needless to point out that it is not yet enough. We ought to have at least 200 subscribers to place the Society on that permanent footing which it so richly deserves, and I venture to hope that each of our members will feel it to be his duty to spread the knowledge of the Society among his acquaintances, and to endeavour to obtain new subscribers or new donors. Your chairman's power in this respect has now been exhausted, and it remains for the members of the Society to do their part. There must be many persons of wealth, known to our members, who would

be willing to aid so good a cause if its claims were properly put before them. And though those of our members who are scholars are also, for that reason, mostly poor in purse, they are rich in influence which they can legitimately use.

Our friends in Ceylon have continued to support our undertaking. Four of them are five-guinea subscribers, and eighty-seven of them had paid their second subscription before the accounts were made up by our honorary local agent, the Atapattu Mudaliar of Galle, to whose business capacity and public-spirited zeal the Society owes so much. The result is that after payment of all the local expenses, including purchase of MSS., there is a balance there of nearly £90 in favour of the Society.

To pass now to our this year's publications, we present our subscribers with the *Thera-* and *Therî-Gâthâ*, edited by Professor Oldenberg and Professor Pischel respectively, the latter of whom has been kind enough to draw up the index to the whole work. These ancient hymns contain many passages of great beauty and power; and afford valuable evidence of the high ideal of life prevailing among the early Buddhists. There seems to be no good reason for doubting the tradition which ascribes their composition to different members of the Buddhist order; though the general tone is the same throughout, and certain favourite expressions recur in hymns attributed to different authors. It is especially worthy of notice that several of the most beautiful and striking of these poems are said to be, and no doubt actually were, the work of women. It is quite justifiable to claim the main credit of this remarkable fact for Buddhism. Had they not become Bhikkhunîs, the gifted authors would not have had either the mental stimulus or the literary training which enabled them to compose their hymns. But it is none the less true that the *Therî-Gâthâ* affords fresh proof, if such be needed, that the present position of women in India is a modern innovation, due in great part to the influence of Muhammadanism, and alien to the whole spirit of ancient Indian institutions. I would add that it would have been impossible for these poems to have been published

thus early if it had not been for the help of the well-known native scholar, Subhûti Unnânsê of Waskaduwa, who most generously sent us on loan, all the way from Ceylon, four of his own MSS.

Dr. Morris gives us this year the Puggala Paññatti, the first text which has yet been published from the Abhidhamma Pitaka, and for that reason alone of great interest and value. It has been supposed that the Abhidhamma was different from the Dhamma in the sense of being more metaphysical. The publication of this text shows that this is not the case. It deals exclusively with the ethics of the so-called "Excellent Way," and contains nothing inconsistent with the no doubt earlier Suttas of the four great Nikâyas. It explains a very considerable number of the most important technical and figurative expressions used of those who are walking along the stages of that Excellent Way, and the valuable Index which Dr. Morris has appended to his text will enable these explanations to be readily referred to and easily used.

I have in my possession a very excellent MS. of the commentary on this book. Our Ceylon contributors do not care for extracts only being given from such commentaries. They prefer to have the whole work; the more especially as it is precisely those parts of a commentary which a European editor is most likely to omit—the exegetical parts—to which they naturally attach the most importance. With this feeling I confess myself to have much sympathy, and Dr. Morris and myself intend therefore to edit the whole of this commentary unabridged, during this year if possible, and if not during next year.

In another respect the Ceylon scholars object to abridgments. Professor Oldenberg in his Vinaya, and Dr. Morris in the first part of his Aṅguttara, have put sometimes the first letters only, of the words in constantly repeated clauses, for the words themselves. To this the Ceylon readers have a strong antipathy, which has been brought to my notice not only by the Atapattu Mudaliar of Galle, but also by other correspondents. The nature of these complaints will

appear from the following remarks of Srî Saddhânanda Thera of Ratgama, who, with reference to the Anguttara (and after praising the size of the letters, and the form and shape of the volume itself, as very satisfactory), goes on to say : “The Dhamma, and the Vinaya, and the commentaries upon them were recorded in books without any interference with the regular succession of words as handed down by the Arahats who heard them from the mouth of the Blessed One himself, and as preserved at the three Councils of five hundred, of seven hundred, and of ten hundred, held subsequent to the Buddha’s decease by the pure and learned servants of the Sammâ Sambuddha, presided over by the Theras Mahâ Kassapa, and Sabbakâmi, and Yasa ; and since then also at the Council held during a whole year at the Âloka Wihâra in Ceylon by Arahats who were about a thousand in number. On those occasions, for the sake of curtailment in passages that were alike, they made abbreviations which they designated by letter-signs such as ‘pe.’ And to interfere, either with words or letters, otherwise than is done by the *peyyâlams* made use of by the Arahats, has frequently been declared to be not good. Apart from myself, many learned members of the Order have declared to me how much they dislike any such other abbreviations. Any manuscript copies made from (printed) texts so abbreviated would be at variance with the traditional readings. So at page 2, line 15, of the above-named work, *pariyâdiyati* is expressed by *par^o*, and at line 6 *samanupassâmi* by *sam^o*; and often *bh^o* stands where *bhikkhave* should be.” Now it is even quite open to question whether the frequent use of such abbreviations is useful to the European reader. It is true that one who is reading straight on will know quite well what is meant ; but when a student, turning to a passage for reference only, comes suddenly upon several successive words so shortened, then the mechanical trouble, which the writer has saved himself, is transferred to the reader’s shoulders, and he is obliged, with much loss of time, to look backwards and forwards in order to find out what the words, merely suggested and

not fully expressed, really are. Whatever they may think of this argument, our editors will, I am sure, be quite ready to fall in with the very intelligible scruples of our numerous subscribers in Ceylon; and will refrain therefore, as far as possible, from the use of any other contractions than the *peyyâlams*, as found in the native MSS.

Our Journal this year comes nearer to what it is intended to be than it was last year: and contains a number of original papers likely to be interesting to those who wish to understand the Pâli Piṭakas. We have, as before, lists of MSS. in Europe; but these are supplemented by other helps to the study of our Pâli Texts. Thus Dr. Edward Müller of Cardiff College gives us an independent text, the Khudda- and Mûla-Sikkhâ, which is a kind of summary, in the form of a *memoria technica*, of the Vinaya. It is assigned by tradition to a period antecedent to Buddhaghosa (A.D. 377), and to two authors (Mahâ Sâmi for the Khudda and Dhamma Siri for the Mûla) said to be Bhikkhus then residing at Anurâdhapura. Dr. Edward Müller is evidently disposed to think that the evidence of the language used in the two works is against this tradition, and would rather tend to show that they must be assigned to the sixth or even the seventh century. On this point it is important to recollect the course of the development of Pâli Literature in Ceylon. Pâli was there studied for a long time after the introduction of Buddhism merely as a dead language in which the sacred books were handed down. The commentaries on those books were studied in Sinhalese prose, a line or two of Pâli verse being introduced here and there at salient points to emphasize or sum up the narrative. The chronicles of the Order were kept in the same form, and Professor Oldenberg has clearly shown how the Dîpavansa must have been based on such a chronicle preserved in the Mahâ Vihâra at Anurâdhapura. That book is very probably, indeed, little more than a collection of the "emphatic verses" from the previously existing prose chronicle in Sinhalese. It was only with Mahânâma and Buddhaghosa that independent and original works were actually composed throughout in Pâli. Their

successors—the authors, for instance, of the Jâtaka Book, and of the Mahâvâisa Tîkâ, and of commentaries on the Dhammapada, which latter work is not by Buddhaghosa¹—were imitators of their style and method. During this period Pâli was used in Ceylon very much as Latin was before the Reformation in Europe. It had become a cultivated literary language; and though there was a difference between it and the Pâli of the Piṭakas similar to, though less than, the difference between mediæval and classical Latin, still those who used it had a distinct mastery over it. We do not know how long this period lasted. The continual incursions of the Tamils, the general disorder in the kingdom, must have been incompatible with much literary effort for a long time before the rise of Parâkrama the Great. There is no evidence to show that it lasted for even so long as three centuries. With Parâkrama's conquest of South India a new era began. Sanskrit was much studied; and the influence of Sanskrit becomes plainly perceptible in the loss of simplicity and freedom, in the long compounds, in the intricate versification, of the Pâli works of Ceylon authors written after that date. It is needless for the purposes of this argument to come any further down: and of these three periods, which may be called the *memoriter period*, the *commentary period*, and the *Sanskritized period*, it seems very hazardous to assign the rough and ready memorial verses of the Khudda- and Mûla-Sikkha to any other than the first. I venture therefore to think that the traditional date, about 377 A.D., should be accepted as the best working hypothesis for the date of these two works. There are enough differences—though these of course not on the most vital points—between the summary in these books and the Vinaya itself to make them of considerable interest for the history of the Buddhist Order in Ceylon; and more than enough to justify these few remarks. I hope to insert an article in a future number of the Journal dealing in detail with these curious differences.

¹ See my "Buddhist Birth Stories," pp. lxiii-lxv.

Professor Max Müller has been kind enough to allow me to reprint the very beautiful letter which he wrote to the *Times* on the death of one of our members, the young Japanese Buddhist Scholar at Oxford, Kenjiu Kasawara. This will I trust become a precedent with us; and I knew Mr. Kasawara well enough to appreciate how well he deserves all that his Professor says of him.

The writer has added a note on certain questions of the literary history of early Buddhism, which shows, in the same manner as the excursus appended to his Cambridge Lectures did, how valuable for the decision of such questions are the notices contained in the Chinese Buddhist literature. I trust that the whole subject of early Buddhist history will be exhaustively dealt with from this point of view in a forthcoming work by Mr. Watters, who will perhaps touch on some points of it in our next year's issue. Already in our present issue the 'Notes and Queries' by Mr. Bendall show how close is the connection between the various literatures of early Buddhism, and the more we know of them, the more, I am convinced, will this prove to be the case. It will be not the least of the advantages of our Pâli Text Society if it should aid the workers in the vast field of the history of Buddhism—the history of half the world for nearly twenty centuries—to know one another better, and appreciate one another's labours more.

The lists of MSS. given in our present number conclude all the great collections. Those in Berlin, and the few in the library of the Royal Asiatic Society, will follow in our next. We are still much pressed for want of good MSS. of the texts we have in hand. I have been fortunate enough to commence a correspondence with a gentleman in Burma, Mr. P. E. Raven, of the Public Works Department there, who has already shown himself to be a good friend to scholarship by sending us MSS. of the *Pathâna* and of the *Sumangala Vilâsinâ* on the *Mahâvagga* of the *Dîgha Nikâya*, and who promises to send us more. The MS. of the commentary on the *Puggala Paññatti*, referred to above, arrived from Ceylon just in time to enable Dr. Morris to complete

his edition of that work for this year. But we want more. Our friends in Burma and Ceylon must recollect that three or four good and independent MSS. at least are required for the proper publication of any one text, and I would repeat the appeal made in our last journal for copies of such MSS. of

Udâna	Patisambhidâ
Vimâna-vatthu	Apadâna
Peta-vatthu	Kathâ-vatthu
Niddesa	Vibhaṅga—and
Visuddhi-magga	Dhâtu-kathâ,

with the respective commentaries upon them. The Atapattu Mudaliar of Galle has in this respect, as in so many others, been hitherto a good friend to us, and so has Subhûti Unnânsê; but only two others of our subscribers in Ceylon, Bulatgama Unnânsê and Sri Saddhânanda of Ratgama (whose remarks I have quoted above, and another letter from whom was printed in our *Journal* for 1882) have come forward to help us.

Our next year's issue will include the *Iti-vuttaka*, by Professor Windisch of Leipzig, and an edition of the *Abhidhammattha Sangaha*, and an instalment of at least one of the great *Nikâyas*, besides the subsidiary papers which will appear in the Journal.

T. W. RHYS DAVIDS.

P.S. Might I venture to ask those yearly subscribers, who have not as yet done so, to send in their subscriptions for 1884 as soon as possible. If they wait till the end of the year, the issue of our publications will be again delayed next year, as it has been this, by getting in the subscriptions at the last moment. Though we have improved in this matter upon last year, there is still room for improvement, and this assistance is not a great thing to ask from those who, by the very fact of their subscribing at all, have shown their interest in our work.

BUDDHISM:
ITS ORIGIN; HISTORY; AND DOCTRINES;
ITS SCRIPTURES;
AND
THEIR LANGUAGE, THE PALI.

BEING TWO LECTURES DELIVERED AT COLOMBO,

BY
JAMES ALWIS, Esq.

"BREVIS ESSE LABORO, OBSCURUS FIO."

For the Benefit of the Colombo Friend-in-Need Society.

[Reprinted from the *Colombo Observer*.]

[At the special request of some of our subscribers in Ceylon, the following two Lectures by a distinguished native Scholar are here reprinted from the *Colombo Observer* of the 22nd May, 1862.]

LECTURE FIRST.

DELIVERED IN THE COUNCIL CHAMBER,

On the 25th October, 1861.

BUDDHISM; ITS ORIGIN; HISTORY; AND DOCTRINES.

THE topic of my discourse this evening is, as you are aware, *Buddhism*. It is a subject of great and peculiar interest. It is invested with interest not only because Gôtama effected a change of Brahman institutions on Brahman soil—not only on account of the tendency which his doctrines had to upset the social polity of all eastern nations, the system of castes,—but also for the most wonderful results which Buddhism has effected in the greater part of Asia. Perhaps there is not—certainly, there was not, in the whole world a religion of human invention, which deserves greater examination than Buddhism. It began in the very dawn of history. Its history commenced with the very commencement of what may be called *Chronology*. Its era divided the history of the East into two parts, just as the Christian era served to divide the history of the world.¹ Nor is this all the interest which attaches to the subject. Buddhism has more than any other religion spread amongst men. It is the religion which, having been banished from its native land so entirely, that it is almost unknown there, has at the present day, upwards of 2449 years after its first promulgation, a larger number of

¹ Prof. Max Müller's Sanscrit Lit. p. 35.

followers than any other religion on the face of the whole earth, and amounting to nearly one-third of the human race.¹ It is also a remarkable fact as stated by Mr. Hardy that “there is no country in either Europe or Asia besides those that are Buddhist in which the same religion is now professed that was there extant at the time of the Redeemer’s death.”²

There is a still higher interest connected with the subject, when we regard Buddhism as the religion which has forged the fetters in which Brahmanism has been bound; which has humanized a great portion of mankind in the East; and which has established its civilizing influence in the greater part of Western Asia, and in our own Island. This last was the result of the mildness of the doctrines which Buddhism inculcates; and it will be noticed that they prescribe a code of morality, superior to every system with which we are acquainted, except that of Christianity.

I shall briefly consider it here in three different points of view:—*First*, as to its origin; *Secondly*, its doctrines; and *Thirdly*, its prospects.

More than five centuries before the manifestation of our Saviour in this world, in an ‘age remarkable for the first diffusion and potent influence of distinct religious brotherhood, mystic rites, and expiatory ceremonies’³ in the West; when the doctrine of ‘an infinity of worlds’ was taught by an Anaximander and a Xenophanes;—when Brahmanism had been ‘reduced from the worship of nature to theism, and had declined into scepticism with the learned, and men-worship with the vulgar,’⁴ and was through the neglect of its professors fast dwindling into decay;⁵—and, at a time too, when the Hindoos were marked with the barbarity of human sacrifice, various persons in Asia founded religious

¹ Sir E. Tennent’s Christianity, p. 199. Also M. Troyer’s Rājatarangiri, 399; Hardy’s East. Mon. p. v.

² Hardy’s East. Mon. p. 327.

³ Grote’s Greece.

⁴ Hist. of India, vol. 1, B. 2, c. iv.

⁵ Buddhavansa.

associations proclaiming different doctrines for the salvation of man. Some were *Digambaras*; and the morality of the times suffered them to go about naked. Others were *Svetambaras* or those who put on ‘white garments.’ Some were fire-worshippers, and others adorers of the sun. Some belonged to the *Sanyâsi*, and others to the *Panchatâpa* sects. Some worshipped *Padarângâ*; some *Jîvaka*: and others *Nigantha*.¹ The *Jainas*, who followed the *Lôkâyata*, or the system of atheistical philosophy taught by Chârvâka, also appear to have flourished at this time.² In addition to these Gôtama himself enumerates 62 sects of religious Philosophers.

My limited time, however, does not permit me to dwell upon the different doctrines of these sects.³ Suffice it to say that about the sixth century before the Christian era, all shades of opinion and practices were tolerated:—“The broachers of new theories and the introducers of new rites did not revile the established religion, and the adherents of the old vedic system of elemental worship looked on the new notions as speculations they could not comprehend, and the new austeries as the exercise of a self-denial they could not reach, rather than as the introduction of heresy and schism.” But few of these sects believed in a ‘first cause;’ and none acknowledged a supreme God;—therefore they differed in this respect from the Brahmans who attributed everything to the creative head of Brahmâ or Ishwara. One important point of agreement, however, between these Sectarians and the Vedic Brahmans was, that none dared to violate the Institution of Castes, which all Brahmans regarded as *sacred*. Yet amongst them there were six arch Heretics, who regarded not the distinctions which divided men into Brahmans, Kshetriyas, Vaisyas and Sudras; and for the simplest of all reasons, that they were themselves of mean extraction.

They preached to the people. They set forth their

¹ See Buddhist Annals in the Bengal As. Soc. Journ. for September, 1837.

² Aswalâyâna Suttan in the Majjima Nikâya.

³ See Ambatta Suttan.

doctrines. They at first resorted to the most legitimate means of conversion, viz. argument and discussion. But these, often, were of themselves insufficient, and availed little. Something else was required; and that was supernatural powers in those who passed for religious teachers. Well-versed however in deceit, they found no difficulty in invention, and in exhibiting supernatural powers. In proof of inspiration, to which they laid claim, they declared doctrines unintelligible to the vulgar, and above the comprehension of the common order of society. As possessing the power of *tddhi* they, like the teacher of Rasselas, often ascended an eminence to fly in the air. But, unlike the Abyssinian teacher who leaped into the water, upon the strength of his wings which sustained him in the water, the Tirtakas resorted to other frauds, which they easily practised upon a deluded population. Thus they soon became established as *Arahantus*, at the head of distinct fraternities, having numerous congregations consisting of thousands of poor deluded human beings.

An account of them may not prove uninteresting, and the following compiled from several writers, especially from the *Saddharmālankāra*, is a brief outline of

THE HISTORY OF THE SIX TÎRTAKAS.

1. One was a half-caste—he was born in a nobleman's house, of a girl that was a foreigner. He pretended to be a Brahman; and assumed the name of the "twice born." He called himself *Kasyapa*, and received the additional appellation of *Purna*, because his birth served to "complete" the number of one hundred slaves in his master's household. For the same reason he became a favourite of his lord and enjoyed many privileges which his fellow-servants were denied. These acts of kindness, however, had a tendency to make him indolent and lazy; and the consequence was that his master soon put him to work, and appointed him his porter. This situation deprived him of the unlimited liberty

which he had previously enjoyed, and he therefore quitted the service of his master. In the helpless state in which he roamed about the country after his desertion, he was set upon by thieves, who stripped him of everything he had, including the very clothes on his person. Having, however, escaped death, he repaired in a state of perfect nudity to the neighbouring villages, where poverty led him to practise many deceptions on the credulous, until at last he established himself as an Ascetic, proclaiming his name to be *Purna Kasyapa Buddha*. *Purna*, because (he said) he was full of all arts and sciences; *Kasyapa*, ‘because he was a Brahman by birth;’ and *Buddha* ‘because he had overcome all desires and was an Arahat.’ He was offered clothes in abundance, but declined accepting them, thinking that as a *Digambara* he would be better respected. ‘Clothes,’ said he, ‘are for the concealment of shame; *shame* is the result of sin; and *sin* I have not, since I am a person of sanctity (a rahat) who is free from evil desires.’ In the then state of society, distracted by religious differences, he gained followers, and they soon exceeded eighty thousand!

“His heresy consisted,” says Col. Sykes, on the authority of the Chinese Buddhistical Annals, “in annihilating all laws. He admitted neither prince nor subject, neither father nor son; neither rectitude of heart nor filial piety; and he had some mystification about *void*, *vacuum*, or *ether* being paramount.”

2. *Makkhalī Gōsālā* was another sectarian Teacher. He was slave in a nobleman’s house, and was called *Makkhalī*, after his mother; and by reason of his having been born in a *gōsāla* or ‘cow-house,’ he received the additional appellation *gōsāla*. One day he followed his master with a large pot of oil; and the latter perceiving his servant was on slippery, muddy ground, desired him to be on his guard. But not listening to his advice, he walked carelessly, and the result was that he stumbled upon a stump and fell down with his heavy load, breaking the pot of oil. Fearing that his master would punish him for his misconduct, *Gōsāla* began to run away. His master soon pursued him and seized him by his

garments, but they loosening Gòsàla effected his escape, naked. In this state he entered a city and passed for a *Digambara Jaina*, or Buddha, and founded the sect which was named after him. “He falsely believed,” says Col. Sykes, in the same Essay from which I have quoted above, “that the good and evil of mankind did not result from previous actions, but were accidental. His doctrine, therefore, was that of chance.”

3. *Nigantha nàtha puttra* was the founder of a third Sect. He was the ‘son’ (*puttra*) of *Nàtha*, a husbandman; and because he boasted of an acquaintance with the entire circle of the Arts and Sciences, and moreover pretended to have destroyed the *gant̄ha*, the ‘cores’ or ‘knots’ of *keles*, he was called *Nigantha*, or *Nirgantha*. He, too, laid claim to the high sanctity of an *Arahanta*, and preached doctrines, which were soon embraced by thousands. He held that it was sinful to drink cold water,—‘Cold water,’ he said, ‘was imbued with a soul. Little drops of water were small souls, and large drops were large souls.’ He also declared that there were three *dandas* or agents for the commission of sin, and that the acts of the body (*kàya*), of the speech (*wàk*), and of the mind (*ñana*), were three separate causes, each acting independently of the other. “His heresy consisted (says Col. Sykes) in maintaining that sins and virtues and good and evil equally resulted from destiny; and that the practice of the doctrine could not save any one from his fate.”

4. A fourth was the servant of a noble family. Having run into debt, he fled from his creditors, and having no means of livelihood at the village to which he repaired, he became a practiser of austerities, after shaving his head, and putting on a ‘mean garment made of hair;’ from which circumstance he received the appellation of *Ajita kesakambala*. Amongst other doctrines which distinguished him from the rest of the Titthiyas was that by which he invested the three kingdoms of nature with a soul. He held that man and beast, and every creeping thing, and fowl of the air, as well as all trees and shrubs, had a *jirâ*, or intelligent and sentient soul, endued with body, and consequently composed of parts.

'The person,' said he, 'who took away the life of a being was equally guilty with the man who ate the flesh of his dead body. One who cut down a tree, or destroyed a creeper, was as guilty as a murderer. And he who broke a branch was to be regarded as one who deprived another of his limbs.' These doctrines procured for him many followers, and they soon exceeded five thousand ! Col. Sykes says, upon the authority already referred to, that this sectarian teacher "maintained that destiny could be forced, namely, that happiness could be obtained which did not result from a previous existence. The practice of this doctrine consisted in wearing coarse garments, tearing out the hair, exposing the nostrils to smoke, and the various parts of the body to fire; in short, subjecting the body to every kind of cruel penance on the conviction that sufferings on earth would ensure happiness hereafter."

5. *Sanjaya bellathi*, who had an awkward-looking head, was also a slave by birth. Obtaining his freedom from his master, he applied himself to study; and when he had become a great proficient in different branches of learning, he proclaimed himself a *Buddha*. He taught as a distinguishing feature in his doctrines, that man in an after-birth would be as he is now. 'In the transmigration of the soul,' he said, 'it assumed the identical bodily form which it had retained before death. There could be no change of person. Whosoever is now great or mean; a man or a *deva*, a biped, a quadruped, or a milleped: without feet or hands, or with deficient members of the body, will be exactly the same in the next birth.'

According to the Chinese books from which Colonel Sykes has quoted, the heresy of this person "consisted in believing that it was not necessary to search for the doctrine in the sacred book, but that it would come spontaneously when the ages of births and deaths had been passed through. He also believed that after 80,000 Kalpas the doctrine was obtained without effort."

6. *Kakudha Katyayana* was a foundling—the offspring of an illicit intercourse. His mother, who was a poor low caste

person, had no house to live in, and was delivered of him under a *Kakudha* (Pentaptura Arjuna, Rox.) tree, where she left him. A Brahman who picked him up, from thence adopted him as his son, and named him *Katyayana*, with the prefix of *Kakudha*, because he was found under a tree of that name. Upon the death, however, of his adopted father, *Katyayana* found himself in difficult circumstances, and resorted to different means and ways of procuring a livelihood—all of which failing, he became an Ascetic, and established himself on a large mound of earth, where he preached his austerities as a teacher of high sanctity. Like Niganthanata-putta, *Katyayana* also declared that cold water was imbued with a soul. His heresy, according to the Chinese legends, consisted in asserting that some of the laws were appreciable by the senses, and some not.

Whilst such doctrines gained an immense number of followers; whilst the world was resounding with the noise of the philosophy of the Gymnosophists; whilst Society was greatly divided by the dissensions of religionists;—when many causes predisposed the public mind to a change; when, “through the indolence of the Brahmans, the Vedas and their accompaniments had been neglected;”¹ and when ‘many people walked about in the world saying *I am Buddha*, *I am Buddha*, thus assuming the name of the great;’² the son of a powerful monarch that reigned at Kapilavastu, on the borders of Nepal, started as a *Buddha*, announcing himself as ‘the true Jaina,’ ‘the teacher of the three worlds,’—‘wiser than the wisest,’ and ‘higher than the highest,’ and proclaiming the doctrine of VIRTUE, which soon won its way to the hearts of a people ‘whose inclinations had already been imbued with admiration of this quality in their own ancient system.’

It has already been stated that he was a prince. That he received an education more than suited to his princely rank

¹ *Buddhavansa.*

² *Imasmin lôke ahan Buddhô ahan Buddhô ti uggratasa nâmân gahetvâ bahujanâ vicharantî.—Comment to the Majjima Nikâya.*

appears clearly enough from the abstruse doctrines of his Philosophy. From his discourses,¹ which relate to the *Vedas* and *Vedanga*, he was doubtless well versed in Brahmanical lore. The “sixty-four alphabets” which he mastered, according to the *Lalita Vistara* (a book of no authority), may be more imaginary than real. Yet that he learnt most of the Arts and Sciences usually cultivated amongst the Indians may be believed. The Buddhavansa refers to his other accomplishments, and in the usual phraseology of Oriental exaggeration, he is said to have excelled a Samson in strength. Many of his feats in archery are detailed “in proof of his accomplishments in martial deeds.” They were exhibited to prove his right to the hands of “the daughters of the proud Sakya tribes.”²

The period that he passed as a *laic* was indeed short. Yet in that short period of 29 years he had enjoyed life to his heart’s content. Revelling in the luxuries of the State, surrounded by a host of damsels, and attended by his bands of female musicians, he dwelt in the three ‘palaces adapted for the three seasons.’ The *Ramma* of nine stories he occupied during one; the *Surama* of seven at another; and the *Subha* of five at a third.³

A mind, however, constituted such as Siddharta’s was, soon became satiated. The sharp edge of enjoyment had been speedily blunted. The zest of carnal pleasures had gradually subsided. He had not been long a father before he became disgusted with life. The form of a decrepit old man, bent with age and emaciated by disease, informed him of his own future condition. The lifeless body of one who had previously moved like himself, reminded him of the uncertainty of life, and of his own approaching dissolution. When he was pondering on these things, and the Brahmanical Golden rule—that “religious austerity was the summit of excellence;”⁴ and the figure of an Ascetic had arrested his gaze,—his mind was at once made up to renounce the world,

¹ See Ambatta Suttan, etc.

² Buddhavansa.

³ Idem.

⁴ Dhammapada—Buddha-Vagga.

its vanities, and its troubles. He preferred seclusion to the ceaseless pleasures of Society; and the yellow garment of a mendicant to the purple robes of state. In his estimation ‘Heaven was superior to a Universal Empire, and the results of a *Sotapatti* to the dignities of the Universe.’¹

Whilst, therefore, “his female bands were playing airs on musical instruments”—whilst “the beauties of the Sâkya tribes were yet hymning forth the canticles of triumph and gratulation”—amidst all the enjoyments of life and the Oriental sports of the Park;—when, too, the national festivities of the City were in the thick; and when his beloved wife had been just delivered of a son—*Siddhártha* departed!² He fled as from a pursuing enemy. He escaped as from a huge bôa ready to devour him. He fled and embraced Ascetism. He became *Buddha*; and after six years of seclusion, established his religion, which is called his *Dhamma*, or, as we name it, *Buddhism*.

Whilst other Teachers declared ‘religious austerity to be the height of excellence,’ Buddha taught it to consist in “*Nibban*.” He set aside animal sacrifices. He held that no penance effaced sin. In his opinion the worship of the Gods and Manes availed nothing. With the exception of these and a few other matters, however, the Philosophy which Gôtama taught was not altogether new. It agreed in most essential matters with that of the Brahmans. The Ecclesiastical discipline of the one was equally that of the other—and the sameness of doctrine Gôtama traces to a piracy by the Brahmans of the doctrines of his predecessor Kassapa, and not to a plagiarism by himself of Brahmanical doctrines.³

Be this, however, as it might, the very doctrines of Gôtama proclaim the non-existence of *dhamma* before his advent. In the *abuddhôt* period which preceded his manifestation the *dhamma* had vanished. The agreement, therefore, between his doctrines and those of the Brahmans (if we, as we must,

¹ Dhammapadam; *end of Loka Vagga*.

³ See Ambatta Sutra.

² Buddhavansa.

divest him of the Inspiration to which he lays claim), leads to the irresistible conclusion that (in the language of Hodgson) Buddhism “arose out of those prior abominations which had long held the people of India in cruel vassalage to a bloated priesthood.”

It is, indeed, not a little remarkable that the religion which had thus sprung out of Brahmanism soon out-numbered its parent. Some of the causes which led to this result demand attention. At first, doubtless, the different motives which influenced conversions were those common to all countries and all nations. “They were (as remarked by Gibbon) often capricious and accidental. A dream, an omen, the report of a miracle, the example of some priest or hero, the charms of a believing wife, and above all, the fortunate event of a prayer or vow,”¹ served to create a deep and lasting impression. The Buddhist annals represent Brahmans as being “indolent” at this time;² and we also perceive that the public mind was predisposed to a change. The character, too, of the individual who preached the new doctrine was not without its influence. Gôtama was a *prince*. He was descended from the renowned Sâkya tribe. He was the son of a king. He had left the luxuries of a principality for the privations of mendicity. He had deserted the throne of a king for the pulpit of a monk. Nay, more, he had renounced the world to accomplish the salvation of men. He was humble in his deportment. He was pious in his conduct. His admonitions came with the authority of a prince, the affection of a parent, and the sincerity of a friend. Such a person was rare—such conduct uncommon. It soon attracted attention. It was not only perceptible to the mind, it was also seen with the eye, people heard of it with their ears. It, therefore, served to them as an “*outward sign*.” It was, indeed, a ‘visible power.’ It inspired them with confidence. It had a *powerful influence*.

The example of princes and nobles may also be mentioned.

¹ Gibbon, VI. p. 272.

² Sumangala Vilasini.

It had its due weight—*Yatà rajà tatà prajàḥ*: ‘As is the King, so are the subjects.’¹ This is the case in all countries, but peculiarly so with the people of the East. At the first dawn of Buddhism they had, as they still have, much in common with children. Like children they clung to their parental kings. Like children they listened to their parental advice. Above all they imitated their example, and embraced Buddhism. Other causes conspired to accelerate conversions. In the infancy of the Buddhist Church, its founder was not scrupulous as to admissions into the priesthood. He permitted the branded thief as well as ‘the proclaimed criminal’ to enter it.² He drew no distinction between the male and the female. He gave admission to the boy as well as the adult. He did not insist upon the consent of parents. The slave found a retreat in the seclusion of a monastery. Those who had been affected with infectious diseases were associated with the healthy priests. The priesthood became the refuge of those who had been pursued by the fury of creditors. The enlisted soldier deserted the service of his country and entered the *Panna Sálá*. It was, however, not till large numbers had embraced the new faith, thousands had entered the priesthood; and there was therefore not the same necessity for unlimited liberality in Ecclesiastical matters, that Gôtama laid down various restrictions. It was then, and not before, that inquiry was made as to any incurable disease of the candidate for Holy Orders. It was then, and not before, that regard was had to his being ‘a free man’ and ‘free from debt.’ It was then, too, that he was required to show that he was ‘not enlisted as a soldier,’ and that ‘he had his parents’ permission to become a recluse.’³

Amongst other causes, *Religious Toleration*, by which the Government of Buddhist Monarchs was distinguished, was not without its salutary effect on the spread of the new religion. That, when Buddhism arose, and kings and princes had enlisted their sympathies in its cause, the pre-existing

¹ Old Pali Proverb.

² Mahâ Vagga.

³ The Laws of the Priesthood.

Brahmans and Sectarians were not persecuted, is a fact. Every one was allowed the free choice of a creed. No one lost a single state privilege; no one was deprived of his caste; and no one was subjected to any degradation by reason of the faith he preferred. Indeed, no form of faith was made *the Established Religion*. Notwithstanding the predominance of Buddhism, the Brahmans, too, enjoyed the free and undisturbed exercise of their religion. It was left unmolested. Its forms of worship were not reproached. Its professors were not reviled. They were not hindered in the exercise of their rites. Even the noisy and turbulent ceremonials of their Church received not the impediments created by the modern Police Regulations of far more liberal Governments. This was not all. Though Buddhism became ‘the State religion,’ yet the services of the Brahmans were not less in requisition than before. They were not excluded from their wonted avocations. They lost not their civil or political power. They still continued the *Pröhita*¹ Ministers of the Sovereign. They performed the greatest of all state ceremonies—the Consecration of Kings. They presided over all the various universities of the Empire. They were the *rāja gurus* of the kingdom,—the most learned physicians of the people; and the Astrological or Astronomical Professors of the state. They received the same respect which was shown to the Buddhist priests. The people were enjoined to ‘bestow gifts on Brahmans as well as on Sramanas.’ The Rocks of Girnar, Dhali, and Kapurdigiri proclaim to this day the *religious toleration* of Piyadâsi, the most powerful and zealous of all Buddhist monarchs.

I have elsewhere expressed a conjecture as to the time when this state of things ceased. I shall now proceed with the subject, and with another cause for the wide extension of Buddhism—*the popularity of its doctrines*.

‘Universal Equality’ is a feeling inherent in the human mind. The first approach to a breach of this heavenly right,

¹ The domestic Chaplain, who was also a minister of state.

the slightest deviation from it, socially or politically, creates a feeling of uneasiness and even envy. No jealousy is more deep rooted or more inveterate than that which is occasioned by the deprivation of one's natural right in this respect. The feeling of the Indian classes, who were at this time bound hand and foot by a horrid system of caste by Brahmanical exclusiveness, may be easily conceived. All felt the deep degradation of their position, except the highest class of the highest caste. All, except that class, eagerly looked for emancipation. All, therefore, except that class, hailed with no ordinary feelings of pleasure the doctrine of *Universal Equality* which Gôtama preached. All with that single exception at first regarded the preacher as a benefactor, and his doctrine with admiration. But when those doctrines had been actually reduced to practice; when they saw the Kshetriya princes associated with Brahman converts—the Vaisya traders with the *Sudra* outcasts; and that all were placed upon the same level, subject to the same laws and in the enjoyment of the same privileges, the people received their benefactor with love, and made him an object of superstitious admiration. No wonder, then, that his religion was soon embraced by millions.

The last, though not the least cause which led to *conversions* was the mildness of Gôtama's *dhamma*; and this leads to the second head of my discourse.

II.—THE DOCTRINES OF BUDDHISM.

But before I proceed to give you a popular account of them, permit me to say a few words against a commonly received error—that Buddhism sanctions *Idol worship*. It is, indeed, remarkable that no religion in the world, that we are aware of, originated in the worship of idols. The Greeks, it is believed, at first worshipped ‘an invisible God.’ The ancient Persians ‘thought it impious to exhibit the Creator under a human form.’¹ The Jews originally had “no other Gods” but Jehovah, whom they were interdicted from repre-

¹ Macaulay's Essays, p. 10.

senting by "any graven image, or the likeness of any thing." The primary doctrine of Brahmanism was "the unity of God," "whom they worshipped without a symbol." Buddhism, too, gave no sanction to idol worship. Its introduction was long after the death of Gôtama. In all countries, and amongst all nations, it originated from a desire to transfer from the mental to the natural eyes the sight of the object of adoration.

Man wants more than *abstraction*. He understands not mere verbiage, without an image to represent the idea conveyed by language. He desires (in the language of Mahindu) 'to have an object whom he could salute, before whom he could prostrate himself, at whose presence he could rise, and to whom he could pay reverent attention.'

It is in the very nature of man to long for a leader, and to set up a chief. The more ignorant the community, the greater is the desire manifested in this respect. As a child lives in the trust of that security which parental protection affords, so does the ignorant man look for the prop and support of a *leader*. Hence, the *monarchical* is the form of government which meets with general approbation. The author of our being saw this, when He promised "to dwell among the children of Israel," and "went before them by day in a pillar of cloud, and by night in a pillar of fire," and when, too, He promised His presence "whenever two or three meet in His name." This inherent feeling of dependence on a higher being is evidenced by the fact that the Israelites, treated as they were by the Almighty, could not bear the prolonged absence of their leader, and longed for "gods which should go before them." In our own Island, after the Singhalese had deposed their King, and Ceylon had been placed under the Sovereign of England, whom they never saw, their uneasiness was great indeed. They wanted some one to be their leader, and a small section of misguided Kandians set up a *thief* as their king.¹ They preferred a

¹ See Blue Books of Ceylon for 1850.

vagabond whom *they saw*, to the Queen of England, or her representative, whom *they had never seen*. This feeling is, however, not confined to the State. It equally extends to the *Church*. The human mind yearns after some “visible and tangible object of worship.” It loves to retain some relic of those whom it adores. As a mother would often retain a lock of hair of a deceased child, or a lover preserve as a token of remembrance some little trinket of her who inspired him with love, so the votaries of deities, the enthusiastic followers of religious teachers, upon the reflection that the object of their worship was no more and could not be seen, have “substituted *visible* for *invisible* objects.” Thus the Greeks created innumerable gods and goddesses. The Persians transferred their worship from ‘the supreme mind’ to the ‘lamp of day.’ The Brahmans have formed 330,000,000¹ deities, around whom they could burn incense. The Jews ‘fell down and worshipped a molten calf.’ Even into the churches of Jehovah the ‘jealous God,’ did His followers introduce idols of the Virgin Mother, and the representatives of Saints. Nor were the Buddhists an exception to the rule. Upon the death of the Sage, his followers preserved his bones and teeth. This they did at first from no other feeling than that which is common in the human breast—*chittan pasà-dessanti*—‘to cause the mind to be composed.’² All Buddhist countries vied with each other in the collection of the Relics. A lock of his hair and his *giratta*³ were enshrined at Mahìyangana. Asòka built 84,000 monuments embodying the sacred relics. It was these that Mahindó characterized as *Buddha* himself, when he said, Mahà ràjà, our divine teacher has long been out of our sight; for, said he, ‘whenever his sacred relics are seen our vanquisher himself is seen.’⁴ What was seen with the eye was the better fixed in the mind. The outward and visible signs were tokens of an inward and intellectual idea of the object of adoration.

¹ Elphinstone's India, I. p. 165.
³ Collar-bone.

² Dipàvansa.
⁴ Mahàvansa.

But Buddhism does not recognize Image-worship. Although the Chinese and Ceylon Buddhists have a legend to the effect that whilst Gôtama was alive, a *Pilime* statue of that Sage was made by the orders of the King of Kôsala; and although the Tibetan annals speak of Gôtama having expatiated upon the advantages arising from laying up his image;¹ and although *Dirya Aradâna* of the Nipal collection gives a story as to Gôtama's having recommended Bumbi Sâra to send a portrait of the Sage to Rudrayâna, King of Rôruka;² yet all this is regarded by the intelligent portion of the Buddhists in Ceylon as unfounded on fact; and therefore an invention of later times. A careful examination of Buddhist doctrines furnishes us with no authority at all for image worship; all that Gôtama left behind, as a substitute for himself after death, being his own doctrines *the dhamma*. His words were, 'Anando, let the *Dhamma* and *Vinaya*, which have been propounded to and impressed on thee by me, stand after my demise in the place of thy Teacher.'³ Yet the prevalence of image worship is great indeed in Buddhistical countries. When it was first introduced among the Buddhists of India and Ceylon does not clearly appear, but from the conduct of Asôka, who recognizes nothing of the kind in his Pillar Inscriptions, we may conclude that image worship was an innovation introduced at a period later than the date of the Inscriptions. The earliest mention of images in Ceylon is in the Mihintali Inscription of 241 A.D., which speaks of "image houses." Two hundred years afterwards, 410 A.D., Fa Hian saw "an image of blue Jasper in the Temple at Anurâdhapura." There is, however, much reason to believe that the images which were introduced into the Buddhist temples had not been originally intended for *worship*, any more than the statues of kings which were anciently placed side by side with the idols of Buddha and the devas. Speaking of these statues, says Colonel Forbes,

¹ As. Res., xx. p. 476.

² Life in Ancient India, p. 272.

³ Sumangala Vilasini; See B. J. vol. vi. p. 512.

'In the Mahâ râja Vihâra there are upwards of fifty figures of Buddha, most of them larger than life; also a statue of each of the devas, Saman, Vishnu, Nâta, and the devî Pattani, and of two kings Valanganbahu and Kirti Nisanga.'

The period, then, at which the pre-existing idols became objects of worship was probably the time when Brahmanical rites became blended with those of the Buddhist Church—when she came to recognize the *Samyak Dristi* gods of the Hindu Pantheon—when she built temples for the worship of Vishnu—when she built an idol of him whom she considered "a supporting deity" of Gôtama—and when she commenced to make offerings to his idol, which stood alongside of Buddha.

As idol worship is conducted in honour of Buddha, and upon the supposition that it confers *spiritual* benefit, so likewise his doctrines are recited for the same end, and with a view also to avert *temporal* dangers. But there is no more authority for the last than for the first. The *Pâritta*, or the use of *exorcism*, is frequently resorted to, as a protection against apprehended danger from disease, or demoniac influences; but upon a careful examination of the discourses of Gôtama, it would seem to have been only *assented* to, but not enjoined, as a means for placating the demons. That is to say, although the study and frequent repetition of his discourses were recommended in place of himself 'as the teacher,' yet it does not appear that Gôtama believed any *temporal* benefit could be achieved by "exorcism," beyond imparting religious consolation. And the extent to which it was authorized may be gathered from the *Pâritta* ceremony itself. When Gôtama was dwelling on *Gijjakuta*, and Wessavana, the king of the Yakkhas, once called on the Sage; the former, in course of conversation, alluded to the aversion of the *Yakkha* races to Buddha. The cause of it is stated to have been the inhibition of Buddha against their own 'mal-practices, such as life-slaughter, theft, lewdness, lying, and drunkenness.' From this aversion, which in savage tribes was tantamount to *hate*, the followers of Gôtama, as well as

the jungle Ascetic, suffered in various ways. Wesavanna, the king of the Yakkhas, who was an admirer of the Sage, was therefore desirous of averting these dangers from his own subjects. He wished to protect and defend the priests in their ‘solitary retirements, free from noise and clamour.’ He was anxious to keep them from harm’s ways. He purposed to introduce peace into their cells. To effect all this it was necessary ‘to placate the demons;’ and this, again, could only be effected by an authoritative edict of his own. That edict is contained in the *Atanatiya*. It commenced with the virtues of Gôtama’s predecessors. It alluded to Gôtama’s own beneficence. It recounted the honours and worship which he had exacted from devas and men; and from Wesavanna himself. It enjoined the priest to learn and recite the hymns in which the above was recited. It declared the privileges of those who used it. It enjoined the demons “not even to approach with an evil design” a person who had recited the *Páritta*. It imposed a penalty for a breach of this command. The law of the king was thus made perfectly binding on his subjects. It was delivered; and Gôtama “consented to it by his silence.”

This, it is apprehended, was the origin of the *Páritta* ceremony. To the Atanatiya have, however, been added, in course of time, various other discourses of Buddha, which had the tendency to restore peace and quiet to the sufferers, and to give “religious consolations” to the diseased. This appears from the discourses themselves, which contain no declaration of any ‘temporal benefit.’ Take the *Kassapa Bojjhangā* as an example. Kassapa was grievously ill, and Gôtama visited him in his cave, and found him ‘without ease and repose.’ The Sage preached on *contemplation, ascertainment of the truth, perseverance, contentment, placidity, tranquillity, and equanimity*. And these ‘seven sections of moral science’ he recited, not as a *direct* antidote against the ills of the flesh, but as a palliative to the sufferings of the mind, and as a *sine qua non* “for the attainment of knowledge, wisdom, and deliverance from transmigration.” The priest recovered; but it is not stated he did so by the direct in-

fluence of the admonition. Such are the discourses added to *Atānatiya*, which form the *Hymns* usually sung to “the praise and glory” of *Buddha*, and to secure a deliverance from temporal ailments. Connected with the subject in hand, a few words on the origin of *Chēteyas* or *Thupas* may not be uninteresting:—

The *Parinibban Suttan* states that they “originated” upon the death of Gôtama, when “eight *Thupas* were built over the corporeal relics, a ninth over the *Kunbhan*, and a tenth over the charcoal of his funeral pile.”¹ And it would seem from the same *Suttan* that *Chētiyāni* existed in several parts of the *Majjhima desa* even during the lifetime of Gôtama. The *Atthakathà* explains that the *Chētayāni* were not “Buddhistical shrines,” but *Yakkhattānāni* ‘errections for demon worship.’ That they partook of the nature of both *Temple* and *Thupa* may be inferred from the fact that whilst they were monuments of worship, they served also as rest-houses for the weary traveller. Gôtama himself repaired to the *Chēpala Chēteya* for rest, and he there expatiated on its splendour as well as that of many others.² It was, doubtless, from a contemplation of the busy throng of religious Enthusiasts who crowded these monuments of worship, that Gôtama gave his sanction for the erection of the *thūpas* over his own relics, and those of his disciples. Yet from the fact of “Universal Monarchs” being placed in the same category with *Buddha* and his *Sāvakas*, it would seem that the sage had no other object save that which we have for building places for divine worship—to make men religious.

Gôtama’s words were: Tattha yé màlan và gandhan và vaṇṇakan và àròpessanti abhivàdessanti và chittan và pasà-dessanti tesàn tan bhavissati dīgha-rattan hitàya sukhàya. . . . Ayan tassa Bhagavato arahatò sammà sambuddhassa thùpò —ti Ananda bahujanó chittan pasadenti tè tattha chittan pasàdetvà kàyassa bhédà param maranà sugatim, saggan lòkan uppajjanti—M.P.S. v. 26, 27.

‘If in respect of *thupas* any should set up flowers, scents,

¹ See Rhys Davids’s ‘Buddhist Suttas,’ p. 135.

² *ibid.* p. 40.

or embellishments, or should worship (them), or should (by such means) cause their minds to be *purified*,¹ such acts will conduce to their well-being and happiness. . . . Ananda, many thinking "that this is *thūpa* of the adorable, the sanctified, the omniscient, supreme Buddha," compose their minds; and when they have caused their minds to be *cleansed*, they, upon the dissolution of the body after death, are born in a glorious heavenly world.'

I now return to the doctrines of Buddhism, or the religion of Gôtama. It is defined by himself to mean "the path of immortality."² It acknowledges man's sinful nature—represents him as altogether sinful, and his heart 'deceitful' and 'desperately wicked.' It enjoins the necessity of regeneration, of subjugating the evil passions, and a thorough change of the heart. It says in plain words, that neither his extraction from the noblest of progenitors, nor the influence of education, will secure him salvation. It admonishes him to abstain from covetousness. It warns him against "the cares of life," to the neglect of religion; against pride and "self-righteousness, which make a god of himself";³ and against evil-speaking, lying, slandering, and unprofitable conversation. It inculcates all the virtues which ennable the soul: patience, forbearance, forgiveness, charity, chastity, humility, gratitude, obedience, etc., etc. And these it sums up in one Golden rule which it enacts, 'Reverence to Parents, Charity to the Poor, Humanity to Animals, and Love towards all Mankind.'

Whilst we are thus enabled to hold up some of its doctrines to the admiration of the world, it must, however, be borne in mind that the religion which has "immortality" for its end, seeks not the eternal joys of heaven, but the immolation of life,—the cessation from existence as "no good equal to it"—and the extinction of being as "the best thing";⁴ and that the observance of religion or *brahmacha-*

¹ *Pusādēssanti*, 'cause to be purified or cleansed,' or to 'bring about a religious turn of mind.'

² Dhammapada—Appamàda Vagga, § 1.

³ See Attanagalu Vansa, Pali Version.

⁴ Dhammapada; Sukha-Vagga.

*riyâ*¹ is not “perfect freedom,” but a life of asceticism, fettered by restraints of no ordinary hardship. Buddhism, indeed, ignores what we call the “soul.” It denies the existence of a *creator*. It knows of no being who may be called *Almighty*. According to its teachings, all the elements of existence are dissolved at death; and yet life transmigrates! The greatest happiness is therefore devised to be *Nirwâna*.

Upon each of these points I purpose to say a few words; and

1. Buddhism denies anything like the Brahman *âtman*, or own-self, or *paramâtman*, ‘eternal-self,’ or what we call ‘the soul.’ It forbids us to say “*I am*,” or “this is *I*.” Man is composed of five *khandas*—‘organized body,’ ‘sensation,’ ‘perception,’ ‘discrimination’ (including all the powers of reasoning), and ‘consciousness.’ And it cannot be predicated of any of these, or of their attributes the 12 *ayatanâni*, which are ‘the eye and the objects of sight, the ear and sound, nose and smell, the tongue and flavour, the body and touch;’ ‘mind or power of thought’ and ‘objects of thought’²—that they constitute ‘ego.’ Of each of the above, Gôtama teaches—‘*I am not this*’—‘*this is not my soul*’—*na m'eso attâ*—‘This is not a soul to me.’ It is a nonentity. His words are: “Priests, it should be distinctly known as a fact, that the *rûpa* or perceptible body is transient,—that that which is impermanent is (full of) sorrow—that that which is sorrow is not the (*self*) soul; that any thing which is not the *self* is ‘not mine.’ ‘It is not *ego*’—‘it is not my soul.’³ It is simply ‘existence’ or life.”

2. Life, according to Buddhism, had no intelligent Creator. It was the result of chance—not of design. It was the consequence of *Kamma*, ‘good or evil merit,’ produced by *avidyâ* or ‘ignorance.’⁴ Here the creator is not an active agent. He represents nothing corporeal or spiritual. It is an abstract

¹ See *Mahavagga*.

² See the Rev. D. J. Gogerly's Translation in the “Friend,” vol. ii. p. 87, *et seq.*

³ *Ib.*

⁴ “Ceylon Friend,” April, 1830.

quality, without itself a cause or Creator. One abstraction produces another abstraction. The last, a third; and so on—until we have ‘life,’ this form of human existence. Gôtama himself, according to a beautiful figure of speech in the Institutes of *Manu*,¹ compares man to a ‘mansion;’ and designates ‘the first cause’ by the name of *gahâ-káraka*,² or ‘house-builder.’ But he exults with joy that the *creature* has risen above the Creator; and that the architect had no longer the power to build for him another house! The creature is thus not responsible to the “First cause,” which lays down no laws for his guidance, and is unable to do anything either for good or for evil. The Creator, as we have seen, does not control life’s existence. Indeed, he bears no more relation to man than the leaf does to the butterfly which leaves it after various changes. The creature, therefore, is the *Lord* over his own life. It was in accordance with such doctrines that Sirisangabô, one of our ancient monarchs, exclaimed in offering his head as a propitiation, ‘I am the Lord over my own body!’³

3. Thus, there is no Supreme being who may be called *Almighty*. True it is that Gôtama is styled ‘the greatest of all beings,’ but his own conduct and doctrines show that he was not omnipotent.

It is stated in the *Parinibban Suttan* of the Buddhistical

¹ Institutes, cap. vi. §§ 76, 77.

² ‘Through transmigrations of numerous births have I run, not discovering, (though) seeking the house-builder: birth again-and-again [is] sorrow. O house-builder! thou art seen. Thou shalt not again build a house [for me]. All thy ribs are broken [by me]. The apex of the house is destroyed. [My] mind is inclined to nibban. [It] has arrived at the extinction of desire.’

Note.—It may be remarked that *anekajuti sansáran*, which is in the accusative, should be treated as a noun in the vocative, owing to its connection with an intransitive verb. *Sandhivissan*, ‘I will run,’ is in the *bhavissanti* or ‘future tense,’ and not *conditional*. Owing, however, to a Rule by which the future takes an *ajatani* or a past signification [see Pánini, iii. 2, 112; also Ballantyne’s *Laghu kaumudi*, p. 314, No. 799], both Mr. Turner and Mr. Hardy have correctly rendered this into the *ajatani*, in which sense the Commentator interprets it, *sansárin* or *apara paran anuvicharin*. ‘My mind is inclined to nibban’ is, as I conceive, the nearest meaning which can be assigned to the words, ‘the mind has attained [to the knowledge of] destruction.’ See Mr. Fausböll’s remarks on these difficult verses in his *Dhamma padan*, p. 320; and the text at p. 28 of the same work.

³ Saka sarirassa ahamèva—Attanagaluvansa.

annals that a being like *Buddha* who had attained to the sanctification of the four *iddhipada*, may live any period of time, even a *kappa*, if he should desire it. But I need not tell you that this is a myth. When in “four score years” Gôtama’s age had “attained the *fullest maturity*,” and death stared him in the face, he was importuned by *Ananda*, his favourite disciple, “Lord Bagawa, vouchsafe to live a kappa.”¹

This was, however, an impossibility. Gôtama knew this; and it is, indeed, melancholy to observe the quibble to which he resorts. He answers: “Afflict me not with unavailing importunity.” Ananda could not believe his own senses, for what he had now heard militated against his master’s doctrines of a previous day; and the former in language of remonstrance addressed Gôtama: “Lord, *from thyself* have I heard, and *by thyself* have I been taught, that to whomsoever is vouchsafed the sanctification of the four *iddhipada*, he may live a *kappa*; and *to thee*, Tathâgato, is vouchsafed that great power.”

The Sage could not fail to perceive the force of Ananda’s speech, not to call it *accusation*. He was driven to the necessity of making a reply; and he had no alternative but to resort to the paltry quibble of preferring a counter-charge against his accuser—viz. that ‘he had failed in *his* duty to make the request when the announcement of Gôtama’s approaching dissolution was *originally* made.’ What signified that he was late? If it was a proper request, and he had the power to grant it, the *time* at which it was made was of no consequence, and could by no means affect the granting of the application.

But, according to the very doctrines of Buddhism, not only is it not true that a timely application from Ananda would have enabled him to prolong his life even to the extent of a *kappa*; but it is also not true that any being had the power to do so. Buddhism recognizes *predestination*; and it is made to appear in the *Parinibban Suttan* that ‘the ap-

¹ Parinibban Suttan.

proaching dissolution of Gôtama being irrevocably fixed, Mâra prevented Ananda from preferring his request.' Now, predestination is inconsistent with the almighty power here laid claim to. Predestination pre-supposes the absence of power. It takes away volition. It restricts action. It circumscribes power. It renders "importunity unavailing." "Gôtama's appointed time had come." He himself had declared it at the close of his probational meditation. He himself had stated that at the particular period of his manifestation, 'the term human existence was one hundred years,' and that it appeared to be the proper age for his advent.¹ He could not, therefore, add a minute to his term of existence. For, he was not Almighty.

This was so plain and clear, that the bigotted advocates of Buddhism have given up the line of defence adopted by the Sage himself, and have resorted to a still more miserable quibble of supporting his statement upon verbal grounds. Both Nâgasena in the *Milindappanna*, and Moggalliputta Tissa, the holder of the last convocation, in one of his *Vâdas*, states, that when Gôtama declared the power of one who had attained the four *iddhipâda* to live a *kappa*, or any part of a *kappa*, he only meant, in the ordinary acceptation of "kappa,"—"the *ordinary age* of man, which was 100 years." It is, indeed, true that *kappa* means "age," or "the period of existence."² But this is not its only meaning. Nor is this its ordinary acceptation. It also means an immense period of time during which the world itself lasts in each of its re-generations. Now, every one except an idiot, Nâgasena, and Moggalliputta Tissa, could perceive at a glance that Gôtama, in stating the *superior* power of one who had attained the four *iddhipâda*, did not refer to the inherent quality of humanity, the *ordinary* age of man, but alluded to what *ordinarily* man did not possess—a power to *prolong* life to the extent of a *kappa*. If, therefore, this meant "any period of time within the age usually allotted to men"—which, however, Ananda himself clearly ignores by his reiterated appli-

¹ Buddhavansa.

² Gogerly : Wilson and Spiers.

cation, and Gôtama as clearly by his reply—that Sage laid down an absurdity. He declared what every idiot knew. He pronounced that, to be the reward of a particular kind of sanctity, which was simply an inherent quality of every man, however sinful. If, again, such was the meaning which Gôtama intended to convey, nothing could have been easier than to silence Ananda at once. For, at the time he importuned Gôtama to live a kappa or half of a kappa, Gôtama had, in point of fact, lived a much longer period than half of man's age.

4. From this digression I return to the subject, and to the *Ontology* of Buddhism. Although hells without number have, without a Creator, sprung up for the punishment of the wicked, yet it is not the sinner who is punished in them. Although Buddha has often declared his own identity with certain characters in the Jâtakas;¹ yet all this is not supported by his doctrines. According to those doctrines, the *nama* and *rupa* which constitute this life are not identical with the *nama* and *rupa* of the life hereafter.² One being therefore suffers for another. One's sins are visited upon another. The sinner and the sufferer are not therefore identical. ‘If there is a dissolution of all the elements of existence at death, it follows that there is no hereafter, and no future world to that existence.’³

5. Yet the doctrine of Buddhism is, that life transmigrates; and that everything changes constantly from man to beast, from beast to fowl, and from fowl to creeping things. There is therefore an eternal cycle of existence. The law of merits and demerits alone causes the degree of happiness or misery of all beings. This also is full of uncertainty. Though merits are said to be more powerful than demerits; and however abundantly a being may perform meritorious

¹ e.g. At the close of *Appanaka Jataka*, Buddha says:—“The former unwise merchant and his company are the present Dêwudatta and his disciples; and I was then the wise merchant.”

² Milindappana.

³ Hardy's Eastern Monachism, p. 396.

deeds, yet upon his worldly dissolution he can have no hope of happiness in an after-birth; for the demerits of a former existence might outweigh the good deeds of this life. He dies, therefore, "without hope," and, as we have already said, "without God."

Now, as already remarked, no religion has worked so great a revolution—no creed has had so many votaries—no faith has lasted so long a period, as Buddhism. Yet no religion is calculated to create a greater despondency in the human mind than Buddhism. Like the religion of the Christian, Buddhism may, perhaps, be "the bond of charity," "the curb of evil passions," "the teacher of morality;" but, decidedly, it is *not* "the consolation of the wretched," the support of the timid," and "the hope of the dying." There is nothing in it to cheer "the weary and the heavy-laden." There is nothing to give a hope to the guilty. There is nothing to encourage the penitent sinner. No encouraging words, such as "Him that cometh to me I will in no wise cast out," are to be found in the Pitakattaya. No promise of forgiveness gives the Buddhist a hope of salvation. No "knock, and it shall be opened" welcome greets his ear. On the contrary, everything in the Buddhist Bible is calculated to alarm him. This in the language of Buddhism is indeed a state of things "full of evil, misery, and pain." Yes,—to one who has no notion of an eternal existence hereafter—to whom God hath not revealed by His Holy Spirit the unspeakable joys of heaven, *Life* is a dreary waste; existence is devoid of those fascinations which the Christian alone feels; and heaven is not a place of "rest," but a temporary habitation of enjoyment. In vain, therefore, are the efforts of a Missionary of the Cross to win the souls of the Buddhists by presenting before him scenes of heavenly bliss. Talk to him of 'that holy calm'—'that sweet repose'—'the Cherubim and the Seraphim that continually do cry, Holy, holy, holy, Lord God of Sabaoth'—of the throngs of lovely angels, who bow "towards either throne"—'with a shout

Loud as from numbers without number, sweet
As from blest voices, uttering joy.'

Speak to him of ‘Crowns of glory’ ‘inwove with amaranth and gold’—of ‘the hallelujahs of the glorified’—‘the troops of sister spirits arrayed in the purest white’—of ‘the ceaseless songs of sweet music.’ Set before him in the most glowing language of poetry ‘the palms of conquest’—‘the beatific vision’ and ‘beatitude past utterance.’ Picture to his mind’s eye ‘the sense of new joy ineffable diffused—love without end, and without measure grace’—‘the near communion with God,’ and the ‘bright effluence of bright essence increase’—all appear to him infected with blemish, imperfection, and impermanence—all appears to him “foolishness;” aye, “the baseless fabric of a vision which leaves no wrack behind!” All *heavenly* to him is all what *earthly* is to the inspired Preacher, “vanity and vexation of spirit”—and why? Simply because *Heaven* to the Buddhist is not what it is to the Christian—

‘The end of care, the end of pains.’

Existence in the eye of Buddhism is nothing but misery. It is connected with disease, decay, and death. It is subject to ‘grief, wailing, pain, anguish, despair, and disappointment.’ It resembles a blazing fire which dazzles the eye, but torments us by its effects. There is nothing real or permanent in the whole universe. “Everything perishes.”

6. Nothing then remained to be devised as a deliverance from this evil but the destruction of existence itself. This is what the Buddhists call *Nirvana*.

So far as I can understand this abstruse doctrine, it is not Absorption. Viewed in every light in which the subject may be considered, and tested by all the definitions and arguments contained in the Canonical works on Buddhism, *Nibban* is (to use an expression of Professor Max Müller) *Nihilism*, the annihilation of existence, the same as the extinction of fire. That such is the fact appears also from the *pragna paramita*, and the Metaphysics of Kasyapa. It is, moreover, proved by the very nicknames which the Brahmans apply to their Buddhist opponents, viz. *Nastikas*—‘those who maintain destruction or nihilism;’ and *Sunyavadins*—‘those who maintain that there is a universal void.’

A difference of opinion exists,¹ and that difference has arisen from the mode of teaching adopted by Buddhists, and the figures of speech contained in Buddhist works. As “nothing” or *Nihilism* is said to be a paradise or *immortality*, and he who denies a deity is himself deified,—*Nibban*, which has no locality, is compared to a “*City*.” From a belief that the subject is not easily comprehended, it is said ‘none could perceive it except a sanctified *Arahanta*.’ When people denied the truth of this doctrine, it was necessary to make a strong affirmation to the effect that ‘*Nirwana* is.’ These are, indeed, expressions which, without being retracted or explained, compelled even *Nagaseuna* to declare ‘the doctrine of *Nibban* was beyond all computation a *mystery*.’

Such briefly are the most important of the doctrines of Buddhism. And we shall now turn to the remaining point of inquiry :—

III.—WHAT ARE ITS PROSPECTS?

There are, indeed, good grounds for believing that Buddhism will, at no very distant period, disappear from this Island. There is, moreover, a hope for Ceylon, which, alas! we have not for India. The two countries are, in this respect, at least, differently circumstanced ; and the difference is too wide to expect for both the same results from missionary labours, or to predict the same period of time for their conversion to Christianity. The hope for Ceylon arises from various considerations; and we shall here notice the influence of Caste on religion. It is a fact that the Singhalese are not so much attached to the system of *Castes* as their neighbours on the Continent of India. Caste exists in Ceylon, but with greater force in India. Here it is a mere Custom, there a part of the Hindu national Institutes. Here it is more political than religious, there more religious than political. Here no man loses his Caste by the adoption of a new faith—there the Brahman becomes an utter outcast

¹ There is much doubt in the world relative to *Nirwána*.—*Milindapprasha*.

by changing his creed. Though demurred to at first in a well-known Hall by the higher classes of the Singhalese, we nevertheless find all castes and classes meeting together in the jury box with the greatest harmony. All alike sit on the same form in our Christian Churches; and all alike partake of the same cup, the wine that is distributed at the Lord's Supper. Wellales now follow different trades, which were anciently restricted to the lower orders; and occasionally marriages take place between persons of different castes. Caste is thus losing its iron grasp on the affections of the Singhalese. Although in many parts of the Island these changes take place unperceived and unreflected on by the people, yet in others, where they are fully alive to the innovations which affect their social condition, have we frequently heard the exclamation, "This is not surprising—it must take place—Buddha himself has declared it." Yes,—that great sage, like Mahomet, with a foresight and penetration of mind which deserve commendation, predicted the change: the abolition of caste. His words were, "at a distant period" (and now more than twenty-four centuries have elapsed from the date of the prediction) "princes will confer offices on mean people. The nobles will have no means of support. They will therefore give their children in marriage to the mean; and thus confusion of castes and classes will be the result. The low will become high, and the high low, and the nobles will be dependent upon the mean!"¹

Combined with this state of things, which affords a help to Christianity, is the absence in the Buddhist mind of that warmth and fervour in behalf of his faith which exist in the votaries of other religions. The Buddhist looks upon Christianity without jealousy—nay, more, there is a disposition on his part to conform to the religion of the Bible along with the faith of his forefathers. Neither is this feeling a creature of modern and enlightened times. So far back as the age of the great Asôka, the liberal monarch of Asia,

¹ Saddharmaratnâkara.

we find that far from any hostility being shown to other religions, Buddhists actually honoured them. Thus, in one of the inscriptions of that Buddhist sovereign, we find it declared that ‘there are circumstances where the religion of others ought to be honoured, and in acting thus a man fortifies his own faith, and assists the faith of others. He who acts otherwise diminishes his own faith and hurts the faith of others.’¹

Among the many helps to conversions to Christianity in this Island is the great desire manifested among the Singhalese to be instructed in European science and literature.

Now, Buddhism mingles religion with science. The law of earthquakes is taught in the same books which contain admonitions for the salvation of man. The means for the attainment of *Nibban* are pointed out by the same teacher, who propounds that *eclipses* are caused by the monsters *Rahu* and *Khetu*. The doctrine of the earth being a firm flat, around Mount *Meru*, and twice seven circles of mountains and seas, rests upon the authority which inculcates *Silan* as the highest religious duty. The same *dhamma* which teaches that man’s soul is a nonentity teaches also that the earth rests on water, water on wind, and the wind on air. These religious propositions are again so interwoven with the physical that we cannot well sever the one from the other. The overthrow of one must therefore affect the stability of the other. If one can be disproved, the other will share in that result. Many have already detected the errors in the Buddhist works. Already there are many who are converts to the European doctrine of ‘the rotundity of the earth;’ and the native mind is even now prepared to reject the absurdities upon this point in the legends of *Gôtama*. Already many Buddhists have rejected some books which their fore-fathers regarded as works of authority—already there are men who, though not Christians, yet disbelieve that the hollow on Adam’s Peak was an impression left by *Gôtama*;

¹ Girnar Inscript. in Bl. A.S. Journal.

and, already they are impressed with the impropriety of *Idol-worship*; and even orthodox Buddhists doubt that it was sanctioned by Buddha.

The English schoolmaster is abroad. The village *Pansals*, in which were hitherto congregated the youth of the surrounding hamlets, are deserted. The priesthood are thus deprived of their *Ebittayas*, those "bit-boys" who once formed their proud retinue. But the children, on the other hand, are better educated in Mission Schools, where, in addition to elementary instruction, they learn the Word of God.

Thus it cannot be doubted that, with the growth of intelligence, and the increase of scientific knowledge, the Singhalese will, ere long, perceive the errors of Buddhism; and that the detection of one error will lead to the discovery of another, and another, until at last the people will not only be constrained, but prepared in all soberness, to adopt the religion of the Bible.

A powerful means by which Buddhism is failing in the stand it had originally made in this Island is the discouragement which is offered to the native Pundits. They do not, under the British Government, derive any of the benefits or enjoy the privileges which were conferred on them in a by-gone day. The priesthood, from want of adherents to their faith, are more occupied with secular concerns than with the study of their scriptures. The books, too, are getting very scarce, and copyists still more so. "This process of decay," says Mr. Hardy, "is already apparent in Ceylon.¹ There being no outward stimulus to exertion, the priests exhibit no enthusiasm of study, and many of them are unable to read at all"—I believe he meant the *Pali works of Buddhism*.

Another and yet more important cause affecting the state and prospects of Buddhism is the dissemination of Christianity through the agency of the missionary. Many who were Buddhists when they first entered the Mission Schools

¹ Eastern Monachism, p. 366.

have become convinced, in the course of their education, of the errors of their religion, and of the truth of the Gospel, and have consequently abandoned their early faith and are now employed in the work of the missions, teaching their convictions to others, and preaching the Word of God. That same zealous missionary from whom I have just quoted says, and says it conscientiously and correctly—"I see before me looming in the distance a glorious vision, in which the lands of the East are presented in majesty—happy, holy, and free."¹ Indeed, there is a ray of light which will ere long burst into full day. Christianity is planted in the households of the Singhalese and in the hearts of the people. Its influence, though silently progressive, is yet felt in our every-day intercourse with our countrymen. The success of the missionary may be traced in the progressive change in the Singhalese mind.

Already there are thousands of Christians, *true Christians*, of all denominations, whether Roman Catholics or Protestants, who are not ashamed, as are the Hindus of Asia, to take up the cross of Jesus, and amidst their bigotted clansmen, to avow their belief in Him who for our sakes came down as the son of a carpenter, and had for His associates the poor fishermen of Galilee. But "however scanty may be the outward evidence of actual conversions," as remarked by Sir Emerson Tennent, "there are symptoms perceptible which afford good grounds of hope for the future."

Gôtama himself, with a penetrating mind and a capacious intellect, which take in not only the subtle philosophy of his creed, but what we are here called upon to admire the most, all the encouraging signs of the passing times, and the hopeless prospects of the future, predicted the downfall of Buddhism. He has given five signal epochs for the ascertainment of the declension of his doctrines. They are the following : The first, when the means by which the paths to Nirwana are attained, will be lost; the second, when the observance

¹ Hardy on Buddhism, p. xiii.

of the precepts by the priesthood will be neglected; the third, when the greater part of the doctrinal writings, together with the Pali language in which they are written, will disappear; the fourth, when the priests will continue to degenerate, that is to say, they will begin to take life, and to plough and sow, and to walk about with a strip of cloth on their arms as a mark of their order; and the fifth, when Buddha's relics will disappear altogether.¹ For the consummation of all this, Gôtama has given the same period of time which God in his mercy has assigned for the manifestation of the Saviour—‘forty centuries or 4000² years.’ Bold assertions! Extravagant hope! Yet it is not a little remarkable that more than half of this period has already elapsed. Two thousand four hundred and forty-nine years may seem to us earthly mortals, whose ‘days’ are ‘as a shadow that passeth away,’ or, ‘as it were, a span long,’ an immense long period of time. Yet in the sight of Him ‘a thousand years are but as yesterday,’ that which is ‘past’ is ‘as a watch in the night.’ He allowed 4000 years to pass before he produced “the seed of the woman” to “bruise the serpent’s head.” It was, nevertheless, “in the fullness of time.” Twenty-three centuries, then, during which Buddhism has flourished, may not be a matter for surprise. “Buddhism, like all the ancient religions of the world, may have but served to prepare the way of Christ by helping, through its very errors, to strengthen and to deepen the ineradicable yearnings of the human heart after the truth of God.”³ Of the predicted time, however, a period of nearly seventeen centuries still remains; and although the Buddhist books have not been lost, and the Pali language (which will form the subject of my next lecture) is still in a high state of cultivation, it is, nevertheless, certain that the extinction of Buddhism will take place before the remainder of the term

¹ Saddhamaratnâkara.

² Some of the Ceylon books represent this as 5000. But it is supposed to be a mistake.

³ Prof. Max Müller’s Sanscrit Lit. p. 32.

shall have been added to the bygone period. And, with the signs of the times to which I have briefly adverted, we may reasonably anticipate the speedy arrival of that time when ‘the kingdoms of this world shall become the kingdoms of our Lord and of his Christ;’ when Jesus with his saints shall commence his reign of a ‘thousand years;’ when the nations will worship the one Jehovah; and when ‘the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea.’

LECTURE SECOND.

DELIVERED IN THE HALL OF THE COLOMBO ACADEMY,

*On the 29th November, 1861.*THE BUDDHIST SCRIPTURES AND THEIR LANGUAGE,
THE PALI.

FORTY-FIVE years before ‘the conventional era’ of the Singhalese did Gôtama proclaim the tenets of Buddhism. That religion, which was decidedly a modification of Brahmanism—devoid of its mystery, inhumanity, intolerance, and exclusiveness, and founded by a Kshatriya prince—was not long before it spread amongst the people, and became the State creed of the *Majjhima dësa*. Kings were amongst his first disciples; thousands of Brahmans and fire-worshippers were reckoned amongst his votaries; and nobles, merchants, and itinerant traders formed his most attentive congregations.¹ Patronized by princes, supported by nobles, and encouraged by the State—the Sâkyâ fraternity soon increased in numbers, enjoyed a much larger share of freedom than other denominations of ascetics, and exercised far greater privileges than even the Brahmans or the laymen of the realm.²

With such adventitious aid, Gôtama’s doctrines were speedily disseminated far and wide. They went early into

¹ See *Papanchasudaniya*, vol. iii. p. 482. Here as elsewhere the references are to the writer’s own MSS.

² Mahâ Vagga of the Vinaya Pitaka.

*Pachchanta*¹ beyond the confines of the *Majjhima dēsa*. Wherever they went caravan-keepers carried the glad tidings of the new Teacher; merchants enlarged upon his virtues; and itinerant traders related his doctrines. Great was the joy of those who were brought to the knowledge of the word. “*Sādhu!*” “*Sādhu!*” exclaimed all who had heard it. Those who had come under its influence lost no time in following the sage. Kings deserted their thrones, governors and chieftains their high trusts, nobles and ministers their avocations; and all their happy homes, wives and children—for the yellow robe of the Sakya ‘mendicant’—*bhikkhus*.² Thus, at no distant period from their first promulgation, the *dhamma* became the household words of the people, the theme of the traveller, and the topic of epistolary correspondence between princes.

Although it is stated in the *Buddhavansa* that Gôtama, prompted by ‘a misgiving common to all Buddhas,’ was at first ‘reluctant to proclaim the *dhamma*,’ yet there seems to be no foundation for this assertion. For, as it is also stated, “he was destined³ to save multitudes.” He was essentially *Satta* ‘the teacher.’ His peculiar vocation was to convert. No part of his career contradicts the belief that he was most solicitous for the dissemination of his *dhamma*. His whole life, after he had become Buddha, was devoted to its proclamation, its elucidation, and its exaltation. Seeing that ‘the harvest was great, but that the labourers were few,’ he directed that ‘no two priests should take the same road.’⁴ As an encouragement to the first missionaries he declared that there were beings whose love for religion was not wholly extinguished; that their natural reluctance to hear the *dhamma* would vanish; and that there were others who could master it.⁵

¹ This word is used to express ‘foreign regions,’ the boundaries of which are given in the *Mahā Vagga Chammakkandaka* Sec.

² Attbhakathâ of Sanyutta Nikâya.

³ Buddhistical Annals by Turnour—*Buddhavansa*, p. 42.

⁴ *Maha Vagga*, lib. 1, p. kr.

⁵ Ib.

To render moreover his religion agreeable to the people, Gôtama even relaxed the rigid rules of discipline which he had at first enacted. He altered them to suit the circumstances, and also the prejudices of men. Where ordination could not be conferred without the intervention of *ten* priests, he reduced the prescribed number by *one-half* in favour of foreign countries. Where a village was rugged, stony, and overrun with brambles and thistles, the priests were permitted to wear thicker shoes than usual. Where bathing was rendered necessary more frequently than was allowed, as in the case of the priests of Ougein, he relaxed the rule in their favour. Where the use of skins had been prohibited, an exception was made in favour of those who had a national predilection for their use.¹

Such were the expedients adopted by Gôtama for disseminating Buddhism amongst the people. Yet the happiest device of all was to reject for his doctrines the sacred language of the Brahmans, and to adopt the vernacular dialect of his time, the Pâli.

The account given by the Singhalese of their sacred Buddhist books, which receive the appellation of Pittakattâya and the Atthakatha, is, that at the first convocation, which took place in the eighth year of King Ajâtasatta's reign (543 B.C.), the now existing orthodox version of Pittakattâya was rehearsed according, as the Brahmans say, to their *Sruti*,² and was defined and authenticated with such care and precision, as to fix the very number of syllables which it contained,—that certain comments called the *Atthakatha* were made at the same time; that at the 2nd and 3rd convocations, the Pittakattâya was rehearsed with a view to the suppression of certain schisms which had sprung up, and additional Atthakathâ were delivered, exhibiting the history of Buddhism

¹ Mahâ Vagga, p. Rhu.

² 'What they have heard with their ears'—so likewise the Buddhists say with regard to a portion of the Pittakattaya:—*Evammè sutan ekan samayan*—'So it was heard by me at a time.'

between each preceding convocation ; and that they were all preserved in the *memory* of succeeding generations.¹

It is moreover stated that the entire body of doctrines was afterwards brought into Ceylon by *Mahindu*, and orally promulgated by him upon his mission to Ceylon to disseminate Buddhism in it ;—and that the doctrines contained in our present voluminous records were orally perpetuated by the priesthood in Ceylon until the reign of King Valanganbâhu (104—76 B.C.), when ‘*for the first time* they were committed to writing.’² It would also seem that these writings were afterwards consulted [412 A.D.] by Buddhagôsa for his compilation of the *Atthakathâ*, which were not then extant in Asia.³

I have examined the original expressions in the Pali records⁴ which authorize the above summary, and, I confess, there is scarcely anything in the import of them hostile to the belief that the Buddhist doctrines, like those of Mahomet, had a written existence in Asia at the same time that portions of them were committed to memory, which is not disputed.

Memory and *Writing* being means by which both words and actions are perpetuated, and there being a great analogy between the mental and physical process by which this is effected,—it is not strange that nearly all acts in reference to them are found so expressed in metaphorical language as to render a double interpretation possible. Yet there are indeed certain expressions which may be more reasonably traced to a *written* than a memorial preservation of the word. Apart from the evidence deducible from the phraseology⁵ of the scriptures themselves, we obtain most ample testimony from the inadvertent admissions of Buddhist writers,—that the doctrines of Gôtama were reduced to writing from the commencement of the Buddhist era, if not in the very lifetime of the sage.

¹ See Buddhistical Annals by Turnour in Journal B.R.A.S., for July 1837.

² Mahavansa, p. 207. ³ Ib., p. 251.

⁴ The Sumangala Vilâsimî and the Mahavansa.

⁵ Most of the words are the same in the Sanskrit; and I find Prof. Goldstücker has correctly defined them in his *Panini—his place in Sanskrit Literature*—pp. 13—66, a work which I have only seen after the preparation of this Lecture.

Against this position, which may be supported by various circumstances and considerations, it has been asserted that the Buddhist scriptures mentioned “cannon” and “fire arms;” and spoke, though in the language of prophecy, of *Ionians* and *Asoka*; and, therefore, they were written *after* the invention of gunpowder, and *posterior* to the Greek domination in Asia. As for the ‘invention of gunpowder,’ its date is not ascertained; yet, granting that it was not known before the time of Petrarch and Boccacio, it may be affirmed that “fire-arms” are not mentioned in any of the canonical works of Buddhism. We read of cavalry and infantry; of horses, elephants, and chariots; of bows, arrows, spears, javelins, targets, and swords; but not a single word about “guns” or “gunpowder”; and I may remark that the very name for gunpowder does not exist in the Pali language. The work, however, which contains the expression referred to, is the *Malalangedara Vattu*,¹ another version of the *Lalita Vistara*,² which, I need scarcely observe, is a recent work, and, as its very name implies, ‘a glowing exaggeration.’

As to the inference sought to be deduced, viz. that the *Yavanas*—who were “a head-shaving race”³—were *Ionians* or Bactrian Greeks, who could only have been known in Asia after the conquests of Alexander the Great,⁴ it is indeed unfounded. Few subjects connected with the history and chronology of the East are capable of more satisfactory proof than that the *Yavanas* or *Yonas* had been known before Gôtama Buddha.

The identification of Yavana with Mahomedans, is indeed open, in the opinion of Professor Wilson, to the objection, that the former are mentioned in works prior to the Mahomedan era.⁵ In one of Asoka’s inscriptions, the Girnar, *Antiochus* is called the *Yona Raja*, “the King of the Yonas.” The *Milindaprasna* speaks of *Milinda* as a Yôna King.

¹ See American Oriental Journal, vol. iii. p. 32.

² Bengal As. Journal, 1854, p. 614.

³ “Sagara made the Yavanas shave their heads”—Vishnu Purâna, iv. 3.

⁴ Prof. Benfey’s article on India.

⁵ Wilson’s Hindu Theatre, vol. ii. p. 179.

Whether he be identical with *Menander*, and the Yônaka country with *Euthydemia*,¹ remains to be proved. From the Milindapprasna, however, we learn that Milinda was born at *Kalasi* in *Alusaddo*, 200 yojanas from Sagal ; and that Sagal was only 12 yojanas from Cashmir.

Isiodorus also mentions Sagal and Alexandria in the same sentence ; and from the Mahawansa, moreover, we learn that *Alasadda* or *Alasanda* was the capital of the Yôna country. The mention of *dipa* or “island” in reference to Alasanda, in one of the passages above referred to,² presents, however, no valid objections against its identification with *Alexandria* ; for Pali writers and Buddhists in general, like the ancient Greeks, had a very vague notion of the geographical position of countries.

Perhaps, the *Milindapprasna* as well as the inscriptions do not furnish conclusive proofs on the subject ; since they were composed clearly after the date of *Asoka*, who is expressly mentioned there³—nor indeed are the *Natakas* of much value for the same reason ;—but the same objection does not apply to *Manu*, or the *Maha Bharata*, in both which ancient works the *Yavanas* are expressly mentioned.

Now, according to the Pali Annals, the latter work existed before the Buddhist era. This has been however doubted ; but I believe there is not the same misapprehension as regards the Buddhist era itself. Whether the Buddhist annals came into existence after or before the death of the sage, signifies nothing ; for if it can be shown that Buddha, whose age is pretty clearly established,⁴ had spoken of the *Yavanas*, their identification with the Bactrian Greeks must indeed fall to the ground. Mr. Turnour intimated this in his elaborate introduction to the Mahawansa, but failed to adduce any proof ; and this omission has led Orientalists to doubt the statement of that eminent Pali scholar, viz. ‘Yonas were mentioned long anterior to Alexander’s in-

¹ Vide Wilson's *Ariana*, p. 230.

³ See, *The Friend*.

² From the *Milindapprasna*.

⁴ Turnour's *Mahavansa*, p. li.

vasions in the ancient Pali works. It becomes, therefore, a pleasing duty—and it is no less my privilege—to cite the authority referred to by Mr. Turnour. It is the following from the *Majjhima Nikâya*, where Gôtama is stated to have asked with special reference to the distinction of *Aryas* and *Dâsyas* which had gained ground in the “foreign countries,” such as *Yôna* and *Kâmboja* :—

‘Assalâyana, what thinkest thou of this? Hast thou (not) heard that in *Yona* and *Kamboja* and in other foreign countries, there are various *Ayyas* (superiors) and *dásas* (inferiors); that superiors become inferiors, and inferiors, superiors?’

Whilst the authority above quoted satisfactorily explains the reason why, as in the *Hero* and the *Nymph*, Kalidâsa has applied the term *Yavana* to ‘menial females,’ it also proves that the *Yavanas* were anti-Buddhistical.

Since, however, it is expressly stated that the Buddhist doctrines, as well as the Vedas, were *memorially* preserved, the existence of *writing* itself at the date of the Buddhist era has been doubted by some.¹

Great as was, and is the value set upon memory, and great as was the extent to which that faculty was anciently taxed by Oriental nations, yet we should not infer that writing was not known in Buddhistical Asia, as the Greeks concluded from the fact of the Hindus having administered justice from memory.² Nor should we be led away with the belief that it was possible for man to retain in memory the Pittakattaya with its voluminous Commentaries. The question is not whether it is possible, in the abstract, to commit a thing to, and retain it in, memory; but whether it is possible to do so to the extent which the *Pittakattaya*, etc., would indicate. A porter may carry a heavy load, but it is not possible to bear the weight of *Adam's Peak*. We may hear a rat squeaking at the distance of a few yards; but

¹ See Prof. Max Muller's Hist. of Sanskrit Literature.

² Strabo, xv. 53.

it is impossible to do so at the distance of as many hundred miles. So likewise with our other faculties, for instance the memory. The matter in St. Paul's Greek Epistles which Beza committed to memory, or that of the sermons which the Guarnies could repeat with fidelity, bears indeed a very small proportion to the *Tepitaka*. If the Druids, who carried in their memories a large number of verses, the whole extent of their twenty years' learning, cannot by any means approach the contents of the English Bible, which is less than *one-eleventh* of the Buddhist Scriptures. If the poems of Homer, which extend to but 30,000 lines, were recited from memory, we ought to bear in mind that they are [2,000,000, ÷ 30,000 =] less than a sixty-sixth of the Buddhist works, the greater portion of which, being in *prose*, could not, moreover, tender that aid which the rhythm of poetry had afforded to the rhapsodists.

Now, reliable history furnishes us with no account of such wondrous feats of memory as are stated in Hindu and Buddhist writings. There are none such recorded in our Holy Scriptures. From all that appears in the Bible, the mode by which,

‘—we, by tracing magic lines, are taught
How to embody, and to colour thought—’

was known before the Israelites left Egypt [1491 b.c.]; or, in other words, *writing* was used at a time when its existence among the Hindus does not clearly appear. Neither does it appear from the Holy Scriptures that memory was made the Tablet of any of its doctrines, ‘*write this,’ ‘said the Lord unto Moses,’—and why?—‘for a memorial,’* that it might not be forgotten;—and where? *in a book.*—Exod. xvii. 14. The Ten Commandments were not only *proclaimed* by the voice of God, but were engraved (*written*) by Him on Tablets of stone. The author of the book of Exodus “took the book of the covenant and *read* it in the audience of the people.” He furthermore *recorded* all that was revealed to him by God in *books*. Man's memory was not thus regarded as unerring or sufficiently stable to

dispense with a *written record*. The old Pali proverb *Su-chi-pu-li mutto katan pandito bhareyya*, is indeed well known.

Buddhistical Annals, moreover, prove beyond all manner of doubt that in the lifetime of Gotama, not only was *writing* practised (1); not only that Buddhist doctrines were conveyed by means of it to different countries (2) (3) (4); not only that laws and usages were *recorded* (5); and that little children were taught to *write* (6); but that even women were found able to do so (7). The various passages which authorize the above statement also prove that the character used at the period above indicated was the *Nagari*.¹

A question still remains for investigation, and which it may be convenient to dispose of here—what *materials* were employed for the purpose of writing at the period of the Buddhist era? All Orientalists know that palm leaves were used in connection with writing. We are also accustomed in this country to examine ancient *titles* engraved upon metal. Numbers of these were also found in excavations in different parts of Asia. The Royal present from Bimbisara to Pukkusati was written upon a gold plate of 6 feet by $1\frac{1}{2}$ (see Extract No. 2). This costly material, however, was selected to enhance the value of the gift, and to give weight to the opinion concerning the virtues of Buddha, whom he introduced to the notice of his friend. This, therefore, may be regarded as the exception and not as the rule. For gold could not have been easily procured by poor scholars, and still poorer mendicant priests. Copper and other metals, though less costly than gold, were yet selected only with a view to perpetuate state documents, e.g. King Parakkrama bahu [A.D. 1200] made it a rule that 'when permanent grants of lands were made to those who had performed meritorious services, such behests should not be evanescent, like lines drawn upon water, by being

(1.) Mahâ Vagga. (2.) Papancha Sudaniya. (3.) Mahâ Vagga. (4.) Maha Kappinna Vatt. (5.) Sumangala Vilâsini. (6.) Mahâ Vagga. (7.) Dampiâ Atuva.

¹ See the description of this character in reference No. 2.

inscribed upon *leaves*—a material which is subject to be destroyed by rats and white ants—but that such patents should be engraved on plates of copper, so as to endure long unto their respective generations.'

Copper is, moreover, an unwieldy substance. It could not be written upon with the same facility that we now experience in tracing a pen on paper. Except by engraving, no lasting impression could be made upon it ; and engraving was by no means practicable. It could not keep pace with the current of thought. Ordinary writing could not be effected by its means. If the Indians had a Pope who corrected a single line 70 times, the engraver would doubtless have had to perform a work of no ordinary labour! Inferior metal was not, therefore, the substance upon which the Poet and the Scholar drafted compositions. In Ceylon, every Pansala which is identical with the Indian *lipi sâlâ*, has a sand-board ; and this is used by poets for composition, and by children for exercises in writing. An author, while composing, usually wrote *first* on these tables, for the convenience of making alterations, but when he had perfected his composition, the same was, it may be presumed, transferred to a more durable substance than the *Velipila*.

For the preservation of one's writing a more permanent material was required than the sand, or tablets of wax. Strips of wood and bambu were used, and the use of the latter probably led to the invention of *paper* in China from reeds. Yet paper, whether known at this time or not, was not used by Orientals, except by the inventors themselves. In the Hindu mind there was, as it is still seen, a feeling of aversion to paper. Books written on paper were probably in ancient times, as they are now, not generally used in Asia. Nor have we any reason to believe that paper was known in India at the Buddhist era. But skins were. It should again be borne in mind that originally the Hindus were no slayers of animals, and though the hides of the antelope, etc., came into use gradually, and though animal sacrifices, doubtless, produced a good deal of skins, yet there is no mention of hides as a *writing material* ; and Buddhism, too, sets its face

against all animal slaughter and the use of ‘Sheep-skin, Deer-skin, and Goat-skin,’ which were originally forbidden as coverlets, were only permitted in foreign countries, where the prohibition might be an impediment to the free dissemination of Buddhism. It may thence be concluded that some other material was employed for ordinary writing. Cloth, doubtless, formed one of the common substances for writing upon, as we find it even at the present day in the Burman Empire; and M. Burnouf gives a story from the *Diryu Avadana*, of the Nepal works, to the effect that Bimbisāra sent to Rúdrayāna, King of Róruka, a portrait of Gôtama on cloth, with the Buddhist formula of refuge written below it.

Though, perhaps, this is one of the Fables which were invented by the Heretics, who had seceded from the Buddhist church, yet the fact that cloth was used in early times as a writing material may be relied upon. And it would seem from the travels of the early Chinese pilgrims, and the mode in which Buddhist doctrines were circulated, that some other material besides cloth was used for the *ordinary* purposes of writing, and this we are expressly told, in reference to the correspondence of Bimbisāra and Pukkusāti, was on *panna* or ‘leaf’; and the discoveries in the topes of *Nandára* and *Hidda* show that the *Tuz* leaf was used for Inscriptions in the Bactro-Pali character. It was, however, not this that was anciently used for writing purposes. Neither was it ‘the lotus leaf as smooth as a parrot’s breast,’ which Kâlidasa in his *Sakuntalâ* puts in the hands of the chief heroine of the play to write her love-letter on. Nor, indeed, was it the birch-leaf which the same poet in his *Vikramorvasi* places in the hands of *Urvasi* as a suitable material on which to inscribe her epistle. The latter, says Prof. Max Müller, is used in the sense of a “leaf or sheet of paper.” And this indicates clearly that Kâlidâsa wrote long after the Buddhist era, and long after the Egyptian papyrus had been known to the Asiatics.

That the leaf, however, which was anciently used by Asiatics for *ordinary writing* was the *Talipot*, or the “*ola*,” appears from the very language of Gôtama Buddha; and the

instrument for writing was the *Panna-Suchiya*, ‘leaf-pin,’ or *Stylus*. From a Tamil work which Mr. William Ferguson quotes, in his interesting work on the Palmirah Palm, it appears that the ‘oldest Hindu author, *Panini*, mentions writing on *olas*.’ I may also mention what Pliny states, that the most ancient mode of writing was upon the leaf of the Palm tree: and the ola is expressly mentioned as an ordinary writing material in the Buddhist annals.

From an investigation into the question whether the Buddhist doctrines had a written existence from the very commencement of the Buddhist era, I return to the question of the dialect in which they were originally expressed.

Upon the authority of the Tibetan annals, Mons. de Körös names several languages into which the Buddhist Scriptures were early translated, but distinguishes one as Tathagata’s “own language.” The earliest Pali Grammar of Kachchayana, which is indeed extant in Ceylon as well as in Burmah, also refers us to the “language of Buddha,” for the elucidation of which he had compiled the *Sandhikappa*.

The question arises—what was this language? That it was not the Sanskrit is generally believed. That it was not the language of which the Chinese pilgrims speak as the *Fan* is also clear; for, apart from other evidence such as the existence of a dual number in the so-called *Fan* language, the same word *Fan* is used to designate *Brahmā*, clearly showing that by it was meant the Sanskrit, or the sacred language of the *Brahmans*. The only other languages that demand attention are, “the language (as it is called) of the northern Buddhists,” and the Pali language of the Singhalese.

As to the first, we gather from the writings of a learned Hindu gentleman, and of Mons. Burnouf, ‘that the Buddhist literature of Nepal, from which the Sacred Scriptures of Tibet, Tartary, and China have been compiled, is in an ugly Sanskrit dialect, destitute of the niceties of the Sanskrit grammatical forms of declension and conjugation, etc.; that the authors have sacrificed grammar to the exigencies of metre; that it is in a mixed style of prose and *Gāthās*; that it bears a strong resemblance to the Tantras of the 4th to the 7th

century of the Christian era ;—and that it appears to be the production of men to whom the task of compilation was assigned without sufficient materials at their disposal.' In view of these peculiarities, Mons. Burnouf has pronounced the Nepal sacred scriptures to be a 'barbarous Sanskrit, in which the forms of all ages, Sanskrit, Pali and Prakrita, appear to be confounded.' Referring to the difference of language of the different parts of the *Vaipulya*, 'the highly developed Sutras,' the same distinguished Orientalist remarks, that it 'indicates in the clearest manner that there was '*another digest*,' besides the compilations of the three great oecumenical convocations of the Buddhists, and that in his opinion, the Nepal Scriptures comprise a *fourth digest*, which he 'regards as the crude composition of writers to whom the Sanskrit was no longer familiar, and who endeavoured to write in a learned language they ill understood, with the freedom which is imparted by the habitual use of a popular but imperfectly determined dialect.'

This question, as indeed many others of historical character, is solved by the Pâli annals of Ceylon ; and here I shall present you a translation from the *Dipâvansa* ; the value of the information which it imparts cannot be too much overrated.

'Many individuals, viz. ten thousand Vajjians,¹ sinful *bhikkhus*, who had been expelled by the *Theras*, assembled together ; and, having formed another association, held a Council of the *Dhamma*. This is thence called the *Mahâ Sangîti*.

'The *bhikkus* who held the *Mahâ Sangîti* reduced the religion into confusion ;² set aside³ the first compilation ;⁴

¹ *Wâiji*, a portion of Behar in which the Lichchavi princes settled. It is not, however, stated where this Council was held. Doubtless it was at a distance from the principal seat of Government and Buddhism, which at this period was at *Wesali* or modern Allahabad.

² *Viloman akansu*, 'made to bristle,' 'ruffled,' 'crossed,' 'confused.'

³ *Bhinditva* 'having broken,' 'split.'

⁴ *Sangahan*. From the context, I would render this word 'compilation' and not 'rehearsal.' The acts here related, taken in connection with the original import of the word, can only refer to a *written* and not a *mental* 'collection.'

and made¹ another. They transferred the Suttans from their proper places to others, and perverted the sense and distorted the words² of the five *nikayas*. They did so, ignorant of (the difference between) the general discourses, and those (delivered) on particular occasions, and also (between) their natural and implied significations. They expressed³ in a different sense that which was otherwise declared ; and set aside various significations under the unwarranted authority (shadow) of words.⁴ They omitted one portion of the *Suttans* and the *Vinaya* of deep import, and substituted⁵ (their own) version⁶ of them, and the text.⁷ They left out the *Parivaran* annotations,⁸ six books⁹ of the *Abhidhamma*, the *Patisambida*, the *Niddesa* and a portion of the *Jatakas*,¹⁰ without replacing anything in their stead. They moreover disregarded¹¹ the nature of nouns, their gender, and (other) accidents¹² as well as the (various) requirements of style ;¹³ and corrupted them in various ways.'

The above passage clearly indicates that there was a code

¹ *Akarinsu*, 'made' 'done,' 'effected.' The same word is used in the following sentence wherein I have rendered it 'placed.'

² *Dhamma* here means "phraseology" of the Scriptures as opposed to their *Attha* "the sense."

³ *Thapayinsu*—'they made to stand.'

⁴ *Vyanjana*, 'letters,' and in some of the Buddhist writings, 'words' or sentences.

⁵ *Patirūpa*, placed 'a figure' or 'counterpart.'

⁶ From a comparison of the Ceylon and Nepal versions of the sacred writings, I find the latter has three sections, the *Vypulya*, the *Nidan* and *Upadesa*, all which are additions to the original discourses. Compare the following list taken from *Hodgson's Illustrations* with the list from *Buddhagosa's Atthakatha* [B. R. A. S. J.]. Hodgson says, "The Buddha Scriptures are twelve kinds, known by the following twelve names:—1, Sutra ; 2, Geya ; 3, Vyākaraṇa ; 4, Gāthā ; 5, Udan ; 6, Nidan ; 7, Ityukta ; 8, Jātaka ; 9, Vaipulya ; 10, Adbhuta Dharma ; 11, Avadan ; and 12, Upadesa."

⁷ *Tantin*, 'The Text.'

⁸ *Atthuddharan*, "explanatory discourses."

⁹ *Pakorana*, 'Compilation,' 'something made methodically,' 'an original composition.'

¹⁰ The *Jātakas*, in the Indian versions, are, it is said, less than 550.

¹¹ The peculiarities here noticed when compared with those of the *Gāthā dialect* of the Nepal scriptures—(See Essay thereon by *Babu Rojendralal Mittra* in the Bl. A.S.J. for 1854, p. 604 et seq.). There can be no doubt of the identity between this fourth code of the Buddhists and the Nepal version. The differences of style therein illustrated by Mr. Mittra exactly correspond with the defects of composition here described.

¹² *parikkaran*, 'attributes,' 'decoration,' 'accidents.'

¹³ *Akappakarani*, also 'decoration,' 'embellishment,' 'niceties' of style or composition.

different from the Orthodox version of the sacred writings, which were authenticated at three different convocations, and that the Nepal version is a modification of that code. It also establishes that the compilation in question was made, not in the *Tantra* period above referred to—not in the age of *Kanishka*—but in the early part of the 2nd century of the Buddhist era.

I shall now pass on to the *Maghadi* language—the remaining subject of this evening's discourse.

The Sanskrit had, it is believed, died out along with Brahmanism about six centuries B.C.¹ At all events, at the time when Buddhism arose, Sanskrit was no longer the vernacular speech of the people. Several dialects (and the Buddhist books speak of eighteen) had been in current use in India. The Pali was, doubtless, one of them, if not the principal Prâkrit language.² It was properly the language of *Magadha*. Numerous Pali theological terms, which have peculiar significations clearly distinguishable from those assigned to the same cognate expressions by the Sanskrit Brahmans, taken with numerous other circumstances in the history of Buddhism, prove beyond all doubt that the Pâli was essentially the language of Gôtama, and of Buddhism. We find it retained till the time of *Asoka*, more than two centuries afterwards. The difference between the dialect of the inscriptions and that of the Pali texts, as, for instance, the *Dhammapada*, establishes nothing beyond the fact that the former as a spoken language had undergone changes, whilst the latter, as is evidenced from the *Yedhamma hetuppabava* stanza quoted in the inscriptions, became fixed in Ceylon as the sacred language of the scriptures.³ The use of the Prâkrit for the

¹ Prof. Benfey on India, p. 251.

² If “the Maharashtri,” as stated by Râma Tarkavagisa, “is the root of other Prâkrits”—viz. those which have not been banished from Asia—the Pali presents the most unequivocal proof of its being the parent of all Prâkrits, including the Mahârashtri.

³ Ye dhammâ hêtuppabhavâ
Tèsan hètun Tathâgatô
Aha tèsancha yò nirôdhô
Evan vâdi mahâ Samanô.

‘Whatever *dhamma* have proceeded from certain causes Tathâgata declares

inscriptions in preference to the Sanskrit, proves most satisfactorily that it was ‘the vernacular speech of the people in the same manner that the use of the *local* alphabets is evidence of a design to render the inscriptions accessible to the people.’ ‘We may therefore (says Prof. Wilson) recognize it as an actually existent form of speech in some part of India, and might admit the testimony of its origin given by the Buddhists themselves—by whom it is always identified with the language of Magadha or Behar.’

The terms *Pali* and *Magadhi* are names which are at the present day indifferently employed in Ceylon, Ava, Siam, and even China, to express the sacred language of the Buddhists, and being confined to those countries, the term *Pali* is not met with in any of the Indian writings.

Māgadhi is the correct and original name for the Pali. It was not called the *Māgadhi*, in consequence of the Mission of Asōka, the King of Magadha, to introduce Buddhism into Ceylon. It had received that name before the age of that monarch. It was so called after the ancient name of Behar. It was the appellation for the ancient vernacular language of Magadha. It was the designation for the dialect of the Magadhas.—*Magadhānam bhasā Māgadhi*.¹

(the same, and) the causes of them; and whatever may be their distinction (the same likewise he declares). The *Maha Samana* (is one of) such speech.'

This verse is found rendered in so many different ways (See Journal R. A. S. Great Britain and Ireland, xvi. p. 37 et seq., that I have thought it proper to present the following passage from the *Atthakathā* or the Commentary on the Vinay text—

Yē dhamma hētuppabhavā—iti; ‘hetuppabhavā’ nāma panchakkhandhā,—tēnassa dukkha sachchan dassēti. *Tesan hetu Tathagato aha*—iti; ‘tēsan hētu’ nāma samudaya sachchan—tancha Tathāgatō àha iti dassēti. *Tesancha yo nirodho*—iti; tēsan ubhiinnampi appavatte nirodhō, tancha Tathāgatō àha iti athō; tēnassa nirodha sachchan dassēti. Magga Sachchan panethī sarūpatō adassitampi nayatō dassitan hotī; nirodhōtī uttē tassa sampāpako maggō vuttōva hoti; athavā *tesancha yo nirodho*-ti etha ‘tesan yo nirodō cha’ nirodhupā-yōchāti; evan dvēpi sachchāni dassitani houti. Idani tamē vatthau patipādento àha—*Evin vadī maha Samano*.

‘Ye dhamma hetuppabhavē—i.e. by ‘those that are born by some cause’—are meant the *panchakkhandā*; whereby the verity of *dukkha* (sorrow) is proclaimed to him [Upatissa]. By *tesan hetu* ‘their cause’ is meant the verity of *Samudhaya* ‘birth.’ The same is also pointed out as declared by *Tathagata*. By *tesancha yo nirodho* ‘whatever may be their destruction,’ is meant the transiency, the indurability of those two (sorrow and birth), which are also said to be declared by *Tathagata*.

¹ *Prakrit Prakasa*, p. 179.

Pali is comparatively a modern name for the *Magadhi*. It has not originated from ‘the region called *Pallistan*, the (supposed) land of the Pali—Our *Palestine*.’ ‘It does not come from *Palitur* in Tyre—the so-called Pali tower or Fort.’ It has no historical connection with ‘the Palatine hills of Rome.’¹ It was not called after the *Pehlve*, the dialect of the Sassanian dynasty. It is not derived from ‘*Palli*, a village,’ as we should now-a-days distinguish *gunavari*, ‘village,’ ‘boorish,’ from *Urdu*, “the language of the Court.”² Nor does it indeed mean “root,” or “original.”³

Like *āli*, the word *pali* originally signified a ‘line,’ ‘row,’ ‘range,’⁴ and was gradually extended to mean ‘Suttan,’ from its being like a line,⁵ and to signify edicts,⁶ or the strings of rules in Budha’s discourses or doctrines, which are taken from the Suttans. From thence it became an appellation for the *text* of the Buddhist Scriptures, as in the following passages :—

Therayàchariyà sabbe Pàlin viya tam aggahun. ‘All the three preceptors held this compilation in the same estimation as the *text* (of the Pitakattaya).’ *Thera vàdèhi pàlehi padéhi vyanjanihicha.* ‘In the *Thera discourses* as in the *text* (of

¹ See the Friend, vi. p. 236.

² Prinsep, Bl. As. J. vol. vii. p. 282.

³ Turnour’s *Mahàvansa*, p. xxii, where he merely gives the opinion of the Buddhists; and this is no more correct than the Brahmanical opinion that *Prakrita* means ‘the derived.’—Vide post.

⁴ See *Abhidhanappadipika*, p. 71. It is not a little curious that Mohammedans, between whom and the Buddhists there was no intercourse at the period when their sacred books were written, call the larger portions of the Koran “*Sowar*” (*Sûra*, sing.), signifying precisely, as the word *Pali* does, ‘a row, order, or regular series.’ The Arabic *Sûra*, whether immediately derived from the Sanskrit ‘*Srèni*’ or not, is the same in use and import as the *Sura* or *Tora* of the Jews, who also call the fifty-three Sections of the Pentateuch, *Sidarim*, a word of the same signification.

⁵ *Itaran pana;*
Atthànan súchanatò
Suvuttatò savana totha sùdanatò
Suttànatò sutta sabhà gatocha suttan
suttanti akkhatan.

‘The other (which is) the *Suttan*, is called ‘*Suttan*’ from its illustrating the properties (of duties); from its exquisite tenor; from its being productive (of much sense) and from its overflowing (tendency) the protection (which it affords); and from its being like a string.’—*Buddhaghosa’s Atthakatha*.

⁶ *Hevancha hevan cha me pàliyo vadetha:* ‘Thus, thus shall ye cause to be read my *paliyo* or edicts.’—Prinsep’s *Asoka Inscript.*

the Pitakattaya); and in an expression as in a letter.' From thence again *Pali* has become the name of the Mâgadhi language in which Buddha delivered his doctrines.

The terms *Pali* and *Magadhi* are names which are at the present day indifferently employed in Ceylon, Ava, Siam, and even China, to express the sacred language of the Buddhists; and being confined to those countries, the term *Pali* is not met with in any of the Indian writings.

The Pali has also received the designation of *Tanti*, 'the string of a lute,' its Sanskrit cognate being *tantri*. From that signification it seems to have been originally applied by the Brahmans to *tantra*, 'a religious treatise teaching peculiar and mystical formulæ and rites for the worship of their deities or the attainment of superhuman power,' or, 'that which is comprised of five subjects, the creation and destruction of the world, the worship of the gods, the attainment of all objects, magical rites for the acquirement of six superhuman faculties and four modes of union with the spirit by meditation.' The Mâgadhas, before their secession from the Brahman Church, probably used the Mâgadhi term *tanti* in this sense; but when they embraced the Buddhist faith, they used it to signify the *doctrines* of Gôtama as in the following passages:—(1) Sammà Sambuddhò pi te pitakan Buddha vachanan Tantin àròpentò Mâgadhi bàsàyá íva aròpesi—'Buddha who rendered his *tepitaka* words into *Tanti* (or tantra or doctrines) did so by means of the Magadhí language'—*Vibhanga Atura*. (2) Tivagga sangahan chatuttinsa suttanta patimanditan chatu satthi bhànavàra parimànan tantin sangáyetva ayan dígha nikày ò nàmà 'ti—'Having rehearsed the *Tanti* (the doctrines) which contain 64 *banavara* embracing 34 *Suttans* composed of 3 classes, (this was) named Dighanikàya'—*Bhodivansa*. From its application to the Buddhist doctrines, *Tanti* has become a name for the sacred language itself of the Buddhists—viz. the *Magadhi* or *Pali*. Thus in Buddhagosa's *Atthakatha*, 'why was the first convocation held? In order that the *Nidanan* of the *Vinaya pitaka*, the merits of which are conveyed in the *Tanti* (Pali) language,

might be illustrated.' Thus, also, in the *Bulavatara* in a part of the passage which answers to the § 58 in the Rev. B. Clough's version, where it is left untranslated.

Evam aññá pi viññeyyà
Sanhità tanti yà hità
Sanhità chita vannànán
Sannidha'byava dhànatò.

That is to say, 'In this wise know the rest of the combinations which are susceptible in the *Tanti* (language). *Sanhita* is the combination of letters without a hiatus.'

The popular tradition amongst the native Pandits of Ceylon is that Pali is a sister dialect of the Sanskrit, having been probably derived from one and the same stem.

In considering this subject we notice that the *Brahmans* regard the *Sanskrit* to be of divine origin, and as a direct revelation from their creator. I am indeed aware that the Brahman notion of the so-called *Prâkrits* (the Mâgadhi included) being derived from the Sanskrit, has the countenance and support of such eminent men as MM. Burnouf and Lassen : but it is submitted with great deference that this position can no more be satisfactorily proved, than that *Prakrit* means "derived," or that *pakrīti*, 'the mother,' is the *daughter*. Be this, however, as it may, the pretensions of the Buddhists are as great as those of the *Brahmans*. The former claim for the Pali an antiquity so remote that they affirm it to be 'a language the root of all dialects, which was spoken by men and Brahmans at the commencement of the creation, by those who never before heard nor uttered human accents ; and also by all Buddhas.'

For the above we have not only the authority of the *Payôgasiddhi*, but the following from the *Vibhangā Atuvâ*:

'Tissadatta thera took up the gold broomstick in the Bô compound, and requested to know in which of the eighteen *bhásas* he should speak? He so (spake) from (a knowledge of those languages) not acquired through inspiration, but by actual study; for being a very wise personage he knew those several dialects by learning—wherefore, being one of (such)

acquirements he so inquired. This is said here (to illustrate) that men acquire a *bhasa* (by study).

'Parents place their children when young either on a cot or a chair, and speak different things and perform different actions. Their words are thus distinctly fixed by the children (on their minds) (thinking) that such was said by him, and such by the other ; and in process of time they learn the entire language. If a child born of a *Damila* mother and an *Andhaka* father should first hear his mother speak, he would speak the *Damila* language; but if he should hear his father first, he would speak the *Andhaka*. If, however, he should not hear them both, he would speak the *Magadhi*. If, again, a person in an uninhabited forest, in which no speech (is heard), should intuitively attempt to articulate words, he would speak the very *Mágadhi*. It predominates in all regions (such as) Hell; the Animal kingdom; the *Petta* sphere; the human World; and the World of the *devas*. The remaining eighteen languages, *Otta*, *Kiráthá*, *Andhaka*, *Yonaka*, *Damila*, etc., undergo changes—but not the *Magadhi*, which alone is stationary, as it is said to be the speech of *Brahmas* and *Ariyas*. Every Buddha, who rendered his *tepitaka* words into doctrines, did so by means of the very *Magadhi*; and why? Because by doing so it (was) easy to acquire their (true) significations. Moreover, the sense of the words of Buddha which are rendered into doctrines by means of the *Magadhi* language, is conceived in hundreds and thousands of ways by those who have attained the *pati sambidha*, so soon as they reach the ear, or the instant the ear comes in contact with them; but discourses rendered into other languages are acquired with much difficulty.'

Now, it is a fact that 'all rude nations are distinguished by a boastful and turgid vanity.' They cannot speak of their race or of their sacred languages without assigning to them an origin the remotest in the world. In 'a spirit of adulation and hyperbole' they exalt them as high as the object of their adoration and worship. This is peculiarly the case with Eastern nations.

Although such extravagantly high pretensions are by

themselves of no value, yet, when some of these traditions are partially supported by the concurrence of other testimony, such as the high antiquity of the Pali—its refinement—its comparative simplicity both verbally and grammatically—and its relationship to the oldest language of the Brahmans, from which their present dialect has been *Sanskritized* :—we may, by a judicious exercise of our judgment in separating fact from fable, and reality from fiction, receive them, I apprehend, to the extent to which they are confirmed. Thus the traditions of both the Brahmans and the Buddhists in respect of their respective languages may be received, so far as they are proved to be two dialects of high antiquity derived from a source of which scarcely any traces are to be found at the present day.

The Pali according to tradition was brought into Ceylon by our first Monarch Wijaya, shortly after the time of Gôtama; and although Professor Lassen regards this as a question involved in obscurity, yet the name of the “Conqueror” and the designation of many a town, edifice, and mountain—nay, the very name “Tambapanna”¹ given to the Island by Wijaya, and which we find was shortly afterwards used by the Indian Monarch *Asoka* in the rock Inscriptions, would lead to the inference that the Pali was the language of the first colonists.

There is another circumstance which may be here noticed. The birth-place of the first settlers of Ceylon was *Lala*. It is identical with *Lata* or *Lada*; and *Dandi*, the author of *Kavyadarsa*, says that even in comparatively a modern age, that of the dramas, the language of *Lata* as well as of *Banga* (which latter is only a different pronunciation of Vanga, and merely another name for *Gowda*) was usually the *Prakrit*. His authority goes farther, for he places the language of *Lala* in the same class as that of *Gowda*, *Surasena*, etc., and his commentator explains the ‘*et cetera*’ to mean the *Magadhi* (Pali) and *Panchala* (the Zend). Hence all circumstances considered, it is very clear that the *Pali* was the language

¹ See my remarks hereon in the Journal C.B. R.A.S.

of the band from Lala who colonized Ceylon, or rather a modification of it which bore the nearest relation to such languages as the Sûraseni and the *Zend*—at all events, a so-called *Prakrita* dialect; and therefore a language of the *Ariyan* and not of the South-Indian class.

But the best evidence of the fact is that furnished by a comparison of the Singhalese with Pali and other Indian dialects.¹

I have already,² though somewhat doubtfully, intimated my belief that the Singhalese belonged to the northern family of languages. My later researches only tend to confirm that belief, and they enable me moreover to affirm that “the most unequivocal testimony” to which Prof. Spiegel and Sir Emerson Tennent refer, tends to but one conclusion, viz. that ‘that the Singhalese as it is spoken at the present day, and still more strikingly as it exists as a written language in the literature of this Island, *presents no affinity* to the Dekhanese group of languages.’ It is, however impossible to do justice to the subject within the circumscribed limits of a Lecture of one hour’s duration, and I must therefore return to the subject.

It would appear from both the Singhalese and Tibetan annals that even in the lifetime of Buddha, there were many dialects prevalent in India. As already observed, eighteen dialects are spoken of in the *Vibhanga Atura*; and preference is of course given to the *Mágadhi*. The orthodox version of the Buddhist Scriptures, written in the last-mentioned dialect, was doubtless brought by Mahindu [in 307 b.c.] to Ceylon, where it has since remained unchanged, as its phraseology abundantly testifies.

Although a dead language, the Pali has been carefully cultivated in Ceylon. From the period it became the sacred language of the Singhalese, Kings and Princes have encouraged its study; nobles and statesmen have vied with each other to excel in its composition; and laymen and priests have produced some of the most elegant works in it. The

¹ A paper on the subject will be shortly published as an Appendix to this Lecture.

² See my Introduction to the *Sidathsangara*.

names of Batuwantudàve, Hikkaduwe, Lankâgoda, Dodan-pahala, Valâne, Bentota, Kahâve, and Sumangala, amongst a host of others, are indeed familiar to Pali scholars, as those of the learned who are *even now* able to produce compositions by no means inferior to those of a Buddhagôsa or a Parakkrama, though, like the modern Sanskrit, certainly more artificial than the more ancient writings. Not only in Ceylon, but in the Burman Empire are there scholars who excel in Pali. Of the writings, especially, of the present King of Siam, I cannot speak but in the highest terms of admiration. There, as in Ceylon, the Pali is most assiduously cultivated amongst the priesthood. But, as is not the case in Ceylon, whole libraries are there replaced annually by new ones, after they have undergone the careful inspection of learned men.

Mr. Hardy states that the high state of cultivation to which the Pali language was carried, and the great attention that has been paid to it in Ceylon, may be inferred from the fact that a list of works in the possession of the Singhalese, which he found during his residence in this Island, included thirty-five works on Pali Grammar, some of them being of considerable extent.¹ And what is still more remarkable, the Singhalese, which had been formed out of the Pali, was eagerly, though ineffectually, sought to be "*set aside*" for the language of Gôtama. It is expressly stated by the author of the Mahavansa (459–477 A.D.) that in that work, the object aimed at, is the *setting aside* of the Singhalese language, in which the former history was composed.² Again the design of the Pali version of the Singhalese *Daladâvansa* (1196–1200 A.D.) is said to be the same.³

In the proportion, however, in which Pali has been cultivated and enriched in Ceylon, has it declined in Asia⁴ and with it the religion which was taught through its medium.

¹ Eastern Monachism, pp. 191, 2.

² Introduction to the Mahawansa.

³ See Beng. A.S. Journal.

⁴ The modern Mâgadî differs essentially from the Pali. In those respects in which it differs from the Pali it approaches the Prakrit, or the sacred language of the Jainas.

The shock which Buddhism received in those countries in which it most flourished (when such works as the *Kalpa Sutra* and *Lalita Vistāra* began to make their appearance) must have been great indeed to render necessary as we have already seen the special mission of a Buddhagosa to Ceylon. His translations were so much admired that in very early times they found their way from Ceylon to Burmah, the only country, we believe, where they are still preserved in the integrity of our originals. Not only these but our historical works, it seems, had in early times been applied for, and obtained by the Burmese; and we find from a valuable collection of Pâli books brought down in 1812, by the learned Nadoris de Silva, Modliar, from that country, that they had preserved even the commentary on the *Mahawansa* with comparatively greater accuracy than ourselves. Fortunate indeed it was for Ceylon that the Burman Empire had borrowed Lanka's Pali books, for when the literature of this Island was nearly annihilated by the cruelties of some of our Malabar Monarchs (and we had indeed amongst them many an Edward III. who laid his ruthless hands on the literary and religious archives of the nation), the repositories of Siam and Amarapura failed not to supply our deficiencies, and to furnish us with the means for placing our Pali Literature at least upon a respectable footing.

The number of Pali books on Buddhism far exceeds the Lexical and Grammatical works; and it is remarkable that the Pali Literature of the Singhalese is not deficient in other branches of Oriental Sciences. It presents a proud array of extensive volumes on Prosody, Rhetoric, Medicine, History, etc. Of all these, however, the historical works possess an all-absorbing interest. For I may safely assert that no Country in the East can boast of so correct a history of its own affairs and those of Asia generally, as Ceylon. The Phœnicians, who, as you are aware, had influenced the civilization of a very large portion of the human race by their great inventions and discoveries, by their colonies established in every quarter of the globe, and above all by the extensive commerce which they had carried on—have

left nothing behind, except the alphabet which they had invented. The Persians, a very interesting and a very ancient race of people, and to whom we naturally look for historic information, have little beyond their *Zendarasta*, two chapters of which contain some traditions of their own. The Hindus, a people who had a literature of their own from a period long before the Singhalese became a nation, have no historical records, and their scanty ‘fragmentary historical recollections,’ which have been embodied with their religious works, such as the *Puranas*, present themselves in the language of a *prophecy*, and upon their basis no trustworthy chronological calculations can be made.¹ In the Vedas again, which are perhaps older than any Ceylonese Buddhist writings, and which are supposed to ‘furnish the only sure foundation on which a knowledge of ancient and modern India can be built up’,²—there is a lamentable lack of historic sense: which has ever been one of the most remarkable characteristics of the Indian mind.³

The Chinese, who boast of a descent from times remoter than the days of Adam, have no historical writings which can throw the smallest particle of light upon the affairs of the East.

In the country of Magadha, so greatly renowned as the birth-place of Buddhism, and the still more interesting language (the Pali) in which it was promulgated—a kingdom, moreover, which dates its origin from the time of the Mahá Bhárat,⁴—we have no records of a historical character, beyond religious inscriptions, sculptured on stones, and grants of lands engraved on copper plates. These ‘unconnected fragments,’ beyond serving to fix the dates of particular Kings, furnish us at present with neither History nor matter sufficient to help us to a general Chronology. The Bactrian coins, again, afford us the same kind of information with

¹ See Prof. Lassen's *Indische Alterthumskunde*, p. 503.

² Essay on the results of the Vedic Researches, by W. D. Whitney, American Oriental J. vol. iii. p. 291.

³ ib. p. 310.

⁴ Elphinstone's *History of India*.

which the monumental inscriptions furnish us, but little or nothing beyond that. ‘The only Sanskrit composition yet discovered in all Asia to which the title of History can with any propriety be applied is the *Rājatarangini*,’¹ a comparatively modern work which was compiled A.D. 1148 : and this again does not bear any comparison either in point of the matter it contains, or in the interest which attaches to the subjects it treats upon, with the *Singhalese Historical Records*.

The genuine historic zeal exhibited by the Singhalese from the very time they colonized Ceylon far surpasses that of all other Indian nations.²

The love³ which the Singhalese had for such pursuits was participated by their rulers themselves ; and, whilst tradition asserts that some of our early Singhalese Annals from which the *Mahâwansa* was compiled were the works of some of our monarchs—History records the facts, that ‘the national annals were from time to time compiled by royal command ;’ and that the labours of ‘the historians were rewarded by the State with grants of lands.’ The interest which our sovereigns took in this part of the national literature was so great indeed, that many a traveller and geographer of the middle ages was peculiarly struck, as ‘a trait of the native rulers of Ceylon,’ with the fact of the employment by them of persons to compile the national annals. And though comparatively few are the records which the ravages of time and the devastating hand of sectarian opposition have left behind, they, nevertheless, excel in matter and interest all the annals of Asia. ‘As the first actual writing and

¹ Prof. H. H. Wilson, Introduction to *Rājatar*.

² Lassen’s Indisch. Alt. vol. ii. pp. 13, 15.

³ This is inherent in the Singhalese, and it is not a little curious that just as we are writing on the subject, the *Colombo Observer* of 30th August, 1860, puts forth the same views in alluding to a recent examination of the boys of the *Cotta Christian Institution*, as follows, “Then came a very interesting examination of several boys in Roman History. The readiness with which the various questions were answered, and the apparent pleasure the boys took in this study, show that the spirit of their ancestors who composed the *Mahâwansa* is strong in Singhalese boys of this generation.”

the first well-authenticated inscriptions in India, are of Buddhist origin,¹ so likewise the first actual chronicle as well as the most authentic history, in the whole of the Eastern hemisphere, may be traced to a CEYLON-BUDDHISTIC source.

Sir James Emerson Tennent² says, and says truly, that “the Mahawansa stands at the head of the historical literature of the East, unrivalled by anything extant in Hindostan, the wildness of whose chronology it controls.”

When for instance the capacious mind of Sir William Jones seized with avidity the identity of *Chandragupta* and *Sandracottus*, and thence discovered the only key for unlocking the history and chronology of Asia, the annals of Ceylon were not without their use in removing the doubts which were conjured up in the imagination of antiquaries. When the indefatigable labours of a Prinsep enabled him to decipher the rock Inscriptions of *Piyadasi* or *Devanampiya*, the discovery could not with certainty have been applied either to fix the proper date of the Buddhistic era, or to reduce the chronology of Asia to its proper limits without the aid of the Singhalese records—the Dipâvansa³ in particular, which identified *Devanampiya* with *Asoka*. When the obscure dialect of the pillar Inscriptions presented philological difficulties, the Ceylon Pali Mahawansa alone served as an “infallible dictionary”⁴ for their elucidation. When again the Cashmirean history put forth an extravagant Chronology, Ceylon chronicles alone enabled Mr. Turnour to effect an important and valuable correction to the extent of 794 years, and thereby to adjust the chronology of the East. When lastly the deep penetrating mind of a Burnouf, from an examination into the Nepal version of the Buddhist

¹ Prof. Max Müller's Sanskrit Literature, p. 520.

² History of Ceylon, p. 516.

³ “Mr. Turnour's Pali authorities will be of essential use in expounding our new discovery, and my only excuse for not having taken the epitome already published as my guide before is, that the identity of *Piadasa* was not then established.”—Mr. James Prinsep in the Bengal A. S. J. vol. vi. p. 792, &c.

⁴ “On turning to the infallible *Tika* upon our inscriptions afforded by Mr. Turnour's admirable Mahawansa, we find a circumstance recorded which may help us materially to understand the obscure passage.”—Prinsep, Bengal A. S. J. vol. vii. p. 262.

Scriptures, conceived the idea of “a fourth digest” of the Buddhists, apart from the compilations of the three convocations, the Singhalese Annals, and above all the *Dīpāwansa* alone, furnished the proof required for establishing the conjecture.

Such were, and are, the claims of the Pali literature of this Island upon the attention of the learned in Europe. Yet it is a melancholy fact that for a very long period of time the greatest indifference was manifested in its study by the savans of Europe.

When more than forty years ago Rask wrote, the greatest misconception prevailed amongst Europeans on all Oriental subjects. Eastern languages were not extensively cultivated. A gloom enveloped the science of Comparative Philology. Inaccessible was the path to Eastern history. Even the *Sanskrit*, the language in the highest state of cultivation now-a-days, was then but imperfectly known to the European world. Some considered it a derivative of the *Zend*, and others treated it as a creature of the Pali. Little, if anything, was definitely investigated of the latter. The relation which Sanskrit bore to the Prakrit was imperfectly investigated, and was, at the time Wilson translated *Vickrama* and *Urvasi*, far from being understood ; and when the researches of Lassen and Burnouf, ‘with that love of novelty and that honorable ambition which greatly distinguished them,’ brought to light the Nepal books of Buddhism, even the names of their Pali versions were unknown to Europeans. The distinction between the *Arya* and the *Dekhanese* groups of languages was not well ascertained. The Tamil was supposed to have been an offshoot of the Sanskrit. The *Andhra* merely existed as a book name. Between it and the *Dravida* no relationship was established, much less was the identity of *Dravida* and *Damila* recognized. The Singhalese was not known in Europe.

When, more than thirty years ago, Hodgson announced the discovery of the Nepal Scriptures in a dialect intermediate between the Pali and Sanskrit, and the indefatigable Burnouf commenced their examination, eight years

afterwards—an impression was formed hostile to the real merits of the *Pali* or the Magadhi, and this, far from being removed, was indeed confirmed by the unjust opinion of Colebrooke, one of those patriotic followers of Sir William Jones, who devoted his chief attention to the *Sanskrit* literature—when he pronounced the Pali to be “a dialect used by the vulgar,” and identified it with “the *Apabhransa*, a jargon destitute of regular grammar.”

This hasty expression of opinion by one so highly esteemed for his deep researches in the Indian literature has not however been without its ill effects. It checked, though for a time, the current of inquiry. It discouraged those who might have otherwise successfully pursued their researches in the Pali. It even damped the energies of the nations of continental Europe, who “are the most diligent cultivators of Oriental languages.” Notwithstanding the investigations of Weber, Benfey, Fausböll, Kuhn, and others of whose labours, so far as we know them in this remote part of the globe, we cannot speak but with the highest terms of commendation—the study of the Pali is yet, I apprehend, far from being extensively pursued by Europeans; and the full extent of the progress which that language has made in Ceylon, and its refinement and purity are imperfectly appreciated even by those who have made Philology their favourite study. Whilst numerous grammatical works in the Sanskrit and other Indian dialects have been published from time to time both in India and Europe, not a single treatise on Pali grammar has yet appeared, if we except the translation of *Balavatara* made in Ceylon; and although several Koshas or lexicons have been likewise published of the former, it is indeed a fact that no *Dictionary* of the latter language has yet made its appearance in any part of the world save Ceylon, where too, from many local disadvantages, nothing has been effected beyond the *Abhidhanappadipika* and the *Dhātu Manjūsa* published by the Revd. B. Clough; and a Pali Dictionary (still in MS.) compiled by the Revd. D. J. Gogerly, the Principal of the Wesleyan Mission in Ceylon. When again we perceive that a material advance

has been made by Europeans in the study of the Sanskrit; and the historical, doctrinal and metaphysical works perpetuated in that tongue, have been nearly all translated into European languages, it is indeed not a little to be regretted that in those branches of learning no Pali works have been published (if we except the *Dhammapadam* and *Kammawakya*) beyond the *Mahawansa*, and various selections from Pali writers, contributed by the Honble. George Turnour, Mr. L. De Zoysa Modliar, and the Revd. D. J. Gogerly.

Amongst all the monuments of Pali literature, the sacred books of Buddha present such a profitable subject of study to the Christian Missionary, on account of the matters therein treated of—which, when thoroughly examined, cannot fail to produce the most valuable materials for the displacement of Buddhism—that one would have naturally thought it had engaged his most earnest attention both in Ceylon and in the Burman Empire. It is however not so. If we except the valuable contribution of the Revd. C. Bennet, of the American Baptist Union, in Burma, entitled the *Malalangara Wattoo*, and the life of Gótama by a Roman Catholic Bishop (I believe Bigandet is his name), there is nothing to recount beyond the labours of the Revd. B. Clough, the Revd. D. J. Gogerly of Ceylon, and the Revd. P. D. Silva of the Wesleyan Mission, to whose valuable researches the public are highly indebted for various Buddhistical tracts in the pages of periodical literature.

It will be thus seen that the merit of *Pali* research belongs to those connected with Ceylon, where the Pali books have been preserved with the reverence accorded to the Buddhist religion. So accurately correct are our books in comparison with the same works on the continent of India, that Mr. Hodgson, who had been long of a different opinion, was latterly compelled to admit—‘that the honours of Ceylonese literature and of the Pali language were no longer disputable.’

THE LATE KENJIU KASAWARA.

[The following obituary notice of a young Buddhist priest, Kenjiu Kasawara, appeared in the *Times* of September 22. We reprint it here; with a few additional notes of the writer, Professor Max Müller.]

“SIR,—The last mail from Japan brought me the news of the death of my young friend and pupil, Kenjiu Kasawara, and though his name is little known in England, his death ought not to be allowed to pass unnoticed. Does not Mr. Ruskin say quite truly that the lives we need to have written for us are of the people whom the world has not thought of—far less heard of—who are yet doing the most of its work, and of whom we may learn how it can best be done? The life of my Buddhist friend was one of the many devoted, yet unfulfilled lives, which make us wonder and grieve, as we wonder and grieve when we see the young fruit trees in our garden, which were covered with bright blossoms, stripped by a sudden frost of all their beauty and promise.

“Kenjiu Kasawara was a young Buddhist priest who, with his friend Bunyiu Nanjo, was sent by his monastery in the year 1876 from Japan to England, to learn English in London, and afterwards to study Sanskrit at Oxford. They both came to me in 1879, and in spite of many difficulties they had to encounter they succeeded, by dint of hard and honest work, in mastering that language, or at least so much of it as was necessary for enabling them to read the canonical books of Buddhism in the original—that is, in Sanskrit. At first they could hardly explain to me what their real object was in coming all the way from Japan to Oxford, and their progress was so slow that I sometimes despaired of their success. But they themselves

did not, and at last they had their reward. Kasawara's life at Oxford was very monotonous. He allowed himself no pleasures of any kind, and took little exercise ; he did not smoke, or drink, or read novels or newspapers. He worked on day after day, often for weeks seeing no one and talking to no one but to me and his fellow-worker, Mr. Bunyiu Nanjio. He spoke and wrote English correctly, he learnt some Latin, also a little French, and studied some of the classical English books on history and philosophy. He might have been a most useful man after his return to Japan, for he was not only able to appreciate all that was good in European civilization, but retained a certain national pride, and would never have become a mere imitator of the West. His manners were perfect—they were the natural manners of an unselfish man. As to his character, all I can say is that, though I watched him for a long time, I never found any guile in him, and I doubt whether, during the last four years, Oxford possessed a purer and nobler soul among her students than this poor Buddhist priest. Buddhism may, indeed, be proud of such a man. During the last year of his stay at Oxford I observed signs of depression in him, though he never complained. I persuaded him to see a doctor, and the doctor at once declared that my young friend was in an advanced stage of consumption, and advised him to go home. He never flinched, and I still hear the quiet tone in which he said, 'Yes, many of my countrymen die of consumption.' However, he was well enough to travel and to spend some time in Ceylon, seeing some of the learned Buddhist priests there and discussing with them the differences which so widely separate Southern from Northern Buddhism. But after his return to Japan his illness made rapid strides. He sent me several dear letters, complaining of nothing but his inability to work. His control over his feelings was most remarkable. When he took leave of me, his sallow face remained as calm as ever, and I could hardly read what passed within. But I know that after he had left, he paced for a long time up and down the road, looking again and again at my house, where, as he

told me, he had passed the happiest hours of his life. Once only, in his last letter, he complained of his loneliness in his own country. ‘To a sick man,’ he wrote, ‘very few remain as friends.’ Soon after writing this he died, and the funeral ceremonies were performed at Tokio on the 18th of July. He has left some manuscripts behind, which I hope I shall be able to prepare for publication, particularly the ‘Dharma-saṅgraha,’ a glossary of Buddhist technical terms, ascribed to Nāgārjuna. But it is hard to think of the years of work which are to bear no fruit; still harder to feel how much good that one good and enlightened Buddhist priest might have done among the 32 millions of Buddhists in Japan. *Hare, pia anima!* I well remember how last year we watched together a glorious sunset from the Malvern Hills, and how, when the Western sky was like a golden curtain, covering we knew not what, he said to me, ‘That is what we call the Eastern gate of our Sukhāvatī, the Land of Bliss.’ He looked forward to it, and he trusted he should meet there all who had loved him, and whom he had loved, and that he should gaze on the Buddha Amitābha—*i.e.* ‘Infinite Light.’

“Oxford, Sept. 20.

F. MAX MÜLLER.”

I may add that I possess an English translation of I-tsing’s Nân-hâi-ki-kwêi-nêi-fâ-kwhân, made by Kasawara, during his stay at Oxford. It is not complete, and he hoped to finish it after his return to Japan, where a new edition of the Chinese text is now being published from an ancient Corean copy, collated with several Chinese editions. With the help, however, of Mr. Bunyiu Nanjo and some other scholars, I hope it will be possible before long to publish Kasawara’s translation of that important work.

When I said that the Dharmasaṅgraha was ascribed to Nāgārjuna, I ought to have added that Nāgārjuna’s authorship of the book rests only on the title at the end of the two MSS. which exist in Europe. There we read, *Iti Nāgārgunapâdavirakitâyam Dharmasaṅgrahah samâptah.* This is evidently a wrong, or, at all events, an imperfect title. It would be easy to correct it into *virâkito ’yam Dharm-*

saṅgrahah, but that would make Nāgārjuna responsible for a number of technical terms of which it is very doubtful whether they could have existed at so early a date. It is true we could say that terms of a decidedly modern character might have been added to the Dharmasaṅgraha from time to time. There are differences between the two MSS. of the Dharmasaṅgraha, and they show that words and even classes of words were added at a later time. There is, besides, the Chinese translation by Sh'-hu (A.D. 980-1000), in which several sections of the Sanskrit text are wanting, while other sections are found there which do not occur in our text (see B. Nanjio, Catalogue, No. 812).

What is still more important is that Nāgārjuna is not mentioned by the Chinese translator as the author of this Buddhist glossary.

It was Mr. Kasawara who, after copying long extracts from the *Pragnâ-pâramitâ* and its commentary by Nāgārjuna, suggested to me that our list of terms might have been collected from Nāgārjuna's commentary, and that the title might have been originally intended for something like *Iti Nāgāryunapâdavirakitâyâm Pragnâpâramitâvr̥ittau Dharmasaṅgrahah*. He adds, "This conjecture is very weak, and not worth mentioning." I think, on the contrary, that it is a conjecture of which many a scholar might be proud.

Our great difficulty is the exact age of Nāgārjuna. There is Nāgārjuna, the Bodhisattva, called *Luñ-shu*, *i.e.* dragon-tree, the fourteenth patriarch, whose life was translated by Kumâraśîva, about 400 A.D. (B.N. Cat. 1461). Among the 21 (not 24) works ascribed to him the Dharmasaṅgraha is not mentioned. But there is a curious letter of his, called *Arya-Nāgārjuna-bodhisattva-suhr̥illekha*, which ought here to be mentioned. It was translated three times, first by Guṇavarman, A.D. 431; secondly by Saṅghavarman, A.D. 434 (not 534); and thirdly by I-tsing, A.D. 700-712. I-tsing says that the Buddhists in the five parts of India commit these lines to memory when they begin to study their religion. He adds that the letter was addressed by the Bodhisattva Nāgārjuna to his old patron (Dânapati), a great

king of the South, who was called So-to-pho-hân-na, *i.e.* Sadvâhana, and whose proper name was Sh'-yen-töh-kiâ or Shân-tho-kiâ.

Here is the translation of the letter, as taken from I-tsing's Chinese translation, made during his stay at Tâmrâlipti :—

"O thou of complete virtue, I shall explain the law of suchness (tathâtvam), to acquire holy merit (on my part). I shall expound the truest goodness; listen to me with full attention. This verse will be called the Noble Gîta.

As an image, whatever its materials be, when carved, is worshipped by all the wise, so, despite of my verse so unskilfully made, let it not be slighted, for the meaning is in accordance with the good law.

Although thou, O King, hast already been acquainted with the law of suchness (tathâtvam), yet hear further the words of Buddha, so that thou mayest increase thy understanding and excellence. As a wall well painted is brighter still when illumined by the moon, is not the beauty of a thing increased, when it meets with one still more beautiful ?'

(Adoration to) the Buddha, the Religion, and the Community ! All who keep the precept of generosity, the gods, who respectively accumulate their virtuous actions—they should always be intent on the teaching of Buddha.

In the practice of the virtuous actions of ten kinds (Dasakusalakarmapatha), the body, speech, and mind¹ are the most essential (actors). Let us refrain from all kinds of spirituous liquor (which lead the body, etc., to insanity), so that we may live a pure life.

Know that treasures are not constant—such is their state; and give them, as of right, to holy men. All, both poor and twice-born, will (thereby) be intimate friends in the coming births.

Every virtue has its stand on Sila, as all things prosper on (good) soil. Let us practise with constancy, as we are taught by Buddha.

¹ See Cowell, Journal of Philology, vol. iii. p. 215; Dhammapada, v. 96; Sacred Books of the East, vol. x. p. 28.

Generosity, good conduct, forbearance, energy, meditation and wisdom are ineffable and incomparable. Let us practise these, because they alone enable us to attain that shore. He is a Buddha who has crossed over the sea of births."

So far the letter. But who is the King to whom it is addressed? It is natural to suppose that he was a Sātavāhana, a king in Southern India, and belonged to the Andhra-bhritya dynasty. On referring, however, to the names of the sovereigns of that dynasty, as given in the Purānas, there is no name like Sh'-yen-tōh-kiâ, or Shàn-tho-kiâ. One might have thought of that corrupt name *Kivilaka* or *Vivilaka*, but the more authoritative reading is *Ivilaka* or *Apitaka* (see *Vishnu. Pur.* transl. by Wilson, ed. F. Hall, vol. iv. p. 196).

Fortunately we are now in possession of far more trustworthy documents on the Sātavāhana dynasty, thanks chiefly to the labours of Pandit Bhagvānlal Indraji. But on referring to his last essay on "Nasik, Pāndu Lena Caves," in the Bombay Gazetteer, we look again in vain for anything corresponding to the Chinese name. It cannot be Sātakarṇi, or, in Pāli, Sadakāni, unless the Chinese transliteration is supposed to be very corrupt. The only Sanskrit names that one might guess at under the strange Chinese disguises are *Gi-in-ta-ka* or *Gñātaka*, possibly *Getrika* or *Dhyātrika*.

Hiouen-thsang confirms the tradition of Nāgārguna having been the friend of Sātavāhana. When speaking of Kosala (I. p. 185), he says that at a small distance, south of the town, there was an old monastery built by Asoka, and that later Nāgārguna established himself there, patronized by King Sātavāhana. He adds that the famous Bodhisattva Deva came from Ceylon to see Nāgārguna and learn from him. In another place (I. p. 274) Hiouen-thsang speaks again of Nāgārguna as the contemporary of Deva, and alludes to the "Four Suns," Nāgārguna in the West, Deva in the South, Asvaghosha in the East, and Kumāragūva in the North, as if they had lived at the same time. Lastly, he returns more fully to the same subject in vol. iii. p. 95, and we there learn from his translation of the name Sātavāhana by

In-ching, "he who leads the good," that he probably read the name as *Sadvâhana*.

In conclusion, I may notice two traditions, one, first mentioned by Wilson (Works, vol. iii. p. 181), that *Sâtavâhana* is a synonym of *Sâlivâhana*, the enemy of *Vikramâditya*, and another, first noticed by Colebrooke (Misc. Essays, ii. p. 89), that *Hâla*, the name of the collector of the 700 popular verses (*Saptasatakam*), is a known title of *Sâlivâhana* (see also Weber, *Saptasataka*, p. 2). On the real date of *Nâgârguna*, as the contemporary of *Kanishka*, I have touched in my Lectures on "India, what can it teach us?" p. 304.

I am afraid I have rather wandered away from the chief subject of this notice, but as I and Kasawara had often discussed these questions together, I leave what I have written, hoping that I may soon find time to arrange all the materials which we collected for an edition of the *Dharmasaṅgraha*, and to publish them as a lasting monument of my late friend and pupil, Kenjiu Kasawara.

Oxford, 5 Nov. 1883.

F. MAX MÜLLER.

Note.—I have just time to add that the Tibetan translation of *Nâgârguna*'s letter, which I asked Dr. Wenzel to examine for me, gives the King's name as *Utrayana*, a Tibetan corruption for *Udayana* (see Târanâtha's *Geschichte des Buddhismus*, übersetzt von Schieffner, p. 2, n. 2; p. 71). This *Udayana*, as we learn from the same Târanâtha, p. 303, was also called *Ântivâhana*, which Schieffner doubtfully identifies with the Greek name *Antiochos*, but of which there is a various reading, *Sântivâhana* (i.e. p. 304). What is most satisfactory is that, according to Târanâtha, *Udayana*, when a boy, was called *Getaka* (i.e. p. 303). This shows again the great value of the Tibetan translation of Buddhist texts, which, as a rule, are far superior to the Chinese translations. I hope that my young friend, Dr. Wenzel, will soon give us some more of the results of his valuable researches in Tibetan literature.

B U D D H A.

[THE following graceful verses are reprinted by the kind permission of both author and editor, from the *Spectator* of the 15th September, 1883.]

Whoe'er hath wept one tear or borne one pain,
 (The Master said and entered into rest)
 Not fearing wrath nor meaning to be blest,
 Simply for love—howbeit wrought in vain—
 Of one poor soul, his brother, being old
 Or sick, or lost through satisfied desire,
 Stands in God's vestibule, and hears his Choir
 Make merry music on their harps of gold.

What is it but the seed of Very Love
 To teach sad eyes to smile, mute lips to move?
 And he that for a score of centuries
 Hath lived, and calls a continent his own,
 Giving world-weary souls Heaven's best surprise,
 Halts only at the threshold of the Throne.

NOTES AND QUERIES ON PASSAGES IN THE MAHÂVAGGA.

THE publication of Professor Oldenberg's text of the Vinaya-piṭaka may be said to have inaugurated a new era in the systematic study of Pâli. With a text and in part also a translation before us, the first ground is fairly broken, and the time seems to have come when special criticism may profitably be applied to particular passages and phrases of these renowned scriptures.

I have responded to an invitation to publish these few notes in the Journal of the Pâli Text Society, not so much for the importance of the phrases or words that I have attempted to elucidate—though in several cases this is considerable—but rather because I feel that a Society like ours offers very exceptional opportunities for the interchange of opinions embodying something of the characteristic criticism both of the East and of the West.

In Mahâvagga, Bk. I. Ch. 5 ("Brahmayâcana kathâ") at the end (§ 12) occurs the following gâthâ :

Apârutâ tesam amatassa dvârâ ye sotavanto
pamuñcantu saddham |
Vihimsasaññî pagunam na bhâsi dhammad
pañitam manujesu Brahme 'ti ||

which is thus translated (Max Müller's "Sacred Books of the East," vol. xiii. "Vinaya Texts," tr. Davids and Oldenberg, p. 88) :

'Wide opened is the door of the Immortal to all who have ears to hear; let them send forth faith to meet it. The Dhamma sweet and good I spake not, Brahmâ, despairing of the weary task, to men.'

The first difficulty of this passage is that, at first reading, the Buddha appears to be made to say 'let men relinquish faith,' which of course, in this unqualified form at all events, would be as foreign to the spirit of Buddhist, as of Hindu or Christian, teaching. To obviate this difficulty, the translators attribute to the verb *pamuñcati* a meaning which I venture to think it will be found hard to substantiate. 'Send forth' can be easily verified as a meaning for the root, but 'send forth *to meet*,' on which the whole point of the rendering depends, is unexampled in either Pâli or Sanskrit dictionaries.

On the contrary, among the examples quoted in Böhtlingk and Roth, s.v. (*pra-*) *muc*, the *literal* usages nearest to the sense of 'send forth' are passages where the verb is used, (absolutely, as required, without an ablative case) of '*emitting*' a sound or a fluid. But such 'sending forth' is a very different thing from sending forth a kind of despatch or deputation of welcome, which, I take it, is the meaning that most English readers would attach to the phrase employed.

Among the metaphorical usages quoted for *pramuc*, it is curious to observe that in Mahâbhârata III. 10819 we get the diametrically opposite sense of relinquishing sin, in the phrase '*sarvam pâpam pramokshyasi*'

The question thus naturally arises, how can we modify our rendering of *saddham* so as to suit the ordinary meanings of *pamuñcati*?

The solution that originally suggested itself to me was to take *saddham* as equal not to 'çraddhâm' 'faith,' but to 'çrâddham' 'an offering to the Manes.' But as authority for this I have only Childers's citations from the *Abhidhânappadîpikâ*, which is a somewhat late authority for the language of so early a book as the *Mahâvagga*. In connexion with this proposal I proceed to the consider-

ation of the first word in the following line, *vihimsa-saññî*, which I would render ‘conscious of the cruelty [of mankind].’ It is almost needless to observe how very characteristic of Buddhistic thought is such a use of ‘cruelty’ as typical of all vice or evil; indeed, we may say characteristic of Indian thought in general, comparing passages like Hitopadeça 19, 22 (ed. Schlegel), where we find “*dharmaçâstrânâm ‘ahimsâ paramo dharmâ’* ity aikamatyam.” On this showing, the train of thought would be: ‘I exhort the understanding few to relinquish the fleshly and often life-destroying observances of the old religion; to the many I have not [as yet] preached, because I am conscious of their cruelty and wickedness.’ Doubtless, at any time from the days of Āçvalâyana to the present, the çrāddha may well have been selected as one of the most prominent and typical observances of every-day Brahmanism.

I now turn to the explanation of this passage as given in the commentary. As, unfortunately, no English library possesses a Mahāvagga-commentary, I consulted the MS. at Paris, and was subsequently favoured by M. Léon Feer, of the Bibliothèque Nationale, with two very kind and interesting letters, from which I extract all that bears on the passage; venturing at the same time, with some regret, to render it into English, that no point may escape our readers in the East. M. Feer writes:

“I send herewith the commentary on the stanza of the Brahmayâcanagâthâ according to the Samanta Pâsâdikâ (commentary on the Mahâvagga), and according to the Sârattha Pakâsinî (commentary on the Saṃyutta-nikâya), the first represented by two MSS., one Burmese, the other Sinhalese; the second by a single Siamese MS.

Apârutâ¹ ti vivata || amatassa dvarâ ti ariyamaggo ||
so hi amatasañkhâtassa nibbânassa dvâram² || || Pamuñ-
cantu saddhan ti sabbe attano³ saddham pamuñcantu

¹ Aparutâñti, Sinhalese MS. ² dvâram so mayâ vivaritvâ thamito ti dasseti, Siamese. ³ attanâ, Siam.

vissajjentu^{1*} || pacchimapadadvaye ayam attho || || Aham
 hi attano paguṇam² suppavatti³ imam panitam⁴ uttamam
 dhammadam⁵ kāyavācākilamattha saññi hutvā² manujesu de-
 vamanussesu nābhāsi⁵ ||

You will see that there are slight differences between the two MSS. of the Samanta Pâsâdikâ, and that the Sarâttha-Pakâsinî agrees in effect with the Samanta Pâsâdikâ, notwithstanding certain differences.

There must have existed a various reading for the words pamuñcantu saddham. I do not know whether its trace is to be found in the Pâli canon, but the Tibetan version, the Dulva, reveals it to us; for our stanza is found there. Now the whole pada is there translated as follows:

ñan par	su	hdod	som ñi	sol cig	dañ
audire	qui	cupit	<u>dubium</u>	purget	atque . . .
			vel		
			dubia		

Now som-ñi is the ordinary translation of the Sanskrit kâinkshâ ‘desire,’ whose Pâli equivalent kañkha is rendered by ‘doubt’ in Childers. Whether we translate ‘doubt’ or ‘desire’ in the passage before us, a satisfactory sense is obtained. But it is evident in my judgment that the translator of the Dulva had before him a text reading kañkham instead of saddham, and a different verb from pamuñcantu. It would have been so easy for him to put down dad pa spon jig, or some analogous expression, that the translator must certainly have worked on a text which did not include the word saddham, and it is inadmissible to suppose that he allowed himself to emend the text.

I think, then, that there are one or more various readings for this pada; only, it would be interesting to discover their trace in Pâli literature. Now, all that we know, whether text or commentary, gives us the reading pamuñcantu

^{1*} Om. Burm.; ² jjantu, Siam. ² . . . ² suppavattim pi imam panitam uttamadhammadmak^o, ^oatham saññitâ hu^o, Sinh. ³ Sampavattitam pi, Siam. ⁴ uttamadhu^o, Siam. ⁵ . . . ⁵ ^ovācākilapatha saññi hutvā na bhâsi, Siam.

saddham, as adopted without dispute; only, this reading is a little troublesome to interpret.

I now call your attention to a stanza in Lalita-vistara, Bk. xxv., which corresponds with that before us. It runs thus in the edition of the *Bibliotheca Indica* [p. 520]:

apāvṛtās teshām amṛtasya dvārā
Brahmann iti satatam ye çrotavantah¹
praviçanti çraddhā na viheṭhasañjñā
çriṇvanti dharmam Magadheshu sattvāḥ ||

The last pada has one syllable too few, and the MSS. [at Paris] have between the two last padas, *i.e.* between viheṭhasañjñā and çriṇvanti, the letters npūnah,² which are embarrassing. But with this difficulty I am not at present concerned, turning rather to the consideration of the words praviçanti çraddhā, which correspond to pamuñcantu saddham in the Pāli. In the edition of the *Bibliotheca Indica*, çraddhā is interpreted in a foot-note by çraddhāvāntah. But we might read çraddhām; or again praviçantu and çriṇvantu. Whatever be the conclusion, I direct your attention to this passage, and would further note that the Tibetan translation, which here lacks its usual exactness, and especially disturbs the order of the padas (a tolerably frequent occurrence), unites into a single (Tibetan) pada the Sanskrit words çrotavantah praviçanti çraddhā. It thus renders them:

rna-ba ldan jiñ dad-pa ldan gyurla
aures habentes et fidem habentes facti
çrotavantah (praviçanti) çraddhā

The Tibetan version does not authorize the correction of praviçanti to praviçantu; but it gives no indication for or against that of çraddhā to çraddhām. It interprets 'having faith,' without giving a special translation of the word *praviçanti*. The writer may perhaps have read *prabhavanti*, and have intended to represent that word by *gyur-la* in the translation.

¹ çrotravantah, Cambridge MSS. ² punah, Camb. MSS.

I believe that the compiler of the Lalita-vistara corrected the text of the Vinaya, or else selected a stanza which it had been proposed to substitute for that of the Vinaya. I consider the Tibetan text as a *various reading*, or—which amounts to the same thing—*a very ancient emendation* of the text of the Mahâvagga. The text of the Lalita-vistara I regard as a later various reading, *i.e.* as an *emendation* properly so-called, which arose from the difficulties of interpretation.”

The field of criticism opened to us by this most suggestive letter is very large.

One point, however, seems to come out clearly amid the curious perplexities of the passage, namely, that we have before us the remnant, at all events, of an early and widely diffused utterance of Buddhist teaching, a simple and striking metaphor which one would fain attribute to Gotama himself. This consideration may serve to excuse the development of what was originally intended as a short note into a somewhat lengthy excursus.

First, then, with regard to the Sanskrit of the Lalita-vistara,¹ it seems to me that the variation from the Pâli is due, in part at least, to a cause different from either of those suggested by M. Feer.

In the same chapter, at p. 517 of the printed text, we get, at the beginning of a long passage of verse, the following gâthâ :

vâdo babbhûva samalair² vicintito
 dharmaḥ hy açuddho³ Magadheshu pûrvam |
 amritam mune tad vivr̥ñishva dvâram
 crinvanti dharmavipulam⁴ vimalena buddham ||

I think, then, that the gâthâ first quoted is a deliberate *adaptation* from the Pâli, suggested by the language, particularly by the image of ‘opening the door of amrita’ in

¹ As to the importance of this book in connexion with the study of Pâli, it is hardly necessary to refer to Prof. Oldenberg’s most interesting paper in the ‘Verhandlungen’ of the Congress of Orientalists at Berlin, 1881 (II. ii. p. 115).

² Salilai, Cambridge MSS.

³ °mo viçuddho, *ibid.*

⁴ dharmam̄ vi°, *ibid.*

the verse (just cited) which had preceded, itself probably founded on the original form of our Pâli gâthâ or some saying closely resembling it.

This supposition will account for the presence of the three words çriñvanti dharmam Magadhesu, which are represented in the other Sanskrit verse, but are not in the Pâli, and form, in fact, the chief discrepancy between the Sanskrit and Pâli.

Unfortunately, the Sanskrit passages, though interesting in themselves, give us no direct help for the interpretation of our chief crux, pamuñcantu saddham. It may be observed, however, that the adjective viheñhasañjñâ has the ordinary and literal sense, which I would assign to vihimasaññî, in contradistinction to the metaphorical meaning given by the translators, and apparently by the Pâli commentary, though it is in agreement with a different noun.¹

Returning now to the question of more strictly Pâli

¹ Possibly, too, sañjñâ has acquired the meaning noted by M. Senart for sañjñîn (Mahâvastu, p. 375).

I add here a few observations on the passages of the Lalita-vistara concerning points that have less bearing on the Pâli text.

The metrical difficulty in çriñvanti may perhaps be solved by reading or pronouncing çriñvanti, as if the root ended in a consonant. In the phrase pravîcânti çraddhâ, I have no doubt that çraddhâ is for çraddhayâ. Compare the Vedic usage, e.g. dhârâ for dhârayâ in Rigv. ix. 98, 2, and the analogous forms for the locative feminine in âm in this gâthâ-dialect: e.g. ratnâbhushitâm for *tâyâm, cited by Dr. E. Müller in his paper in A. Kuhn's Beiträge zur vergl. Sprachforschung, viii. 274.

With regard to the ancient versions, the kind help of Prof. Douglas has enabled me to consult the two Chinese works stated to be translations of the Lalita-vistara. The older of these (No. 160 in Mr. Bunyiu Nanjo's Catalogue) turns out to be not a translation of the Sanskrit text as known to us. The division into chapters is different, and the correspondences of language are only occasional. A case like this should put us on our guard in accepting the statements of Chinese works, such as that cited by Mr. Nanjo, as to supposed translations from the Sanskrit. The second Chinese version (No. 159) of the viith century A.D., though it represents fairly well the Sanskrit of Chapter xxv., curiously enough substitutes a different verse for the gâthâ beginning apârvitâḥ...; but translates that beginning vâdo babhiūva. Whether this substitution points to the existence of a text anterior to the *adaptation* I have supposed, or is simply due to the difficulty of the verse, it is of course, hard to say.

As to the other version, the Tibetan, I will only call the attention of those who may consult Foucaux's Tibetan text and French translation to the word in the next line: rtag-tu, which seems to represent the Sanskrit satatam, though the French does not show this.

criticism above raised, I note first that the commentary takes *pamuñcantu*, in its ordinary sense of 'relinquish,' but seems to understand the whole phrase as equivalent to 'let all relinquish the faith that each feels in his own religion.' I confess that this, if I rightly interpret it, seems to me somewhat strained; and I see no sense to be got by connecting *attano* as an ablative with *vissajjentu*.

To M. Feer's note on the Tibetan word *som-ni*, which I have not been able to verify, I will only add a suggestion that if *kañkham* was before the Tibetan translator, the immediate stage between the two readings may have been the form *sañkam*, which approximates to the one word in meaning and to the other in form.

I conclude this note, already too far extended, I fear, by a request that if any reader of this Journal can cite any further authority for *saddha* = *çrāddha*, he will make it known. For I cannot but think that this interpretation, if it can be substantiated, gives the sense that is at once the most simple and the most consistent and harmonious.

Mahāvagga I. 13, §1. *yonisomanasikāra*. Can any member of the society offer any explanation of the usage of *yoniso* so as to trace it to an intelligible derivation? The account in Childers s.v. is not very satisfactory. Cf. Senart, *Mahāv.* p. 371.

I. 15, §6. *Ingha tvam . . . anujānāhi agyāgāran*. = "Come now, you grant me . . ." This use of *iingha* (=agedum) suggests a derivation from the Sanskrit *aṅga*, which occurs as an emphatic vocative particle in *Pāṇini* and early Sanskrit; and likewise in Buddhist Sanskrit, e.g. in the *Laṅkāvatāra*, ch. 1., leaf 9b 5 of the R.A.S. MS., "Kim *aṅga* punar dharmādharmayoh . . . viçesho na bhavati? Bhavatyeva." For the sound-changes it will suffice to refer to instances given in Kuhn's *Beiträge zur Pali Grammatik*. Thus we have *i* from *a* before *ṅg* in *mutiṅga* for Sansk. *mṛidaṅga*; for the aspiration, which is rarer for soft than for hard consonants, *siṅghāto* and *siṅghāṭakam*, corresponding to the Sansk. *çriṅgāṭa*.

I. 22, §16. *Bimbisārassa etad ahosi: kattha . . . bhagavā*

vihareyya, yam assa . . . divâ appâkiññam rattim appa-saddam appanigghosam vijanavâtam manussarâhaseyyakam patisallânasâruppam.

This is translated (Vinaya Texts, I. 143) : ‘Where may I find a place for the Blessed One to live in . . . by day not too crowded, by night not exposed to much noise and alarm, clean of the smell of men, well fitted for a retired life?’

Though, for the sake of convenience, I have quoted the context, it is of the interpretation of the word vijanavâtam only that I would speak. Like Drs. Davids and Oldenberg, I understand this compound to refer to the atmosphere of the Buddha’s proposed dwelling, but I analyze its parts differently. They clearly *construe*, so to say, vi- ‘without,’ jana-vâta ‘people-air,’ i.e. ‘the polluted air of crowded or frequented places.’ The notion conveyed in the last expression is familiar enough to those who, like myself, are engaged in large public institutions; but I doubt whether, if this was what the compiler of this early text intended, he would have expressed it by a compound so bald and liable to misconstruction as *jana-vâta*.

I therefore propose to divide the word not *vi-janavâta*, but *vijana-vâta*, and translate accordingly, ‘having its air from an unfrequented place,’ or ‘breathing the wind of the wilderness.’

The meaning thus obtained does not differ widely from that of the published translation (and I trust the learned translators will not consider me hypercritical for calling attention to it), but it seems to me to yield slightly better sense, and likewise to be in far better accordance with the analogy of such compounds. To illustrate the use of each member of the compound as I divide it, I cite a couple of examples taken from Böhtlingk and Roth: (1) *malaya-vâta* ‘wind *from* Malaya,’ *Vikramorvaçi*, 25, where *vâta* is used at the end of an ablative compound; (2) *vijanasevin*, *Kathâsaritsâgara*, 7,195, where *vijana* is used substantively as the first member of a compound.

KHUDDASIKKHÂ AND MÛLASIKKHÂ.

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THE Khuddasikkhâ and Mûlasikkhâ form a short compendium of the Vinaya, mostly in verse, a few passages only being given in prose. The MSS. of the same are all written in the Burmese character, and there is also a Burmese edition which comprises the Bhikkhupâtîmokkha, the Bhikkhunipâtîmokkha and the Abhidhammatthasamgraha, printed at Rangoon in 1882; we possess, however, a Sinhalese commentary belonging to the twelfth century, which proves that the books must have been known in Ceylon at that time.

About the age of the books it is very difficult to form a certain opinion. The language is rather more modern than that of the Mahâvâmsa, and exigencies of the metre have introduced forms which are anything but classical; for instance, the optative *de* from *dâ*, the metathesis *harampaccâ* for *paccâharam*, III. 5, and the frequent elision of a beginning vowel after *anusvâra*, which only occurs in late texts (see Childers, s.v. *peyyâlam*, and J.R.A.S. vol. xi. p. 112). The language is, however, not so artificial and not mixed with Sanskritisms to such an extent as that of the Dâthâvâmsa.

Alwis, in his introduction to the Sidat Sangarâwa, p. cl, assigns a rather early date to Khuddasikkhâ and Mûlasikkhâ, viz. A.D. 350, but without any sufficient reasons. It seems that the language of the Sinhalese commentary has misled him, a language only little more modern than that of the rock inscription of Mihintale (see my Ancient Inscriptions in Ceylon, No. 121), the date of which Alwis, following Turnour (Ceylon Almanac for 1834, p. 137), has fixed in A.D. 262. It was, however, already shown by Paul

Goldschmidt that this cannot be correct, and that the inscription belongs to Mahinda III. at the end of the tenth and beginning of the eleventh century.

The question about the age of Khuddasikkhâ and Mûlasikkhâ is, of course, quite independent from that about the commentary, and so we may still consider the statement from the Burmese histories of the Pitaka adduced by Forchhammer in his Report, p. 5, that a Sinhalese priest, by name Dhamma Siri, wrote the Mûlasikkhâ, and a confrere Mahâsâmi the Khuddasikkhâ, about 920 years after Gautama's death. In fact, the name of the author of Khuddasikkhâ is given as Dhammasiri in the last stanza but one :

tena Dhammasirîkena Tambapanñiyaketunâ
therena racitâ dhammadvinayaññupasam̄sitâ.

Under these circumstances, I must leave it undecided for the present whether the date as given by Alwis and Forchhammer is correct, or whether we should in fixing it consider the language, which rather points to the sixth or seventh century. I will only mention besides that both works are referred to in the great inscription of Parâkramabâhu at the Galwihâra, Polonnaruwa (see my Ancient Inscriptions in Ceylon, No. 137), in lines 19 and 22, and that the great grammarian Moggallâna, living at the same time, is said to have written a tîkâ on Khuddasikkhâ, which may have been the base of the Sinhalese commentary still in existence (see Note on the Pâli Grammarian Kaccâyana, by Lieut.-Col. G. E. Fryer, in his Subodhâlankâra, p. 4).

At the end of the text will be found a comparative list of passages in Khuddasikkhâ and Mûlasikkhâ on one side and Oldenberg's Vinaya on the other. In spite of a careful investigation, I have not succeeded in identifying all the passages of the two texts given here, and I am driven to the conclusion that these passages are not contained in the text of the Vinaya, but are taken from the commentaries. In a few cases I have succeeded in identifying passages from Samanta Pâsâdikâ and Kankhâ Vitarani with the help of the quotations given in Minayeff's edition of the Pâtimokkha.

KHUDDASIKKHĀ.

NAMO TASSA BHAGAVATO ARAHATO SAMMĀSAMBUDDHASSA.

Mātikā.

- 1 Ādito upasampannā sikkhitabbam̄ samātikam̄ khuddasikkham̄ pavakkhāmi vanditvā ratanattayam̄
- 2 Pārājikā ca cattāro garukā navacīvaraṇam̄ rajanāni ca patto ca thālakā ca pavāraṇā
- 3 Kālikā ca patīggāho māṃsesu ca akappiyam̄ nissaggyāni pācitti samaṇā kappabhūmiyo
- 4 Upajjhāceravattāni vaccapassāvaṭhānikam̄ āpuccchakaranam̄ naggo nhānakappo avandiyo
- 5 Cammam upāhaṇā cevaanolokiyam añjaṇī akappiyasayanāni samānāsaniko pi ca
- 6 Asaṃvāsiko ca kammam̄ micchā jīvavivajjanā vattam̄ vikappanā ceva nissayo kāyabandhanam̄
- 7 Pathavī ca parikkhāro bhesajjuggahadūsanam̄ vassūpanāyikā cevāvebhangiyo pakiṇṇakam̄
- 8 Desanā chandadānādi uposathappavāraṇā samvaro suddhi santoso caturakkhā vipassanā ti.

I. Pārājikā ca cattāro ti.

- 1 Maggattaye anikkhitta sikkho santhatasanthate allokāse nimittam̄sam̄ tilamattam̄ pi santhataṁ
- 2 Asanthataṁupādiṇṇam̄ pavesanto cuto 'thavā pavesanathituddhāra paviṭṭhakkhaṇasādako
- 3 Ādiyeyya hareyya vā hareyya iriyāpatham̄ kopeyya thānā cāveyyya saṃketam̄ vītināmaye

- 4 Adinnam theyyacittena bhave pârâjiko 'thavâ
theyyâ balakusacchanna parikappâvahârako
- 5 Bhañdakâlagghadesehi paribhoghe tha nicchayo
manussaviggaham cicca jîvitâ vâ viyojaye
- 6 Sattham vâ assa maraṇacetano upanikkhipe
gâheyya maranûpâyam vadeyya maraṇe guṇam
- 7 Cuto payogâ sâhatthi nissaggâṇatti thâvarâ
iddhivijjâmayâ kâlavatthâvudhiriyâpathâ
- 8 Kriyâviseso okâso cha âṇattiniyâmakâ
jhâṇâdibheda no santam attanattupanâyikam
- 9 Katvâ koṭhâsam ekekam paccuppannabhavassitam
aññapadesarahitam dîpento nâdhimâniko
kâyena vâcâ viññatti pathe ñâte cuto bhave
- 10 Pârâjikete cattâro asamvâsâ yathâ pure
abhabbâ bhikkhubhâvâya sîsacchinno va jîvitum
- 11 Pariyâyo ca âṇatti tatiye dutiye pana
âṇatti yeva sesesu dvayam etam na labbhati
- 12 Sevetukâmatâ cittam magge maggappavesanam
imam methunadhammassa âhu angadvayam budhâ
- 13 Manussasanthatâ saññî theyyacittam ca vatthuno
garukâ avahâro ca adinnâdânahetuyo
- 14 Pâṇo manussako pâṇasaññitâghâtacetanâ
payogo tena maraṇam pañcete vadhetuyo
- 15 Asanthatâ attani pâpamicchatâ yâ rocanâ tassa manussajâ
titâ
naññappadeso ca tadeva jânaranam pañcettha angâni
asantadîpane
- 16 Asâdhâraṇâ cattâro bhikkhunînam abhabbatâ
ekâdasa ca vibbhantâ bhikkhunî mudupiṭṭhiko
- 17 Lambimukhena gaṇhanto angajâtam parassa ca
tatthevâbhinisidanto cattâro anulomikâ
- 18 Magge maggappavesanâ methunassa idhâgatâ
cattâro ti catubbisa samodhânâ pârâjikâ ti.

II. Garukâ narâ ti.

- 1 Mocetukâmatâ sukkassupakkamma vimocayam
aññatra supinantena samano garukam phuse
- 2 Itthisaññî manussitthim kâyasamsaggarâgavâ

- samphusanto upakkamma samaṇo garukam̄ phuse
 3 Tathā suṇanti viññam̄ ca maggam̄ vārabbha methunam̄
 duṭṭhullavācā rāgena obhāsento garum̄ phuse
 4 Vatvattakāmupatṭhānavanṇam̄ methunarāgino
 vācā methunayuttena garum̄ methunayācane
 5 Paṭiggahetvā sandesam̄ itthiyā purisassa vā
 vīmaṇsītvā haraṇ paccā samaṇo garukam̄ phuse
 6 Samyācītāparikkhāram̄ katvā desita vatthukam̄
 kuṭīm pamāṇātikantam̄ attuddesam̄ garum̄ phuse
 7 Mahallakam̄ vihāraṇ vā katvā desitavatthukam̄
 attano vasanatthāya samaṇo garukam̄ phuse
 8 Amūlakena codento codāpentō ca vatthunā
 antimena ca cāvetum supamānam̄ garum̄ phuse
 9 Aññassa kiriyaṇ disvā thenalesena codayam̄
 vatthunā antimenaññam̄ cāvetum garukam̄ phuse
 10 Chādeti jānam āpannam̄ parivaseyya tāvatā
 careyya samghe mānattam̄ parivuṭṭho cha rattiyo
 ciṇamānattam abbheyya taṇ sangho vīsatiggaṇo
 11 Āpattinukkhittam anantarāya pahuttaṭāyo tathā saññi-
 tā ca
 chādetukāmo atha chādanā ti channā dasangehyaru-
 ṇuggamamhi ti.

III. Cīvaraṇ ti.

- 1 Khomakoseyyakappāsasāṇabhangāni kambalam̄
 kappiyāni chaletāni sānulomāni jātito
 2 Dukūlañ ceva paṭṭuṇapāṭisomārāceīnajam̄
 iddhijam̄ devadinnañca tasso tassānulomikam̄
 3 Tieīvaram̄ parikkhāracolam̄ vassikasāṭikam̄
 adhitṭhe na vikappeyya mukhapuñchanisidanaṇ
 4 Paceattharapakam̄ kaṇḍuechādim ettha tieīvaram̄
 navaseyyavinekāhaṇ cātumāsam̄ nisidanaṇ
 5 Imam̄ sanghāṭim dhiṭṭhāmi sanghāṭim iccadhiṭṭhake
 ahatthapāsam etan ti sesesu pi ayan nayo
 6 Adhiṭṭhahanto sanghāṭi pabhūti pubbacīvaraṇ
 paceuddharitvādhiṭṭhewya pattādhiṭṭhahane tathā
 7 Etam imam̄ 'va sanghāṭim samse paceuddharāmī
 evam̄ sabbāni nāmena vatvā paccuddhare vidū

- 8 Sanghâti pacchimantena dîghaso muṭṭhipañcako uttamantena sugatacîvarûnâpi vat̄tati
- 9 Muṭṭhittikâñ ca tiriyam tathâ ekâmsikassa pi antaravâsako câpi dîghaso muṭṭhipañcako
- 10 Aḍḍhateyyo dvihattho vâ tiriyantra vaṭṭati nisîdanassa dîghena vidatthi dve pi sâlato
- 11 Diyadḍhañ dasâ vidatthi sugatassa vidatthiyâ kaṇḍuppaṭichâdikassa tiriyam dve vidatthiyo
- 12 Dîghan tato catasso vâ sugatassa vidatthiyâ vassikasâtikâya pi dîghaso cha vidatthiyo
- 13 Tiriyam aḍḍhateyyo 'va sugatassa vidatthiyâ ettha chedanapâcitti karontassa tad uttari
- 14 Paccatharamukhacoñâ âkankhitappamâṇikâ parikkhâracole gaṇanâ pamânam vâ na dîpitam
- 15 Tathâ vatvâ adhiṭṭheyya thavikâdîm vikappiyam ahatâhatakappânam sanghâti diguṇâ siyâ
- 16 Ekacchiyottarasango tathâ antaravâsako utuddhatânâm dussânam sanghâti ca catugguṇâ
- 17 Bhaveyyum diguṇâ sesâ pamsukûle yathâruci tîsu dve vâpi ekañ vâ chinditabbam paḥotî yam
- 18 Sabbesu appahontesu anvâdhim âdiyeyya vâ achinnam ca anâdinnam na dhâreyya ticivaram
- 19 Gâme nivesane uddositapâsâdahammiye nâvat̄tamâlârâme satthakhettakhale dume
- 20 Ajjhokâse vihâre vâ nikkipitvâ ticivaram bhikkhusammutiyaññatra vippavatthum na vattati
- 21 Rogavassapariyantâ kaṇḍucchâdikasâtikâ tato param vikappeyya sesâ apariyantikâ
- 22 Paccattharaparikkhâramukhaphuñchanacoñakam dasam pyarattanâdiñna kappam labbham nisîdanam
- 23 Adasam rajitam yeva sesa cîvarapañcakam kappatâdiññakappam vâ sadasam vâ nisîdanam
- 24 Anadhiṭṭhita nissaṭṭham kappetvâ paribhuñjaye hatthadîghan tatopâḍḍhavitthârañ ca vikappiyam
- 25 Ticîvarassa bhikkhussa sabbam etam pakâsitaṁ parikkhâracoñyo sabbam tathâ vatvâ adhiṭṭhahi
- 26 Acchedavissajjanagâhabibbhamâ paccuddharo mâraṇa-lingasikkhâ

- sabbesvadhiṭṭhāna viyogakāraṇā nibbiddhachiddañ ca
ticīvarassa pi
- 27 Kusavākaphalakāni kambalam̄ kesavālajam̄
thullaccayam̄ dhārayato 'lūkapakkhājinakkhipe
kadalerakakkadusse potthake cāpi dukkaṭam̄
- 28 Sabbanilakamañjetṭhapitalohitakañhake
mahārangamahānāmarangaratte tirīṭake
- 29 Acchinnadīghadasake phalapupphadase tathā
kañcuke vethane sabbam̄ labhati chinnacīvaro ti.

IV. Rajanāni cāti.

- 1 Mūlakkhandhatacapattaphalapupphappabhedato
rajanāni chabbidhāni anuññātāni satthunā
- 2 Mūle haliddim̄ khandhe ca mañjetṭhatungahārake
allim̄ nīliñ ca patesu tace loddāñ ca kañḍulam̄
kusumbham̄ kiṁsukam̄ pupphe sabbam labbham̄ visajji-
yā ti.

V. Patto cāti.

- 1 Ayopatto bhūmipatto jātiyā kappiyā duve
ukkaṭho majjhimo ceva omako ca pamāṇato
- 2 Ukkatṭho māgadhanāli dvayatañḍulasādhitañ
gañhāti odanam̄ sūpam̄ byañjanañca tadūpiyam̄
- 3 Majjhimo tassupaḍḍho 'va tatopadḍho 'va omako
ukkaṭhato ca ukkaṭho apatto omakomato
- 4 Atirekapatto dhāreyya dasāhaparamaṁsako
kappo nissaggiyo hoti tasmiñ kāle 'tināmite
- 5 Acchedadānagāhehi vibbhamā maranuddhaṭā
lingasikkhā hi chiddena patto 'dhiṭṭhānam ujjhati
- 6 Pattam̄ na ppaṭisāmeyya sodakam̄ na ca otape
uñhena niddahe bhūmyā na ṭhape no ca laggaye
- 7 Miḍhante paribhañḍante ange vā ḍatapattake
pādesu mañcapīṭhe vā ṭhapetum̄ na ca kappati
- 8 Na nīhareyya uechiṭṭhe dakañ ca calakaṭhikam̄
pattena pattahattho vā kapāṭam̄ na ppañāmaye
- 9 Bhummi ḍādhārake dāru dañḍādhāresu sajjite
duve patte ṭhapeyyekam̄ nikkujjitvāna bhummiyam̄
- 10 Dāru rūpiyasovaṇṇa mañiveluriyāmayā

kaṁsaṅkā ca tipuśisaphalikā tambaloḥajā

- 11 Chavaśisamayā cāpi ghaṭitumbakaṭāḥajā
pattā akappiyā sabbe vuttā dukkaṭavatthukā ti.

VI. Thālakā cāti.

- 1 Kappiyā thālakā tisso tambāyomattikāmaya
dāruṣovaṇṇarajatamaṇiveṇuriyāmayā
2 Akappā phalikākā ca kaṁsaṅjā gīhiṣantakā
saṁghikā kappiyā tumbaghaṭijā tāvakaṭikā ti

VII. Parāraṇā ti.

- 1 Yeniriyāpathenāyam bhuñjamāno pavārito
tato aññena bhuñjeyya pācitti nātirittakam
2 Asanam bhojanañceva abhihāro samīpatā
kāyavācā paṭikkhepo pañcaangā pavāraṇā
3 Odano sattukummāso maecho maṁsam ca bhojanam
sāli vīhi yavo kangu kudrūsavaraṇodhumā
4 Sattannam esam dhaññānam odano bhojjayāgu ca
sāmākādi tiṇam kudrūsakevaraka corako
5 Varake sāliyañ ceva nivāro saṁgahaṁ gato
bhatthadhaññamayo sattu kumimāso yavaṇambhavo
6 Maṁso ca kappiyo vutto maecho udakaṇambhavo
bhuñjanto bhojanam kappamakappam vā nisedhayam
7 Vāritobhihatam kappam tam nāmena iman ti vā
lājā tam sattubhattiñi goraso suddhakhajjako
8 Taṇḍulā bhaṭṭhapīṭhañ ca puthukā veļuādinam
bhattam vuttāvasesānam rasayāgurasopi ca
9 Suddhayāguphalādini na janenti pavāraṇam
pavāritena vuṭṭhāya abhuttena ca bhojanam
10 Atirittam na kātabbam yena yaṁ vā purekatam
kappiyam gahitañ cevuccāritam hatthapāsagam
atirittam karontevam alam etam ti bhāsatu
11 Na kare 'nupasampannahatthagam pesayitvāpi
kāretum labhate sabbo bhuñjitum tam akārako ti

VIII. Kālikā cāti.

- 1 Paṭiggahitvā cattāro kālikā yāvakaṭikam
yāmakaṭikam sattāhakaṭikam yāvajīvikam

- 2 Piṭṭham mûlam phalam khajjam goraso dhaññabhojanam
yâgu sûpappabhûtayo hontete yâvakâlikâ
- 3 Madhumuddikasâluka cocamocambujambujam
phârusam naggisantattam pânakam yâmakâlikam
- 4 Sânuloînâni dhaññâni thapetvâ phalajo raso
madhûkapupphâ aññatra sabbo puppharaso pi ca
- 5 Sabbapattaraso ceva thapetvâ pakkadâkajam
sitodamadditodicca pâko vâyâmakâliko
- 6 Sappi nonîtelâni madhu phâñitam eva ca
sattâhakâlikâ sappi yesam mamsam avâritam
- 7 Telam tilavaserânda madhu sâsapasambhavam
khuddabhamara madhukari makkhikâhi katam madhu
- 8 Rasâdi uchhuvikati pakkâpakkâ ca phâñitam
savatthu pakkâ sâmam vâ vassakâle amânusâ
- 9 Aññesam na pace vatthum yâvakâlikavatthukam
haliddim singiverañ ca vacattham lasunam pacâ
- 10 Usiram bhaddamuttañ câtivisam kañurohiñi
pañca mûladikañ cäpi mûlam tam yâvajîvikam
- 11 Viñgamaricam goñaphalam pippalirâjikâ
tiphalerañdakâdinam phalam tam yâvajîvikam
- 12 Kappâsanimbakuñjapañolasulasâdinam
sûpeyyapañnam vajjetvâ pañnam tam yâvajîvikam
- 13 Mûlam sâram taco pheggu phalam pañnam puppham latâ
âhârattham asâdhentam sabbam tam yâvajîvikam
- 14 Sabbakâlikasambhogo kâle sabbassa kappati
sati paccaye vikâle kappate kâlikattayam
- 15 Kâlasâmamatikkantâ pâcittim janayantubho
janayanti ubho pete antovuttañ ca sannidhim
- 16 Sattâhakâlike satta ahâni atinâmite
pâcitti pâlinârûlhe sappi-âdimhi dukkatañ
- 17 Nissattham laddham makkheyya nangam najjhohareyya ca
vikappentassa sattâhe sâmañerassâdhîthato
- 18 Makkhanâdiñ canâpatti aññassa dadato pi ca
yâvakâlikâ-âdini samsatthâni sahattanâ
- 19 Gâbhâpayanti sabbhâvam tasmâ evamudîritam
pure pañggahitañ ca sattâham yâvajîvikam
- 20 Sesakâlikasammissam pâcitti paribhuñjato

yâvakâlikasammissam itaram kâlikattayam

- 21 Paṭiggahitam tadahu tadaheva ca bhuñjaye
yâmakâlikasammissam sesam evam vijâniyam
sattâhakâlimissañ ca sattâham kappatetaram ti

IX. Paṭiggaho ti.

- 1 Dâtukâmâbhîhâro ca hatthapâseraṇakkhamam
tidhâ dente dvidhâ gâho pañcangevam paṭiggaho
- 2 Asamhâre tattha jâte sukhume ciñca âdinam
pañne vâ sayhabhâre ca paṭiggaho na rûhati
- 3 Sikkhâmarañalingehi anapekkhavisaggato
acchedânupasampanna dâñagâhopasammati
- 4 Appaṭiggahitam sabbam pâcitti paribhuñjato
suddhañ ca nâtibahalam kappate udakañ tathâ
- 5 Angalaggam aviechinnam dantakkhikanñagûthakam
loñassukhelasinghânañ semhamuttakarîsakam
- 6 Gûthamattikamuttâni chârikañ ca tathâvidhe
sâmañ gahetvâ seveyya asante kappakârake
- 7 Durûpacinñe rajokinñe attuggaha paṭiggahe
antovuñthe antopakke sâmañ pakke ca dukkañan ti

X. Mamsesu ca akappiyam ti.

- 1 Manussahatthiassânam mamsam sunakhadîpinam
sîhabyaggħataracchânam acchassa uragassa ca
- 2 Uddissakatamamsañ ca yañ ca appati'vekkhitam
thullaccayam manussânam mamse sesesu dukkañam
- 3 Atṭhi pi lohitam cammam lomam esam na kappati
sacittakam va uddissa katañ sesam acittakan ti

XI. Nissaggiyâni ti.

- 1 Arûpiyam rûpiyena rûpiyam itarena ca
rûpiyam parivat̄teyya nissaggi idha rûpiyam
- 2 Kahâpaño sajjhûsingîvohârûpagamâsakam
vatthamuttâdi itaram kappam dukkañavatthu ca
- 3 Imam gahetvâ bhutvâvâ imam dehi karânaya
demi vâtisamâpanne nissaggikayavikkaye
- 4 Attano aññato lâbham sanghassaññassa vâ natam
parinâmeyya nissaggî pâcitti câpi dukkañam

5 Anissajjivâ nissaggim paribhuñje na deyya vâ
nissaññham sakasaññâya dukkañam aññathetaran ti

XII. Pâcittiti.

- 1 Musâvâdomasâvâde pesuññaharañe tathâ
padaso dhammasâgârâ ujjhâpanakakkhîyane
- 2 Talasatti anâdarakukkuccuppâdanesu ca
gâmapavesanâpuccchâ bhojane ca paramparâ
- 3 Anuddharitvâ gamane seyyam senâsanâni vâ
itthiyaddhânamagamane ekekâyanisidâne
- 4 Bhimsâpanâkoñana-aññavâde
vihesadutthullapakâsacchâde
hâsodake nicchubhane vihârâ
pâcitti vuttânupakhajjasaye ti

XIII. Samañakappâ ti.

- 1 Bhûtagâmasamârambhe pâcitti katakappiyam
nakhena vâggisatthehi bhave samañakappiyam
- 2 Samûlakhandhabijaggaphalubijappabhâvato
ârambhe dukkañam bijam bhûtagâmavijojitañ
- 3 Nibbattabijam no bijamakatañ cäpi kappati
kañhabandhabijâni bahiddhâ vâpi kâraye
- 4 Ekâbaddhesu bijesu bhâjane vâpi bhûmiyam
kate ca kappiyekasmim sabbesveva katam bhave
- 5 Nikkhitte kappiyam katvâ mûlapaññâni jârayum
kappiyam puna kâreyya bhûtagâmo hi so tadâ
- 6 Sapañño vâ apañño vâ sevâlodakasambhavo
cetiyâdisu sevâlo nikkhantadvittipattako
- 7 Bhûtagâmo va bijam pi mûlapaññe viniggate
ghatâdi pitthasevâlo makulam ahichattakam
- 8 Dukkañasseva vatthûni phullam abyavahârikam
lâkhâniyâsachattâni allarukkhe vikopiya
- 9 Gañhato tattha pâcitti chindato vâpi akkharam
piñetum nâlîkerâdim dârumakkañakâdinâ
- 10 Chinditum gañdikam kâtum tiñâdim na ca kappati
bhûtagâmam vâ bijam vâ chinda bhindocinâhi vâ
- 11 Phâlehi vijjhupacakâ niyametvâ na bhâsaye
imam karohi kappiyam imam gañhedam âhara
imam dehi imam sodhehevam vattati bhâsitun ti.

XIV. Bhummiyo ti.

- 1 Sammutussâvanantâ ca gonisâdi gahappati
kappiyâ bhummiyo yâsu vuttham pakkañ ca kappati
- 2 Vâsatthâya kate gehe sanghike vekasantake
kappiyakuṭi laddhabbâ sahaseyyappahonake
- 3 Gehe sanghassa vekassa karamânevam ïrayam
paṭṭhamiṭṭhakathambhâdiṁ ṭhapeyyussâvanantikâ
- 4 Kappiyakuṭim karoma kappiyakuṭim karomâti.
yebhuyyenâparikkhitto ârâmo sakalo pi vâ
- 5 Vuccati gonisâdîti sammuti sanghasammata
bhikkhum ṭhapetvâ aññehi dinno tesam vasantako
- 6 Atthâya kappakuṭiyâ geho gahapatim ato
akappakuṭiyâ vutṭha sappiâdîhi missitam
- 7 Vajeyya antovutthattam purimam kâlika dvayam
teheva bhikkhuṇâ pakkam kappate yâvajivikam
- 8 Nirâmisam va sattâham sâmise sâmapâkaṭâ
ussâvanantikâyehi thambhâdîhi adhitthitâ
- 9 Tesu yevâpanîtesu tadaññesu pi tiṭṭhati
bhabbesu apanîtesu bhave jahitavatthukâ
gonisâdi parikkhitte sesâ chadanavibbhamâ ti

XV. Upajjhâceravattâni.

- 1 Nissâyupajjhâcariye vasamâno supesalo
dantakaṭṭhâsanam toyam yâgum kâle dade sadâ
- 2 Patte vattam care gâmappavese gamanâgame
âsane pâdapîṭhe ca kaṭhalopâhanacivare
- 3 Bhojanîyapânîyesu vaccappasâvathâniṣu
vihârasodhane vattam puna paññâpane tathâ
- 4 Na pappoṭheyya sodhento paṭivâte ca p' angaṇe
vihâram bhikkhupâniya sâmantâ sayanâsanam
- 5 Nhâne nhâtassa kâtabbam rangapâke ca dhovane
sibbane cîvare theve rajanto na vaje ṭhito.
- 6 Ekaccassa anâpucchâ pattam vâ cîvarâni vâ
na dadeyya na gaṇheyya parikkhârañ ca kiñcanam
- 7 Ekaccam pacchato kâtum gantum vâ kassa pacchato
piñḍapâtam ca ninnetum niharâpetum attano
- 8 Kiccayam parikammam vâ kesacchedañ ca attano
kârâpetum vâ kâtum vâ anâpucchâ na vatṭati

- 9 Gâmam susânanissimam disam vâ gantum icchato
attano kiccayam vâpi anâpuccchâ na vatçati
- 10 Uppannam aratîm ditthim kukkuccam vâ vinodaye
kareyya vâpi ussukkam sanghâyattesu kammesu
- 11 Gilâne ca supattheyya vutthânam nesam âgame
vattabhedenâ sabbattha anâdarena dukkañan ti

XVI. Vaccapassâvathânikan ti.

- 1 Na kareyya yathâvuḍḍham vaccam yâthânupubbiyâ
vaccapassâvakuṭiyo nhânatitham ca labbhati
- 2 Paviseyyubbhajitvâ no sahasâ paviseyya ca
ukkâsitvâ vubbhajeyya pâdukâsveva sañthito
- 3 Na kare nitthunam vaccam dantakaṭham ca khâdayam
vaccapassâvadoninam na kareyyubhayam bahi
- 4 Kûpe kattham na pâtayya khelem passâvadoniyâ
nâvaledhewya pharuse nûhatañ cäpi dhovaye
- 5 Na nikkhameyya sahasâ vubbhajitvâ na nikkhame
capu capu nâcameyya uklâpañ ca visodhaye ti

XVII. Ápuchakarañan ti.

- 1 Anajjhîṭho va therena pâṭimokkham na uddise
dhammañ na kathaye pañham na pucche na ca vissaje
- 2 Âpuechitvâ kathentassa punavuḍḍhatarâgame
puna âpuechanam natthi bhattachge cänumodato
- 3 Vasanto ca anâpuccchâ vuḍḍhenekavihârake
na sajjhâyeyya uddesam paripuccham va no dade
- 4 Dhammam na bhâsaye dîpam na kare na ca vijjhape
vâtapânam kavâṭam vâ vivareyya thakeyya ca
- 5 Cankame cankamanto pi vuḍḍhe na parivattaye
yena vuḍḍho sa sanghâti kañnenenam na ghaṭṭaye ti

XVIII. Naggo ti.

- 1 Naggo maggam vaje bhuñje pive khade na sâyaye
na gañhe na dade neva vande vandâpayeyya vâ
- 2 Parikammam na kareyya na kare patîchâdîsu
parikamme duve vattâchâdi sabbatthakappiyâ ti

XIX. Nhâna kappo ti.

- 1 Na ca nhâyeyya therânam purato pari vâ tathâ dadeyya otarantânam maggam uttaramânakô
- 2 Kuḍḍathambhataruṭṭhâne nhâyamâno na ghamsaye kâyagandhabbahatthena kuravindakasuttiyâ
- 3 Mallakenaññamaññam vâ sarîrena na ghamsaye kapâliṭṭhakakhaṇḍâni vatthavaddhi ca vatṭati
- 4 Sabbesam puthupâṇi ca gilânassâkatamallakam pâṣâṇaphenakaṭhalâ kappanti pâdagham̄sane ti

XX. Avandiyo ti.

- 1 Ukkhittânûpasampanna nânâsamvâsaiththiyo navo ca garukaṭṭho ca paṇḍako ca avandiyâ ti

XXI. Camman ti.

- 1 Migâjelakacammâni kappanti paribhuñjitum rohiteṇipasadâ ca kurungâ migajâtikâ
- 2 Anuññâtattayâ aññam cammam dukkaṭavatthukam thavikopâhane cammam sabbam kappati mânusan ti

XXII. Upâhanâ cerd ti.

- 1 Majjhadesena kappanti ganangaṇupâhanâ navâ sabbassa kappantârâme sabbatthâkallakassa ca
- 2 Sabbanîlakaodâtapîtalohitakaṇhakâ mahârangamahânâmarangarattâ upâhanâ
- 3 Sabbamañjeṭṭhikâ citrâ nîlapîṭâdivaddhikâ tittirapattikâ meṇḍaajavisâṇavaddhikâ
- 4 Khallabaddhâ puṭabaddhâ tûlapuṇṇâ cupâhanâ pâliguṇṭhimakâ morapicchena parisibbitâ
- 5 Vicchikâlikatâ sihabagguddâjinadvîpinam majjârakâlakolûkacammehi ca parikkhatâ
- 6 Pâdukâ sankamaniyâ koci dhâreyya dukkaṭam nîlâdivaṇṇam sakalam muñcivâvekadesakam upâhanâvalañjeyya hâretvâ khallakâdikan ti.

XXIII. Anolokiyân ti.

- 1 Sâratto itthiyâ yonim mukham vâ bhikkhadâyiyyâ parassa pattam ujjhânasaññî vâ attano mukham âdâsodakapatte vâ olokentassa dukkaṭan ti.

XXIV. Añjanīti.

- 1 Vatṭātthaśolasamsāvāmatthā vatṭati añjanī
tisso pi mûle givāyam lekhā ekāvabandhitum
- 2 Yañ kiñci rūpam mālādikammañ makaradantakam
gomuttakadḍhacandādi vikāram nettha vatṭati
- 3 Labbhекavaññasuttena sibbitum thavikā tathā
sipātikuñcikā koso salākā pi acittakā
- 4 Sankhanābhivisāṇaṭhinaladantamayā tathā
phalakaṭṭhamayā veļulākhālohamayā pana
- 5 Añjanīyo salākāyo dhūmanettā ca labbhare
tathā chattakadañdāni natthu dhānā ca tammayāti

XXV. Akappiyasayanānīti.

- 1 Âsandi tūlipallanko paṭikam gonacittakan
paṭali vikati uddhalomi ekantalomikā
- 2 Kuttam koseyyam kaṭṭhissam hatthiassarathattharā
jinappaveñikadalimigappavarā attharā.
- 3 Salohitavitānañnu bhato rattupadhānakam
akappiyāni etāni dukkaṭam paribhuñjato
- 4 Âsandādittayā sese labbhate gihisantake
dhammāsane ca bhattachage ghare vāpi nisiditum
- 5 Bhummattharañasankhepe sayituñ cāpi kappati
caturamañsapīṭhā sattangā pañcanguṭṭhapādakā
- 6 Tūlonaddhā ghareyeva mañcapīṭhā nisiditum
cołavākuññapaññānam tiñānañ ceva pūritā
- 7 Cīvaracchaviyo pañcabhisiyabbatthakappiyā
tulattayam bhisigabbho lomāni migapakkhinam
- 8 Bimbohane anuññātām tulavajjam masūrake
manussalomapuññāyam paññe puppham tamālakam
suddham na âsanañ ceva labbhamappañivekkhitānīti.

XXVI. Samānāsaniko cāti.

- 1 Tivassantarānuññātām bhikkhūnam ekam âsanam
sattavassatisvassehi pañcavasso nisiditum
- 2 Thapetva pañdakam itthim ubhatobyāñjanam muni
dīghāsane anuññāsi sabbeheva nisiditum

- 3 Antam dīghāsanam tiṇṇam yam pahoti nisiditum
mañcake vāpi pīṭhe vā dvinnam labbhām nisiditun ti

XXVII. Asamrāsiko cāti.

- 1 Ukkhitto nūpusampanno bhikkhuniechinnamūlako
nānāsamvāsanissimāthitavehāsasāñthitā
ekādasa abhabbā ca asamvāsā ti dīpitā ti.

XXVIII. Kammañ cāti

- 1 Adhammakammam vaggena samaggena adhammikam
vaggena dhammakammañ ca samaggena ca dhammikam
- 2 Catuttham yevānuññatam sesakammesu dukkaṭam
catuvaggo pañcavaggo dasavīsativaggiko
- 3 'Tirekavīsativaggo pañca sanghā vibhāvitā
catuvaggo 'ttha abbhānūpasampadappavāraṇā
- 4 Pañcavaggo ca abbhānam majjhadesūpasampadam
dasavaggo ca abbhānam ṭhapetvā sabbakammiko
- 5 Itaro sabbakammesu kammappatto 'ti dīpito
catuvaggena kattabbe cattāro pakatattakā
- 6 Kammappattāpare chandā rahā sese pyayam nayo
catuvaggādi kattabbañ asamvāsakammārahā
- 7 Garukaṭhesvaññataram katvāna gaṇapūraṇam
parivāsādikam kammanam katañ kuppañcadukkaṭam
- 8 Adhammakammam vāreyya antarāye duve tayo
diṭṭhāvīm eko 'dhiṭṭhānam vārente 'vatato 'dhikā
- 9 Kammārahā asamvāsā khittacittadukkhaṭṭitā
etesam sanghamajjhāmhi patikkhepo na rūhati
- 10 Pakatatte asīmaṭṭhasamayam vāsabhikkhuno
ārocentassantamaso nantarassābhīrūhati
- 11 Kopetum dhammikam kammam patīkoseyya sammukhā
tirokkhā kāyasāmaggī chandam nodeyya dukkaṭan ti.

XXIX. Micchājiravirajjanā ti.

- 1 Dārum veļum phalam puppham cuṇṇam nhānamukhodakam
mattikā dantakaṭṭhādim na dade kulasangaham
- 2 pāribhaṭṭakatā muggasuppatā vatthuvijjayā

- pahenadûtakammaṇa janghapesaniyena vâ
 3 Anuppadânappaṭipindavejjakammaṇa vâ pana
 nâññena vâpi sambuddhapatikutthena jîvaye
 4 Viññattinesanâbhûtullapanâkuhanâdîhi
 kuladûsâdinuppannacaccaye parivajjaye ti

XXX. Vattan ti.

- 1 Âgantuko na ârâmam pavise saupâhano
 sachatto guṇthito sîse karitvâ vâpi cîvaraṁ
 2 Pâniyena na dhoweyya pâde vuḍḍhatare pi ca
 âvâsike bhivâdeyya puccheyya sayanâsanam
 3 Gamiko paṭisâmetvâ dârumattikabhaṇḍakam
 vikârañ ca thaketvâna âpucchâ sayanâsanam
 4 Âpucchitabbe asati sangopetvâna sâdhukam
 pakkameyyaññathâ tassa pakkantum na ca kappati
 5 Âvâsiko paññâpeyya vuḍḍhâgantussa âsanam
 upanikkhipe pâdodappabhûtim pattacîvaraṁ
 6 Paccuggantvâna gaṇheyya pâniyena ca pucchaye
 âgantuke 'bhivâdeyya paññâpe sayanâsanam
 7 Âjjhâvuttham avuttham vâ vgocarâ gocaram vade
 vaccappassâvathânâni katikam sekkhassammutim.
 8 Pavesanikkhame kâlam paribhojaniyapâniyam
 nisinno va navakassa etam sabbam samuddise ti

XXXI. Vikappanâ cerâ ti.

- 1 Sammukhâ parammukhâ ti duve vuttâ vikappanâ
 sammukhâya vikappento byattassekassa santike
 imam cîvaraṁ tuyham vikappemi ti bhâsaye
 2 Ettâvatâ nidhetum va kappati na ca kappati
 paribhogâdikam tena apaccuddhaṭabhâvato
 mayham santakam paribhuñja vâ visajjehi vâ yathâ-
 paceyam vâ karohîti
 3 Tena paccuddhaṭe yeva paribhogâdi kappati
 aparâ sammukhâ vekâ bhikkhussekassa santike
 4 Gahetvâ nâmam ekassa pañcannaṁ sahadhamminam
 imam cîvaraṁ Tissassa bhikkhuno Tissâya bhikkhuniyâ
 Tissassa sâmañerassa Tissâya sâmañeriyâ Tissâya bhikkhamâ-

nâya vikappemi ti vattabbam̄. tena bhikkhunâ Tissassa bhikkhuno Tissâya bhikkhuniyâ Tissassa sâmañerassa Tissâya sâmañeriyâ Tissâya bhikkhamânâya santakam̄ paribhuñja vâ visajjehi vâ yathâ paccayam̄ vâ karohîti vattabbam̄.

parammukhâ vikappanâ ekassantevam ïraye

imam̄ cîvaram̄ tuyham̄ vikappanatthâya dammîti tena vattabbo. ko te mitto vâ sandittho vâtî. itarena ceva vattabbam̄ Tisso bhikkhu ti vâ Tissâ vâ bhikkhunîti puna tenâham̄ Tissassa Tissâya vâ dammi ti vikappite teneva Tissassa bhikkhuno Tissâya vâ bhikkhuniyâ santakam̄ pari-bhuñja vâ visajjehi vâ yathâpaccayam̄ karohi paccuddhari-tabbam̄.

- 5 Dûrasantikattekkatabahubhâvam̄ vijâniya
etam imanti etâni imâni te' ttha yojaye
- 6 Dasâham mâsam ekam̄ vâ pañca vâ kathinatthate
pâripûrattham ûnassa paccâsâsati mâsakam̄
nuppâdayati nissaggim nâdhiththitam̄ vikappitanti

XXXII. Nissayo ti.

- 1 Byattassa pañcavassassa natthi nissayakâriyam̄
yâvajîvam̄ pi abyatto nissito yeva jîvati
- 2 Ekam̄sam̄ cîvaram̄ katvâ paggañhitvâna añjalim̄
ukkuñikam̄ nisîditvâ vade yâvatatiyakam̄
âcariyo me bhante hohi âyasmato nissâya vacchâmi ti
- 3 Pakkante pakkhasankante vibbhante câpi nissayo
maraññattupajjhâya samodhânehi sammati
- 4 Nissâya na vase laggim apubbam̄ thânam âgato
âgame catupañcâham̄ ñâtum bhikkhusabhâgatam
- 5 Addhikassa gilânassa gilânupatthâkassa ca
yâcitassa araññevâ sallakkhentena phâsukam̄
sabhâge dâyake sante vasitum tâva labbhatîti

XXXIII. Kâyabandhanan ti.

- 1 Akâyabandhano gâmam̄ dukkaṭam paviseyya ce
bandheyya yatîha sarati tathevâsatiyâ gato

- 2 Paṭṭikâ sūkarantanti duvidham kâyabandhanam
dussapaṭṭo ca rajju ca etâ tadanulomikâ
- 3 Macchakanṭakakhajjûripattâ maṭṭhâ ca paṭṭikâ
labbhâ dasâ catasso pi ante diguṇasuttakam
- 4 Mâlâdîm kakkatacechâdîm dassetvâ guṇasuttakam
koṭṭitâ kuñjaracchâdîm vaṭṭikâ na ca kappati
- 5 Ghaṭakam makaramukhâdîm na kappanti dasâmukhe
labhante ghaṭakâ lekhâ vidhe aññañ ca cittakam
- 6 Dedḍubhakañ ca murajam maddavinam kalâbukam
na kappanti dasâsu dve majjhimâ yeva kappare
- 7 Veṭudantavisāṇaṭṭhi kaṭṭhalâkhâ phalâmayâ
sankhanâbhîmayâ suttam nalohamayâ pi ca
vidhâ kappanti kappiyâ gaṇṭhiyo câpi tammayâti

PATHAMA-BHÂNAVÂRAM NITTHITAM.

XXXIV. Paṭharî cāti.

- 1 Jâtâjâtâ ti duvidhâ suddhamattikapam̄sukâ
jâtâ daḍḍhâ ca paṭhavî bahumattikapam̄sukâ
- 2 Câtumâsâdikovaṭṭhapam̄sumattikarâsi ca
suddhasakkharapâṣāṇamarumbakatavâlukâ
- 3 Daḍḍhâ ca bhumi yebhuyya sakkharâdi mahî pi ca
dutiyâ vuttarâsi ca cátumâsomavaṭṭhako
- 4 Dve bhâgâ tisu bhâgesu mattikâ yassa bhummiyâ
yebhûyya mattikâ esâ sesesu pi ayam nayo
- 5 Pâcitti khaṇane jâte jâtasaññissa dukkataṁ
dvelhassâjâtasaññissa nâpattâṇâpane tathâ
- 6 Pahâre pahârâpatti khaṇamânassa attanâ
ekâyâṇattiyâ ekâ nânâṇattisu vâcaso
- 7 Imam thânam imam kandam idha vâpiṁ khaṇettha ca
jâlehangin ti vâ vatthum niyametvâna vaṭṭati
- 8 Thambhassimassa âvâṭam mattikam jânamâhara
karohi kappiyañ ceti vacanam vaṭṭatedisam
- 9 Asambaddham pathaviyâ sukkhakaddamaâdikam
kopetuṁ tanukam labbhamussiñ ca niyakaddamam
- 10 Gaṇḍuppâdaṁ upacikâ mattikamûsikkuraṁ
cátumâsâdhikovaṭṭham ledḍâdiñ ca na kopaye

- 11 Patitevâpi âdinam kule udakasantike
pâsâne ca raje lagge patitena va sonđiyâ
- 12 Vamnike mattikâ kuđde abbhokâsuttîhite tathâ
yebhuuyakathalatthâne tiđhatiđhakakuđtako
- 13 Thambhâdim gaňhitum bhûmim sañcâletvâ vikopayan
dhârâya bhinditum bhûmim kâtum vâ visamam samam
- 14 Sammajjanîhi ghañsitum kaňtakâdim pavesitum
dassessâmîti bhindanto bhûmim cankamitum padam
- 15 Ghamsitum angapaccangam kaňdurogitađadisu
hattham vâ dhovitum bhummiñ ghañsitum na ca kappati
- 16 Thambhâdim ujukuddhâro pâsânâdipavattanam
sâkhâdikadđhanam rukkhalatâchedanaphâlanam
- 17 Sekopassâvaâdinam suddhacittassa vatđati
allahattham ăhapetvâna rajaggâho ca bhûmiyâ
- 18 Aggissa anupâdâne kapâle iťhakâya vâ
pâtetum labbhate aggim bhûmiyam vâvasesatî ti

XXXV. Parikkhâro ti.

- 1 Pañcavanñehi suttehi anto bahi ca sibbitum
girikûtađdhacandâdim chatte pañne ca chinditum
- 2 Ghaňkam vâlarûpam vâ daňde lekhâ na vatđati
vatđati daňdabundamhi ahichattakasâdisam
- 3 Sibbitum ekavanñena pañjaram vâ vinandhitum
tirattam vatđati chatte daňde lekhâvabandhitum
- 4 Ante paňtamukhe vâpi veñsankhalikâ pi vâ
sûcivikâram aññam vâ cîvarena ca kappati
- 5 Kappabinduvikâram vâ pâlikaññikaâdikam
gaňhipâsakapatđapi catukonâ va agghiyam
- 6 Muggaro kakkaňacchâdi vikâram nettha vatđati
konasuttâ ca piňakâ duviñneyyâvakappare
- 7 Gandham telam va lâkham vâ rajanena ca pakkipe
rattam sankhena mañinâ ghaňteyyaññena vâ na ca
- 8 Ghamseyya doňiyam katvâ pahârena ca muđhinâ
kaňakoňakasuttâni ratte chindeyya cîvare
- 9 Lekhâ na vatđati dhammadakarañe chattavađdiyam
lekham ăhapetvâ mañikâ piňakâ kuñcikâya ca
- 12 Pippale ca paricchedalekhâ daňdamhi vatđati

- mâlâdyaraniyam pattamañdale bhittikammañ ca
 13 Heṭṭhâ lekhâ dvayam uddham ahichattakasâdisam hitvâ kattarayaṭṭhimhi sūcisanḍâsake pi ca
 14 Yam kiñci girikûṭâdi vanṇamaṭṭham na vattati bimbohanamhi sîmañca piṭṭhâdisayanâsane
 15 Sammuñjanimhi sankârachaddane rangabhâjane pâṇiyabhâjane pâdapiṭhe kathalikâya ca
 16 Pattâdhârapidhânesu tâlavaṇṭe ca bijane yan̄i kiñci mâlakkammâdi vanṇamaṭṭhamavâritam
 17 Senâsane pana dvârakavâṭṭadippabhedane sovannamayam 'nuññâtañ vanṇamaṭṭhamhi kâ kathâ
 18 Visâṇanâlilâbâdippabhede telabhâjane pumithirûparahitam vanṇamaṭṭhamavâritan ti

XXXVI. Bhesajjan ti.

- 1 Janassa kâtum bhesajjam dâtum vatthum na labbhati bhikkhâcariyaviññatti sakehi sahadhamminam
 2 Pitunam tadupaṭṭhâkam bhikkhunissitabhaṇḍunam labbham bhesajjakaraṇam veyyâvaccakarassa ca
 3 Mahâcûḍapitâmâtâbhâtâbhaginîâdinam tesam sakenattaniye dâtabbam tâvakâlikam
 4 Kuladûsanavîññattibhesajjakaraṇâdihi mâtâpitûhi sambandhañâtakesu na rûhati
 5 Piṇḍapâto anâmaṭṭho mâtâdînam avârito channam dâmaricorassa dâtum issariyassa ca
 6 Tesam suttodakeheva parittam karenattano bhanitabbam bhanâpente parittam sâsanogadham
 7 Sîlam dhammadam parittam vâ âgantvâ detu bhâsatu dâtum vatthuñ ca labbhati gantvâ kenaci pesito ti

XXXVII. Uggaho ti.

- 1 Kammacetiyasamgħaññapuggalattham gaṇassa ca dasabhedam pi ratanam uggañphantassa dukkaṭam
 2 Nissaggitesu attattham dvîsu sesesu dukkaṭam anâmasitvâ vutte tu gaṇasamgħaññapuggalam
 3 Cetiyassa navakammassa dammîti na paṭikkhipe vade kappiyakârânam vadantevam ime iti

- 4 Kheṭṭam vatthum taṭṭakam vâ dente dâsapasvâdikam patikkhipitvâ gaṇheyya kappiyena kamena ca
- 5 Khettâdini vihârassa vutte dammîti vaṭṭati navamâtikakedâratâlakakiriyâ nave
- 6 Mattikuddharaṇam bandho thirakâro ca âliyâ atirekabhâgâdânam kedâre anave nave
- 7 Aparicchinnabhâge ca sassede 'thettake iti kahâpaṇuṭṭhâpanañ ca sabbesam pi akappiyam
- 8 Avatvâ kasavapieccâ dettakâya ca bhûmiyâ patiṭṭhâpeti bhûmiñ vâ bhâgo deyyo ti etthako
- 9 Bhûmibâge katam sassañ etthake gaṇhathetthakam gaṇhanattham vadantevam pamâṇam daṇḍarajjûhi
- 10 Minane rakkhaṇe ṭhatvâ khaletam niharâpane koṭṭhâdipaṭisâmane tassevetamakappiyam
- 11 Paṭisâmeyya pâcitti yam kiñci gihisantakam bhaṇḍâgârikasîsena same pi pitusantakam
- 12 Pitûnam kappiyam vatthum avassam paṭisâmiyam attano santakam katvâ labbhate paṭisâmitum
- 13 Dehîti paṭisâmetvâ vutte câpi paṭikkhipe pâtetvânagate labbham palibodho ti gopitum
- 14 Kammapam karontâ ârâme sakam vadḍhakiâdayo parikkhârañ ca sayanabhaṇḍam vâ râjavallabbhâ
- 15 Dehîti paṭisâmetvâ vadanti yadi chandaso na kareyya bhayâṭhânam guttam dassetum vattati
- 16 Balakkârena pâtetvâ gatesu paṭisâmitum bhikkhumanussâsankanti naṭṭhe vatthumhi tâdise
- 17 Vihârâ vasathassanto ratanam ratanasammatañ nikkihipeyya gahetvâna magge 'raññe pi tâdise sâmikânâgamam ñatvâ paṭirûpam karissatîti

XXXVIII. Dûsanani ti.

- 1 Puppham velum phalam cuṇṇam dantakaṭṭhañ ca mattikam saṅghaṇatham dadato kuladûsanadukkatañ
- 2 Thullaccayam garubhaṇḍam issarenettha saṅghikam dentassa dukkaṭâdîni theyyâsanghassa santakam
- 3 Kulasaṅgahâropetum ropâpetum ca sabbathâ

- phalapupphupagam rukkham jaggituñ ca na vat̄atî
 4 Nimittobhâsato kappavohâraparisâyato
 attano paribhogatham ropâpanâdi labbhati
 5 Vuttâ va vejjikâ janghapesane gîhikammesu
 ṭhapetvâ pitaro bhaṇḍum veyyâvaccakaram sakam
 6 Dukkaṭam padavârena haraṇe dûtasâsanam
 sâsanam agahetvâpi paṭhamam vadato puna
 7 Uppannapaccayâ evam pañcannaṁ pi akappiyâ
 abhûtâ rocanâ rûpasam̄vohâruggahâ disâ
 8 Harâpetvâ haritvâpi pitûnam sesaññâtinam
 pattânam vatthupûjattham dâtum pupphâni labbhati
 9 Mañḍanatthañ ca liṅgâdipûjatthañ ca na labbhati
 tathâ phalam gilânânam sampattissariyassa ca
 10 Paribbayavihînânam dâtum saparasantakam
 bhâjente phalapupphamhi deyyam pattassa kassaci
 11 Sammatenâpaloketvâ dâtabbam itarena tu
 vihâre vâ paricchijja katvâna katikam tato
 12 Deyyam yathâ paricchedam gilânassetarassa vâ
 yâcamânassa katikam katarukkhâvadassiyâ
 13 Sirîsakasâvâdinam cuṇne sese ca nicchayo
 yathâvuttanayo eva pañnam ettha pavesaye ti.

XXXIX. Vassupanâyikâ cerâ ti.

- 1 Purimikâ pacchimikâ duve vassûpanâyikâ
 tathâlayapariggâho vacîbhedo ca îdiso
 imasmin vihâre imam temâsam vassam upemi
 2 Idha vassam upemîti cittuppâdettha âlayo
 nopetukâmo âvâsam tadahu 'tikkameyya vâ
 3 Bhaveyya dukkaṭapatti jânam vânupagacchato
 dutiyam upagaccheyya chinnavasso 'nupâgato
 4 Na pakkameyya temâsam avasitvâna cârikam
 mâtâpitûnam atthâya pañcannaṁ sahadhamminam
 5 Gilânatadupaṭṭhâkabhattam esissam osadham
 pucchissâmi upaṭṭhissam gantvânâbhîratim aham
 6 Vûpakâsissam kukkuccam diṭṭhim garukam âdikam
 karissam vâpi kâressam vinodanam vivecanam
 7 Vuṭṭhânam vâpi ussukkam gantum iccevamâdinâ

- labbham sattâhakicceña pahitâpahite pi ca
 8 Samghakamme vaje dhammasavanattham nimantito
 Garûhi pahito vâpi garûnam vâpi passitum
 9 Na bhañdadhovanuddesañâtupañthâkadussane
 labbham na pâpuñeyyajje vâyamissanti dûrato
 10 Sesañâtîhi pesite bhikkhunissitakena ca
 upâsakopâsikâhi niddisitvâna pesite
 11 Vassacchede anâpatti antarâye satattano
 samghasâmaggiyâvâno chinnavasso pavâraye
 12 Ajjhokâse ca rukkhassa susire viñape pi vâ
 chavakuñchattacâtñisûpagantum na vaññati
 13 Asenâsanikenâpi upagantum na labbhati
 pavâretuñ ca labbhati nâvâsatthavajûpago ti

XL. Arebhangiyan ti.

- 1 Arâmârâmavatthûni vihâro tassa vatthu ca
 mañco piñham bhisí bimbohanâdisayanâsanam
 2 lohakumbhî kañho ca lohabhâñakavârako
 kuñhâri vâsi pharasu kuddâlo ca nikhâdanam
 3 Valli veļu tiñam pañnam muñjapabbajamattikâ
 dârumattikabhañdâni pañcete avibhâjiyâ
 4 Thullaceayam bhâjayato bhâjitâpi abhâjitâ
 garubhañdâni vuuccanti ete 'vissajjiyâni ca
 5 Valliñdhbabâhumattâpi veļu atñhangulâ yato
 tiñâdimuñthimattampi pañnam ekam pi mattikâ
 6 Pakatâ pañcavaññâ vâ sudhâ kankuñthaâdikâ
 tâlapattappamâñâpi dinnâ vâ tattha jâtakâ
 7 Rakkhitâ samghikâ rajjusottâdi pi abhâjiyâ
 niñthite bhâjiyâ kamme samghike cetiyassa vâ
 8 Pattâdi bhikkhusâruppam tathâ vippakatâkatam
 bhâjiyam lohabhañdesu vârakam pâdagâñhakam
 9 Veļumhi bhâjiyâ telanâlîkattaradañdako
 chattadarâñdasâlâkâyo tathopâhanadañdako
 10 Anuññâtavâsidañdo karañdo pâdagâñhako
 araññañ ca nisingâdi bhikkhûpakarañnam tathâ
 11 Tacchitvâ niñthitam dârubhañdan dantañ ca bhâjiyam
 bhikkhûpakarane pâdaghañtako mattikâmayo

- 12 Bhâjiyam kappiyam cammam elacammam abhâjiyam
garuṇâgarubhaṇḍañ ca thâvaran thâvarena ca
13 Thâvaram parivaṭṭeyya tathâ katvâ ca bhuñjituñ
vallâdiphâtikammena gaṇhe sesamabhâjiyan ti

XLII. Pakinṇakan ti.

- 1 Sadvârabandhane thâne sodukkhalakapâsake
sayantena divâ dvâram bandheyya parivaṭṭakam
2 Sante viññumhi purise âbhogo câpi kappati
savasetam vinâkâram sayanto dukkaṭam phuse
3 Ratanânitthirûpâni dhaññam itthipasâdanam
turiyâvudhabhaṇḍâni âmasantassa dukkaṭam
4 Sittatelodatelehi phaṇahatthaphaṇehi vâ
kocchena vâpi yo kese osaṇheyy'assa dukkaṭam
5 Nekapâvuranâ ekatharaṇâ vâ tuvatteyyum
tathekamañice bhuñjeyyum ekasmiñ vâpi bhâjane
6 Caturangulato ûnam adhikaṭhangulan tathâ
dantakaṭṭham na khâdeyya lasuṇam na akallako
7 Hinukkaṭṭhehi ukkaṭṭham hînam vâ jâtiâdihi
ujum vaññapadesena vade dubbhâsitam davâ
8 Dighe nakhe ca kese ca nâsalome na dhâraye
na labbham vîsatimattam sambâdhe lomahâraṇam
9 Yathâvuḍḍham na bâdheyya saṅghudditṭham va saṅ-
ghikam
adhotapâdehi nakkame sayanâsanam
10 Sudhotapâdakam vâpi tatheva saupâhano
saṅghâtiyâ na pallatthe bhittâdim na apassaye
11 Parikammakatañ sante udake no na âcame
akappiyasamâdâne davâ silâpavijjhane
12 Desanâya sabhâgâya âvîkamme ca dukkaṭam
paṭissavavisamvâde suddhacittassa dukkaṭam
13 Paṭissavakkhaṇe eva pâcitti itarassa ca
na rukkham abhirûheyya sati kicceva porisam
14 Âpadâsu yathâ kâmañ kappati abhirûhitum
vinaddhânam vajantassa dukkaṭam parissâvanañ
15 Yâcamânassa addhâne adadantassa dukkaṭam
thullaccayam phuse aṅgajâtacchedena dukkaṭam

- 16 Âbhâdhapaccayaññatra sesainge attaghâtane
cittapotthakarûpâni na kare na ca kâraye
- 17 Na vuṭṭhâpeyya bhuñjantam ârâmâraññagehesu
yânâni pumayuttâni sivikam̄ hatthavaṭṭakam̄
- 18 Pâṭangim̄ ca gilânassa kappate abhirûhitum̄
buddham̄ dhammañ ca saṅghañ ca ârabba karaṇe
davam̄
- 19 Dukkaṭam̄ parîsam vâpi aññassa upalâlane
kâyam ûrum̄ nimittam̄ vâ bhikkhunînam̄ na dassaye
- 20 Vivaritvâ na siñceyya tâ kaddamudakâdinâ
agañhato ca ovâdam̄ na paccâharato pi ca
- 21 Bâlam̄ gilânam̄ gamikam̄ vajjayitvâna dukkaṭam̄
lokâyatam̄ na vâceyya palitam̄ na ca gâhaye
- 22 Pelâya pi na bhuñjeyya na kîle kiñci kîlitam̄
pârupe na nivâseyya gîhipârupanam̄ nivâ
- 23 Sanam̄ kare samvelliyanam dâyam âlimpayeyya vâ
vadḍhim̄ payojaye yâce no nâtakapavârite
- 24 Attano paribhogattham dinnam aññassa no dade
aggam̄ gahetvâ bhûtvâvâ katipâham̄ puno dade
- 25 Uddissayâcane rakkham̄ ñatvâ ñatvâ va dañdinam̄
gîvâssa dañdite dañdo svayam̄ dañdâpane pana
- 26 Dañdassa agghabhedenâ ñeyyâ pârâjikâdikâ
harantesu parikkhâram̄ coro coro ti bhâsite
- 27 Anathâya sangañhante dañdam̄ gîvassattakkam̄
vighâsuceârasaṅkâram muttam̄ chaddeyya dukkaṭam̄
- 28 Bahi pâkârakuḍḍânam̄ vañje nâvalokiya
harite vâpi pihâdi nañkerâdiropime
- 29 Yojâpetum̄ payojetum̄ payuttâni ca passitum̄
na labbham̄ dhammayuttam̄ pi naccañ gîtam̄ ca vâditam̄
- 30 Upahâram̄ karomâti vutte vâ sampaṭiechitum̄
râjâgâram̄ pokkharañim uyyânam̄ cittâgârakam̄
- 31 Kilaṭṭham̄ gacchato datṭhum̄ ârâmañ dukkaṭam̄ katam̄
nave na paṭibâheyyâsanenunhena cîvaram̄
- 32 Nidaheyya khamâpeyya garunâ ca pañâmito
akkosane parammukhâ âpattîhi ca sattahi
- 33 Bhikkhum upâsakam̄ vâpi aññeneva ca dukkaṭam̄
na labbham̄ vinipâtetum̄ sadâdeyyam̄ ca cîvaram̄
- 34 Labbham̄ pitûnam̄ sesânam̄ nâtînam̄ pi na labbhati

- vassam vuttho'ññato'ññatra bhāgam gaṇheyya dukkataṁ
- 35 Paṭideyya naṭhe jīṇe gīvā nodeyya codito
dhuranikkhepato tesam hoti bhaṇḍagghakāriyo
- 36 Na santaruttaro gāmaṇ kallo vā saupāhano
paviseyya na dhāreyya cāmarikañ ca bijaniṁ
- 37 Agilāno na chindeyya kese kattariyā bahi
ārāmato no dhāreyya chattam labbhati guttiyā
- 38 Vaheyya 'nubhatokājaṇ ekantarikakājakaṇ
śisakkhandhakaṭī bhāro hathalambo ca labbhati
- 39 Āpattiyā anokāsakataṁ codeyya dukkaṭaṁ
suddhassa ca avatthusmiṁ tathā okāsakāraṇe
- 40 Aṭṭhangulādhibhikammam ca paṭipādaṁ na dhāraye
pakanṭangulāsattānaṁ mañcam vā uccapādakaṁ
- 41 Mūgabbatādīm gaṇheyya dukkaṭaṁ titthiyabbatam
khurabhaṇḍam parihare tathā nhāpitapubbako
- 42 Yaṁ kiñci yācitum hatthakammam tadanusārato
laddham gahetum nikhammam ayācitvā pi kappati
- 43 Kāretum āharāpetum yaṁ kiñci parasantakam
gīhīnam gopake dente gahetum deti yattakam
- 44 Laddham yathā paricchedam sanghacetiyasantakam
dvihāpajjeyya āpattim kāyavācāhi vā chahi
- 45 Alajjiñāṇakukkuccapakatattāsatiplavā
akappiye vā kappiye kappākappiyasaññitā
- 46 Alajjiñāṇātāpattim kāyavācāhi chādaye
liṅge saṅghe gaṇekasmiṁ catudhāpattivuṭṭhitī
- 47 Parikathobhāsaññatti na labbhā pacayadvaye
viññatti yeva tatiye sese sabbam pi labbhati
- 48 Na rūhataccaye dānam pañcannam sahadhamminam
saṅghasseva ca tam hoti gīhīnam pana rūhati
- 49 Bhikkhu vā sāmanero vā mareyyum yadūpassaye
bhikkhusaṅgho vā dāyajjo tattha sese pyayam nayo
- 50 Purimassevīmāṁ dinnam dehi netvāsukassa ca
pacchimasseva dammīti dinnam ñatvā imam vidhim
- 51 Gaṇhe vissāsagāham vā 'dhiṭṭhe matakacīvaraṁ
lohabhaṇḍe paharanīm dārubhaṇḍe ca dārujaṇam
- 52 Pattam pādukapallankam ḣasandīm mattikāmaye
ṭhapetvā kappati sabbam katākaṇam kumbhakārikan ti

XLII. Desanā.

1 Câgo yo bhikkhubhâvassa sâ pârâjikadesanâ
yathâ vuttena vuṭṭhânam̄ garukâpattidesanâ

2 Ukkutikam̄ nisiditvâ pagganhitvâna añjalim̄
thullaccayâdîm̄ deseyya evam ekassa santike

aham̄ bhante ekam̄ thullaccayâpattim̄ âpajjim̄ tam̄ tumha
mûle pañidesemi ti vatvâ tena passasi âvuso tam̄ âpattim̄ ti vutte
âma bhante passâmîti vatvâ puna tena âyatim̄ âvuso samva-
reyyâsîti vutte sâdhu suṭṭhu bhante samvarissâmîti vattabbam̄.
aham̄ bhante dve thullaccayâpattiyo âpajjim̄. aham̄ bhante
sambahulâ thullaccayâpattiyo âpajjim̄. tâ tumha mûle pañ-
idesemîti vattabbam̄. nissaggiyesu pana idam̄ me bhante
cîvaram dasâhâtikkantam nissaggyam imâham âyasmato
nissajjâmiti. imâni me bhante cîvarâni etam̄ me bhante
cîvaram etâni me bhante cîvarâni dasâhâtikkantâni nissaggi-
yâni. etânâham âyasmato nissajjâmiti.

3 Nissajjítvâna deseyya âpatti tena bhikkhunâ
pañiggahetvâ âpattim̄ deyyam nissaṭṭhacîvaram

imam imâni etam etâni cîvarâni âyasmato dammîti. idam̄
me bhante cîvaram ratte vippavuttham aññatra bhikkhu-
sammutiyâ nissaggyam. idam̄ me bhante akâlacîvaram mâ-
sâtikkantam nissaggyam. idam̄ me bhante purâne cîvaram
aññâtikâya bhikkhuniyâ dhovâpitam nissaggyam. idam̄ me
bhante cîvaram aññâtikâya bhikkhuniyâ hatthato pañiggahi-
tam aññatra parivatṭakâ nissaggyam. idam̄ me bhante
cîvaram aññâtakam gahapitakam viññâpitam aññatra samayâ
nissaggyam. idam̄ me bhante cîvaram aññâtakam gahapa-
tikam tad uttari viññâpitam nissaggyam. idam̄ me bhante
cîvaram pubbe appavâritam aññâtakam gahapatikam upasan-
kamitvâ vikappam âpannam nissaggyam. idam̄ me bhante
cîvaram pubbe appavârite aññâlike gahapatike upasan-
kamitvâ vikappam âpannam nissaggyam. idam̄ me bhante
cîvaram atirekatikkhattum codanâya atirekachakkhattum
thânena abhinippâditam nissaggyam. idam̄ me bhante
koseyyamissakam santhatam kârâpitam nissaggyam. idam̄

me bhante suddhakâlakânam elakalomânam santhatam kârâpitam nissaggyam. idam me bhante santhatam anâdiyitvâ tulam odâtânam tulam gocariyânam kârâpitam nissaggyam. idam me bhante santhatam ûnachabbassâni kârâpitam aññatra bhikkhusammutiyâ nissaggyam. idam me bhante nisidanasanthatam anâdiyitvâ purâñasanthatassa sâmantâsugatavidatthim kârâpitaniissaggyam. imâni me bhante elakalomâni tiyojanaparamam atikkamitâni nissaggyâni. imâni me bhante elakalomâni aññâtikâya bhikkhuniyâ dhovâpitâni nissaggyâni. aham bhante rûpiyam pañiggahesim. idam me bhante nissaggyam, imâham sanghassa nissajjâmîti. aham bhante nânappakârakam rûpiyasamvohâram samâpajjim. idam me bhante nissaggyam, imâham sanghassa nissajjâmîti.

- 4 Nissajjîtvâna âpattim deseyyâtha gihim vade
jânâhiman ti iminâ so vadeyyâharâmi kim
- 5 Avatvâ 'mantitelâdim vade bhikkhûnam kappiyam
yam âharati so tena parivattetvâ kappiyam
- 6 Labbham tñhapetvâ dve pete sabbehi paribhuñjitum
tato aññena laddho pi bhâgo tesam na kappati
- 7 Rukkhachâyâ pyantamaso tam nibbattâ na kappati
nisatñham pañiladdhampi âdito santatattayam
- 8 No ce labbhetha evam so imam chaddehi samsiyo
evam pi bhikkhu chaddeyya no ce labbhetha sammato
- 9 Etâni dutiyam pattam sanghe sesâni labbhare
sanghekasmim gañe vatthum labbham bhâsantarena pi
aham bhante nânappakârakam kayavikkayam samâpajjim.
idam me bhante nissaggyam, ayam me bhante patto dasâhâtikkanto nissaggyo, ayam me bhante patto ûnapañca bandhanena pattenâ cetâpito nissaggyo. imâham sanghassa nissajjâmi.
- 10 Nissajjîtvâna deseyya âpattim pattaggâhakam
sammaññitvâna sanghassa pattantam tassa dâpaye
idam me bhante bhesajjam sattâhâtikkantam nissaggyam
idam me bhante vassikasâtiikacivaram atirekamâse sese gimlhâne pariyitñham. atirekadâdhamâse sese gimlhâne katvâ

paridahitam nissaggyam. idam me bhante cîvaraṁ bhi-kkhussa sâmaṁ datvâ puna acchinnam nissaggyam. idam me bhante cîvaraṁ sâmaṁ suttam viññâpetvâ tantavâyehi vâyâpitam nissaggyam. idam me bhante cîvaraṁ pubbe apavâritassa aññâtakassa gahapatikassa tantavâye upasankamitvâ vikappam âpannam nissaggyam. idam me bhante accekacîvaraṁ samayam atikkâmitam nissaggyam. idam me bhante cîvaraṁ atirekacharattam vippavuttham añnatra bhikkhusammutiyâ nissaggyam. idam me bhante jânam sanghikam lâbhâ attano pariñâmítam nissaggyam, imâham âyasmato nissajjâmîti.

11 Sesam sabbam yathâyogam âdimhi vippayojaye

aham bhante ekam pâcittiyâpattim âpajjim. dve sambahulâ pâcittiyâpattiyo âpajjim. gârayham me bhante dhammam âpajjim asappâyam pâtidesaniyam. tam pañidesemîti. tena passasi âvuso tam dhamman ti vattabbam. aham bhante ekam dukkaṭâpattim âpajjim, dve, sambahulâ dukkaṭâpattiyo âpajjim. aham bhante ekam dubbhâsitâpattim âpajjim, dve, sambahulâ dubbhâsitâpattiyo âpajjim. tâ tumha mûle pañidesemîti. aham bhante dve nânâvatthukâ thullaccayâ-pattiyo âpajjim, sambahulâ nânâvatthukâ thullaccayâpattiyo âpajjim. tâ tumha mûle pañidesemîti vatvâ. tena passasi âvuso tâ âpattiyo ti vutte. âma bhante passâmîti vatvâ. puna tena âyatim âvuso samvareyyâsiti vutte. sâdhu suññhu bhante samvarissâmîti vattabbam.

12 Adesanâgâmîniyam anâpatti ca desitam nânâsaṁvâsâ nissîmathitânam catupañcahi manasâ pakatattânam nânekâ 'ti na desayeti

XLIII. Chandadânâditi.

- 1 Bherim ghaṇḍim patâletvâ kammapatte samâgate sanghe hareyya chandam vâ pârisuddhim pavâraṇam
- 2 Ekam bhikkhum upâgamma nisîditvâ ukkuṭikam añjalim paggaṇhitvâ dade chandam vicakkhaṇo

chandam dammi. chandam me hara. chandam me ârocehîti vattabbam. pârisuddhim dentena. pârisuddhim

dammi. pârisuddhim me hara. pârisuddhim me ârocehîti vattabbam.

3 Pârisuddhim padânena sampâdeti uposatham
saîghassa attano cäpi sesakammam vibâdhati

4 Chandadânena saîghassa dvayam sâdheti nattano
tasmâ chandam dadantena dâtabbâ pârisuddhipi

5 Hareyyeko bahûnam pi paramparâ na hâraye
paramparâhaṭâ chandapârisuddhi na gacchati
sabbûpacâram katvâna evam deyyâ pavâraṇâ

pavâraṇam dammi. pavâraṇam me hara. pavâraṇam me
ârocehi. mamathâya pavârehîti.

6 Ârocetvâ 'tha so sangham pavâreyyevam âgato

itthamnâmo bhante sangham pavâreti ditthena vâ sutena
vâ parisankâya vâ. vadatu tam sangho anukampam upâdâya.
passanto patikarissatiti.

7. Gahetvâ pârisuddhim vâ chandam vâpi pavâraṇam
hârako sangham appatvâ vibbhameyya mareyya vâ

8 Sâmañerâdibhâvam vâ paṭijâneyya nâhaṭâ
patvâ sangham tathâheyya âhaṭâ hoti hârako

9 Sanghapatto pamatto vâ sotto nârocayeyya vâ
anâpatti va sañcicca nârocentassa dukkaṭanti

XLIV. Uposatho ti.

1 Duve uposathâ câtuddaso pannaraso iti
suttuddesamadhiṭhânapârisuddhi vasâ tayo

2 Suttuddeso va sanghassa adhiṭhânauposatho
puggalasseva sesânam pârisuddhiuposatho

3 Pubbakicce ca karaṇe pattakalle sammânite
suttam uddisati sangho pañcadhâ so vibhâvito

4 Vinantarâyam sankhepenuddeso vinivârito
thero va issaro dvîsu uddese vettha tîsu vâ

5 Visadesu ti vuttattâ avattante pi vaṭṭati
âgaccheyyum yadi samâ uddisanteva thokikâ

6 Uddiṭṭham yam suuddiṭṭham sotabbam avasesakam
uddiṭṭhamatte sakalâyekaccâyutṭhitâya vâ

- 7 Pârisuddhim kareyyesam santike bahukâtha ce
katvâ sabbavikappesu pubbakiccam punuddise
- 8 Pannaraso vâsikânam itarânam sacetaro
samânetare 'nuvattantu purimânam sace 'dhikâ
- 9 Purimâ anuvattantu tesam sese pyayam nayo
pâtîpadovâsikânam itarânam uposatho
- 10 Samathokânam sâmaggim mûlatthâ dentu kâmato
bahi gantvâna kâtabbo no ce denti uposatho
- 11 Deyyâ nicchâyasâmaggim bahûsu bahi vâ vaje
pâtîpado gantukânam evameva ayam nayo
- 12 Sâveyya suttañ sañcicca asâventassa dukkaṭam
sammajjitim padipetum paññâpetum dakâsanam
- 13 Na kareyya tathâ kallo mahâtherena pesito
sammajjivâ padipetvâ paṭhâpetvâ dakâsanam
- 14 Ganañattim thapetvevam kattabbo tiuposatho
suñantu me âyasmanto. ajjuposatho pannaraso. yadâ-
yasmantânam pattakallam mayamaññam pârisuddhiuposatham
kareyyâmâti.
- ekañsam cîvarañ katvâ nisiditvâ ukkuṭikam
- 15 Therena añjaliñ tvevam paggayha samudîriyâ
parisuddho aham âvuso parisuddho 'ti mañ dhârehâti vade
yâvatatiyakam.
- samattapubbârambhena tena yenevam îriyâ
parisuddho abam âvuso parisuddhoti mañ dhârehîti
tikkhattum vattabbo.
- dvîsu therena kattabbam katvevamîriyo navo
parisuddho abam âvuso parisuddho ti mañ dhârehîti
tikkhattum vattabbo.
- 16 Navena thero tikkhattum evam assa udîriyo
parisuddho aham bhante parisuddho ti mañ dhârehîti
pubbakiccam sampâdetvâ adhiṭheyyevam ekato
ajja me uposatho paññaraso ti vâ câtuddaso ti vâ adhiṭ-
thâmîti
- ti vattabbam no ce adhiṭheyya dukkaṭam
- 17 Yattha vâ santi cattâro tayo vâ yadi vâ duve
pârisuddhim haritvâna ekekassitaritare

- 18 Tam tam uposatham kayirum siyâ âpatti dukkaṭam
vagge samagge vaggo ti saññino vimatissa vâ
- 19 Dukkaṭam karoto bhedâdhippâyena thullaccayam
vagge samaggenâpatti samaggo itisaññino
- 20 Ukkhittassa gahaṭṭhassa sesânam sahadhamminam
pârâjikassa sabbassa sikkhânikkhittakassa ca
- 21 Nisinnaparisâyañ ca sabhâgâpattiko tathâ
chandena parivutthena pâtimokkham na uddise
- 22 Adesayitvânâpannam nâvikatvâna vematiñ
'nuposathe pi vâ kâtum posatho na ca kappati
- 22 Aṭṭhitopasathâvâsâ na vaje tadahû vinâ
antarâyam vâ sangham vâ dhitthâtum sîmamevavâti

XLV. Parâraṇâ ti.

- 1 Dvinnam tinnañ catunnañ ca aññamaññapavâraṇâ
ekassa ca adhiṭṭhânam sesâ saṅghapavâraṇâ
- 2 Pubbakicce ca karâne pattakalle samânite
ṭhapetvâ ñattim saṅghena kattabbevam pavâraṇâ
Suñâtu me bhante saṅgho. ajja pavâraṇâ pannarasi.
yadi saṅghassa pattakallam sangho pavâreyyâti.
- 3 Ekâmsam cîvaram katvâ nisiditvâ ukkuṭikam
therena añjaliñ saṅgho paggayha samudîriya
saṅgham âvuso pavâremi diṭṭhena vâ sutena vâ parisankâya
vâ vadantu mam âyasmanto anukampam upâdâya. passanto
paṭikarissâmi. dutiyam pi tatiyam pi âvuso sangham
pavâremi diṭṭhena vâ sutena vâ parisankâya vâ vadantu
mam âyasmanto anukampam upâdâya passanto paṭi-
karissâmiti.
- 4 Pavârentesu theresu nisajjukkuṭikam navo
pavâreti sayam yâva ukkuṭiko va acchatu
- 5 Pubbârambhâm samâpetvâ navo saṅgham udîriyo
saṅgham bhante pavâremi diṭṭhena vâ sutena vâ pari-
sankâya vâ vadantu mam âyasmanto anukampam upâdâya.
passanto paṭikarissâmi. dutiyam pi tatiyam pi bhante
sangham pavâremi d. vâ s. vâ p. vâ . . . paṭikarissâmiti.

dânenâ dhammasâkacchâ kalahehi ca rattiyo
 6 Tevâcikâya okâse sati khepitabhâvato
 antarâye dasavidhe ñattim vatvânurûpato

suñâtu me bhante sangho manussehi dânam dentehi dvîhi
 bhikkhûhi dhammad sâkacchantehi kalaham karontehi
 yebhuyyena ratti khepitâ sa ce sangho tevâcikam pavâressati
 appavârito va sangho bhavissati athâyam ratti vibhâyissati
 ayam râjantarâyo pe . . . ayam brahmacariyantarâyo sace
 sangho tevâcikam pavâressati appavârito va sangho bhavissati.
 athâyam brahmacariyantarâyo bhavissati. yadi sanghassa
 pattakallam sangho dvevâcikam ekavâcikam samânavassikam
 pavareyyâti.

7 Pavâreyyânurûpena yathâ thapitañattiyâ
 âgaccheyyum yadi samâ âdikâ cettha âhare
 8 Evam ti catuvaggo ca ñattim vatvâ pavâraye

suñantu me âyasmanto ajja pavârañâ paññârasî. yadâyas-
 mantânam pattakallam mayam aññamaññam pavâreyyâmâti.

ekamsam cívaram katvâ nisîditvâ ukkuṭikam
 9 Therena añjalim tvevam paggayha samudîriya

aham âvuso âyasmante pavâremi ditthena vâ sutena vâ
 parisañkâya vâ vadantu . . . pañkarissâmi. dutiyampi tati-
 yampi . . . pañkarissâmi.

navenâpi aham bhante âyasmante pavâremi . . . pañ-
 karissâmîti.

dvîsu therena kattabbam navo katvevam îriyo
 aham âvuso âyasmantam pavâremi . . . dutiyampi tati-
 yampi . . . navenâpi . . . pañkarissâmîti.

10 Pubbakiccam samâpetvâ adhitheyevam ekako
 ajja me pavârañâ cîtuddasî ti vâ pannarasî ti vâ adhitthâ-
 mî ti vattabbam.

11 yasmim vasanti vâ pañca cattâro vâ tayo duve
 Pavârañam haritvâna ekekassitaritare
 tam tam pavârañam kayirum siyâ âpatti dukkataṁ
 12 Sesâ uposathe vuttâ gâthâyo cettha âhare

- 13 Pavârite ca sanghamhi pârisuddhi uposatham
kareyya chinnavasso vâ avuttho vânupâgato
14 Catumâsinijyâ cäpi kate sanghenuposathe
vûṭṭhavassâ pavâreyyum sace appatarâ siyumi

XLVI. Samvaro ti.

- 1 Cakkhusotâdibhedehi rûpasaddâdi gocare
abhijjhâdomanassâdi ppavattim vinivâraye
2 Niggaṇheyya sakam cittam kitthâdim viya duppasum
satimâ sampajâno ca care sabbiriyâpathe ti

XLVII. Suddhîti.

- 1 Desanâ samvaro etthi paccavekkhaṇabhedato
suddhi catubbidhâ pâtimokkhasaṁvarasammataṁ
2 Desanâya visuddhattâ desanâsuddhi vuccati
na punevaṁ karissanti cittâdhitthânasamaṁvaro
3 Vutto saṁvarasuddhîti sujjhatindriyasamaṁvaro
pahâyânesanam dhammenuppâdentassa etṭhiyâ
4 Suddhattâ etṭhisuddhîti vuttam âjivanissitam
yoniso paṭisankhâya cîvaraṁ paṭisevati
5 Evamâdi yathâvuttapaccavekkhaṇasujjhânâ
paccavekkhaṇasuddhîti vuttam paccayanissitanti

XLVIII. Santoso ti.

- 1 Appena anavajjena santuṭṭho sulabhena ca
mattaññu subharo hutvâ care sadhammadgâravo
2 Atîtam nânusocanto nappajappamanâgataṁ
paccuppanno nayâpento santuṭṭho ti pavuccati

XLIX. Caturakkâ ti.

- 1 Buddhanussatimettâ ca asubham marañassa ti
ârakattâdinâraham sammâsâmañca buddhato
2 Sammâsambuddham iti vânussatiyâ punappunam
navabhede bhagavato buddhanussatiyâ guṇe

- 3 Sîmaṭṭhasanghasîmatṭhadevatâsu ca issare
jane gocaragâmamhi tatthuppâdâya mânuṣo
- 4 Sabbasattesu sukhitâ hontâ verâdiâdinâ
parichijja parichijja bhâvanâ mettabhâvanâ
- 5 Vanṇasañṭhânaokâsadisato paricchedato
vavatthapetvâ kesâdikoṭṭhâse anupubbato
- 6 Nâtisîghañ ca sañikam̄ vikkhepam̄ paṭibâhayam̄
paññattim̄ samatikkamma muñcantassânupubbato
- 7 Vanṇaâsayasanañṭhânam̄ gandhokâsehi bhâvanâ
paṭikkulâsikotṭhâse uddhumâtâdivatthusu
- 8 Gahetvâ asubhâkâram̄ pavattâ bhâvanâ subham̄
maraṇam̄ me bhavissati jîvitam uparujjhati
- 9 Maraṇam̄ maraṇam̄ vâti bhâvayitvâna yoniso
vadhakassevupaṭṭhânam̄ sampattînam̄ vipattito
- 10 Upasampharato kâyabahuśâdhâraṇâ tathâ
âyudubbalato kâlavavatthânassa bhâvato
- 11 Addhânassa paricchedâ bhâvanâ maraṇassatîti

L. Vipassanâ ti.

- 1 Nâmarûpam̄ pariggayha tato tassa ca paccayam̄
hutvâ abhâvato niccâ udayabbayapîlanâ
- 2 Dukkhâ avasavattittâ anattâ ti tilakkhaṇam̄
âropetvâna sankhâre sammasanto punappuṇam̄
- 3 Pâpuneyyânupubbena sabbasamyojanakkhayanti
adhisîlâdhicittânam̄ adhippaññâyasikkhanâ
- 4 Bhikkhukiccām ato khuddasikkhâyasamudâhaṭo
mahato kittisaddassayassa lokavicârino
- 5 Parissamo na sambhoti mâlutasseva niccayo
tena Dhammasirikena Tambapaññiyaketunâ
- 6 Therena racitâ dhammadvinayaññupasamsitâ
ettâvatâyam̄ niṭṭhânam̄ khuddasikkhâ upâgatâ
pañcamattehi gâthâṇam̄ satehi parimâṇato ti.

NIBBÂNA PACCAYO HOTU.

KHUDDASIKKHÂ NIṬṬHITÂ.

MŪLASIKKHA.

NAMO TASSA BHAGAVATO ARAHATO SAMMĀSAMBUDDHASA.

Natvâna tam pavakkhâmi mûlasikkham samâsato.

PÂRÂJIKÂ.

- I. 1 Bhikkhunâ navakenâdo mûlabhâsâya sikkhitum
yannimittam pavesanto bhikkhu maggattaye cuto
- 2 Pavesanañhituddhârapaviñthe cepi sâdiyam
adinnam mânusam bhañdam theyyâyekena âdiyam
- 3 Pañcavisâvahâresu garukañ ce cuto bhave
âdiyanto haranto vâ haranto iriyâpatham
- 4 Vikopento tathâ ñhanâ câvento pi pârâjiko
tattha nânekabhañdânam pañcakânam vasâ pana
- 5 Avahârâ dasañ ceti viññâtabbâ vibhâvinâ
sahatthânattiko ceva nissaggo atthasâdhako
- 6 Dhuranikkhepanañ ceva idam sâhatthapañcakam
pubbasahapayogo ca samvidhâharanam pi ca
- 7 Saketakammam nimittam pubbayogâdipañcakam
theyyâpasayhâ parikappâ pañcchinnâ kusâtikâ
- 8 Avahârâ ime pañca viññâtabbâ vibhâvinâ
manussapânam pânoti jânam vad hakacetasâ
jîvitâ yo viyojeti sâsanâ so pârâjiko
- 9 Jhânâdibhedam hadaye asantañ
aññâpadesañ ca vinâdhimânam
manussajâtissa vad eyya bhikkhu
ñâtakkhañe tena pârâjiko vaso.
[parâjayam âpanno pârâjiko.]

CATTÂRO PÂRÂJIKÂ NITTITITÂ.

II. Sattagarukāpatti.

- 1 Mocetukāmacittena upakkamma vimocayam sukkam aññatra supinā samaṇo garukam phuse
- 2 Kāyasamsaggarāgena manussitthim parāmasam itthisaññi upakkamma samaṇo garukam phuse
- 3 Duṭṭhullavācassādena maggam vārabbha methunam obhāsento manussitthim suṇamānam garum phuse
- 4 Vanṇam vatvattano kāmapāricariyāya methunam itthimethunarāgena yācamāno garum phuse
- 5 Sandesam paṭigaṇhitvā purisassitthiyā pi vā vīmamsitvā haram pacchā samaṇo garukam phuse
- 6 Cāvetukāmo codento amūlantimavatthunā codāpayam vā samaṇo suṇamānam garum phuse
- 7 Lesamattamupâdāya amūlantimavatthunā cāvetukāmo codento suṇamānam garum phuse

SATTAGARUKĀPATTI NIṬṬHITĀ.

III. Nissaggiyā.

- 1 Vikappanam adhiṭṭhānam akatvā kālacīvaram dasāham atimāpeti tassa nissaggiyam siyā
- 2 Bhikkhusammutiyaññatra ticivaram adhiṭṭhitam ekāham atimāpeti tassa nissaggiyam siyā
- 3 Aññātikāya bhikkhuniyā purāṇacīvaram pana dhovāpeti rajāpeti ākoṭāpeti tam siyā
- 4 Aññātikāya bhikkhuniyā haththato kiñci mūlakam adatvā cīvarādāne nissaggiyam udīritam
- 5 Appavāritam aññātim viññāpentassa cīvaram aññatra samayātassa nissaggiyam udīritam
- 6 Rajatam jātarūpaṁ vā māsakam vā kahāpanam gaṇheyya vā gaṇhāpeyya nissaggi sādiyeyya vā
- 7 Parivatṭeyya nissaggi rajatādi catubbidham kappiyam kappiyenāpi ṭhapetvā sahadhammike
- 8 Vikappanam adhiṭṭhānam akatvāna pamāṇikam dasāham atimāpeti pattam nissaggiyam siyā

- 9 Pañcabandhanato ûnapatte sati param pana
viññâpeti navam pattam tassa nissaggiyam siyâ
10 Pañgaghetvâ bhuñjanto appi telâdikam pana
sattâham atimâpeti tassa nissaggiyam siyâ
11 Bhikkhussa cîvaram datvâ acchindantassa tam puna
sakasaññâya nissaggi acchindâpayato pi vâ
12 Appavâritam aññâtâm suttam yâciya cîvaram
vâyâpentassa nissaggi vinaññâtipavârite
13 Jânanto bhikkhusanghassa lâbhâm pariñatam pana
attano pariñâmeti tassa nissaggiyam siya.
[nissajjitabbo nissaggiyo.]

TERASA NISSAGGIYÂ NIÑTHITÂ.

IV. Pâcittiya.

- 1 Sampajânamusâvâde pâcittiyan udîritam
bhikkhuñ ca omasantassa pesuññaharañe pi ca
2 Thapetvâ bhikkhunim bhikkhum aññena piñkattayam
padaso dhammam bhañtassâ pâcittiyan udîritam
3 Anupasampanneneva sayitvâna tirattiyan
pâcitti sahaseyyâya catutthatthangate puna
4 Itthiyâ ekarattampi seyyam kappayato pi vâ
desentassa vinâ viññum dhammam ca chapaduttari
5 Duttullam bhikkhuno vajjam bhikkhusammutiyâ vinâ
abhikkhuno vadantassa pâcittiyan udîritam
6 Khañeyya vâ khañâpeyya pathaviñ ca akappiyam
bhûtagâmam vikopeyya tassa pâcittiyan siyâ
7 Ajjhokâse tu mañcâdîm katnâ santharâñadikam
sanghikam yâti pâcitti akatvâ puechanâdikam
8 Sanghikâvasathe seyyam katvâ santharâñadikam
akatvâ puechanâdîm yo yâti pâcitti tassa pi
9 Jânamappânakam toyam pâcitti paribhuñjaye
aññâtikâ bhikkhuniyâ thapetvâ parivatâkam
10 Cîvaram deti pâcitti cîvaram sabbato pi ca
atirittam akâretvâ pavâretvâna bhuñjato
11 Bhikkhum âsâdanâpekkho pavâreti pavâritam
natirittenâ bhutte tu pâcittiyan udîritam

- 12 Sannidhim bhojanam bhuñje vikâle yâvakâlikam
bhuñjato vâpi pâcitti agîlânopanîtakam
- 13 Viññâpetvâna bhuñjeyya sappi bhattâdikam pi ca
appañgaghitam bhuñje dantakañthodakam vinâ
- 14 Titthiyassa dade kiñci bhuñjitabbam sahatthato
nisajjam vâ raho kappe mâtugâmena ekato
- 15 Surâmerayapâne pi pâcittiyan udîritam
angulipatodake cäpi hasadhamme pi codake
- 16 Anâdare pi pâcitti bhikkhum bhimsayato pi vâ
bhayânakam katham katvâ dassetvâ vâ bhayânakam
- 17 Thapetvâ paccayam kiñci agilâno jaleyya vâ
joti jalâpayeyya vâ tassa pâcittiyan siyâ
- 18 Kappabindum anâdâya navacîvarabhogino
hasâpekkhassa pâcitti bhikkhuno cîvarâdikam
- 19 Apanetvâ nidhentassa nidhâpentassa vâ pana
jânam pânam mârentassa tiracchânagatam pi vâ
- 20 Châdetukâmo châdeti duñthullam bhikkhuno pi ca
gâmantaragatassâpi samvidhâyitthiyâ saha
- 21 Bhikkhum paharato vâpi talasattikam uggire
codeti vâ codâpeti garukâ mûlakena pi
- 22 Kukkuccuppâdane cäpi bhañdanatthâyupassutim
sotum bhañdanajâtânam yâti pâcittiyan siyâ
- 23 sanghassa lâbhâm parinâmitan tu
nâmeti yo tam parapuggalassa
- 24 Puccham akatvâ pi ca santabhikkhum
pâcitti gâmassa gate pi kâle

EKACATTÂLISA PÂCITTIYÂ NIÑTHITÂ.

V. Dubbhâsipakinñaka-niddesâ.

- 1 Sanghikam garukam bhañdam sodeyyaññassa issaro
thullaccayam yathâvatthum theyyâparâjikâdi pi
- 2 Kusâdimayacirâni kambalam kesavâlajam
samayam vinâ dhârayatolûkapakkhâjinakkhipam
- 3 Satthakamme vatthikamme sanimittañca bhindato
thullaccayam manussânam mamsâdibhojane pi vâ
- 4 Kadalerakkadussâni potthakam sabbanilakam
sabbapitâdikam cäpi dhârayantassa dukkañtam

- 5 Hatthissuragasonānam sīhabyagghaccha dīpinam
taracchassa ca māṃsādi uddissakatakam pi ca
- 6 Anāpucchitamāṃsañ ca bhuñjato dukkaṭam siyā
yāthānupubbam hitvāna dakatitthādikam vaje
- 7 Sahasā vubbhajitvāna pavise nikhameyya vā
vaccapassāvakutikam vinā ukkāsikam vise
- 8 Nitthunanto kare vaccam dantakaṭṭhañ ca khādayam
vaccapassāva doninam bahi vaccādikam kare
- 9 Kharena cāvaledhewya kaṭṭham pāteyya kūpake
ūhatañ ca na dhoveyya uklāpañ ca na sodhaye
- 10 Dakakiccam karontassa katvā capu capu ti ca
anajjhīṭho va therena pātimokkham pi uddise
- 11 Anāpuccchāya pañhassa kathane visajjane pi ca
sajjhāyakaraṇe dīpam jālāne vijjhāpane pi ca
- 12 Vātāpāṇakavāṭādi vivareyya thakeyya vā
vandanādīm kare naggo gamanam bhojanam pi ca
- 13 Parikammam kare kāre 'ti paṭichannakam vinā
nahāya kāyam ghamseyya kudde thambhe tarum pi vā
- 14 Kuruvindakasuttēna aññamaññassa kāyato
agilāno pahārāme careyya saupāhano
- 15 Upāhanam yo dhāreti sabbanilādikam pi ca
nimittam itthiyāratto mukham vā bhikkhadāyiyā
- 16 Ujjhānasaññi aññassa pattam vā attano mukham
ādāsādimhi passeyya uccāsanamahāsane
- 17 Nisajjādīm karontassa dukkaṭam vandane pi vā
ukkiṭṭhānupasampannanānāsamvāsakādinam
- 18 Ekato pañdakitthīhi ubhatobyāñjanena vā
dīghāsane niśideyya adīghe āsane pi ca
- 19 Asamānāsanikena mañcapīṭhe sayeyya vā
kulasangahattham dadato phalapupphādikam pi ca
- 20 Gaṇṭhim ādīm kare kāre jinavāritapaccaye
paribhuñjeyya abyatto anissāya vaseyya vā
- 21 Anuññātehi aññassa bhesajjam vā kare vade
kare sāpattiko bhikkhu uposathapavāraṇam
- 22 Dvārabandhādike thāne parivattakavāṭakam
apidhāya vinā bhogam niyogam vāsaye divā
- 23 Dhaññītthirūparatanam āvudhitthipasādanaṁ
tūribhaṇḍam phalam rukkhe pupphaṇṇādiñ ca āmase

- 24 Sasittodakatelehi phaṇahatthaphaṇchi vâ
kesam osaṇhanekasmim bhâjane bhojane pi ca
- 25 Ekattharaṇapâvuraṇe sayeyyum dvekamañcake
dantakaṭṭhañ ca khâdeyya adhikûnam pamânato
- 26 Yojeti vâ yojâpeti naecam gîtam ca vâditam
dassanam savanam tesam karontassa ca dukkaṭam
- 27 Pihâdiropime cäpi bahi pâkârakuḍḍake
vaccâdichaḍḍanâdimhi dîghakesâdi dhârane
- 28 Nakhamatṭhakarâdimhi sambâdhe lomahâraṇe
parikammakataṁ bhûmîm akkame saüpâhano
- 29 Adhotaallopâdehi sanghikam mañcapîṭhakam
parikammakataṁ bhittim âmasantassa dukkaṭam
- 30 Sanghaṭiyâ pi pallatthe dupparibhuñjeyya cîvaraṁ
akâyabandhano gâmaṁ vaje katvâna vaccakam
- 31 Nâcameyya dake sante samâdeyya akappiye
desanârocanâdimhi sabhâgâpattiyâ pi ca
- 32 Na vase vassam visamvâde suddhacitto paṭissavam
vassam vasisvâ gamane ananuññatakicato
- 33 Vinâ padam tarusuddham porisamhâbhîrûhaṇe
aparissâvano 'ddhânam vaje tam yâcito na de
- 34 Attano ghâtane itthirûpâdim kârayeyya vâ
hitvâ mälâdikam cittam jâtakâdim sayam kare
- 35 Bhuñjantamuṭṭhapentassa sâlâdisu nisidato
vuddhânam pana okâsam adatvâ vâpi dukkaṭam
- 36 Yânâdim abhirûheyya kallako ratanattayam
ârabba vade davaññaparisâyopalâlane
- 37 Kâyâdim vivarityâna bhikkhunînam na dassaye
vâce lokâyatam phalitam gaṇheyya gaṇhapeyya vâ
- 38 Yatthakatthacipeļâya bhuñjato patta hatthako
vâtapânakavâṭam vâ pañâme sodakam pi ca
- 39 Unheyya paṭisâmeyya atiunheyya nodakam
ṭhapeyya bhûmiyam pattam ange vâ mañcapîṭthe vâ
- 40 Miḍhante paribhaṇḍante pâde chatte ṭhapedi vâ
calakâdim ṭhape pattam patte vâ hattha dhovane
- 41 Pattena niharantassa uechittham udakam pi ca
akappiyam pi pattam vâ paribhuñjeyya dukkaṭam
- 42 Vade jîvâ 'ti khipite na bhikkhati anâdaro
parimaṇḍalakâdimhi sekhiye dukkaṭam siyâ

- 43 Yo bhañdâgâre pasutto va bhañdakam
mâtûna pâcittiyam assa gopayo
44 Davâya hînena pi jâtiâdinâ
vadeyya dubbhâsitam uttamam pi so

DUBBHÂSIPAKINÑAKANIDDESÂ NIJTHITÂ.

VI. Suddhi.

- 1 Upajjhâceravattañ ca gamikâgantukam pi ca
senâsanâdivattañ ca kâtabbam piyasîlinâ
2 Hatthapâse tñhito kiñci gahitabbam dade tidhâ
gahetukâmo gañheyya dvidhâyam sampatiggaho
3 Sanghâtim uttarâsangam tathâ antaravâsakam
etam imam adhitthâmi tathâ paccuddharâmîti
4 Imam imâni etâni etam pi cîvaran ti vâ
parikkhâracolânîti tathâ paccuddharâmîti
5 Ekam imam adhitthâmi pattam paccuddharâmîti
evam paccuddhare 'dhitthe cîvarâdi yathâvidhi
6 Sañcarittam vinâ sesâ sacittagarukantimâ
acchinnam pariñatam hitvâ nissaggyam acittakam
7 Padaso dbammam duve seyyam itthiyâ dhammadesanâ
duve senâsanâni pi sibbanam cîvarassa pi
8 Pavâritam surâpânam pañcasannidhiâdikam
joti ujjâlanañ ceva kappabindum anâdikam
9 Gâmappavesanan 'tete pâcittisu acittakâ
pakiññakesu uddissa katham hitvaññamamâsakam
10 Ekattharañapâvurañam ekamañce tuvatthañam
ekato bhuñjanañ cäpi naccagîtâdi sattapi
11 Akâyabandhanañ cäpi pattahatthakavâṭakam
acittakam idam sabbam sesamettasacittakam
12 Vitakkamanacittena sacittakam acittakam
paññattijânane cäpi vadantâcariyâ tathâ
13 Pubbakarañâdikam katvâ uposathapavârañam
navamâ dîpitam sabbam kâtabbam piyasîlinâ
sammujjanî padipo ca udakam âsanena ca
uposathassa etâni pubbakarañan ti vuccati.
chandapârisuddhi utukkhânam bhikkhugañanâ ca ovâdo.
uposathassa etâni pubbakarañan ti vuccati

uposatho yâvatikâ ca bhikkhû
 kammapattâ sabhâgâpattiyo ca
 na vijjanti vajjaniyâ ca puggalâ
 tasmîm na honti pattakallan ti vuccati.
 pubbakarañapubbakiccâni samâdapetvâ desitâpattikassa sa-
 maggassa bhikkhusanghassa anumatiyâ pâtimokkham uddi-
 situm ârâdhanam karoma.

pârisuddhi adhiṭṭhânam suuttudesavasâ tidhâ
 gaṇapuggalasanghâ ca tam kareyyum yathâkamam
 câtuddaso pañcadaso samaggi dinato tidhâ
 dinapuggalakâtabbâ kârato tena veritâ
 tayo tayo' ti katvâna dinapuggalabhedato
 tevâcidvekavâcîti nava vuttâ pavârañâ
 kattikantimapakkhamhâ hemam phaggunaṇam
 tassa antimapakkhamhâ gimham âsâliṇipuṇṇamâ
 vassakâlam tato seyyam catuvîsatuposathâ
 câtuddasa cha etesu pakkhâ tatiyasattamâ
 ñeyyâ pannarasa sesâ atthârasa uposathâ
 chandañ dammi. chandañ me hara. chandañ me âroce-
 hîti chandañ dâtabbam. pârisuddhim dammi. p° me hara.
 p° me ârocehîti pârisuddhi dâtabbâ. pavâranam dammi. p°
 me hara. p° me ârocehi mamañthâya pavârehîti pavârañâ
 dâtabbâ. âpatti desakena. aham bhante sambahulâ nânâ-
 vatthukâ âpattiyo âpajjim. tâ tumhe mûle pañidesemi.
 vutte passasi âvuso tâ âpattiyo ti. pañigañhantena vutte.
 âma bhante passâmi vatvâ puna pañigañhantena âyatim âvuso
 samvareyyâsiti vutte sâdhu suñthum bhante samvarissâmiti
 tikkhattum vatvâ desetabbam. vematim ârocentena. aham
 bhante sambahulâsu nânâvatthukâsu âpattisu vematiko.
 yadâ nibbematiko bhavissâmi tadâ tâ âpattiyo pañkarissâmiti
 tikkhattum vatvâ ârocetabbam ajja me uposatho pannaraso ca-
 tuddaso ti vâ adhiṭṭhâmîti. tikkhattum vatvâ puggalena adhi-
 ṭṭhânauposatho kâtabbo. dvîsu pana therena parisuddho aham
 âvuso parisuddho ti mañ dhârehîti tikkhattum vattabbam.

navakenâpi tatheva vattabbam. aham bhante mañ dhâ-
 rethâti vacanam viseso. tîsu pana suñantu me âyasmanto
 ajjuposatho pannaraso yadâyasmantânam pattakallam mayam
 aññamaññam pârisuddhi uposatham kareyyâmâti ñattim tha-

petvâ paṭipâtiyâ vattanayena pârisuddhiuposatho kâtabbo.
 ajja me pavâraṇâ câtuddasîti vâ pannarasîti vâ adhitthâmîti
 tikkhattum vatvâ ekena pavâretabbo. dvîsu pana therena
 aham âvuso âyasmantam pavâremi diṭṭhena vâ sutena vâ
 parisankâya vâ. vadatu mam âyasmâ anukampam upâdâya.
 passanto paṭikarissâmîti. tikkhattum vatvâ pavâretabbam.
 navakenâpi tattheva vattabbam sante tivacanam viseso.
 tîsu vâ catûsu vâ pana sunantu me âyasmantâ ajja pavâraṇâ
 pannarasî yadâyasmantânam pattakallam mayam aññam
 aññam pavâreyyâmâti. ñattim thapetvâ therena aham âvuso
 âyasmante pavâremi diṭṭhena vâ sutena vâ parisankâya vâ
 vadantu mam âyasmantâ anukampam upâdâya. passanto
 paṭikarissâmîti. tikkhattum vatvâ pavâretabbam navakehi
 pi tattheva paṭipâtiyâ pavâretabbam bhante tivacanam viseso.
 catûhi adhikesu paṇa sunâtu me âvuso sangho. ajja pavâ-
 raṇâ pannarasî yadi sanghassa pattakallam sangho pavâ-
 reyyâti ñattim thapetvâ vuḍḍhatarena samgham âvuso
 pavâremi ditṭhena vâ sutena vâ parisankâya vâ. vadatu
 mam sangho an° up° pass° paṭ° tik° v° p° atthatam bhante
 sanghassa kaṭhinam dhammadiko. kaṭhinatthâro. anumodâ-
 mîti tik° vatvâ kathinam anumoditabbam evam pi nissâya
 gahetabbo. ekamsam uttarâsangam karitvâ añjalikatvâ
 ukkuṭikam nisiditvâ yâvatatiyakam âcariyo me bhante hoti.
 âyasmatâ nissâya vacchâmîti gahetabbo. nissayam dentena
 pi lajjino yeva dâtabbam na bhikkhavehi alajjinam nissayo
 dâtabbo. yo dadeyya âpatti dukkaṭassâti vuttam. desanâ
 suddhi nâma pâtimokkhasamvarasîlam tamhi desanâya sujha-
 nato desanâsuddhîti vuccati. samvarasuddhi nâma indriya-
 samvarasîlam tamhi na punevam karissâmîti manasi 'dhittâ-
 yasujjhano samvarasuddhîti vuccati. parisethisuddhi nâma
 âjivaparisuddhisîlam tamhi pariyesanâya suddhatâ parisethi-
 suddhîti vuccati. paccavekkhaṇâsuddhi nâma paccayapari-
 bhogasannissitasîlam tamhi paṭisankhâ yoniso cîvaram paṭi-
 sevâmi âdinâ nayena vuttapaccavekkhaṇena sujhanato pacc-
 vekkhaṇâsuddhîti vuccati.

COMPARATIVE TABLE.

KHUDDASIKKHĀ.

- I = Pâr. I-4, comp. Kankhâ Vitaranâ ap. Minayeff Pâtimokkha, p. 67.
II = Sangh. 1-9. C. II, 1, 4. M. IX, 4, 6.
III = M. I, 30, 4. Pâc. 90. 91. 92. M. VIII, 13. 14. 16-18. 20. 21.
28. 29. M. III, 5, 9.
IV = M. VIII, 10, 1.
V = Niss. 21. C. V, 9. 10.
VI = ?
VII = Pâc. 35-39.
VIII = M. VI, 40, 2. 35, 6. Niss. 23. M. VI, 3-6.
IX = ?
X = M. VI, 23, 9-15. 31, 13. 14.
XI = Niss. 19. 20. 30.
XII = Pâc. 1-4. 75. 54. 77. 85. 67. 55. 63. 12. 1. 2. 64. 53.
XIII = Pâc. 11. M. VI, 21. C. V, 5, 2.
XIV = M. VI, 33, 4. III, 5, 6. VI, 40, 2.
XV = M. I, 32. 25. 26. C. VIII, 7, 1. M. I, 25, 23. 24. 20.
XVI = C. VIII, 10, 1-3.
XVII = M. II, 15, 5-11. 16, 9. M. I, 25, 18.
XVIII = C. V, 15.
XIX = C. V, 1.
XX = C. VI, 6, 5.
XXI = ?
XXII = M. V, 2.
XXIII = Sekh. 38. C. V, 2, 4.
XXIV = M. VI, 12. 13.
XXV = M. V, 10, 4 = Brahmajâlasutta Grimblot Sept Suttas Pâli, p. 9.
C. VI, 8. 14.
XXVI = C. VI, 13, 2.
XXVII = M. III, 6, 6 (?). IX, 3, 4.
XXVIII = C. I, 13.
XXIX = Sangh. 13.

- XXX = M. I, 25 ff. C. VIII, 1 ff.
 XXXI = Pâc. 59 comp. Kankhâ Vit. ap. Min. 48.
 XXXII = M. I, 35 ff.
 XXXIII = C. V, 29.
 XXXIV = Pâc. 10. 74. C. VI, 3.
 XXXV = ?
 XXXVI = ?
 XXXVII = Pâc. 84. C. VI, 17.
 XXXVIII = Sangh. 13.
 XXXIX = M. III, 2. 3. 6-12.
 XL = M. VIII, 27, 5. C. VI, 16, 2. Pâr. IV, 1, 3. C. VI, 15, 2.
 XLI = C. V, 14, 3. VI, 2, 1. V, 2, 3. 19, 2, 31, 2. 34. 27, 1. 3. 4. 2.
 Pâc. 2 (comp. Samanta Pâsâdikâ ap. Minayeff Pât. 83).
 C. VI, 20. VIII, 9. V, 32, 2. 13, 2. V, 7. M. V, 10, 3.
 I, 59, 1. C. X, 9. V, 33, 2. 27, 5. 29, 4. 32, 1. Sekh
 74. Bhikkhunîpâc. 8. 9. M. I, 56. Pâc. 54. M. I, 25.
 13. 26, 3. 27, 3. V, 12. VIII, 23, 1. C. V, 23, 1. 2. 27,
 5. 30. VI, 2, 5. M. IV, 1, 12. VI, 27, 5. C. V, 23, 5.
 M. VIII, 27. 31. C. V, 28, 1. 37. M. V, 10, 4.
 XLII = Niss. 1-5. 11-19. 20-22. 23-30.
 XLIII = M. II, 23. 22.
 XLIV = M. II, 28, 3. 4. 34, 1-3. II, 16, 6. 26, 2. 22, 1. 26, 5. 9. 10.
 II, 14. 27, 2.
 XLV = M. IV, 16, 2. 5, 3. 1, 13. 14. 15, 2. 4. 7. 16, 2. 17, 6. 18.
 XLVI = ?

MÙLASIKKHÀ.

- I { = Pârivâra VI, 5.
 { = Pârâjikâ 1-4.
 II = Sangh. 1-4. 8. 9.
 III = Niss. 1. 2. 4. 1. 18. 21-23. 25. 26. 30.
 IV { = Pâc. 1-7. 2-11. 14. 15. 20. 25. 26. 35-41. 44. 51-56. 60. 61. 64.
 { = 67. 75-78.
 { = M. VIII, 27. VI, 14, 4. 22, 4. C. V, 7. M. VI, 23, 9.
 V = M. VIII, 28. VI, 23, 31, 13. C. VIII, 10. M. II, 15, 5.
 I, 25, 18. C. V, 15. V, 1, 3. VI, 20, 1. M. V, 2. C. V,
 2, 4. M. V, 10, 4. C. VI, 8, 14. 13, 2. II, 1, 4. VI,
 6, 5. V, 19, 2. 31, 2, 2, 6. 27, 1-4. Sekh. 74. Bhikkhunî-
 pâc. 8. 9. C. VI, 20, 2. V, 29, 1. VIII, 9. V, 32, 2.
 13, 2. M. V, 10, 3. I, 59, 1. C. X, 9. 1. 2. Pâc. 21.
 C. V, 33, 2. 9, 3. 4. V, 10, 3. 33, 3. VIII, 5, 2. Sekh. 1.
 VI { = M. I, 32.
 { = Sangh. 4. Niss. 30. Pâc. 4. 7. Niss. 23. Pâc. 38 comp.
 Kankhâ Vit. ap. Min. Pât. 91. C. V, 19, 2. V, 2, 6. 29, 1.

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I. VINAYA PITAKAM.

Title.	Number. of leaves.	Character.	Material.	Number of MS.
PĀRĀTIKAM	112	Sinhalese	Palmleaves	Oriental 444.
do., defective	146	Burmese	do.	Egerton 736.
do., defective	147	do.	do.	" 1115.
do., fragment	39	do.	do.	Additional 12,090.
Pārājikam, with Burmese interpretation. Defective	313	do.	do.	Orient. 2446.
Pārājika Atthakathā. Defective	294	Burmese	do.	," 1027.
PĀCCHITIYAM, def.	91	do.	do.	Eg. 1115.
MĀHĀVAGGO	551	Kambojan	do.	Orient. 1261.
do., fragment, with Burmese interpretation	24	Burmese	do.	Add. 9068.

Title.	Number of leaves.	Character.	Material.	Number of MS.
CŪLAVAGO : Sanghādisesa ritual	14	Square char.	Gilt palmleaves	Add. 8903.
do.	7	Burmese	Silvered palmleaves	Eg. 1114.
do.	6	do.	Palmleaves	Add. 10,550.
do.	5	do.	do.	" 10,554.
PAUTĀPO	177	do.	do.	Orient. 2664.
Kammavācam, ¹ chh. 2-4. Defective	6	Square char.	Gilt palmleaves	Eg. 735.
do., chh. 1-3, 5. Defective	15	do.	do.	Add. 4849 A.
do., chh. 3, 4. Fragment	2	do.	do.	" 4849 B.
do., chh. 1-3	12	do.	do.	" 11,640.
do., ch. 2. Fragment	1	do.	Palmleaf painted red	" 12,087.
do., ch. 1. Fragment	1	do.	Ivory	" 15,240.
do., chh. 1-3.	18	do.	Gilt palmleaves	" 15,289.

¹ In the division of this Buddhist ritual I have followed the authority of a MS. in the possession of Dr. Rost, who kindly lent it to me for examination. This MS. is the only complete copy of the *Rāmavācam*, which has come under my notice. It is written on twenty gilt palmleaves, numbered kha-grai, in the square char. The nine chapters into which it is divided begin as follows:—

1. Pathamam upājībam gāhāpetabba | fol. khābh, l. 2.

2. Tāvadeva chaya metabbā | utupamānam acikhitthabbam | fol. khābh, l. 2.

3. Sunātu me bhante saṅgho | idam saṅghassa kathinadussam uppannam | fol. khaua, l. 3.

4. Sunātu me bhante saṅgho | yo so saṅghena ticivarena avippavaso sammato | fol. khābh, l. 4.

5. Aham bhante ithanānam thersamnūtum icchāmi | fol. già, l. 2.

6. Aham bhante ithanānam nānmasamnūtum icchāmi | fol. già, l. 5.

7. Sunātu me bhante saṅgho | yadi saṅghassa patrakallam | saṅgho ithannāmām vihāram kappiyabhūmām sammanneyra | fol. grub, l. 3.

8. Sunātu me bhante saṅgho | ayam ithanāmo bhikkhu saññācikāyakutikattukamo | asāmikam attuddesam | so saṅgham kutiyatthum olokanam yācati | fol. grub, l. 3.

9. Aham bhante nissayamurtasammutum icchāmi | soham bhante saṅgham nissayamuttasammutum yācāntī || fol. grub, l. 4.

Subscription : Navakhaṇḍam.

Title.	Number of leaves.	Character.	Material.	Number of M.S.
Kammavācam, ch. 1.	5	Burmese	Gilt palmleaves	Add. 15,290.
do., chh. 1-2.	14	Square char.	Ivory	" 15,291.
do., chh. 1-3.	12	do.	Gilt palmleaves	" 17,490.
do., ch. 3. Fragment	1	do.	Gilt copperplate	" 18,756 A.
do., ch. 2. Fragment	1	do.	Copperplate painted red	" 18,756 B.
do., chh. 1-3.	12	do.	Gilt copperplates	" 22,841.
do., ch. 1. Fragment	3	do.	Cloth thickly coated with lacquer, with inlaid mother-of-pearl letters and ornaments	" 23,939.
do., ch. 2, with Burmese interpretation. Defective	13	Burmese	Silvered palmleaves	24,128.
do., chh. 1-3. Defective	10	Square char.	Gilt palmleaves	" 27,279.
do., chh. 1, 3.	8	do.	Ivory	" 27,287.
do., chh. 1-3.	12	do.	Gilt palmleaves	" 27,288.
do., chh. 1-3.	12	do.	do.	Orient. 1607.
do., chh. 1-3.	16	do.	do.	" 1608.
do., chh. 1-3.	17	do.	Palmleaves painted red	" 1609.
do., chh. 1-3.	17	do.	Gilt palmleaves	" 2171.
do., chh. 1-3. Defective.	14	do.	do.	" 2604.
do., chh. 1-3.	12	do.	do.	" 2605.
Bhikkhu-Pātimokkham	14	Burmese	Palmleaves	Add. 17,328a.
do., in part.	8	Square char.	Gilt palmleaves	" 6779 A.
do., fragment	1	do.	Gilt palmleaf	" 6779 B.
do., fragment	8	Kambojan	Palmleaves	Orient. 1066.
do., in part, with Burmese interp.	7	Burmese	Silvered palmleaves	Add. 4850 A.

Title.	Number of leaves.	Character.	Material.	Number of MS.
Bhikkhu-Pātimokkham, fragment, with Burmese interpretation	4	Burmese	Silvered palmleaves	Add. 4850 B.
Bhikkhu-Pātimokkham, with Bur- mese interpretation	52	do.	Palmleaves	, , 10,552.
Bhikkhu-Pātimokkham, with Sinha- lese interpretation, and Bhikkhu- nī Pātimokkham	75	Sinhalese	do.	Orient. 1309.
Bhikkhuni-Pātimokkham, with Bur- mese interpretation	71	Burmese	do.	Add. 19,957.
Bhikkhuni-vibhango. Defective.	42	do	do.	Eg. 1115.
Kainkhāvitāraṇi, with Burmese in- terpretation. Defective	318	do.	do.	Orient. 2176.
Samanta-pāśādikā. Fragment	24	Kambojan	do.	Orient. 1245e.
Sārattha-dīpanī	372	Sinhalese	Paper	Eg. 766.
do.	278	Burmese	Palmleaves	Add. 17,944.
II. SUTTA PIṬAKAM.				
Dīga Nīkāyo : Silakkhanda-vaggo	160	Burmese	Palmleaves	Add. 18,755a.
do.	141	do.	do.	Orient. 1436.
do., with Burmese interpretation.				
Defective	380	do.	do.	Add. 15,262.
Brahmajāla Sutta	32	Sinhalese	do.	Orient. 2244, foll. ka-khah [Ch.]
do., with Sinhalese interpretation	138	do.	do.	Add. 17,678.

Title.	Number of leaves.	Character.	Material.	Number of MS.
Brahmajālasutta Atṭhakathā	137	Sinhalese	Paper	Orient. 2233 [Childers].
Samaññaphala Sutta	54	Roman	do.	, 2234, foll. 1-54 [Ch.]
Samaññaphalasutta Vañṇanā	79	Sinhalese	do.	, 2234, foll. 55-133 [Ch.]
Kevattasutta	8	do.	do.	, 2235, foll. 1-8 [Ch.]
Kevattasutta Vañṇanā	5	do.	do.	, 2235, foll. 9-13 [Ch.]
Mahānidāna Sutta	11	do.	Palmlleaves	, 2244, foll. ga-ge [Ch.]
do.	14	do.	Paper	, 2236, foll. 1-14 [Ch.]
Mahānidānasutta Vañṇanā	32	do.	do.	, 2236, foll. 15-46 [Ch.]
Mahāparinibbāna Sutta	117	do.	do.	, 2237 [Ch.]
do.	55	do.	do.	, 2238, foll. 1-55 [Ch.]
do.	63	do.	do.	, 2239, foll. 1-63 [Ch.]
Mahāparinibbānasutta Vañṇanā	40	do.	Palmlleaves	, 2241a. [Ch.]
do.	79	do.	Paper	, 2241b. [Ch.]
do.	104	do.	do.	, 2238, foll. 56-134 [Ch.]
do.	128	do.	do.	, 2239, foll. 64-167 [Ch.]
Mahāsamaya Sutta	4	Burmese	do.	, 2240, foll. 1-128a [Ch.]
Mahāsatipatthāna Sutta	15	Sinhalese	do.	Add. 17,328b.
do. Defective explanation	11	Burmese	do.	Orient. 2244, foll. ghi-na [Ch.]
Sigālovāda Sutta	49	do.	do.	Add. 10,560a.b.
do. with Sinhalese interp.	118	Sinhalese	do.	Orient. 2170.
do.	7	do.	do.	, 2264.
do.	9	do.	Paper	, 2244, foll. gai-ghā [Ch.]
Sigālovādasutta Atṭhakathā	58	do.	do.	, 2243, foll. 2-10 [Ch.]
do.	14	do.	do.	, 2243, foll. 12-69 [Ch.]
				, 1051 [Ch.]

Title.	Number of leaves.	Character.	Material.	Number of MS.
Sigalovādusutta Āṭhakathā	6	Sinhalese	Palmleaves	Orient. 1048 [Ch.]
Sangīti Sutta	53	do.	Paper	2261, foll. 1-53 [Ch.]
Dasuttara Sutta	55	Roman	do.	" 2242, foll. 2-56 [Ch.]
do.	12	Sinhalese	Palmleaves	2241e. [Ch.]
Dasuttarasutta Vannanā.	5	do.	do.	2241e. [Ch.]
do.	15	do.	Paper	2242, foll. 57-71 [Ch.]
Mahisudassasutta Vannanā. Defective	4	do.	do.	2240, foll. 128a-131 [Ch.]
do., with Sinhalese interp.	33	do.	Palmleaves	Add. 21,903.
Sumangalavilāsinī	254	do.	do.	" 11,554.
MAJUURĀ NIKAYO: Mūlapaññāsakam. Defec.	422	Kambojian	Copperplates	Eg. 764, foll. 12,091.
Satipatṭhāna Sutta	53	Sinhalese	Silverplates	Orient. 2344.
Cūlakkammavibhangā Sutta	14	do.	Palmleaves	Eg. 764, foll. ka-klī.
SAMYUTTA NIKAYO. Defec. at the end	235	do.	Silverplates	Orient. 2245e [Ch.]
Dhammacakkappavattana Sutta	11	do.	Palmleaves	Add. 10,549.
do.	3	Burmese	do.	Orient. 2261, foll. 54-61 [Ch.]
Girimānanda Sutta, with Burmese interp.	11	Sinhalese	Paper	" 2276.
Asankhata Saṃyuttam	8	do.	Palmleaves	" 2412.
ANGUTTARA NIKAYO	438	do.	do.	" 2177.
do.	414	Burmese	do.	" 2089.
do., Nipāta 8-11. Defective	275	do.	do.	"
Manorathapūraṇī Tikā. Defective	171	do.	do.	"
KHUDDAKA NIKAYO: Khuddaka Pāṭho, with				
Sinhalese interp.	31	Sinhalese	Paper	" 1005 [Ch.]
Dhammapadam with Sinhalese interpretation	151	do.	Palmleaves	Add. 11,551.
Dhammapada Āṭhakathā. Fragments	360	Kambojian	(do.)	Orient. 1273.
do. Fragment	25	do.	(do.)	" 1000.

Title.	Number of leaves.	Character.	Material.	Number of MS.
Ittivuttaka Aṭṭhakathā, by Dammapāla. Defective.	341	Kambojian Sinhalese	Palmleaves do.	Add. 11,553.
Suttanipāta Dhammika Sutta, with Commentary	163	do.	do.	" 27,469.
Brahmanadhammikasutta Vanṇanā	8	do.	do.	Orient. 2245a. [Ch.]
Mangalasutta Tīkā	8	do.	do.	" 2245b. [Ch.]
Mangalattha-dīpanī	6	do.	do.	Add. 17,554, foll. ka-kü.
Mangaladīpanī Aṭṭhakathā. Fragment	353	do.	do.	" 17,554-17,555.
Mahāniddesagānto	24	Kambojian	do.	Orient. 1065.
Paramatthajojikā, with Burmese interpretation. Incomplete	188	Burmese	do.	" 2603.
Jātakam	249	Burmese	do.	Add. 21,578.
Mahānipāta, with Burmese interpretation	135	Sinhalese	do.	" 27,469.
Mahānāradū-Jātakam and Viñhūra-Jātakam	650	Burmese	do.	" 12,237-12,238.
Vessantara-Jātakam	42	do.	do.	" 10,598.
Mukkha-Jātakam, with Burmese interp.	53	Kambojian	do.	Orient. 1245a.b.
Mahosatha-Jātakam, with Burmese interpretation. Defective	65	Burmese	do.	" 2193.
Jūjakapabbam, with Siamese interp.	260	do.	do.	" 999.
Gāthās	17	Kambojian	Tinplate	" 1246b.
	1	Burmese		Add. 21,612.
III. ABHIDHAMMA PĀTAKAM.				
Dūtikathā, with Burmese interp.	Defec.	179	Burmese	Palmleaves
YAMAKAM. Incomplete		242	do.	" do.
do.	do.	100	do.	Orient. 1237.

Title.	Number of leaves.	Character.	Material.	Number of MS.
Atthastālin, with Burmese interpretation	480	Burmese	Palmleaves	Orient. 2173.
Sammohavindani. Defective	179	do.	do.	" 2670.
Paṭhānappakaraṇa Atṭhakathā	147	Kambodian	do.	Add. 11,552.
Linatthapadavāṇīna or Abhidhammassa				
Mūlatīkā, by Ānandācāriya	338	Burmese	do.	," 11,641.

IV. RELIGIOUS WORKS.

Parittam	147	Sinhalese	Palmleaves	Orient. 1092.
Parittasāṅkhepavāṇīna	68	Kambodian	do.	" 1246a.
Suttasangaha Nissaya	427	Burmese	do.	Add. 15,261.
do.	346	do.	do.	Eg. 1116.
do., fragment	11	do.	do.	Add. 9953.
Visuddhi Maggo	240	Sinhalese	do.	," 11,658.
do.	308	do.	do.	Orient, 2246 [Ch.].
Sārasangaho	312	Kambodian	do.	do.
Abhidhammatthasangaho	25	Burmese	do.	Add. 10,553.
do.	24	do.	do.	do.
do.	23	do.	do.	Orient. 2247 [Ch.].
do., chh. 1-3, with Burmese interpretation	32	do.	do.	do.
do., ch. 2, with Burmese interpretation	45	do.	do.	Add. 10,556.
do., ch. 5, with B. interpretation	42	do.	do.	," 6781 B.
do., ch. 8, with B. interpretation	37	do.	do.	," 10,557.

Title.	Number of leaves.	Character.	Material.	Number of MS.
Abhidhammatthasangaha Tikâ, with Burmese interpretation	328	Burmese	Palmleaves	Add. 26,660.
Saddhammopâyana, with Sin. interpretation	89	Sinhalese	do.	Orient. 2248 [Ch.]
Invocations to Buddha, with B. interpretation	14	Burmese	do.	Add. 5889.

V. CIVIL LAW CODES.

Dhammasattapakaram, with Burmese interp.¹ 215 Burmese Palmleaves Add. 12,241—12,242; 12,250.

VI. LEGENDARY TALES AND HISTORY.

Collection of Vatthus, with Sinhalese interpretation.	140	Sinhalese	Palmleaves	Orient. 1090.
Defective at the end	392	Burmese	do.	" 458.
Milindapañho, with B. interpretation	88	Sinhalese	Paper	" 2250. [Ch.]
Mahâvamsa, chh. 1-37. ²	39	do.	Palmleaves	" 2249. [Ch.]

¹ The British Museum possesses two Burmese Commentaries on portions of the above work, viz. 1. *Manurijja Dhammasat*, a Com. on the third chapter (MS. Orient. 1029). 2. *Manasiika*, a Com. on the sixth chapter (MS. Add. 27,458). Dr. A. Führer, formerly of Würzburg, now of Bombay, has been engrossed on these MSS. during his stay in London. On the *Dhammasattapakaram* see a communication by Dr. Rost, in *Indische Studien* I. 315-320.

² MS. Orient. 2251, which forms also part of the Childers collection, contains variant readings to the Mahâvamsa, collected from Turnour's text, one Burmese MS., and five Sinhalese MSS.

Title.	Number of leaves,	Character.	Material.	Number of MS.
Sāsanavāmso	73	do.	do.	" 2252. [Ch.]
do.	82	do.	do.	" 2253. [Ch.]
Hathavanagallavāmso, with Sinhalese interp.	49	do.	do.	Add. 24,999.

VII. RHETORIC.

Subdhālankāra, with Burmese interpretation	54	Burmese	Palmleaves	Add. 27,545.
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VIII. PROSODY.

Kavisārapakarānam	54	Burmese	Palmleaves	Add. 27,545.
Kavisāratīkā Nissaya	181	do.	do.	", 17,945.

IX. GRAMMAR.

Mūlakkacchāyano	8	Burmese	do.	", 2178a.
Kaccāyanaappakarānam. Defective	71	do.	do.	" "
Kaccāyanaappakarānam	81	Sinhalese	Paper	" 2254 [Ch.]
do. Fragment, with Burmese interpretation	119	Burmese	Palmleaves	Add. 19,630a.
do.	17	do.	do.	", 18,755b.
Sandhikappa and Nāmakappa	22	Sinhalese	Paper	Orient. 2255 [Ch.]
Nāmakappa	15	Burmese	Palmleaves	", 854 [Ch.]

Title.	Number of leaves.	Character.	Material.	Number of MS.
Sandhikappa Nissaya	80	do.	do.	Add. 12,243.
do. and Kârakakappa Nissaya	153	do.	do.	Orient. 2170.
Saddamâlā	39	Sinhalese	Palmleaves	Add. 17,679.
Mukhamatta-dipanī, with B. interpretation	343	Burmese	Palmleaves	Add. 18,754.
do.	215	do.	do.	" 27,289.
Saddanidhipakaranaṁ	369	do.	do.	Orient. 2256 [Ch.].
Vacakopadesa Nissaya	66	do.	do.	" 1076.
Moggalâyanapakaranaṁ, with Burmese interp.	219	do.	do.	" 478.

X. LEXICOGRAPHY.

Abhidhānappadipikā. Defective Pali-Sinhalese Vocabulary. Incomplete	34	Burmese	Palmleaves	Add. 27,289.
	13	Sinhalese	do.	Orient. 2167.

XI. MISCELLANEOUS WORKS.

Astrological tracts, in Pali and Sinhalese Kayaviratigathasanni, Pali text, with Sinhalese interpretation. See Hardy's Manual, p. 539	99	Sinhalese	Paper	Orient. 2258 [Ch.].
Vuttamâlasandesastakam, with Sin. interp.	31	do.	Palmleaves	" 2659 [Hardy].
	48	do.	do.	" 2661.

LIST OF PÂLI MANUSCRIPTS

IN THE

CAMBRIDGE UNIVERSITY LIBRARY.

BY

T. W. RHYS DAVIDS.

IN the following alphabetical list, which I should not have been able to draw up had it not been for the specially kind assistance of the accomplished head of the Library, all the MSS. are on palm-leaves unless otherwise stated. Besides these Pâli books the Library possesses a collection unrivalled in Europe, of the works on the history of Buddhism written in Siñhalese.

Name.	Character.	No. of leaves.	Library Mark.
Abhidhânappadîpikâ	Sinh.	192	Add. MS. 923
Abhidhammattha-saṅgaha ¹	Burm.	107	1257
Atthanagala-vâisa	Sinh.	24	925
Ambaṭṭha-sutta-athakathâ	„	10 (paper)	928 (?)
Kammavâcâ	Sq. Pâli	59	1260
„			292, 293
„ (fragments)			340, 341
Khuddaka-pâṭha	Sinh.	15 (paper)	931
Cariyâ-piṭaka	„	44 „	935
Dîpavañsa	„	146 „	944
„	„	31	945
„	„	27	946
„	„	59	1255
Pâtimokha	Burm.		1249
Payoga-siddhi	Sinh.	103	1253

¹ Mr. Bradshaw has a copy of the Vâṇṇanâ on this work in his own library.

Name.	Character.	No. of leaves.	Library Mark.
Padarûpa-siddhi	Sinh.	59	1254
Peyyâla-kandâ (imperfect)	Kâmb.	32	1256
Bâlâvatâra	Sinh.	41	957
" with sanna	"	151	958
Buddhavañsa	"	214 (paper)	951
Bodhivâñsa ¹	"	62	953
Brahmajâla Sutta (with Sanna)	"	120	955
" "		134	956
Bhesajja-mañjûsâ	Burm.	144	1252
Mahâvagga (?)	Burm.		225
Mahâvansa	Sinh.	172	291
"	Burm.		296
"	Sinh.	241	962
"	"	181	963
"	"	183	964
" Tîkâ	"	188	965
Milinda Pañha	"	154	1251
Ratthapâla Sutta (with Sanna)	"	33	978
Rasavâhinî	"	10 (paper)	973
Lalâta-dhâtu-vâñsa	"	197	974
Vibhañga	"	59	978
Visuddhi-magga	"	357	980
Sandhi-kappa	"	154 (paper)	983
Salâyatanavagga (sañyutta)	Burm.	200	986
Satipatthâna Sutta	Sinh.	17	988
Sigâlovada Sutta	"	11 (paper)	984
Sumângala-pasâdana	Burm.	? ²	294
Sumângala-vilasînî	Sinh.	250	987
Sutta Nipâta	"	39	989

¹ The library also possesses a Siinhalese Sanna on this work written on 178 palm-leaves.

² This MS. contains text and Burmese Nissaya combined.

LIST OF PÂLI MANUSCRIPTS
IN THE
COPENHAGEN ROYAL LIBRARY.

[I HAVE compiled the following list from Westergaard's Catalogue, and included, from information kindly supplied by Professor Fausböll, the additions made to this department of the library since the publication of that catalogue.—R.H. D.]

I. PIÂKA TEXTS AND COMMENTARIES.

Title.	No. of leaves.	Character.
Parivâra	138	Sinh.
Kammavâcâ, cap. 1 and 4	14	Square
Kankhâ Vitaranî	128	Sinh.
Khudda Sikkhâ, with Burm. Sanna	139	Burm.
Digha-Nikâya	272	Sinh.
Sumangala Vilasînî		Do.
Mahâ-samaya Sutta Vanñanâ	32	Kâmb.
Majjhima ,	277	Sinh.
Papañca Sûdanî	389	Do.
Lînattha Pakâsanâ	366	Burm.
(Tikâ on last in three separate MSS.)	112	Do.
	165	Do.
Sati-paṭṭhâna Sutta	102 ¹	Sinh.
Vammika Sutta	17	Do.
Sañiyutta Nikâya	346	Do.
Aṅguttara Nikâya	502	Do.

¹ Leaves 41-102 are Siinhalese Sanna.

Title.	No. of leaves.	Character.
Manoratha Pûrañâ	paper	Sinh.
Navâ-nipâta (fragment)	28	Burm.
Dhammapada	28	Sinh.
,, Vanñanâ	298	Do.
,, with Sinh. Sanna	92	Do.
Sutta-nipâta	26	Do.
Paramattha Jotikâ	157	Do.
Mahâ-maṅgala Sutta	3	Do.
Sinh. Sanna on ditto	98	Do.
Sattasûryodagamana Sûtra (Pâli followed by Sin. Sanna)	68	Do.
Tirokuddâ Sutta (Pâli text and com. followed by Sinh. Sanna)	3	
Dhamma-cakkappavattana Sutta (with com.)	14	Do.
Paramattha Dîpanâ	219	Do.
Jâtaka Commentary	806	Do.
Dhamma-Saṅgani, Attha-salinî	243	Do.
Vibhanga	89	
Sammoha Vinodanî	175	Do.
Com. on Patthâna	63	

II. EXTRA-CANONICAL WORKS.

Sâra Saṅgaha	126	Sinh.
Pâli Muttaka Vinaya	215	Do.
Upâsaka Janâlânkâra	95	Do.
Milinda Pañha	183	Do.
,, "	117	Do.
Jinâlânkâra Vanñanâ	210	Do.
Rasavâhinî	81	Do.
Mahâvansa	129	Do.
Bâlavatâra	33	Do.
,, with Sanna ¹	91	Do.
,, "	105	Do.
,, "	82	Do.

¹ This and the two following Sannas are three distinct works.

Title.	No. of leaves.	Character.
Kaccâyana Sâra	{ 4	Sinh.
„ „ Yojanâ	20	Do.
Moggalâna Vyâkarâna	89	Do.
Rûpa Mâlâ	11	Do.
„ „	11	Do.
Abhidhâna Padîpikâ	50	Do.
„ „ with Sanna	139	Do.
Akkhyâta Pada, with Sanna	35	Do.
Dhâtu Mañjûsâ	6	Do.
Dhâtu Pâtha }	{ 20	Do.
Dhâtu Mañjûsâ }		

[Professor Fausböll has also favoured us with the following list of the Pâli MSS. in the University Library at Copenhagen.]

1. Mahâ Samaya Sutta (Pâli with Burmese Sanna).
 2. Nemi Jâtaka.
 3. Temiya Jâtaka.
 4. Mahâ Janaka Jâtaka.
 5. Suvañña Sâma Jâtaka.
 6. Kaccayana's Grammar (sandhikappa). All the above in one volume, together with two Jâtakas in Burmese.
 7. The Mahâvagga of the Vinaya in Siñhalese character.
 8. Mahâvansa Tikâ, also in Siñhalese characters.
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PÂLI MSS. AT STOCKHOLM.

[DR. E. W. DAHLGREN, the Secretary of the Swedish Society of Anthropology and Geography at Stockholm, has been kind enough to send me, in English, the following list of the Pâli and Siñhalese MSS. now at Stockholm, and collected in Ceylon by Baron Nordenskiöld. It is compiled from a description of them contributed to the Journal of the Society by Professor Fausböll.]

1. BRAHMAJÂLA-SUTTA, on 134 palm-leaves, paged ka-jhû, with 7 lines on each side. The MS. contains the first Sutta of the *Dîgha-Nikâya*. Pâli followed by a Siñhalese Sanna.
2. BRAHMAJÂLA-SUTTA, on 164 palm-leaves, pag. ka-tî, with 6-7 lines on each side. The same work as No. 1. Pâli followed by a Siñhalese interpretation.
3. MAHÂSATIPATTHÂNA-SUTTA, on 106 palm-leaves, pag. ka-chlri, with 7-10 lines on each side. This MS. contains the 21st Sutta of the *Dîgha-Nikâya*. Pâli followed by a Siñhalese interpretation.
4. MAHÂDHAMMASAMÂDÂNA-SUTTA, on 25 palm-leaves, pag. ka-khlri, with 6-10 lines on each side. The MS. contains the 6th Sutta of the 5th part of the *Majjhima-Nikâya*. Pâli, followed by a Siñhalese interpretation.
5. RASAVÂHINÎ, on 206 palm-leaves, pag. ka-dau, with 8-9 lines on each side.
6. ABHIDHÂNAPPADÎPIKÂ, on 146 palm-leaves, pag. ka-ñâ, with 8-10 lines on each side. Pâli, with Siñhalese interpretation.
7. SUBHASÛTRÂRTHAVYÂKKHYÂNAYAYI, on 55 palm-leaves, pag. ka-ghri, with 5 lines on each side. This MS. contains a

Sinhalese translation of the *Subha-Sutta*, in the *Dīgha Nikāya*.

8. MUWA-JĀTAKA, on 74 palm-leaves, pag. ka-nirî. Elu verse.

9. PADA-RŪPA-SIDDHI, on 212 palm-leaves, pag. ka-dhî, with 8-9 lines on each side. A Sinhalese translation of the well-known Pāli grammar.¹

10. Chapters 7-11 of the PŪJĀVALIYA, a Siñhalese prose work, giving an account of gifts made to the Buddhist order. The MS. consists of 96 palm-leaves, pag. ka-cah, with 6 lines on each side.

11. Single pages of divers Siñhalese manuscripts.

¹ The sixth chapter of this work has just been published as a *Doctor Dissertation* by Albert Grünwedel, of München.

MEMBERS OF THE PÂLI TEXT SOCIETY.

1. DONORS.

[Those marked with an asterisk are also subscribers.]

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