

# Pāli Text Society

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OF THE

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# PALI TEXT SOCIETY

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## REPORT OF THE PALI TEXT SOCIETY FOR THE YEAR 1909

THE work of the Society has gone steadily on during the past year. We have brought out the remainder of vol i. of the Dhammapada Commentary by Professor Norman, including his introduction to that interesting work. I am glad to see that he practically endorses the opinion I expressed long ago that it is not by Buddhaghosa. An absolutely final decision can only be given when we are able to answer the question : 'Is the vocabulary of its author different, and if so, how far different from that of Buddhaghosa ?' And to answer that question we want more texts and a better dictionary.

The greater part of this Journal, the other issue for the year, is occupied, it will be seen, with work preparatory to the Society's dictionary. Next year's issues will be the third volume of the Dīgha, and an index to the five volumes of the Anguttara. Similar indices to the Dīgha and Majjhima are already being arranged for, and it is hoped to publish, in succession, indices of a similar kind to all the canonical texts. Such indices are really indispensable as preliminary work for the complete dictionary we hope eventually to have, and they will be a constant help to the much needed critical study of the texts themselves.

Of course we want other indices. We ought to have, not only indices to all important words in each text, but to each important subject in all the texts. But we cannot keep the dictionary waiting for all or any of these valuable

indices. That would mean postponing it to the Greek Kalends. Now A DICTIONARY IS URGENTLY WANTED AT ONCE. We have sufficient funds in hand to pay for one twice the length (and probably about ten times as good) as Childers's. The only sensible thing to do is to face the facts of this particular case, and to set to work to do what we can.

And the position we have to face, so far from being beset with difficulties, is really full of hope, and affords no excuse at all for delay. The St. Petersburg dictionary was started in 1850. With no trouble at all about money, with two distinguished scholars able to devote their lives to the work, and others ready and able to help, it was 1875 before the last of its stately folios saw the light. We have reasonable expectation of being able to do not only as well, but better than that—that is to say, that in less than twenty-five years we shall have published not only a working dictionary at once, but also, after that, a second enlarged dictionary, as good in every respect for canonical and later Pali as Böthlingk-Roth is for Vedic and Sanskrit.

The first steps are conditioned by the finance. There are not sufficient funds to pay anyone to devote his whole time to the work, and each of the Pali scholars in Europe has to give the main part of his time to other work. It is impossible therefore to follow the method of the St. Petersburg lexicon, which we should otherwise have wished to do. This difficulty has, however, been overcome by a sufficient number of competent scholars having undertaken to write the dictionary articles for all words beginning with a certain letter or letters. The names of these co-workers are ample guarantee for the scholarship of the work, and sufficient uniformity for all practical purposes is insured by the co-workers having agreed to the observance of certain simple rules.

The size of the work is again determined by the finance. We have enough to pay for twice as much matter as is contained in Childers's. And in this connection I have the pleasure of announcing that the Bavarian Academy has set

aside this year, from the Hardy fund, the sum of £37 10s. for the dictionary, in which the donor of the fund took so much interest. Professor Hardy had undertaken, when he died, to do the vowels and to act as sub-editor. I am very glad to say that Professor Ernst Kuhn has stepped into the breach created by the lamented death of Hardy. Had Hardy lived, the first instalment of the dictionary would have been out by now; and we may hope that Professor Kuhn will soon put an end to the delay that has resulted from the unexpected and irreparable loss that we sustained.

The dictionary will appear in four volumes of about 250 pages each, the authorship of each being as follows:

Vol. I.: Vowels. Professor Kuhn.

Vol. II.: K—N. Professor Windisch with Professor Duroiselle (K—GH) and Dr. Rouse (C—JH) as co-workers.

Vol. III.: P—M. Professor Geiger with Dr. Bode. (B—M) as co-worker.

Vol. IV.: Y—H. Professor Andersen with Dr. Sten Konow (S and H) as co-worker.

The produce of the sales will be placed on deposit in the bank. The necessary *vorarbeiten* for a Second Edition, at least twice as large as the working dictionary, to be published at once, will be pushed forward as fast as the funds of the Society allow. By the time that these preliminary studies are sufficiently advanced to render the preparation of this Second Edition advisable, there will be enough funds in hand, if not to pay the whole cost, still enough to make it comparatively easy to raise the rest of the amount required. By that time we shall have the Visuddhi Magga and other works of Buddhaghosa before us, and probably the rest of Dhammapāla; we shall have learnt to distinguish somewhat between the gradual changes in the connotation of words; and shall perhaps have got to know something about the history of the language and of the ideas expressed in it.

Meanwhile we shall have had, for ten years or so, a good working dictionary to use. Nine-tenths of the texts now accessible to scholars have been published since Childers's,

and it is quite unnecessary to discuss the probability of the particular degree of improvement that we reasonably hope to show, even in this First Edition. The plan, therefore, imposed upon us by the necessities of finance has, in point of fact, great advantages. To attempt a perfect dictionary would, in any case, be quite foolish in the present state of our studies. The plan adopted is not only the only feasible one, but it will at the same time provide us with the help we want for the next ten years, and also the funds for a better and more complete dictionary just at the time when it would be wise to undertake it. The important point is to get the First Edition out quickly, so that those funds may begin to accumulate as soon as possible.

Finally—besides this new edition of Childers's, which is to be preparatory to a really satisfactory Pali dictionary—it is contemplated also, before very long, to publish a short dictionary, without references, for the use of students. The Society hopes in this undertaking to have the assistance of Professor Duroiselle of Rangoon.

T. W. RHYS DAVIDS.

# LEXICOGRAPHY

## WORDS BEGINNING WITH S

By DR. STEN KONOW

REVISED AND ENLARGED

By PROFESSOR DINES ANDERSON\*

*Sa* 1. The letter *s* (*sa-kāra*, m. Kacc. 37).

2. A prefix used as first part of compound adjectives and adverbs, in the sense of with, common to, same as *sadevaka*, V. i. 8 (with the devas); *sadhammin* (having similar faith); *sajāti*, J. A. ii, 108<sup>23</sup> (having the same origin). Often opposed to *a-* and other negative prefixes, sometimes nearly pleonastical; *sa-kūbbato* (opp. to *a-kubbato*), Dhp. v. 52 (51); cf. *sace* (opp. *noce*), see *sa* 4, below.

3. The numeral one in *sakim*, *sadā*, etc.

4. The base of a demonstrative pronoun, that, he, she. The nominative sing. masc. is *sa*. Dhp. 142, S. N. 89; or *so*, V. i. 5; nom. sing. fem. *sā*, V. i. 5. The final *o* of *so* is often changed into *v* before a vowel, and a short vowel is lengthened after this *v*; thus *svājja*, S. N. 998, instead of *so ajja*; *svāham*, J. A. i. 167<sup>9</sup> instead of *so aham*; *svāssa* instead of *so assa*; *svāyam*, V. i. 2; Sum. i. 37 instead of *so ayam*; *sveva* instead of *so eva*. The following vowel is dropped in *so mam*: It 57 for *so imam*. The base *sa* also occurs in *sace*, *seyyathā*, which see. It is used as affirmative particle (indecl.); *sa kho so bhikkhu*, M. i. 37; D. i. 63.

Other cases are formed from the base *ta*, which see.

The base in compounds is *tad*, e.g. *tadabhimukha*, Dhp. A. 88 (before him), or sometimes *tarñ*, e.g. *tarñkhaṇe*, Dāṭh. iv. 31 (at that time).

*Tarñ*, *tad* is used as an adverb meaning there, then,

\* Some words of philosophical or psychological import have been treated by Mrs. Rhys Davids.

therefore; thus, *yena Uruvelā tad avasari*, V. i. 27; *tam sunātha*, D. ii. 76 (listen then); *yathā tam*, It. 99; Sum. i. 37 (as, like); *tam yathā*, as follows, namely.

Some case-forms are used as adverbs; thus, *tasmā* and *tasmā hi*, therefore; *tasmā ti ha*, therefore; *tena* and *tena hi*, therefore, then.

The base *ta* is often replaced by *na*; thus, *nam*, V. i. 25; J. A. iv. 171<sup>12</sup>; *namhā*; *ne*, V. i. 21; *nesam*, V. i. 19; *nehi*, J. A. iv. 22<sup>25</sup>, etc.

5. According to Buddhaghosa on M. i. 9<sup>28</sup> abbreviated from *assa*. At S. N. 1111. Trenckner reads: *evam 'sa tassa carato, sa* used pleonastically (see § 4 at the end).

6. (*sva*) own M. i. 366, D. ii. 209; S. N. 905; J. ii. 7<sup>27</sup>, iii. 164<sup>14</sup>; V. V. lxxxiv. 52. Frequently used in composition; thus, *sadesa*, Dāth. i. 10 (own country); *sanāmena* in his own name. By confusion with *sa* 1 (= *saha*) we have instr. *sa-ñātihi* (together with my relatives), B. v. 16; *sa* refers also to the 1st and 2nd person.

7. = *cha* (*sa. sas, sad*) only in compounds, by sandhi also *so-*, *sal-*, see *sāha* (J. A. i. 168<sup>15</sup>; vi. 80<sup>7</sup>), *solasa*, *salāyatana*.

*sa-Inda* (*sendra*), together with Indra, D. ii. 261, 274.

*sa-uttara*, having something beyond; inferior, D. i. 80<sup>9</sup>; ii. 299 = M. i. 59; Dh. S. 1292, 1596; Asl. 50.

*sa-uttaracchada*, n., a carpet with awnings above it, D. i. 7<sup>12</sup>, etc.; A. i. 181<sup>24</sup>; V. i. 192<sup>10</sup>; ii. 163<sup>25</sup>.

*sa-uttaracchadana*, n., the same as the foregoing, D. ii. 187; Sum. i. 87.

*sa-uttaribhaṅga*, together with dainty bits, J. A. i. 186<sup>10</sup>.

*sa-udaka*, with water, wet, V. i. 46.

*sa-udariya* (*sodariya*), born from the same womb, uterine brother, J. iv. 417<sup>19</sup> (cf. *sodariya*).

*sa-uddesa* (*soddeśa*), with explanation, It. 99.

*sa-upavajja*, having a helper, M. iii. 266<sup>30</sup>.

*sa-upādāna*, with attachment, M. ii. 265<sup>4</sup>.

*sa-upādisesa*, having the skandhas remaining, S. N. 354; It. 38<sup>6</sup>; Nett. 92<sup>23</sup>; Abh. S. vi. 14.

*sa-ummi* and *sa-umi* (*sormi*), together with the waves,  
It. 57<sup>12</sup>; 114<sup>4</sup>.

*saṁ* (*sam*), prefix implying ‘conjunction, completeness,’ etc.,  
Abhidhānap. 1170, Payogasiddhi ii.

*saṁyata* and *saññata* (*saṁyata*), tied, fastened; restrained,  
self-controlled, D. ii. 88; S. i. 79<sup>18</sup>; S. N. 88, 156,  
716; Dhp. 24, 362; J. i. 188<sup>11</sup>; Mil. 213<sup>6</sup>.

*saṁyatattā* (-ātman), having one’s self restrained, S. N. 723;  
216; 284 (*saññatō*).

*saṁyatācārin*, living in self-control, Dhp. 104 (*saññataō*).

*saṁyatapakhuma* (-pakṣman), having the eyelashes close  
together, V. V. A. 162<sup>27</sup>.

*saṁyatūru* (-oru). having the thighs pressed together,  
having firm thighs. J. v. 89<sup>21</sup>; 155<sup>19</sup> (*saññatō*).

*saṁyattika*, m. (*saṁyātrika*), a sea-trader.

*saṁyam*, I., to practise self-control, S. i. 209<sup>27</sup>; *saññāme*<sup>o</sup> (caus.), to restrain, Dhp. 37; *saññāme*<sup>o</sup> (caus.), do.,  
Dhp. 380 (imper. *saññāmaya*).

I. *saṁyama* and *saññama*, m. (*saṁ*<sup>o</sup>), restraint, self-control,  
abstinence, S. i. 21<sup>25</sup>; 169<sup>32</sup>; D. i. 53<sup>1</sup>; V. i. 3<sup>28</sup>;  
It. 15<sup>21</sup> (*saññama*); S. N. 264; 655; Sum. i. 160.

II. *Saṁyama*, name of a king in Benares, J. A. v. 354  
(various reading), 374<sup>24</sup>.

*saṁyamana*, n., fastening, J. v. 202<sup>23</sup>.

*saṁyamāṇī*, f., a kind of ornament, J. v. 202<sup>24</sup> (*saññamāṇī*).  
*saṁyācikā*, f., the begging together of materials, Pāt. Sangh.

6 = V. iii. 149 ff., J. A. ii. 282<sup>17</sup>, 283<sup>1</sup> (read *saṁyācikāya*  
instead of *saṁyācikdyo* or *saññācikāyo*).

*saṁyuga*, n. (1) Union; harness, Thag. 659. (2) Strife.

*saṁyuj*, to unite. *saṁyujjanti* (pr. pass.), S. iii. 70<sup>11</sup>;  
*saṁyoje* (caus.), to put together, endow with, D. ii. 355;  
S. v. 354<sup>2</sup>; caus., J. A. i. 277<sup>25</sup>; *saṁyojita* (p.p.p.), J. A.  
i. 269<sup>24</sup>; to wed one to (instr.), J. A. iii. 512<sup>25</sup>; iv. 7<sup>15</sup>.

*saṁyuta*, connected, combined, S. N. 574 (*saññuta*), 1026.

I. *saṁyutta* (-yukta), joined, connected, tied, S. iv. 163;  
S. N. 194 (*saññutta*), 300, 304; It. 8<sup>18</sup>; Saddham-  
mopāyana 211.

II. *saṁyutta* (*yukta*), a section of the scriptures, V. ii. 806<sup>35</sup>;

especially the groups of suttas contained in the Samyutta Nikāya, S. i. 1, etc.; J. A. ii. 58<sup>25</sup>.

*samyouttaṭṭhakathā*, f., the Commentary (Sāratthapakāśini) on the S., J. A. v. 38<sup>4</sup>.

*samyouttanikāya*, m., one of the divisions of the Sutta Pitaka, Mil. 187<sup>17</sup>; Sum. i. 15<sup>8</sup>; G. V. 56; Sās. 73<sup>5</sup>; 148<sup>22</sup>; Mahābodhiv. 94 f.

*samyoutta-bhāṇaka*, m., a repeater of the S., Mil. 342<sup>1</sup>.

*sañyūlha* and *saññūlha* (*samūḍha*), uttered, recited, D. ii. 267<sup>19</sup>; M. i. 386<sup>33</sup> (*saññūlha*); *sañvūlha*, Sum. i. 38.

*samyojana*, m., union, association; conjunction; intercourse; bond, fetter, V. ii. 258<sup>32</sup>; M. i. 498<sup>15</sup>; S. i. 226<sup>4</sup>; iii. 70<sup>11</sup>, 143<sup>10</sup>; iv. 36<sup>7</sup>; S. N. 522, 733; J. A. iii. 12<sup>5</sup> (*saññoga*).

*samyojana*, n., bond, fetter, S. iv. 163, etc.; especially the fetters that bind man to the wheel of rebirth, A. i. 264; M. i. 483; S. i. 23; V. i. 183; It. 8, 18; S. N. 62, 74, 621; Nett. 49; Dhp. 31, 221, 342; J. i. 275<sup>18</sup>; ii. 22<sup>26</sup>.

The ten fetters are (1) *sakkāyaditthi*; (2) *vicikicchā*; (3) *sīlabbataparāmāso*; (4) *kāmacchando*; (5) *byāpādo*; (6) *rūparāgo*; (7) *arūparāgo*; (8) *māno*; (9) *uddhaccam*; (10) *avijjā*. The first three ones are the *tīni samyojanāni*—e.g., M. i. 9; A. i. 231, 233; D. i. 156; ii. 92 f., 252; S. v. 357; 376; 406; P. P. 12, 15; Nett. 14; Dh. S. 1002; Sum. i. 312. The seven last are the *satta samyojanāni*, Nett. 14. The first five ones are called *orambhāgīyāni*—e.g., A. i. 232 f.; ii. 5, 133; v. 17; D. i. 156; ii. 92, 252; M. i. 432; S. v. 61, 69; Thig. 165. The last five are called *uddhambhāgīyāni*—e.g., A. v. 17; S. v. 61, 69; Thig. 167; Thig. A. 159; Dhp. A. 421.

A different enumeration of the ten *samyojanas*, Dh. S. 1113, 1463 (*kāmarāga*, *patigha*, *māna*, *ditthi*, *vicikicchā*, *sīlabbataparāmāsa*, *bhavarāga*, *issā*, *macchariyā*, *avijjā*); compare, however, Dh. S. 1002. Both lists are given in Abh. S. vii. 1, the first as belonging to the Suttantas, the second as belonging to the

Abhidhamma. Issā and macchariyā are, however, called saṃyojanas in D. ii. 276.

Different enumerations of seven saṃyojanas, A. iv. 7 and 8, cf. i. 223.

A list of eight saṃyojanas, M. i. 361 ff.

Compare also *ajjhattasaṃyojano* and *bahiddhā-saṃyojano puggalo*, A. i. 63 f.; P. P. 22; *kim-su-saṃyojano*, S. i. 39 = S. N. 1108.

*saṃyojaniya* (*saññōjaniya*), connected with the saṃyojanas, favourable to the saṃyojanas, A. i. 50; S. ii. 86; iii. 166 f.; iv. 89, 107; Dh. S. 584, 1125, 1462; Asl. 49. Used as a noun, with *dhammā* understood, S. N. 363, 375.

*saṃrakkh* (-*rakṣ*), to guard, to ward off, Saddhammopāy. 364.

*saṃrakkhāṇa* (-*rakṣāṇa*), n., preservation.

*saṃrambha*, m., impetuosity, rage, Dāth. iv. 34; compare *sārambha*.

*saṃrahita*, devoid of, Dhp. A. 111.

*saṃrāga*, m., passion, J. A. iv. 22<sup>24</sup>; cf. *sārāga* (opp. *virāga*).

*saṃrāva*, m., uproar.

*saṃruc* 10, to find pleasure in, S. N. 290; 306; 405; *samarocayi* (aor.) J. A. iv. 471<sup>28</sup>.

*saṃrūh* 1, to grow, to cause to prosper, J. A. iv. 429<sup>30</sup>; p.p.p. *saṃrūlha*, grown together, healed, J. A. v. 344<sup>14</sup>; iii. 216<sup>13</sup> (*saṃrūlha-vaya*, mfn.).

*saṃvacana*, sentence, Asl. 52.

*saṃvacchara* (-*vatsara*), m. and n., a year, D. ii. 327; Dhp. 108; J. A. ii. 80<sup>1</sup>; Saddhammopāy. 239; n. pl., *saṃvaccharāni*, J. A. ii. 128<sup>10</sup>.

*saṃvacchara* (*sāmivatsara*), m., an astrologer, Sen. Kacc. 191 (393).

*saṃvat̄ī* (-*vart*) 1, to be dissolved, to pass away, A. ii. 142; D. i. 17; Sum. i. 110; It. 15; instead of *saṃvatta-māno*, J. A. i. 189<sup>14</sup>, read *saṃvaddhamāno*.

*saṃvat̄ta* (*sañvarta*), m., the rolling up, or destruction, of a kappa, It. 99; P. P. 60; Saddhammopāy. 484, 485; °*vivat̄ta*, n., rolling up and rolling out, a period

within which dissolution and evolution of the world takes place, D. i. 14; A. ii. 142; It. 15, 99; P. P. 60. *samvattanika*, turning to, being reborn, D. i. 17.

*samvaddh* (*samvrdh*) 1, to grow up; *samvaddha*, grown up, V. i. 6; *samvaddha*, grown up, brought up, D. i. 75; ii. 38; *samvaddhamāna*, subsisting, J. A. i. 189<sup>14</sup> (thus read instead of *samvattamāna*); *samvaddheti* (caus.), to rear, nourish, bring up; to enlarge; *samvaddhiyamāno* (pr. part. pass.), J. A. i. 231<sup>27</sup>; *samvaddhito* (p.p.p.).

*samvāṇī* (*samvarṇī*) 10, to describe, explain; to praise, V. iii. 73; *samavaṇṇayūm* (aor. 3 pl.), J. A. v. 292<sup>8</sup>; *samvāṇīto*, M. i. 110<sup>5</sup>.

*samvāṇṇana* (-*varṇana*), n., description, praise, J. A. i. 234<sup>1</sup>. *samvāṇṇanā*, f. id., Papañcasūdanī on M., No. iii.

*samvatt* (*samvṛt*), to lead, conduce, be subject to, A. ii. 54; V. i. 10=S. v. 421; It. 71 f.; J. A. i. 97<sup>21</sup>; *samvatteyya* (opt.), V. i. 13.

*samvattanika*, conducive to, A. ii. 54, 65; It. 82; K. V. 618; J. A. i. 275<sup>5</sup>; Nett. 134=S. v. 371.

*samvad*, 1, to agree, M. i. 500.

*samvadana*, n., a certain magic act performed in order to procure harmony, D. i. 11; Sum. i. 96; ‘Dialogues of the Buddha,’ by Rhys Davids, i. 23.

*samvaddha*, see *samvaddh*.

*samvaddhana*, n., increasing, causing to grow; J. A. iv. 16<sup>23</sup>.

*samvar*, 1, to restrain, hold, Mil. 152; to restrain oneself, V. ii. 102; pres. *samvunoti* and *samvunāti*, Kacc.; p.p.p. *samvuta*, which see.

I. *samvara*, m., closing, restraint, one of the padhānas, A. ii. 16; S. iv. 189 f.; It. 28, 96, 118; P. P. 59; S. N. 1034; V. ii. 126; Dhp. 185; Nett. 192; Sad-dhammopāy, 371.

II. *Samvara*, m., name of the youngest of a hundred sons of King Brahmadatta, J. A. iv. 131 ff. 2. Name of an Ājivika, J. v. 87<sup>24</sup>. 3. Name of a demon, J. v. 452<sup>81</sup>.

*Samivarajātaka*, n., the 462d Jātaka, J. A. i. 136<sup>12</sup>; ii. 17<sup>26</sup>; Sās. 99.

*samvarana*, n., covering.

*samvari* (*śarvari*), f., night, J. A. iv. 441<sup>6</sup>; vi. 243<sup>13</sup>.

*samvas*, 1, to live; to associate, A. ii. 57; V. ii. 237; P. P. 65; Dhp. 167; caus., see *samvāse*.

*samvasatha*, m., a village.

*samvā*, 2, to blow, to be fragrant, J. A. v. 206<sup>15</sup> (compare the various readings, J. v. 203<sup>14</sup>).

*samvāse* (*samvāsaya*), to live together with, V. iv. 137.

*samvāsa*, m., living with, co-residence, A. ii. 57 ff. 187; P. P. 65; V. i. 97; ii. 237; iii. 28, etc.; S. N. 283, 290, 385; Dhp. 207, 302; Saddhammopāyana, 435; J. A. i. 236<sup>31</sup>; intimacy, J. A. ii. 39<sup>9</sup>; cohabitation, J. A. i. 134<sup>14</sup>; ii. 108<sup>17</sup>.

*samvāsaka*, living together, V. iii. 173, etc.

*samvāsiya*, who lives with, S. N. 22; *asamvāsiyahāra*, impossibility to co-reside, Mil. 249.

*samvij*, 4, to be agitated, A. ii. 114; It. 30; Dhp. A. 120; *samvigga* (-*vigna*), agitated; excited; grieved, D. ii. 240; A. ii. 115; S. iv. 290; v. 270; S. N. p. 14; J. A. i. 59<sup>10</sup>; Mil. 236; *samvej* (caus.), to agitate, to cause emotion or alarm; *samrejetum* (fut.), *samrejetu-kāma* (adj.), S. i. 19<sup>7</sup>; *samrejygam* (opt.), M. i. 253; S. i. 141 ff.; V. i. 32; *samvejehi* (imper.), S. v. 270; *samvejesi* (aor.), Mil. 236; *samvejita* (p.p.p.). S. i. 197; *samrejetrā* (ger.), J. A. i. 327<sup>28</sup>; *samrejanīya*, which should be approached with awe; the *samrejanīyāni thānāni*, places of pilgrimage, D. ii. 140 = A. ii. 120; It. 30.

*samvijj*, pass., see next.

I. *samvid*, to know; *samviditvā* (ger.), J. A. iii. 114<sup>12</sup>; v. 172<sup>1</sup>; *samvidita* (p.p.p.), which see; cf. *samvedita*.

II. *samvid*, 6, to find; *asamvindanā*, not finding, Thag. 717; *samvijjati* (pass.), to be found, to exist, D. i. 3; V. ii. 122; *samvijjamāna* (pr. part.), J. A. i. 214<sup>4</sup>.

*samvidahana* (*samvidhāna*), n., arrangement, appointment, Sum. i. 148; Asl. 111.

*samvidita*, known, S. N. 935.

*samvidhā*, to do, to dispose, to arrange, to appoint; *sam-*

*vidahanta* (pr. part.), Dhp. A. 372; *samvidahaheyyāma* (opt.), D. i. 61; *samvidahi* (aor.), Dph. A. 89; *samvidhātum* (inf.), A. ii. 85; *samvidahitum* (inf.), V. i. 287; *samvidhāya* (ger.), V. iv. 133; Mah. xvii. 37; *samvidahitvā* (ger.), V. i. 287; iii. 53, 64; J. A. i. 59<sup>2</sup>; *susamvihita*, well arranged, fully provided, D. ii. 75; M. ii. 75; Sum. i. 147; *samvihitārakkha*, protected, J. A. i. 133<sup>8</sup>.

*samvidhāna*, n., arranging, arrangement, D. i. 135; J. A. i. 140<sup>10</sup>.

*samvidhāyikā*, f. adj., ruling, managing, J. A. i. 155<sup>21</sup> (comm. on *parināyikā*).

*samvidhāvahāra*, m., taking away by appointment, theft committed in agreement with others, V. iii. 53.

*samvibhaj*, 1, to divide, to share, to communicate, D. ii. 233; Mil. 94, 344; -*itum* (inf.), Mil. 295; Dāth. v. 54; -*vibhatta* (p.p.p.), Thag. 9; *samvibhāj*, 10 (caus.), to cause to share, to bestow on, It. 65.

*samvibhāga*, m., distribution, giving, A. i. 92, 150; It. 18 f., 98, 102; Mil. 94.

*samvibhāgin*, generous, open-handed, S. i. 43 = J. iv. 110<sup>19</sup>; Mil. 207.

*samvirūh*, 1, to grow up, to sprout, Mil. 99, 375; *samvirūlha*, fully grown, healed up, J. A. ii. 117<sup>15</sup>; *samvirūheti* (caus.), causes to grow, nourishes, educates, J. A. iv. 429<sup>8</sup>.

*samvilāpa*, m., noisy talk, thundering, S. iv. 289.

*samvis* (*samvis*), to enter (not traced). *samves* (caus.), to lead, conduct; *samvesitrā* (ger.), A. i. 141; *samvesiyamāna* (pr. p. p.), M. i. 88; iii. 181; D. ii. 24.

*samvissajtar*, one who appoints, assigns, Sum. i. 112.

*samvissand* (-*syand*), 1, to overflow, M. ii. 117; Mil. 36.

*samvihita*, see *samvidhā*.

*samvijita*, fanned, Dāth. v. 18.

*samvuta* (p.p.p. of *samvar*), closed, D. i. 81; tied up, J. iv. 361<sup>24</sup>; restrained, controlled, D. i. 250; S. ii. 231; iv. 351 ff.; It. 96, 118; Dhp. 225; S. N. 340; Sum. 181; *asamvuta*, S. iv. 70; P. P. 20, 24; *susamvuta*, S.

iv. 70; V. iv. 186; Dhp. 8; S. N. 413; *saṁvutatta* (*saṁvṛtātma*), self-controlled, S. i. 66; *saṁvutindriya* (*saṁvṛtendriya*), having the senses under control, It. 91; P. P. 35.

*saṁvūlha*, see *saṁyūlha*.

*saṁvega*, m., agitation, anxiety, anguish, dread, emotion, grief, A. i. 43; ii. 33, 114; S. i. 197; iii. 85; v. 130, 133; It. 30; Dh. S. 1366; S. N. 935; J. A. i. 138<sup>8</sup> Sās. 2.

*saṁvegin*, agitated, lively, Dhp. 143<sup>b</sup>.

*saṁvej*, caus. of *saṁvij*, which see.

*saṁvejana*, n., agitating, moving, It. 30.

*saṁvēṭh* (*saṁvēṣṭ*), to wrap, to stuff, tuck in; *saṁvēṭhetrā* (= *saṁvellitvā*), Minayeff, Prātimoksha-Sūtra, p. 86<sup>16</sup>.

*saṁvedita*, admonished, Dhp. A. 125.

*saṁvedhita*, trembling, S. N. 902.

*saṁvell*, 10, the same as *saṁvēṭh*, Min. Prātim., p. 86.

*saṁvelli*, f., a kind of dress, the ordinary undress, J. v. 306<sup>6</sup>; *saṁvelliya*, the same, V. ii. 137, 271 (S. B. E. xx. 348).

*saṁves*. See *saṁvis*.

*saṁvesanā*, f. (*saṁveśa*, m., *saṁveśana*, n.), lying down, sleeping, J. A. vi. 551<sup>29</sup>, 552<sup>10</sup>, 557<sup>16</sup>.

*saṁvohār*, to trade with (denom. from next); *saṁvohāra-māna*, A. ii. 188.

*saṁvohāra* (*saṁvyaraha*), m., business, traffic, A. ii. 187 = S. i. 78; V. iii. 239.

*saṁs* (*śaṁs*), 1, to proclaim, point out, J. v. 77<sup>15</sup>; vi. 533<sup>18</sup>; *saṁse* (opt.), J. vi. 181<sup>5</sup>; *asaniśi* (aor.), J. iv. 395<sup>8</sup>.

*saṁsagga* (*saṁsarga*), m., contact, connexion, association, It. 70; V. iii. 120; Mil. 386; J. A. i. 376<sup>5</sup>; *asamisagga*, S. ii. 202; Mil. 344; *saṁsaggajāta*, who has come into contact, S. N. 36.

*saṁsattha* (*saṁsr̥ṣṭa*), mixed; joined, associated; contiguous; living in long society, V. i. 200; ii. 4; iv. 239, 294; D. ii. 214; M. i. 480; Dh. S. 1193; K. V. 337 = Asl. 42; Asl. 49, 72; J. A. ii. 105<sup>18</sup>; Dhp. 291; *asamisattha*, not given to society, M. i. 214; S. i. 63; Mil. 244.

*saṁsatta* (*saṁsakta*), adhering, clinging, D. i. 239.

*saṁsad*, 1, to sink down, to lose heart; *saṁsīdati* (pres.),

D. i. 248; A. iii. 89 = P. P. 65; Thag. 681; J. ii. 330<sup>9</sup>; *saṁsād* (caus.), to drop, M. i. 214; to place, Sum. i. 49. *saṁsād*, f., session, assembly, loc. *saṁsati* (from the base *saṁsād*, f.), J. A. iii. 493<sup>1</sup> (= *parisamajjhe*, comm.), 495<sup>15</sup>.

*saṁsand* (*saṁsyand*), 1, to run together, to associate, D. i. 248; ii. 223; S. ii. 158 (= It. 70); iv. 379; P. P. 32; *saṁsandeti* (caus.), puts together, J. A. i. 403<sup>19</sup>.

*saṁsandana*, n. (?), comparison. *Dittha-s°-pucchā*, a question that leads to comparison of effects observed, Asl. 55.

*saṁsanna*, depressed, Dhp. 280.

*saṁsapp* (*saṁsrp*), 1, to creep along, to move, A. v. 289; V. V. A. 278.

*saṁsappa* (*saṁarpa*), creeping, A. v. 289; *saṁsappin*, adj., A. iv. 172<sup>5</sup> (nom. m. ~ *i*).

*saṁsappaniyapariyāya*, m., the creeping exposition, a discussion of the consequences of certain kinds of kamma, A. v. 288 ff.

*saṁsaya* (*saṁśaya*), m., doubt, A. ii. 24; Dh. S. 425; Mil. 94.

*saṁsayita* (*saṁśayita*), n., doubt, Dāṭh. i. 50.

*saṁsar*, 1, to come continually, J. A. i. 335<sup>22</sup>; to go through continually, to transmigrate, D. i. 14; Sum. i. 105; *saṁsarāni* (pr. p.), It. 109; *saṁsarantā* (plur.), S. iv. 439; *saṁsaratanāni* (gen. plur.), S. iii. 149; *saṁsaramānānam* (the same), V. V. xix. 7; *saṁsaritvā* (ger.), S. iii. 212; P. P. 16; *saṁsarita* (p.p.p.), Thig. 496; D. ii. 90; *saṁsita* (the same), D. ii. 91; S. N. 730.

*saṁsarana*, n., a curtain or blind that can be drawn aside, V. ii. 153.

*saṁsara* (*saṁsrava*), m., flowing, V. V. A. 227.

*saṁsavaka*, m., name of a hell, V. V. lii. 12 ff.

*saṁsaha*, able.

*saṁsāda*, m., see *saṁsīda*.

*saṁsādiyā*, a kind of rice, J. vi. 530<sup>14</sup> (comm. says *sayam-jātakhuddikasāli yam sūkarasāli pi ruccati*).

*saṁsām* (*saṁśam*), 10, to tidy up, to put to rights, S. iv. 288.

*samsara*, m., transmigration, A. ii. 10; S. ii. 178 ff.; Dhp. 60; J. A. i. 115<sup>18</sup>; *vacisamsara*, A. ii. 79; n., transmigration, existence, D. ii. 206.

I. *samsita*, see *samsar*.

II. *samsita* (*samsrita*), dependent, Saddhammop. 306.

*samsidh*, 4, to be fulfilled, Saddhammop. 451 (*samsijjhanti*).

*samsibb* (*samsiv*), to entwine, Dhp. A. 343, 409.

*samsibbana*, n., entwining, Dhp. A. 410.

*samsid*, see *samsad*.

*samsida*, m. (*samsidana*, n.), sinking down, S. iv. 180<sup>6-13</sup> (var. lect. *samsada*).

*samsina* (*samsina*), withered, S. N. 44.

*samsuddha* (*samsuddha*), pure, D. i. 113; S. N. 372, 1107; J. A. i. 2<sup>15</sup>.

*samsuddhagahañika* (*samsuddhagrahañika*), of pure conception, of pure descent, D. i. 113; S. N., p. 112; Sum. i. 281.

*samsuddhi* (*samsuddhi*), f., purification, S. N. 788.

*samsumbh*, 1, to beat, J. A., vi. 53<sup>9</sup> (from the base, *śumbha*, *himśayām*); *samsumbhamāna* (pr. part.), J. A. vi. 88<sup>28</sup>, 89<sup>1</sup>; *samsumbhitrā* (ger.), J. A. vi. 53<sup>9</sup>.

*samsūc*, 10, to indicate, Dāth. v. 50; Sum. i. 311.

*samsūcaka*, indicating, Burnouf, Lotus, p. 330.

*samseda* (*samsveda*), m., sweat, moisture, M. i. 73; Thig. A. 185.

*samsedaja*, born or arisen from moisture, Mil. 128.

*samseva*, m., associating, A. ii. 245; Mil. 93.

*samsevanā*, f., associating, Dh. S. 1326 = P. P. 20.

*samsevā*, f., worshipping, attending, Mil. 93<sup>24</sup> (*sneha-*<sup>o</sup>).

*samsevita*, frequented, inhabited, J. A. vi. 539<sup>25</sup>.

*samsevin*, associating with, J. i. 488<sup>21</sup>.

*samhata*, firm, compact, Saddhammop. 388.

*samhati*, f., assemblage, mass.

*samhan*, to join together, reach to; *samhacca* (ger.), J. A. v. 872<sup>17</sup>; *hanū s*<sup>o</sup>, holding one's tongue, J. A. 373<sup>11</sup>.

*samhanana*, n., joining together, closing, D. i. 11.

*samhar*, 1, to collect, fold up, V. i. 46; ii. 117, 150; Dāth. iv. 12; J. A. i. 422<sup>9</sup>; *asamhāriya*, that cannot be destroyed, S. v. 219; *samharāp* (caus.), 10, to cause

to collect, Dhp. A. 324; *samhirati* (pass.), is curbed, attached, M. iii. 188 f.; Asl. 420.

*samharana*, n., removing, Dāth. v. 33.

*samhāni*, f., shrinking, subsidence, D. ii. 305 = M. i. 49 = S. ii. 2 = Dh. S. 644; Asl. 328.

*samhāra*, m., abridgment, compilation.

*samhāraka*, m., drawing together, mixing, S. ii. 185 = It. 17; *sabba-*<sup>o</sup>, m., a kind of mixed perfume, J. A. vi. 336.

*samhita*, see *saṃdhā*.

*samhīra* (*samhārya*), that can be restrained, conquerable, J. v. 81<sup>17</sup>; *asamhīra*, immovable, unconquerable, irrefutable, S. i. 193; V. ii. 96; Thag. 649; S. N. 1149; J. A. iv. 288<sup>8</sup>.

*sak* (*śak*), to be able; *sakkoti* (pres.), D. i. 246; V. i. 31; Mil. 4; *sakkate* (pr. pass.), Nett. 28; *sakkunāti* (pres.), Dhp. A. 101; *sakkuneyya* (opt.), J. A. i. 361<sup>6</sup>; *asakkhi* (aor.), D. i. 96; 236; *sakkhi* (aor.), Mil. 5; *sakkunī* (aor.), Mah. vii. 13; *sakkhati* (fut.), S. N. 319; *sakkhīnti* (fut., 3 pl.), S. N. 28; *sagghasi* (fut., 2 sg.), S. N. 834; *sakkhissanti* (fut., 3 pl.), Dhp. A. 84; *asakkhissa* (cond.), Dhp. A. 292; *sakkonto* (pres. p.), Mil. 27.

*sakkunitvā* (ger.); *sakka* (p.p.p.), able, s.v.; *asakkuneyya*, impossible, J. A. i. 55<sup>3</sup>.

I. *Saka* (*śaka*), m., name of a people, Mil. 327, 331.

II. *saka* (*svaka*), own, M. i. 79; V. i. 3; It. 76; S. N. 861; *kammassaka*, possessing one's own kamma, A. v. 288; M. iii. 203 ff.; Mil. 65; Dh. S. 1366.

*sakagavacanḍa*, fierce, violent, towards one's own cows, harassing one's own, P. P. 47.

I. *sakata* (*śakaṭa*), m. and n., a cart, a cartload, D. ii. 100; V. iii. 144; P. V. 20; P. V. A. 102; Mil. 238; J. A. i. 191<sup>22</sup>.

II. *sakata*, see *kasata*; cf. *sakasata*.

*sakaṭamukha*, adj., used at D. ii. 234, of the earth—that is, India as then known—and at D. ii. 235 (comp. Mahāvastu iii. 208), of six kingdoms in Northern India. On the second passage B. explains that the six kingdoms all debouched alike on the central kingdom, which was hexagonal in shape. This explanation does

not fit the other passage. Could *sakaṭa* there be used of the constellation Rohini, which in mediæval times was called the Cart?

*sakaṭavyūha* (*śakaṭaryūha*), m., the waggon array, a wedge-shaped phalanx, J. A. ii. 404<sup>11</sup>; iv. 343<sup>17</sup>.

*Sakatasaddattha*, m., name of a book, G. V. 71.

*sakanṭaka*, thorny, dangerous, D. i. 135; Thig. 352; Sum. i. 296.

*sakannajappaka* (*sakarnajalpaka*), whispering in the ear, a kind of taking votes, V. ii. 98 f.

*sakattha* (*svakārtha*), m., own object, advantage.

*sakadāgāmin* (*sakṛdāgāmin*), returning once, who will not be reborn on earth more than once, one who has attained the second grade of wisdom, A. iv. 380; S. iii. 168; V. i. 293; -tā, f., the state of a sakadāgamin, D. ii. 206.

*sakanika*, having a mole on it, D. i. 80; Sum. i. 223.

*sakabala*, containing a mouthful, full, V. iv. 195.

*sakamana* (*svakamana*), Sum. i. 129 (used to explain *attamana*).

*sakaraṇīya*, who has still something to do (in order to attain perfection), D. ii. 143.

*sakala*, all, whole, V. ii. 109.

*sakala* (*śakala*), m., a portion, a potsherd.

*sakalikā*, f. (from last), a splinter, bit, D. ii. 341; A. ii. 199 = S. iv. 197; S. i. 27 = Mil. 179; Nett. 23; Asl. 319.

*sakasaṭa* (*sakaṣṭa*), wrong, Mil. 119.

*sakāsa* (*sakāśa*), near; *sakāsam*, to, towards, S. N. 326; J. v. 480<sup>4</sup>; P. V. A. 237; *sakāse*, before, J. v. 394<sup>27</sup>; vi. 282<sup>20</sup>.

*saki* and *sakim* (*sakṛt*), once, D. ii. 188; J. A. i. 397<sup>21</sup>; once more, Mil. 238; once for all, always, Thig. 466; Thig. A. 283; *sakid eva*, once only, A. iv. 380; P. P. 16; at once, V. i. 31.

*sakiccaya* (*svakṛtya*), n., what one has to do, own duty, Mil. 42; <sup>o</sup>*pasuto*, intent on one's business, Asl. 196.

*sakiñcana*, having something, wealthy, S. N. 620; Dhp. 396.

*sakiñcanakārin*, acting with *kiriñcana*, passionate, Thig. A. 198.

*sakiya* (*svakīya*), own, J. A. ii. 177<sup>7</sup>; iii. 48<sup>15</sup>, 49<sup>19</sup>,

*Sakula*, name of a country and its king, J. A. v. 337 ff.

*sakuna* (*śakuna*), m., a bird, S. i. 197; V. iii. 147; J. A. ii. 111<sup>24</sup>; fem. *sakunī*, S. i. 44; *sakuna*, adj., J. A. v. 503<sup>25</sup> ( $\sim$  *ām māṁsaṁ*).

*sakunagghi*, f., a kind of hawk, S. v. 146; J. A. ii. 59<sup>10</sup>; sanskrit would be *\*śakunaghni*; cf. Fr. Müller, *Beitr.*, 1867, p. 13 (in *Wiener Sitzungsberichte*).

*sakunagghijātaka*, n., the 168th Jātaka.

*sakunajātaka*, n., the 36th Jātaka.

*sakunavattha*, n. (?), the being free like a bird, J. A. v. 254<sup>4</sup>.

*sakunavijjā* (*śakunavijjā*), f., bird-craft, understanding the language of birds, D. i. 9; Sum. i. 93.

*sakunikā* (*śakunikā*), f., a hen bird, D. i. 91; J. A. i. 171<sup>6</sup>.

*sakunita*, distorted, P. V. A. 123 (perhaps sansk. *saṁkūṇita*).

*sakunovādasutta*, n., name of the sixth Sutta of the *Sati-patṭhāna Saṁyutta* (S. iv. 146 ff.), J. A. ii. 58<sup>23</sup>.

*sakunta* (*śakunta*), m., a bird; a kind of vulture, S. N. 241; Dhp. 92, 174; *sakuntaka*, V. i. 137.

*sakumāra*, m., of the same age, a playmate, J. A. v. 360<sup>18-20</sup>.

*Sakula*, f., name of a bhikkhuṇī, A. i. 25; M. ii. 125; Thig. 101; Thig. A. 95 ff. (with extracts from Ap.; various reading, *Pakulā*).

*Sakuludāyin*, name of a paribbājaka, A. ii. 29; M. ii. i. ff. (*Mahāsakuludāyisutta* and *Cūlasakuludāyisutta*).

I. *sakk* see *sak*.

II. *sakk* (*svaśk*), 1, to go; see *ussakk*. Differently Trenckner, P. M. 60 (from *sarpati*).

*sakka* (*śakya*), able, S. N. 148; possible, Dhp. A. 81; compare *sakkā*.

*Sakka* (*śakra*), one of the gods, often called *devānam indo*, resides in the Tāvatimśa heaven, A. i. 143; iv. 89; D. i. 216; ii. 260; S. i. 216 ff.; iv. 269 ff.; V. i. 26 ff.; P. V. 24 (*Purindada*); P. V. A. 118 f.; S. N. 346 (*sahassanetto*); Mil. 7, 239 (*so yeva eko*); J. A. *passim* —e.g., i. 199 ff.; is called *Vāsava*, D. ii. 260, 274; also a *yakkha*, M. i. 251 f.; cf. S. i. 206; has some characteristics in common with Indra.

*Sakka* (*sākyā*), name of the race to which the Buddha belonged, A. i. 219, etc.; D. ii. 253, etc.; M. i. 91, etc. S. i. 26, etc.; V. i. 82 ff.; J. A. i. 133<sup>24</sup>, etc.

*sakkacca* (*satkṛtya*), respectfully, carefully, zealously, thoroughly, V. V. xii. 5; usually in the form *sakkaccaṁ*—e.g., D. ii. 356 f.; A. ii. 147; S. iv. 314; Thag. 1054; Dhp. 392; V. iv. 190; J. A. i. 480<sup>18</sup>.

*sakkaccakārin*, zealous, S. iii. 267; Mil. 94.

*sakkaccakiriyatā*, f., persevering performance, Dh. S. 1367.

*sakkata* and *sakkata* (*saṃskṛta*), the Saṃskṛt language; Trenckner quotes D'Alwis xxv. (a vutti to Kacc.), Payogasiddhi i. 28 and 63, Paramatthajotikā on S. N. ii. 15 (*sakkatena*, in Saṃskrit). Compare *sakkar*.

*sakkatta* (*śakratva*), n., Śakraship, the position as Śakra, J. A. i. 315<sup>13</sup>, etc.; *-rajja*, n., a kingdom rivalling Sakka's, J. A. i. 315<sup>13</sup>.

*Sakkapanha*, the questions of Sakka; giving its title to the 21st Suttanta of the Dīgha Nikāya, S. iii. 13; Mil. 350; G. V. 57.

*sakkapabba*, a portion of the Vessantarajātaka, J. A. vi. 573<sup>23</sup>.

*sakkar*; ger. *sakkaritvā* is not found; *sakkatrā* is found, J. A. vi. 14<sup>19</sup>, etc. *sakkātum* not traced, *sakkātabba* not traced, *sakkateyya* (f.p.p.), S. i. 175<sup>5</sup> (var. lect.).

*sakkar* (*satkr̥*), to honour, to receive hospitably; *sakkaronti* (pr., 3 pl.), D. i. 91; *sakkaronto* (pr. p.), D. ii. 159; *sakkareyya* (opt.), It. 110; *sakkatrā* (ger.), P. P. 35; J. A. vi. 14<sup>11</sup>; *sakkaritvā* (ger.), and *sakkātum* (inf.), and *sakkātabba* (f.p.p.), not traced; *sakkata* (p.p.p.), D. ii. 167; J. A. i. 334<sup>21</sup>; *sakkār*, 10 (caus.), Mah. xxxii. 44. Cf. *sakkacca*.

*Sakkara*, n., a township among the Sākyas, S. i. 87 = v. 2.

*Sakkasanīyutta*, the 11th Saṃyutta of the Sagātha Vagga of the Saṃyutta Nikāya (S. i. 216 ff.).

*sakkā* (*śakyāt*), originally the third person singular of the optative of *sak*, to be able—e.g., *na so sakkā na hetuye*, it could not be, it must necessarily be, J. i. 4<sup>1</sup>; *sakkā sāmaññaphalam paññāpeturi*, would one be able to

point out a result of samanaship, D. i. 51; *khāditum na sakkā*, one could not eat, J. A. ii. 16<sup>22</sup>. The last instance shows how *sakkā* has become an indeclinable word, meaning impossible, unable. It is then often combined with an infinitive with a passive meaning, and a verb substantive can be added; *na sakkā maggo akkhātum*, the way cannot be shown, Mil. 269; *sakkā etam mayā nātum?* can I ascertain this? D. i. 187; *na sakkā puññam samkhātum im' ettam api kenaci*, the merit cannot be measured by anybody, Dhp. 196; *sakkā honti imāni attha sukhāni vinditum*, these eight advantages are able to be enjoyed, J. A. i. 8<sup>1</sup>; *sakkā etam abhavissa kātum*, this would be possible to do, D. i. 168. (The above explanation follows Pischel, ‘Grammatik der Prakrit-Sprachen,’ § 465; but see *contra* Andersen, ‘Pali Reader,’ p. 248.)

*sakkāya*, m. (*svakāya*), lit. one's own body; as a technical term of B<sup>t</sup> psychology nearly equal to individuality; identified with the five khandhas, M. i. 299; S. iii. 159; iv. 259; Thig. A. 170, 239; Asl. 348; usually found in the compound *s°ditthi*, speculation as to the eternity or otherwise of one's own individuality, M. i. 300 = iii. 17 = Dh. S. 1003, S. iii. 16 foll. In these passages this is explained as the belief that in one or other of the khandhas there is a permanent entity, an *attā*. The same explanation, at greater length, in the *Ditthigata Sutta* (Patis. i. 143-151). As delusions about the soul or ghost can arise out of four sorts of bias (see *abhinireso*) concerning each of the five khandhas, we have twenty kinds of *s°ditthi*: fifteen of these are kinds of *sakkāya-vatthukā sassata-ditthi*, and five are kinds of *s°-vatthukā uccheda-ditthi* (*ibid.* 149, 150). Gods as well as men are *s°pariyāpannā*, S. iii. 85; and so is the eye, Asl. 308. When the word *ditthi* is not expressed it is often implied, Th. ii. 199, 339; S. N. 231. *S°ditthi* is the first Bond to be broken on entering the Path (see *samyojana*); it is identical with the fourth kind of Grasping (see *upādāna*); it is

opposed to Nibbāna, S. iv. 175; is extinguished by the Path, M. i. 299; S. iii. 159; iv. 260; and is to be put away by insight, Asl. 346. *Sakkāya* is defined M. i. 300; iii. 17; and the derivation is discussed by Buddhaghosa in Asl. 348; Childers, *s.v.*, Ed. Müller, P. G. 19; Senart in ‘Mélanges Harlez,’ 291 f. (*satkārya*).

*sakkāra* (*satkāra*), m., hospitality, honour, worship, A. ii. 203; Dh. S. 1121; J. A. i. 63<sup>27</sup>, ii. 9<sup>22</sup>; 104<sup>25</sup>; Dhp. 75; V. i. 27, 183.

*sakkuneyya*, see *sak*.

*Sakkhara*, n., name of a township near Rājagaha, J. A. i. 345<sup>20</sup>.

*sakkhara*, in *capala-*<sup>o</sup>, J. A. i. 295, has been corrected in Andersen’s ‘Pali Reader,’ p. 51<sup>34</sup>; it is *lapa-sakkhara*, sweet in talk (see the comm., *ib.*, p. 52<sup>67</sup>).

*sakkharā* (*śarkarā*), f., gravel, A. i. 9; 253; D. i. 84; V. iii. 147 = J. ii. 284<sup>23</sup>; J. A. i. 192<sup>1</sup>; sugar, J. A. i. 50<sup>27</sup>.

*sakkharākhipanasippa*, n., the art of throwing stones, J. A. i. 418<sup>5</sup>.

*sakkharikā*, f., a lancet, V. i. 206; ii. 134.

*sakkharilla*, containing gravel, stony, A. iv. 237 (this suffix *illa* is common in Māhārāṣṭrī Prākrit (Burmese reading *sakkharika*).

*sakkhali* and *sakkhalikā*, f. (sa. śāskulī; sometimes confounded with *saṅkhali* = sa. śrīṅkhala, a chain) = (1) the orifice of the ear (or earlap [?]); *kaṇṇa-*<sup>o</sup>, Dhp. A., p. 148<sup>25</sup>; J. A. v. 438<sup>27</sup>, Asl. 334 (in these two last passages it can hardly mean ‘a box on the ear.’ This explanation is very seductive, but can *kaṇṇa-sakkha-liyam* (loc.) or *-ikam* (acc.) *paharati* mean ‘to give a box on the ear.’ If the phrase had this signification, we should expect the verb *deti* and not *paharati*, which is literally ‘to hand, or to hand a blow = to strike’ (with acc. or loc.), and how should it be understood that the wind (*vāta*) gives a box on the ear? Asl. 334; (2) a sort of cake or sweetmeat, A. iii. 76 (var. lect. *sakkhalikā* and *saṅkulikā*); *pūra-*<sup>o</sup>, J. A. ii. 281<sup>23</sup>, V. iii. 59.

*sakkhi* (*sākṣin*), an eyewitness, D. ii. 237; S. N. 479, 921, 934; J. A. i. 74<sup>14</sup>; *sakkhim kar*, to see with one's own eyes, S. ii. 255; *kāyasakkhī*, one who has experienced in his body the eight vimokhas; *sakkhidittha*, seen face to face, D. i. 238; *sakkhiputtha*, asked as a witness, S. N. 84, 122; P. P. 29; *sakkhibabbatā*, f., the state of becoming an eyewitness, of experiencing, M. i. 494; Asl. 141; *sakkhisāvaka*, m., a disciple converted by the Buddha himself, D. ii. 158.

*sakkhī* (*sākhyam*), f., or *sakkhi*, n., friendship, S. i. 123; J. iv. 478<sup>19</sup>; J. A. iii. 493<sup>1</sup>; cf. *sakhya*, n., below.

*sakkhissati*, see *sak*.

*Sakya* (*sākyā*). (1) Name of the clan to which the Buddha belonged, D. i. 93; A. iii. 30; V. i. 35, etc.; compare *sakka* and *sākiya*; *sakyakula*, n., the Sākya family, V. i. 35; A. iv. 340, etc.; *sakyakumāra*, m., a young man of the Sākya clan; *sakyadhitā*, f., daughter of the Sākya, a Buddhist nun, V. iv. 235; *sakyanigama*, m., a Sākya township, S. iii. 91; *sakyarājā*, a Sākya rāja, V. ii. 181; J. A. iv. 146<sup>26</sup>; (2) connected with the sāka-grove, in the etymology of the word *sakya*, D. i. 93.

*sakyapuṇḍava* (*sākyapuṇḍava*), m., the bull of the Śākya family, an epithet of the Buddha, S. N. 690.

*Sakyaputta* (*sākyaputra*), m., a son of the Sākya clan, a Sākya, used as an epithet of Upananda, V. i. 79, etc.; J. A. ii. 441<sup>15</sup>; iii. 382<sup>5</sup>; of Hatthaka, V. iv. 1; commonly, however, of the Buddha—e.g., A. iv. 340; D. i. 87; S. v. 352; V. i. 22.

*sakyaputtiya* (*sākyaputriya*), m., belonging to the Sakya son, a follower of the Buddha, A. iv. 202; Ud. 44 f.; Vin. i. 44, etc.

*sakyamuni* (*sākyamuni*), m., the sage of the Sākya family, an epithet of the Buddha, D. ii. 274; B. xxvi. 9; S. ii. 10.

*sakyasiha* (*sākyasiṁha*), m., the lion of the Sākya race, an epithet of the Buddha.

*sakhi*, m., a companion, friend; *sakhā* (nom.), J. ii. 29<sup>16</sup>;

348<sup>20</sup>; *sakhāram* (acc.), J. ii. 348<sup>20</sup>; *sakham* (acc.), J. A. ii. 299<sup>13</sup>; *sakhinā* (instr.), J. A. iv. 41<sup>29</sup>; *sakhārasmā* (abl.), J. A. iii. 534<sup>3</sup>; *sakhino* (gen.), J. A. vi. 478<sup>1</sup>; *sakhissa* (gen.), *sakhe* (loc.), Kacc. iii. 32-34; *sakhā* (voc.), J. A. iii. 295<sup>20</sup>; *sakhā* (nom. pl.), J. A. iii. 323<sup>10</sup>; *sakhāro* (do.), J. A. iii. 492<sup>14</sup>; *sakhāno*, *sakhlāyo*, *sakhino* (do.), Kacc. iii. 30, 31; *sakhārehi*, *sakhehi* (instr. pl., etc.), Kacc. iii. 34, 35; *sakhīnam* (gen. pl.), J. A. iii. 492<sup>14</sup>; iv. 42<sup>8</sup>; *sakhānam* (do.), J. A. ii. 228<sup>20</sup>; *sakhārānam* (do.), Kacc. iii. 36; *sakhāresu*, *sakhesu* (loc. pl.), Kacc. iii. 36.

*sakhīta*, f., friendship, Thag. 1018, 1019.

*sakhila*, kindly in speech, congenial, D. i. 116; V. ii. 11; Mil. 207; J. i. 202<sup>4</sup>; 376<sup>30</sup>; *sakhilavācatā*, f., use of friendly speech, Dh. S. 1343.

*sakhī*, f., a female friend, J. A. ii. 27<sup>13</sup>; 348<sup>20</sup>; *sakhikā*, f., id., J. A. iii. 533<sup>5</sup>.

*sakhībhāva*, m., friendship, J. A. iii. 493<sup>6</sup>; *sakhībhāra*, ib., vi. 424<sup>20</sup>.

*sakhura*, with the hoofs, J. A. i. 9<sup>14</sup>; Buddhaghosa on M. i. 78 (see i. 536).

*sakhyā*, n., friendship, J. A. ii. 409<sup>13-18</sup>, vi. 353<sup>29</sup>, 354<sup>6</sup>.

*sagandhaka*, fragrant, Dhp. 52.

*sagabbha* (*sagarbha*). (1) m., a brother; (2) pregnant, Mah. xxxiii. 46; (3) together with the unborn child.

*Sagara*, m., name of king of the Solar race, Mahābodhiv. 13.

*sagaha* (*sagraha*), containing crocodiles, It. 114.

*sagāthaka*, containing gāthās, G. V. 57.

*Sagāthapuññābhisañdaragga*, m., the fifth chapter of the ‘Sotāpatti Saṃyutta,’ S. v. 399 ff.

*Sagāthavagga*, m., the first part of the Saṃyutta Nikāya and the first chapter of the ‘Vidānā Saṃyutta,’ S. i. iv. 204 ff.; G. V. 56.

*sagāmeyya*, hailing from the same village, S. i. 36, 60.

*sagārava* (*sagaurava*), respectful, It. 10; V. i. 45.

*sagunām kar*, to put together, upon each other, V. i. 46.

*sagula* (*saguḍa*), n. a cake with sugar, J. vi. 524<sup>17</sup>.

*sagocara*, m., companion, mate, J. ii. 31<sup>25</sup>.

*sagotta* (*sagotra*), n., a kinsman, J. A. v. 411<sup>19</sup> (*cf.* vi. 500<sup>24</sup>).

*sagga* (*svarga*), m. (1) Heaven, usually the kāmāvacāradevaloka, sometimes also the 26 heavens (Thig. A. 74), S. i. 12; It. 14; Dhp. 126; N. N. 224; V. i. 223; *sagga loka*, the heaven world, M. i. 73; It. 14; *saggāpāya*, heaven and hell, Thig. 63; S. N. 647.

(2) (= *sa. sarga*), name of a Gandhabba, J. A. iii. 188 ff., *cf.* Pischel, Deutsche Litt. Zeit., 1908, p. 1564.

(3) Name of a certain bird, J. A. vi. 538<sup>13</sup> (= *vānakasakuna*, *ib.* 539 Comm.).

*saggakathā*, f., a discourse about heaven, V. i. 16.

*saggakāya*, m., the gods, J. A. vi. 573<sup>22</sup>.

*saggapatha*, m., J. A. i. 256<sup>22</sup>.

*saggapada* (*svargapada*), n., heavenly place, heaven, J. A. ii. 5<sup>5</sup>.

*saggamagga* (*svargamārga*), m., the way to heaven, J. A. vi. 287<sup>16</sup>.

*sagguṇa* (*sadguṇa*), m., good quality, virtue, Payogasiddhi 1. *saggh*, see *sak*.

*saghaccā*, f., an impartial sentence (see *ghaceā*), J. A. i. 177<sup>4</sup>.

*saṅk* (*śaṅk*), 1, to doubt, to hesitate; to mistrust; *saṅke* (pr. 1 sg.), S. i. 111; *saṅketha* (opt.), J. ii. 53<sup>22</sup>=v. 85<sup>7</sup>; *saṅkīyati* (pass.), A. iv. 246; S. iii. 71=K. V. 141.

*saṅkacca*, a kind of ornament (the commentary has *ekaccālaṅkāra*), J. v. 96<sup>11</sup>.

*saṅkacchika* (*saṅkahṣikā*), n., a kind of cloth, bodice, vest, V. ii. 272; iv. 345.

*sankāṭa*, narrow.

*saṅkaṭira*, n., a dust heap, D. ii. 160; M. i. 334.

*saṅkadḍh* (*saṅkr̥ṣ*), 1, to collect, J. A. i. 254<sup>10</sup>; Sum. i. 49; to think out, J. A. vi. 351<sup>16</sup> (*cintetrā saṅkadḍhitam*).

*saṅkath*, to name, to explain; *saṅkathīyati* (pass.), Asl. 390. *saṅkathā*, f., conversation.

*saṅkanti* (*saṅkr̥anti*), f., transition, passage, K. V. 569.

*saṅkantika*, m., a school of thought, a subdivision of the

Sabbatthivādins, Dīp. v. 48; Mah. v. 6; S. V. 14; K. V. A. 3 f.; Mahābodhiv. 97.

*samkapp* (*samkalp*) (1), to imagine; to wish, A. ii. 36; M. i. 402; P. P. 19; (2) to strive after; to think about, J. A. iii. 449<sup>27</sup>; 450<sup>1-4</sup>.

*samkappa* (*samkalpa*), m., thought, fancy; disposition; intention, aspiration, hope, A. ii. 36; S. ii. 143 ff.; Dh. S. 21; S. N. 154, etc.; Dhp. 74; an equivalent of *vitakko*, Dh. S. 7; defined in Asl. 124, as (*cetaso*) *abhiniropanā*, setting-down-on-to of the mind. Cf. P. i. 16; ii. 82; *sarasamkappa*, memories and hopes, M. i. 453; S. iv. 76, etc.; *saññā-samutthāna*, M. ii. 27; three immoral and three moral, M. ii. 27, 28; *sammā<sup>o</sup>*, one of the angas of the Ariyan Eightfold Path, Vin. i. 10; D. ii. 312; *paripūṇa-sankappo*, M. i. 192; iii. 276, 277, having one's aspirations fulfilled.

*Samkappajātaka*, name of the 251st Jātaka (J. A. ii. 271 ff.), J. A. v. 117<sup>28</sup>.

*Samkapparagga*, m., the first part of the Tikanipāta of the Jātaka, J. A. ii. 271 ff.

*samkam* (*samkram*), 1, to go, to pass over, to join; to transmigrate, D. i. 55; V. i. 54; ii. 138; K. V. 565 ff.; Mil. 71 f.; *samkamanīya*, that should be transferred, V. i. 190; *cūvarasamkamanīya*, a dress that must be handed over, that does not belong to one, V. iv. 282; *samkanta* (p.p.p.), V. i. 60; *samkām* (caus.), 10, to pass over; to cause to go, to move, to put together with; to appropriate, V. iii. 49, 58, 59; to come in together (sensations to the heart), Asl. 264.

*samkama* (*samkrama*), m., a passage, bridge, M. i. 439; Mil. 229; Vin. iii. 127.

*samkamana* (*samkramanya*), n., a passage, path, S. i. 100; V. V. lii. 22; avenue, V. V. lxxvii. 5 (various reading).

*samkamp*, 1, to tremble, to shake, J. A. i. 25<sup>29</sup>; V. i. 12; D. ii. 12; 108; *samkampeti* (caus.), D. ii. 108.

*samkara*, m., confusion; wrongly instead of *sangara*, Nett. 149, in the quotation from M. iii. 187; and C. 100 (cf. J. v. 479<sup>14</sup>).

*samkalana*, n., addition, Sum. i. 95.

*samkalaha*, m., inciting words, J. v. 393<sup>19</sup> (the commentary says *nānāgāhā kalahavaddhanākathā*).

*samkasāyati*, to accommodate oneself to circumstances, arrange oneself according to them, be resigned, A. i. 69; S. i. 202; iv. 178. (Perhaps from *kasāya*, astringent; hence to contract oneself, to crouch; see *samkāpayati*.)

*Saṅkassa* (*sāṅkāśya*), n., name of a village, V. ii. 299; J. A. i. 193<sup>25</sup>, etc.

*samkassara* (compare Skr., *samkasuka*), doubtful, wicked, A. ii. 239; S. i. 49=Dhp. 312; S. i. 66; iv. 180; P. P. 27; Vin. ii. 236. (Derivation discussed by Weber, Ind. Str., i. 167; Kern, Bijdr. 57; Morris, A. i.-ix.; Rhys Davids and Oldenberg, Vinaya Texts, iii. 300.)

*sankā* (*śaṅkā*), f., doubt, uncertainty, fear, J. A. vi. 158<sup>10</sup>; *saṅkāy*, to be uncertain about, V. ii. 274.

*samkāp*, 10, to live in seclusion, V. i. 187; S. iv. 312 (the commentary explains *apposukkā nibaddhavāsām vasati*; there is a various reading *saṅkhāpayissanti*, compare the Sanskrit base *kṣi*, to reside; see *samkasāyati*).

*samkāra*, m., rubbish, V. i. 48; iv. 265; J. A. i. 315<sup>20</sup>.

*samkārakūṭa*, n., a rubbish heap, a dust heap, P. P. 33; Mil. 365.

*samkāra-cola*, n., a rag from a dung-hill, J. A. iv. 380<sup>3-7</sup> (= *saṅkāraṭṭhāne laddhapilotikām*).

*samkāraṭṭhāna*, n., a dust heap, J. A. i. 244<sup>18</sup>.

*samkāradhāna*, n., a dust heap, Dhp. 58.

*samkāra-bhūta*, like sweepings, Dhp. 59.

*samkāra-yakkha-sadisa*, like a rubbish heap demon, J. A. iv. 379<sup>25</sup> (cf. *pañsu-pisācaka*, J. A. iv. 380<sup>2</sup>=*saṅkāra-ṭṭhāne-pisāco*).

*samkāsa* (*saṅkāśa*), appearance, at the end of compounds, having the appearance of, like, similar, B. xvii. 21; J. v. 155<sup>18</sup>; Mil. 2.

*samkāsanā* (from *sam* + *kās*), f., explanation, illustration, S. v. 480; Nett. 5, 8, 9, 38.

*saṅkāsāy*, S. ii. 277 (read *saṅkasāyati*).

*Saṅkicca*, m. (1) Name of a therā, Thag. 607; P. V. A. 53 ff.; Sum. i. 162; (2) name of a Bodhisatta, J. A. v. 261 ff. (*Saṅkiccajātaka*, No. 530); *Saṅkiccasāmaneravatthu*, the story of the Sāmañera Saṅkicca, J. A. vi. 14<sup>28</sup>; (3) = *Kisa Saṅkicca* (an Acelaka), M. i. 238.

*saṅkiṇṇa* (*saṅkīrṇa*), mixed, impure, A. iv. 246; S. iii. 71.

*saṅkiṇṇaparikha* (*saṅkīrṇaparikha*), having the trenches filled, said of him who is free from samsāra, A. iii. 84; M. i. 139.

*saṅkita* (*śaṅkita*), anxious, Mah. vii. 15.

*saṅkitti*, f., D. i. 166; M. i. 77; A. ii. 206; P. P. 55.

Papañcasūdanī ad M. i. 77: *na saṅkittisū* 'ti *saṅkittetrā* katabhatesu, *dubbhikkha-samaye* kira acela-sāvakānam atthāya tato tato *taṇḍulādīni* *saṃadapetṛā* [i.e., *saṃpādetṛā*?] bhattam pacanti, ukatthācelako tato *na paṭigāñhāti*. It seems to denote food mixed together from different seeds (hodge-podge).

*sankin* (*śaṅkin*), anxious, Mah. xxxv. 101.

*sankiya* (*śaṅkyā*), (1) apt to be suspected, It. 67; (2) anxious, J. A. i. 334<sup>11</sup>; *a-saṅkiya*, without fear, ibid., 334<sup>9</sup>.

*saṁ-kir<sup>o</sup>* (*saṁ-kr*). To pour out, fill, mix, make impure or confused, Ps. on M., ch. 22; caus. *saṅkireti*, ibid.; pass. *saṅkiyati*, S. iii. 71; A. iv. 246 (what is the exact meaning of the passive form?), cf. *saṅkiṇṇa*, *saṅkiraṇa*, *saṅkitti*.

*saṅkiraṇa*, n., an astrological technical term, denoting the act of or time for collecting or calling in of debts, D. i. 11; Sum. i. 96 [Rh. D., 'Dial.', i. 23].

*saṅkiliś* (*saṅkliś*), 4, to become impure, D. i. 53; S. iii. 70; Dhp. 165; J. A. ii. 33<sup>10</sup>; 271<sup>18</sup>; *saṅkilitṭha* (p.p.p.), impure, foul, tarnished, D. i. 247; S. ii. 271; Dh. S. 993, 1243; Dhp. 244; Asl. 319 (rancid); *saṅkiles* (caus.), 10, to tarnish, Tel. 60.

*saṅkilissana*, n., injuring, damaging, V. V. A. 329.

*saṅkilesa* (*saṅklesa*), m., dimness, impurity, corruption, sinfulness, D. i. 10 (Sum. i. 95 explains *arisuddhatā*);

- S. iii. 69; Dh. S. 993, 1229; Nett. 100; J. A. i. 302<sup>29</sup>; V. i. 15.
- saṅkilesika* (from the foregoing), baneful, sinful, D. i. 195; A. ii. 172; Dh. S. 1241.
- saṅkūl* (*saṅkrīḍ*), 1, to joke together, D. i. 91; Sum. i. 256.
- saṅku* (*śaṅku*), m., a stake, a spike, M. i. 337; S. iv. 168; *saṅkupatha*, n., a path full of stakes and sticks, V. V. lxxxiv. 11; J. iii. 541<sup>19</sup>; Mil. 280; *sankusamāhata*, set with iron spikes, name of a hell, M. i. 337; J. A. vi. 453<sup>10-15</sup>.
- saṅkuka* (*śaṅkuka*), m., a stake, V. V. A. 338.
- saṅkuc*, 1 and 6, to become contracted, to shrink, Asl. 376; *saṅkucita* (p.p.p.), shrunk, crouching, J. A. i. 275<sup>19</sup>; Sum. i. 287; *saṅkoc* (caus.), 10, to contract, J. A. i. 228<sup>8</sup>; Asl. 324.
- saṅkutīka*, doubled up, cowering, J. A. ii. 68<sup>25</sup>; cf. J. P. T. S., 1884, p. 102.
- saṅkutīta*, doubled up, J. A. ii. 225<sup>25</sup>; Asl. 376; Mil. 362.
- saṅkutīla*, curved, winding, Mil. 297.
- saṅkunḍita*, contorted, distorted, P. V. A. 123 (various reading) instead of *sakuṇita*; cf. J. P. T. S., 1891, p. 14.
- saṅkuddha* (*saṅkruddha*), angry, D. ii. 262.
- saṅkupita*, enraged, S. i. 222<sup>31</sup>.
- saṅkuppa*, that can be shaken; *asaṅkuppa*, immovable, Thag. 649; S. N. 1149.
- saṅkula*, crowded, full, Saddhammop. 603.
- saṅkuli*, a kind of cake, J. A. vi. 580<sup>21</sup>.
- saṅkulya*, n., a kind of cake, J. vi. 524<sup>17</sup>.
- saṅkusaka* (cf. sa. *saṅkasuka*, splitting, crumbling up, etc.); *a-saṅkusaka-vattin*, adj., not contrary, J. A. vi. 297<sup>32</sup> (comm. *appaṭilomaratti*, cf. Jāt. Transl., vi., p. 143).
- saṅkusumita*, full of flowers, in blossom, Mil. 319.
- sanketa*, m., intimation, perception, mutual agreement, engagement, appointed place, rendezvous, Nett. 15, 18; V. i. 298, etc.; Mil. 212; *saṅketam gam*, to keep an appointment, to repair to the appointed place, V. ii. 265; *asanketena*, without appointing a place, V. i. 107;

*vassikasaṅketa*, the appointed time for keeping the rainy season, V. i. 298; *sanketakamma*, n., agreement, V. iii. 47; 53; 78.

*saṅkoca*, m., contraction, P. V. A. 103; 124.

*saṅkocana*, n., contraction, contortion, J. A. iii. 57<sup>5</sup>.

*saṅkopo*, see *saṅkhepa*.

*sankha* (*śankha*). (1) m. and n., a shell, a chank; commonly used as a trumpet, A. ii. 117; D. i. 79; ii. 297 = M. i. 58; V. V. lxxxi. 10; J. A. i. 72<sup>7</sup>; ii. 110<sup>7</sup>; <sup>°</sup>*pañarā*, J. A. vi. 21; <sup>°</sup>-*serāla-pañaka*, Mil. 35; <sup>°</sup>-*pañavādisadda*, Dhp. A. 87<sup>25</sup>; *saṅkhūpama*, like a shell, i.e., white, J. A. v. 396<sup>24</sup> (cf. vi. 572<sup>3</sup>); *saṅkha-mutta*, shells and pearls (? mother-of-pearl), J. A. v. 380<sup>1</sup>; vi. 211<sup>18</sup>; 230<sup>29</sup>; *saṅkha-vanya*, pearl-white, J. A. iii. 477<sup>6</sup>; *saṅkha-silā* (or *saṅkho silā*), J. A. iv. 85<sup>17</sup>; Mil. 380; Ud. 54<sup>16</sup> = 56<sup>8</sup>.

(2) m., name of a brāhmaṇī who lived at Molinī—i.e., Benares—at the time of King Brahmadatta, J. A. iv. 15 ff.

(3) Name of a Setṭhi in Rājagaha, J. A. i. 466 ff.

*saṅkhakutṭhin* (<sup>°</sup>*kusthin*), m., a kind of leper whose body becomes as white as mother-of-pearl, Dph. A. 159.

*Saṅkhajātaka*, n., name of the 442nd Jātaka, J. A. iv. 15 ff.

*saṅkhata* (p.p.p. of *saṅkharoti*), put together, compound, created, produced from conditions—i.e., by the influence of actions in former births—S. ii. 26; iii. 56; Dh. S. 1085; It. 37; 88; Nett. 14; V. ii. 284; J. A. ii. 38<sup>7</sup>; Asl. 47; cooked, dressed, Mah. xxxii. 39; embellished, Mah. xxii. 29; *saṅkhata*, n., that which is produced from a cause, the Saṅkhāras, A. i. 83; 152; S. i. 112; Nett. 22; *asaṅkhata*, not put together, uncompounded, not proceeding from a cause, Dh. S. 1086; epithet of Nibbāna, Dh. S. 583; 1439; Mil. 270; A. i. 152; S. iv. 359 ff. (*Asaṅkhatasaṁyutta*), K. V. 317 ff.; discernment of higher Jhāna states as Sankhata a preliminary to the detachment of Arahatship, M. iii. 244.

*saṁkhatalakkhaṇa* (*samskṛtalakṣaṇa*), n., properties of the *saṁkhata*—viz., production, decay, and change, A. i. 152.

*saṁkhati* (*samśkr̥ti*), f., cookery, M. i. 448.

*saṅkhadhamā* (*śaṅkha<sup>o</sup>*), m., a trumpeter, D. i. 259 = M. ii. 19; 207 = S. iv. 322.

*saṅkhadhamaka* (*śaṅkha<sup>o</sup>*), m., a conch blower, trumpeter, J. A. i. 284<sup>15</sup>.

*saṅkhadhamanajātaka*, n., the 60th Jātaka, J. A. i. 284 ff.

*saṅkhanakha* (*śaṅkha<sup>o</sup>*), m., a kind of small shell.

*saṅkhanābhi* (*śaṅkha<sup>o</sup>*), f., a kind of shell, V. i. 203; ii. 117.

*saṅkhabhatta*, n., mother-of-pearl, Dhp. A. 232.

*Saṅkhapāla* (*śaṅkha<sup>o</sup>*), m., (1) name of a Nāga, C. 91; J. A. v. 162 ff.; (2) name of a king, J. A. vi. 390<sup>24</sup>; (3) name of a thera, G. V. 69.

*Saṅkhapālajātaka*, n., name of the 524th Jātaka (J. A. v. 161 ff., compare C. 91), J. A. i. 45<sup>25</sup>; Mahābodhiv. 11. *saṅkhamuṇḍikā*, f., the shell-tonsure, a kind of torture, A. ii. 122; M. i. 87.

*saṁkhaya* (*saṅkṣaya*), m., destruction, consumption, loss, end, D. ii. 283; M. i. 152; S. i. 2; 124; iv. 391; It. 38; Dhp. 331; J. ii. 52<sup>6</sup>; v. 465<sup>5</sup>; V. i. 42; Mil. 205; 304.

*saṁkharoti* (*saṁskṛt*), to prepare, P. V. A. 287; *a-saṁkharāna*, S. i. 126<sup>26</sup> (see *saṁkhata*).

*saṁkhalā* (*śrṅkhalā*), f. a chain, Thig. 509.

*saṁkhalikā* (from *śrṅkhalā*), f., a chain, S. i. 76; J. A. ii. 128<sup>14</sup>; iii. 168<sup>29</sup>; Mil. 149; 279; *atthis<sup>o</sup>*, a chain of bones, a bony skeleton, D. ii. 296 = M. i. 58; V. iii. 105; J. A. i. 433<sup>17</sup>; compare J. P. T. S., 1885, p. 76; sometimes we have *saṁkhalika<sup>o</sup>* (n.?)—e.g., J. A. vi. 3<sup>28</sup>; Mil. 279<sup>1</sup>; Dhp. A. 411 (l. 1 fr. b.).

*saṅkhalikhita* (*śaṅkha<sup>o</sup>*), bright, perfect, A. v. 204; D. i. 63; 250; S. ii. 219; P. P. 57; V. i. 181; Sum. i. 181 (*likhitasaṅkhasadisa*, *dhotasaṅkhasappaṭibhāga*) ; cf. Franke, W. Z. K. M., 1893, p. 857.

*saṅkhasadda* (*śaṅkhaśabda*), m., the sound of a chank-shell, A. ii. 186; Dh. S. 621.

*saṅkhā* (*saṅkhyā*), 2, to appear, J. v. 203<sup>14</sup>; to calculate, S. N., p. 123; Dhp. 196; *saṅkhāya* (ger.), having considered, deliberately, discriminately, D. ii. 227; S. i. 182; S. N. 209; 391; 749; 1048; Dhp. 267; It. 54; *saṅkhā pi*, deliberately, M. i. 105 and ff.

*saṅkhā* and *saṅkhyā* (*saṅkhyā*), f., (1) enumeration, calculation, estimating, D. ii. 277; M. i. 109; Mil. 58; number, Dāṭh. i. 25; (2) numeral, Kacc. 404; (3) denomination, name, S. iii. 71 ff.; iv. 376 f.; Dh. S. 1306; Mil. 25; *saṅkham gacchati*, to be styled, called, A. i. 68; M. i. 487; P. P. 42; Nett. 66 f.; Asl., 11 (*saṅkhyam*); *saṅkham nopeti*, does not count, is not reckoned as one living, It. 54; S. N. 209; 749; 911; 1074.

*saṅkhāta* and *saṅkhyāta* (*saṅkhyāta*), reckoned, called, named, V. iii. 46 (*theyyasāṅkhāta*, what is called theft); Dhp. A. 117 (*saṅkhyāta*); Sum. i. 313 (the *sambodhi*, by which is meant that of the three higher stages).

*saṅkhātadharma* (*saṅkhyātadharma*), who has examined the law, S. iv. 210; S. N. 70; 1038; Dhp. 70 (the text has *saṅkhata*<sup>o</sup>, but the commentator reads *saṅkhāta*<sup>o</sup>).

*saṅkhādati*, to masticate, V. ii. 201; J. A. i. 507<sup>7</sup>.

I. *saṅkhāna* (*saṅkhyāna*), n., calculation, counting, D. i. 11; M. i. 85; Sum. i. 95.

II. *saṅkhāna*, n., a strong leash, Thig. A. 292 f. (Thig. 509 has *saṅkhalā*).

*saṅkhāyaka*, m., a calculator, S. iv. 376.

*sankhāra* (*saṅskāra*), m., confection, composition, compound, combination, complex, synthesis, aggregate, -ion:

(1) All things which have been brought together, made up, by pre-existing causes, forms, the world of phenomena, S. ii. 193; Dhp. 255, 278.

(2) Aggregate of the conditions or essential properties for a given process or result—e.g. (i.) the sum of the conditions or properties making up or resulting in life or existence: *āyusaṅkhāra*, D. ii. 106; S. ii. 266; *bhavaśaṅkhāra*, *jīvitasaṅkhāra*, D. ii. 99, 107. (ii.) Essential conditions, antecedents or synergy (co-ordinated activity), requisite for act, speech, thought: *kāyas*,

*vacīs.*, *cittas.*, or *manos.*, described respectively as ‘respiration,’ ‘attention and consideration,’ ‘percepts and feelings,’ ‘because these are (respectively) bound up with,’ or ‘precede’ those, M. i. 301 (cf. 56); S. iv. 293.

(3) One of the five *khandhas*, or aggregates of the constituents of organic life (see *khandha*), comprising all the *citta-sampayutta-cetasikā dhammā*—i.e., the mental concomitants, or adjuncts, which come, or tend to come, into consciousness at the uprising of a *citta*, or unit of cognition, Dhs. 1 (cf. M. iii. 25); Abh. S. ch. ii. As thus classified, the *sankhāra*'s form the mental factor corresponding to the bodily aggregate, or *rūpakkhandha*, and are in contrast to the three *khandhas* representing a single mental function only. But just as *kāya* stands for both *body* and *action*, so do the concrete mental syntheses called *sankhāra* tend to take on the implication of *synergies*, of purposive intellection, connoted by the term *abhisankhāra*, *q.v.*—e.g., M. iii. 99 f., where *sankhāra* are a purposive, aspiring state of mind to induce a specific rebirth; S. ii. 82, where *puññam*, *apuññam*, *āueñjanī s. abhisankharoti*, is, in Vibh. 135, catalogued as the three classes of *abhisankhāra*; S. ii. 39, 360; A. ii. 157, where *s.* is tantamount to *sañcetanā*; Mil. 61, where *s.*, as *khandha*, is replaced by *cetanā* (purposive conception). Thus, too, the *ss.* in the *Paṭiccasamuppāda* formula are considered as the aggregate of mental conditions which, under the law of *kamma*, bring about the inception of the *paṭisandhi*-*iññāṇa*, or first stirring of mental life in a newly begun individual. Lists of the psychologically, or logically distinguishable factors making up the composite *sankhārakkhandha*, with constants and variants, are given for each class of *citta* in Dh. S. 62, etc. (N.B.—Read *cetanā* for *vedanā*, § 338.) *Phassa* and *cetanā* are the two constant factors in the *s-khandha*. These lists may be compared with the later elaboration of the *sankhara*-elements given in Vis. Mag., ch. xiv. (J. P. T. S., 1891-93, 131).

*Sankhārabhājanīyasutta*, n., name of a Sutta included in the Vedalla, G. V. 57.

*saṅkhāravat*, having saṅkhāras, A. ii. 214 = Dh. S. 1003.  
*saṅkhārilla*, adj., depending on or connected with the saṅkhāras, Payogasiddhi, lib. v. (for the suffix *-illa*, *-lla*, cf. *sakkharilla*, *vedalla*).

*Saṅkhāruppattisutta*, n., name of the 120th Sutta of the Majjhima Nikāya, M. iii. 99 ff.

*saṅkhip* (*saṅkṣip*), 6, to collect, heap together, Mah. i. 31; to abridge, shorten, Dhp. A. 87; to withdraw, put off, Dāth. iv. 35; to concentrate, J. A. i. 82<sup>1</sup>; *saṅkhitta* (p.p.p.), (1) concise, brief, Mil. 227; *saṅkhittena*, in short, D. ii. 305; S. v. 421; P. P. 41; V. i. 10; (2) concentrated, attentive, D. i. 80; ii. 299 = M. i. 59; S. ii. 122; v. 263, etc.

*saṅkhiyā-dhamma*, m., form of talk, the trend of talk, D. i. 2; Sum. i. 43 (comp. *saṅkiya* and *saṅkhyā*).

*saṅkhubh* (*saṅkṣubh*), 6, to be shaken, to be agitated, J. iii. 443<sup>24</sup>; J. A. i. 446<sup>7</sup>; *saṅkhobh*, 10 (caus.), to shake, stir up, agitate, J. A. i. 119<sup>6</sup>; 350<sup>22</sup>; ii. 119<sup>7</sup>.

*saṅkhepa* (*saṅkṣepa*), abridgment, abstract, Sum. i. 125; Dhp. A. 139; the sum of, the quintessence of; *rāja-saṅkhepena*, in the position of a king, as if he were king, Sum. i. 246; *bhummatharanasamkhepena*, by way of carpet, Dhp. A. 250; *bhūmigarasamkhepena*, in the shape of an earth house, Sum. i. 260; compare *pabbata-saṅkhepe*, on the top of a mountain, D. i. 84; heaping up, amassing; *bhavasamkhepagatattā*, on account of the amassing of existences, J. A. i. 165<sup>9</sup>; 166<sup>15</sup>; 366<sup>16</sup>; 463<sup>21</sup>; ii. 137<sup>17</sup>; *atavi-samkhepo*, A. i. 178; iii. 66, is probably a wrong reading for *a°—saṅkopo*, ‘inroad of savage tribes.’

*Samkheparanñanā* (*saṅkṣepavarṇanā*), f., a commentary on the Abhidhammatthasaṅgaha, by Saddhammajotipāla, G. V. 64, 74; S. V. 74.

I. *saṅkheyya* (*saṅkhyeya*), calculable, S. v. 400 (*asan°*); *saṅkheyyakāra*, m., acting with a set purpose, S. N. 351.

II. *saṅkheyya*, n., a hermitage, the residence of the Thera Āyupāla, Mil. 19, 22, etc.

*Sankheyyaka*, name of a mountain, A. iv. 162 f.

*saṅkhobha* (*saṅkṣobha*), m., commotion, upsetting, disturbance, J. A. i. 64<sup>4</sup>; Saddhammop. 471.

*saṅkhā*, etc., see *saṅkhā*, etc.

*Sankhyāpakāsaka*, name of a work by the Thera Nānavilāsa, Sās. V. 51.

*saṅga*, m., cleaving, clinging, attachment, bond, S. i. 25, 117 f.; Dhp. 170, 342, etc.; S. N. 61, 212, 386, 390, 475, etc.; Dh. S. 1059; Asl. 363; J. iii. 201<sup>13</sup>; the five saṅgas are *rāga*, *dosa*, *moha*, *māna*, and *dīṭṭhi*, Thag. 633=Dhp. 370; Dhp. A. 421; seven saṅgas, It. 94.

*saṅgaṇa* (*sāṅgaṇa*), sinful, S. N. 279.

*saṅganikā*, f., communication, association, society, delighting in society, V. i. 45; J. A. i. 106<sup>29</sup>; *-rata*, fond of society, D. ii. 78; M. iii. 110; S. N. 54; compare *saṅganike rata*, Thag. 84; *-ārāma*, delighting in society, D. ii. 78; M. iii. 110; *-ārāmatā*, f., delight in society, D. ii. 78; M. iii. 110; *saṅganikavihāra*, living in society, A. iv. 342.

*saṅgati*, f., meeting, intercourse, J. iv. 98; v. 78<sup>6</sup>; 483<sup>11</sup>; union, combination, M. i. 111; S. ii. 72; iv. 32 ff., 68 ff.; accidental occurrence, D. i. 53; Sum. i. 161.

*saṅgam*, to come together, meet with; *saṅgamma* (ger.), It. 123; *saṅgantrā* (ger.), S. N. 290; *saṅgata* (p.p.p.), S. N. 807, 1102; *saṅgatam*, n., association, Dhp. 207.

*saṅgama*, m., meeting, intercourse, association, S. N. 681; J. ii. 42<sup>15</sup>; v. 483<sup>11</sup>; sexual intercourse, J. iv. 106<sup>19</sup>.

*saṅgara*, m., a promise, agreement, J. iv. 111<sup>7</sup>; v. 25<sup>6</sup>; *saṅgaram kar*, to make a compact, V. i. 247; J. A. iv. 105<sup>18</sup>; 473<sup>25</sup>; a fight (also *n.*), M. iii. 187; J. v. 109<sup>11</sup>. Cf. *samkara*. *Samgara* may also be *n.*, J. A. v. 25<sup>14</sup>, etc.; M., chap. 131.

*saṅgah* (*saṅgrah*), 9, to seize, collect, Mah. x. 24; to compile, abridge, Mah. xxxvii. 244; to restrain, S. N. 388; to contain, Mil. 40; to treat kindly, favour, conciliate,

help, protect, V. i. 50; Mil. 234; J. A. ii. 6<sup>22</sup>; iv. 132<sup>6</sup>; v. 426<sup>20</sup>; 438<sup>1</sup>; 501<sup>5</sup>; *saṅganhāti* (pres.), Mil. 391; *saṅganhāhi* (imper.), J. A. ii. 6<sup>22</sup>; *saṅganki* (aor.), J. A. v. 426<sup>20</sup>; *saṅgahesi* (aor.), Mah. xxxviii. 31; *saṅgahetvā* (ger.), Mah. xxxvii. 244; *saṅganhitvā* (ger.), J. A. v. 438<sup>1</sup>; *saṅgayha* (ger.), Dāth. ii. 85; *saṅgahita* (p.p.p.), S. N. 388; Mil. 40; Mah. x. 24; *saṅgahetabba* (f. p. p.), V. i. 50; *saṅganhe* (pot.), J. A. v. 116<sup>24</sup> (*sūto rāvā rathari s-*); *saṅgahissāma* (fut.), J. A. vi. 392<sup>2</sup>; *saṅgayhamāna* (pass. part.), Asl. 18<sup>15</sup>.

*saṅgaha* (*saṅgraha*), m., (1) collecting, gathering, accumulation, V. i. 253; Mah. xxxv. 28; (2) recension, collection of the Scriptures, Mah. iv. 61; v. 95; xxxviii. 44; (3) compendium, summary, Sad. S. 23; Abh. S. *passim*; keeping together, protection, help, S. N. 262; Sum. i. 318; kindness, favour, favouring, A. i. 92; ii. 32; J. A. i. 86<sup>33</sup>; 87<sup>10</sup>; S. N. 263; Dhp. A. 219; the four *saṅgahas* or *saṅgahavatthas*, elements of popularity, are *dāna*, *peyyavajja*, *attacariyā*, and *saṃānattatā*, A. ii. 32; 248; J. v. 330<sup>30</sup>; conjunction, phase, Mil. 40.

*saṅgaha* (*saṅgraha*), n., restraining, hinderance, bond, It. 73.

*saṅgahana*, firm, well supported, J. A. v. 484<sup>4</sup>.

*sangātiga*, free from attachment, an Arhat, M. i. 386; S. i. 3, 23; iv. 158=It. 58; S. N. 250; 473; 621.

*saṅgāma* (*saṅgrāma*), m. (1) Fight, battle, D. ii. 285; M. i. 86; 253; S. i. 98 f.; iv. 309 f.; A. i. 106; ii. 116; It. 75; P. P. 68; S. N. 440; J. A. i. 358<sup>23</sup>; ii. 11<sup>2</sup>; V. i. 6; Mil. 332. (2) Name of a king of Magadha, G. V. 66.

*saṅgāma-* (*saṅgrāma-*), 10, to fight, It. 75; J. A. ii. 11<sup>4</sup>; V. ii. 195; *saṅgāmesi* (aor.), J. A. v. 417<sup>17</sup>; 420<sup>29</sup> (the commentary says *saṅgami*, compare *saṅgam*).

*saṅgāmajī* (*saṅgrāmajīt*). (1) Victorious in battle, Dhp 108; (2) m., name of a man, Ud. 5 f.; Nett. 150.

*saṅgāmajita* (*saṅgrāmajīt*), victorious in battle, Dhp. A. 286.

*saṅgāmayodha* (*saṅgrāmayodha*), m., a warrior, J. A. i. 358<sup>29</sup>.

*saṅgāmāvacara* (*saṅgrāmāvacara*), whose proper sphere is the battlefield, quite at home in the battlefield, J. ii. 95<sup>3</sup>; J. A. ii. 94<sup>30</sup>; V. v. 163; 166; 183.

*saṅgāmāvacarajātaka*, n., name of the 182nd Jātaka, J. A. ii. 92 ff.

*saṅgāy* (*saṅgai*), 1, to chant, rehearse, to make a reduction of a text, V. ii. 285; *saṅgīta* (p.p.p.), J. i. 1<sup>12</sup>; V. ii. 290; n., chant, chorus, D. ii. 138.

*Saṅgārava* (*Sāṛugārava*), m., name of a Brāhmaṇa, A. i. 168 f.; iii. 230; v. 232; 252; M. ii. 210 ff.; S. i. 182 f., v. 121.

*Saṅgāravasutta*, n., the 100th Sutta of the Majjhima Nikāya, M. ii. 209 ff.

*saṅgāha* (*saṅgrāha*), m., collecting, Mah. x. 24; restraining, self-restraint, A. ii. 142.

*saṅgāhaka* (*saṅgrāhaka*). (1) Compiling, making a recension, J. i. 1<sup>12</sup>; Mil. 369; Smp. 242. (2) Treating kindly, kind, compassionate, A. iv. 90; J. iii. 262<sup>21</sup>. (3) M., a charioteer, D. ii. 268; J. A. i. 203<sup>20</sup>; ii. 257<sup>4</sup>; iv. 63<sup>7</sup>.

*saṅgāhika*, comprising, including, J. A. i. 160<sup>6</sup>; Sum. i. 94; comprehensive, in short, J. ii. 236<sup>19</sup>; holding together, M. i. 322 (l. 2 fr. b.).

*saṅgīta*, see *saṅgāy*.

*saṅgīti*, f., chanting together, a choir, J. A. i. 32<sup>24</sup>; rehearsal, general convocation of the Buddhist clergy in order to settle on questions of doctrine and to fix the text of the Scriptures. The first Council was held at Rājagaha, V. ii. 284 ff.; Dip. iv.; Mah. iii.; Sum. i. 2 ff.; Smp. 283 ff. The second Council was held at Vesālī, Vin. ii. 294 ff.; Dip. iv. 27 ff.; Mah. iv.; Smp. 293 ff. The third at Pātaliputta, Dip. vii. 34 ff.; Mah. v. 268 ff.; Smp. 306 ff.; a Council of heretics, the so-called Mahāsaṅgīti, is mentioned, Dip. v. 31 ff.; text rehearsed, recension, Vin. ii. 290; Sum. i. 17; text, formula, Vin. i. 95; ii. 274, 278.

*saṅgītikāraka*, m., editor of a redaction of the Holy Scriptures, J. A. i. 345<sup>14</sup>.

*saṅgūtisuttanta*, name of the 33rd Suttanta of the Dīgha Nikāya.

*saṅguṇikā*, f., a cake, Vin. ii. 17; *tila-saṅguṇikā*, DhP. (1855), p. 263<sup>19</sup>, cf. the var. read. *saṅkulikā*, A. iii. 78, quoted under *sakkhali* (2).

*saṅgha*, m. (1) Multitude, assemblage, Mil. 403 (*kākas.*); J. A. i. 52<sup>18</sup> (*sakunas.*) ; S. N. 589 (*ñātis.*) ; 680 (*devas.*) ; *bhikkhus.*, an assembly of Buddhist priests, A. i. 56, etc.; D. i. 1, etc.; S. i. 236; Sum. i. 230; 280; Vin. i. 16; ii. 147; *bhikkhunīs.*, an assembly of nuns, S. v. 360; Vin. i. 140; *sāvakas.*, an assembly of disciples, A. i. 208; D. ii. 93; S. i. 220, etc.; *saṃanās.*, an assembly of ascetics, S. N. 550; (2) the priesthood, the clergy, the Buddhist church, A. i. 68; 123, etc.; D. i. 2, etc.; S. iv. 270 ff.; S. N. 227, etc.; J. A. ii. 147<sup>3</sup>, etc.; Dh. S. 1004; It. 11; 12; 88; Vin. i. 102; 326; ii. 164, etc.; (3) a larger assemblage, a community, A. ii. 55 = S. v. 400; M. i. 231 (compare *gāna*).

*saṅghakamma* ('*karma*), n., an act or ceremony performed by a chapter of bhikkhus assembled in solemn conclave, J. A. i. 341<sup>9</sup>; Vin. i. 123<sup>6</sup> (cf. i. 53<sup>3</sup> and 143<sup>10</sup> and the explanation S. B. E. xxii., p. 7), Vin. iii. 38 foll.

*saṅghamīs* (*saṅghṛṣ*), 1, to rub together, to rub against, Vin. ii. 315 (Buddhaghosa).

*saṅghatita*, sounding, made resonant, Mil. 2; pieced together, pegged together, constructed (*nāvā nānādāru*<sup>o</sup>), Mil., p. 161.

*saṅghatt*, (1) to knock against, to sound, to ring, Mah. xxi. 29; (2) to knock together, to rub against each other, J. iv. 98<sup>18</sup>; Mil. 326; Dāṭh. iii. 87; (3) to provoke by scoffing; *saṅghattiyati* (pres. pass.), V. V. A. 139; caus. *saṅghatteti*, J. A. vi. 295<sup>29</sup> (*parami a-saṅghattento*, comm. on *a-saṅghatta*, mfn.); aor. *saṃ-a-ghattayimha*, J. A. iv. 98<sup>16</sup> (*arīsam arīsena*).

*saṅghattana*, n., rubbing together, close contact, impact, S. iv. 215; v. 212.

*Saṅghatissa*, m., name of a king of Ceylon (242-246), Dip. xxii. 48 ff.; Mah. xxxvi. 58 ff.

*saṅghathera*, m., elder of the congregation, the eldest thera,  
Vin. ii. 303.

*Saṅghadāyikā*, f., name of a theri, Ap. 18; 104.

*Saṅghadāsi*, f., name of the youngest daughter of King Kiki,  
J. vi. 481<sup>13</sup>; Dhp. A. 238; 252.

*Saṅghanandin*, author of the vutti to the grammar of  
Kaccāyana, De Alwis, Introd., p. 104.

*Saṅghapāla*, m., name of a thera, G. V. 68; Sās. 30; 31.

*Saṅghabodhi*, m., name of a king of Ceylon (246-248),  
Dip. xxii. 53; Mah. xxxvi. 58 ff.

*saṅghabhātta* (°bhakta), n., food given to the community of  
monks, Vin. i. 58, etc.

*saṅghabhinna*, m., a schismatic, Vin. v. 216.

*saṅghabhedā*, m., causing division among the priesthood,  
A. ii. 239 f.; It. 11; Vin. i. 150, etc.

*saṅghabhedaka*, that causes divisions in the Saṅgha, schis-  
matic, It. 11; Vin. i. 89; 136; 168; -jātaka, name of  
a Jātaka, J. A. iii. 211<sup>11</sup>.

*saṅghabhedakkhandhaka* and *saṅghabhedakakkhandhaka*, n.,  
name of a chapter in the Cullavagga (Vin. ii. 180-206),  
J. A. vi. 129<sup>20</sup>.

*Saṅghamitta* (-mitra), m. (1) Name of a native of Cola,  
Mah. xxxvi. 118; xxxvii. 15, 26; (2) name of Bhaṇḍa-  
gāraka Saṅghamitta, Asl., p. 77.

*Saṅghamittā*, f., a daughter of King Asoka, Smp. 305,  
333 ff.; Dip. vi. 17; vii. 18 ff.; Mah. v. 167, etc.;  
Sās. 55; Mahābodhiv. 82, etc.

*saṅghar* (*samhr*), 1, to bring together, to collect, accumu-  
late, J. iii. 261<sup>11</sup>; iv. 371<sup>25</sup>; J. A. v. 383<sup>25</sup>; to crush,  
to pound, J. A. i. 493<sup>5</sup> (cf. *sam-har*°, which is the  
same, both forms being frequent).

*Saṅgharakkhitā* (-rakṣita), m. (1) Name of a thera, Thag.  
109; Vin. iii. 169; iv. 8; Dhp. A. 198; Asl. 200;  
(2) name of an author, Sās. 34; G. V. 61; 66.

*saṅgharājī*, f., a row, contention in the Saṅgha, Vin. i.  
339, etc.

*Saṅghā*, f., name of a therī, Thig. 18; Thig. A. 24.

*saṅghāṭa*, m. (1) a raft, J. A. ii. 20<sup>6</sup> f.; 332<sup>23</sup> (*nārā-*°); Mil.

376; (2) junction, union, V. V. A. 233; (3) collection, aggregate, multitude (= *samghāta*), M. i. 271; 383; Thag. 519; J. A. iv. 15<sup>o</sup>; Mil. 390; *pīṭhasarīnghāta*, a door-post, lintel, Vin. ii. 120; *dāru-samghāta* = *nāvā-samghāta*, J. A. v. 194<sup>30</sup>, 195<sup>3-6</sup>; *nāva-*<sup>o</sup> is also found, J. A. iii. 362<sup>6</sup>, 371<sup>4</sup>.

*samghātī*, f., one of the three robes of a Buddhist monk, a waist-cloth, D. ii. 65; M. i. 281; ii. 45; S. i. 175; Vin. i. 46; *samghātipallatthikāya nisīd*, to sit squatting against one's waist-cloth, Vin. ii. 78; 135.

*samghātīka*, wearing a *samghāti*, M. i. 281.

*samghāticāra*, m., wandering about in a *samghāti*, having deposited one robe, Vin. iv. 281.

*samghātivāsin*, dressed in a *samghāti*, S. N. 456.

*samghāni*, f., a loin-cloth, Vin. iv. 339 f.

*samghāta*, m., striking, killing, M. i. 78; A. ii. 42 f.; D. ii. 354; Vin. i. 137; knocking together, snapping of the fingers, A. i. 34; 38; aggregate, assemblage, multitude, Nett. 28; name of one of the eight principal hells, J. v. 266<sup>13</sup>; J. A. v. 270<sup>29</sup>.

*samghātanika* (~*iya*), lit., holding or binding together (synon., *aggasamgāhika*), M. i. 332 (l. 1 fr. b.); Vin. i. 70-71 (the decisive moment, S. B. E. xiii., p. 190).

*sanghādisesa*, requiring suspension from the brotherhood, a class of offences which can be decided only by a formal Samghakamma, Vin. ii. 38 ff.; iii. 112, 186; Vin. Texts, i. 7; iv. 110 ff.; A. ii. 242.

*sanghānussati*, f., meditation on the Order, a *kammaṭṭhāna*, A. i. 30; J. A. i. 97<sup>14</sup>. See *kammaṭṭhāna* and *anussati*.

*sanghārāma*, m., a residence for members of the Order, consisting of huts in a wood, J. A. i. 94.

*sanghika*, belonging to, connected with the Order, Vin. i. 250, etc.

*sanghin*, having a crowd of disciples, the head of an order, D. i. 47; 116; S. i. 68; Mil. 4; Sum. i. 143; *sanghā sanghī gaṇi-bhūtā*, disciples and teachers together, D. i. 112; 128; ii. 317; Sum. i. 280.

*samghuttha* (°*ghuṣṭa*), resounding, made resonant, Saddham-

*mopāy*. 298; *Mah.* xv. 196; *J. A.* vi. 60<sup>23</sup>; 277<sup>6</sup> (*turiya-tālīta-*<sup>o</sup>).

*sacāca*, if indeed, *Vin. i.* 88; see *sace*.

*sacitta* (*sva*<sup>o</sup>), n., one's own mind, heart, *D. ii.* 120; *Dhp.* 183.

*sacittaka*, endowed with mind, intelligent, *Asl.* 295.

*saciva*, m., a minister, *Sās.* 148.

*sace* (*tat cet*), if, *D. i.* 8; 51; *Dhp.* 184; *Vin. i.* 7; *J. A.* i. 311<sup>4</sup>.

*sacetana*, animate, conscious, rational, *Jāt. i.* 74; *Mah.* xxxviii. 97.

*sacc* (*saśc*), to accompany, to wait upon, *A. iv.* 343; a mistake for *ghatessati*, as at *iii.* 343<sup>2</sup>.

*sacca* (*satya*), real, true, *D. i.* 182; *M. ii.* 169; *iii.* 207; *Dhp.* 408; *saccam*, truly, verily, certainly; *saccam kira*, is it really true? *D. i.* 113; *Vin. i.* 45; *J. A. i.* 107<sup>5</sup>; *saccato*, truly, *S. iii.* 112; *saccam*, n., (1) truth, (2) truthfulness, (3) a solemn asseveration, a declaration on oath, (4) pl., the four truths, *cattāri saccāni*, *Dhp.* 273, *M. ii.* 199; *A. ii.* 41; 176; *Dhp.* 393; *S. N.* 883-886; *Dh. S.* 358; *Mil.* 120; *iminā saccena*, in consequence of this truth, if this be true, *J. A. i.* 294<sup>24</sup>; *saccapativedha*, penetration of truth, *Pts. ii.* 57; *saccavivatta*, revelation of truth, *Pts. i.* 11; *saccavajjām*, veracity, *S. iv.* 349; *saccarādiñ*, truthful, *S. i.* 66; *saccasammatā*, maxim, popular truth, *S. iv.* 230; so also *sammutisaccam*, *paramatthasaccam*; *sacca-pariyosāna*, *Jāt. passim*. Compare *ariyasacca*.

*Saccaka*, m., name of a Niggantha in *Vesāli*, *J. A.* *iii.* 1<sup>15, 20</sup>; cf. *J. vi.* 478<sup>18</sup>; *M. i.* 227 foll., addressed as *Aggivessana*.

*Saccakasutta*, n., name of the 35th and 36th sutta of the *Majjhimanikāya*, *M. i.* 227 and ff. (*Cūlasaccakasutta*, 237 and ff. (*Mahāsaccakasutta*)).

*saccakāra*, m., ratification, pledge, payment in advance as an earnest for the performance of a contract, *J. A. i.* 121<sup>27</sup>.

*saccakāla*, m., time to speak the truth, *Kamm.* 4.

*saccakiriyā* (<sup>o</sup>*kriyā*), f., a solemn asseveration, *J. i.* 214<sup>10</sup>; *J. A. i.* 135<sup>6</sup>; 294<sup>15</sup>; *iv.* 31<sup>21</sup>; 142<sup>11</sup>; *v.* 94<sup>27</sup>; *Mil.* 120.

*Saccamkirajātaka*, n., name of 73rd Jātaka, J. A. i. 322 and ff.

*Saccatapāti*, f., name of a Samaṇī, J. A. v. 424<sup>24</sup>; 427.

*saccañāma* (*satyanāman*), doing justice to one's name, an epithet of the Buddha, A. iii. 346; iv. 285; 289; P. V. 50; P. V. A. 231.

*Saccañāmā*, f., one of the chief female disciples of the Buddha Dhammadassi, B. xvi. 19; J. A. i. 39<sup>27</sup> reads *Sabbanāmā*.

*saccañikkama*, truthful, S. N. 542.

*Saccabandha*, m. (1) Name of a mountain, Sās. 54; (2) name of an isi, Sās. 54 and f. The reading is doubtful. The same name occurs (in both meanings) in the 'Comm. on M.', chap. 145, and in *Sārasaṅgaha*, chap. v.; the reading *saccabaddha* is quite clear according to Trenckner (only once we have <sup>o</sup>-bhanda). At Sp. Hardy, 'Manual,' p. 210 (2nd edit., p. 215) the spelling is *sachabadha*.

*saccamana* (*satyamanas*), of truthful mind, S. N. 780.

*saccavāmka*, m., name of a certain kind of fish, J. A. v. 405<sup>32</sup>.

The Cop. MS. has [sa]sacca-vāmka, which has been given by Fausboll as *sata-vāmka*.

*saccavacana* (*satya<sup>o</sup>*), n., veracity, Sum. i. 160; M. i. 403 (var. reading *saccam vacanam*); (2) = *saccakiriyā*, 'Comm. on M.', chap. 86.

*saccavajja* (*satyarāḍya*), n., truthfulness, veracity, D. i. 53; S. iv. 349.

*saccavācā* (*satyavāc*), f., true words, truthfulness, A. ii. 228; J. A. i. 201<sup>29</sup>.

*saccavādin* (*satyavādin*), truthful, speaking the truth, D. i. 4; A. ii. 209; S. i. 66; S. N. 59; Dhp. 217; Mil. 120.

*Saccavibhaṅgasutta*, n., name of the 141st Sutta of the Majjhimanikāya, M. iii. 248 and ff.

*saccavhaya* (*satyāhvaya*), deserving his name, an epithet of the Buddha, S. N. 1133.

*Saccasamyutta*, n., name of the 56th Samyutta of the Samyuttamikāya (S. iv. 414 and ff.), Mahābodhiv. 122; Mil. 377; Mah. xiv. 58.

*Saccasamīkhepa* (*satyasaṃkṣepa*), m., name of a work by Culladhammapāla ; G. V. 60 ; 70 ; Sās. 34 ; a commentary on the same by Vācissara Mahāsāmi Thera, Sās. 34 ; G. V. 65 ; 75.

*saccasandha* (*satya°*), truthful, reliable, D. i. 4 ; A. ii. 209 ; Sum. 73.

*saccasammata* (*satya°*), considered as true, recognized, S. iv. 230.

*Saccā*, f., name of a paribbājikā among the Licchavis, J. A. iii. 1<sup>14</sup>.

*saccāpeti*, to make true, verify, fulfil, Vin. ii. 19.

*saccābhiniresa* (*satyābhiniveśa*), m., inclination to dogmatize, one of the Kāyaganthas, S. v. 59 ; Dh. S. 1139 ; Asl. 377.

*saccābhismaya* (*satyā°*), m., comprehension, realization of truth, S. N. 758 ; Thig. 338 ; Thig. A. 239.

*sacchanda* (*sva°*), self-willed, J. A. i. 421<sup>24</sup>.

*sacchandin* (*sva°*), self-willed, headstrong, J. i. 421<sup>22</sup>.

*saccika*, mfn., real, true, Mil. 226 ; *saccikattha*, m., truth, reality, the highest truth, K. V. i. 20 ; Asl. 4 (nearly = *paramattha*).

*sacchi-kar* (*sākṣāt-kr*), 8, to see with one's own eyes, to realize, to experience, -*karoti* (pres.), S. iv. 337 ; v. 11 ; 49 ; -*karissati* (fut.), S. v. 10 ; *sacchākāsi* (aor.), S. iv. 63 ; *sacchi-kata* (p.p.p.), D. i. 250 ; S. v. 422 = Vin. i. 11 ; -*katvā* (ger.), D. i. 12 ; S. ii. 15 ; V. i. 9 ; -*karaṇīya* (f. p. p.), A. ii. 182 ; S. iii. 232 ff. ; -*kātabba* (f. p. p.), S. v. 422 ; Vin. i. 11 ; by tmesis also *sacchi* (or *sacchim*), *vā karissati*, M. ii. 201 (cf. *sakkhi*, *sakkhim kar°*).

*sacchikaraṇa* (*sākṣāt°*), n., seeing face to face, realizing, Dhp. A. 277.

*sacchikiriyā* (*sākṣātkriyā*), f., realization, seeing face to face, experiencing, D. i. 100 ; A. ii. 148 ; S. iv. 254 ; Dh. S. 296 ; S. N. 267.

I. *saj*, only in the pass., to cling, to be attached ; to hesitate ; *sajjate* and *sajjati* (pr. p.), S. i. 38 ; S. N. 522 ; 536 ; *asajjitho* (aor. 2 sg.), J. i. 376<sup>31</sup> ; *sajjitho* (the same), S. i. 111 ; *satta* (p.p.p.), D. ii. 246 ; Dhp.

- 342; Vin. i. 185; J. A. i. 376<sup>28</sup>; *a-sajjītvā*, without hesitating, J. i. 376<sup>28</sup>; *asajjamāna*, unattached, S. N. 38; 466.
- II. *saj* (*svaj*), 1, to embrace, D. ii. 266.
- III. *saj* (*sr̥j*); to let loose, to dismiss, S. N. 386, 390; J. A. i. 359<sup>2</sup>, vi. 185<sup>14</sup>, 205<sup>1</sup>.
- sajana* (*sva°*), m., a kinsman, J. A. iv. 11<sup>25</sup> (read: *sajana-parijanam*).
- sajāti*, of the same caste or class, J. A. ii. 108<sup>23</sup>.
- sajitar* (var. lect.), see *sañjitar*.
- sajīva*, endowed with life, Mah. xi. 13.
- II. *sajīva*, m. (wrongly instead of *sacīra* [?]), a minister; Abhidh. 340; J. A. vi. 307<sup>6</sup>, 318<sup>6</sup> (Comm. = *amacca*).
- sajotibhūta* (*sadyoti°*), flaming, ablaze, aglow, D. i. 95; Sum. i. 264; J. A. i. 232<sup>17</sup>; Vin. i. 25.
- sajj*, 10, to prepare, equip, fit up, to decorate; *dānam*, to prepare donations, Dhp. A. 263; *pātheyyam*, to prepare provisions, J. A. iii. 343<sup>6</sup>; *gehe*, to construct houses, J. A. i. 18<sup>9</sup>; *nāṭakāni*, to arrange ballets, J. A. i. 59<sup>14</sup>; *yaññam*, to set up a sacrifice, J. A. i. 336<sup>3</sup>; *dhammasabham*, to equip a hall for a religious meeting, J. A. iii. 342<sup>6</sup>; *nagaram*, to decorate the town, J. A. v. 212<sup>28</sup>; *sajjita* (p.p.p.), S. ii. 186; Dhp. A. 263; Mah. xvii. 7; xxvii. 16; prepared, etc.; in the sense of ‘happy,’ Vin. iii. 137 (synon., *sukhita*, *sukahmedha*); *sajjāpeti*, to cause to be prepared, J. A. i. 446<sup>14</sup>.
- I. *sajja*, prepared, ready, J. A. i. 98<sup>15</sup>; iii. 271<sup>14</sup>; Mil. 351; P. V. 31; P. V. A. 156; 256; of a bow furnished with a bow-string, A. iii. 75.
- II. *sajja* (*sarja*), m., the sal-tree.
- sajjaka* = *sajja*, J. A. iv. 45<sup>21</sup> (*gamana*).
- sajjana*, n., decking, equipping.
- sajjana*, m., a good man, Mil. 321; Tel. 44.
- Sajjanela*, n., name of a town of the Koliyas, A. ii. 62.
- Sajjā*, f., name of a woman, V. xxxii. i; V. V. A. 131; 132; 134.
- sajju* (*sadyas*), instantly, quickly, suddenly, Dhp. 71; Dāth iii. 37; *sajjukāmī*, the same, Mah. vii. 6; xiv. 62.

*sajjulasasa* (*sarjarasa*), m., resin, Vin. i. 202.

*Sajjha*, m., name of a paribbājaka, A. iv. 371 and f.

*sajjha*, n. (sa. *sādhyā*), silver, Abhidh. 489; D. ii. 351 (var. lect.); S. v. 92 (do.); cf. *sajjhū*.

*sajjhakāra*, m., a silversmith, Mil. 381.

*sajjhāy* (*srādhyāy*), to rehearse, read aloud, to study, Mil. 10; J. A. i. 435<sup>23</sup>; J. A. ii. 273<sup>12</sup>. Also to ‘repeat silently,’ J. A. iii. 216<sup>19</sup>; iv. 64<sup>16</sup>; *sajjāpayati* (opp. to *adhiyati*, said of a teacher and a pupil resp.), J. A. iii. 28<sup>21</sup>; 29<sup>6</sup> (*sajjhāpeti*); *sajjhāyāpeti* (caus.), to teach, Mil. 10.

*sajjhāya* (*srādhyāya*), m., repetition, rehearsal, study, A. v. 136; S. v. 121; Vin. i. 133; ii. 194<sup>3</sup>; J. A. i. 116<sup>10</sup>; 436<sup>13</sup>; ii. 48<sup>5</sup>.

*sajjhū*, n., silver, D. ii. 351; Mah. xix. 4; xxvii. 26; xxviii. 33; S. v. 92; <sup>o</sup>*kāra*, Mil. 331.

*saṁcaya*, m., accumulation, quantity, S. N. 697; It. 17.

*saṁcar*, 1, to go about, to wander, D. i. 83; to meet, unite, to spring together, J. A. ii. 36<sup>14</sup> (of the noose of a bird snare); to move, rock to and fro, J. A. i. 265<sup>13</sup>; to pass, *ib.*, 491<sup>30</sup>; *saṁcarāpeti*, to cause to go, to emit, J. A. i. 164<sup>11</sup>; caus. *saṁcārayati*, Mil. 377<sup>12</sup> (grd. *saṁcārayitabbamī*).

*saṁcara*, m., passage, way, medium, Sum. i. 289.

*saṁcarāna*, n., wandering about, meeting, meeting-place, Mil. 359; *asamcarāna*, impassable, Mil. 217.

*saṁcaritta*, n., going backwards and forwards, acting as go-between, Vin. iii. 137; Mil. 266.

*saṁcāra*, m., going, movement, passing through, Saddhammop. 244; passage, road, entrance, J. A. i. 409<sup>16</sup>; ii. 70<sup>15</sup>; 122<sup>24</sup>; *atisaṁcārena*, by wandering about too much, Mil. 277.

*saṁcārikā*, f., a female messenger.

*saṁcal*<sup>o</sup>, to be unsteady, agitated, Mil. 117<sup>7</sup> (pres. *sañcalanti*); *a-sañcalita*, unshaken, Mil. 224<sup>6</sup>.

*saṁcāl*, 10, to shake, Vin. iii. 127; J. A. v. 434<sup>4</sup>.

*saṁcay*, to accumulate; *saṁcayanto* (pr. part. caus.), Mah. xxi.<sup>4</sup>; *saṁcita* (p.p.p.), filled with, J. A. vi. 249<sup>5</sup>; Tel. 40; Saddhammop. 319.

*saṁcicca* (ger.), discriminately, designedly, purposely, Vin. ii. 76; iii. 71; iv. 149; Mil. 380; K. V. 593; *as°*, Vin. iii. 79.

*saṁcint*, 10, to think; *saṁcintesum* (aor.), D. ii. 180; 245; opt. *saṁcintaye*, Thag. 1103.

*saṁcunna* (°cūrṇa), crushed, shattered, B. ii. 170 = J. i. 26<sup>18</sup>.

*saṁcunyay°*, 10, to crush; part. pr. ~ento, J. A. ii. 210<sup>21</sup>; opt. ~eyyamī, J. A. iii. 175<sup>27</sup>; aor. ~esi, J. A. ii. 387<sup>3</sup>; ger. ~etrā, J. A. iii. 176<sup>1</sup>.

*saṁcunyita* (°cūrṇita), crushed, J. A. ii. 41<sup>7</sup>.

*saṁcumbita*, kissed, Pajj. 4.

*saṁcet*, to find out means, devise means, J. A. iii. 438<sup>11</sup> (aor. *saṁacetayi*).

*saṁcetanā*, f., thought, cogitation, intention, perception, A. ii. 159; S. ii. 11; 40; 99 (*mano°*); ii. 39 and f.; 247; 251; iii. 60; 227; 230; 233; Dh. S. 70; 126; sixfold, D. ii. 309; Pts. i. 136.

*saṁcetanika*, intentional, M. iii. 207; Vin. iii. 112; K. V. A. 163; *a-sañcetanika*, mfn., unconscious, Dhp. A. 177<sup>20</sup>.

*saṁcetayitatta*, n., reflection, Dh. S. 5; 72.

*saṁcodita*, instigated, Thig. A. 207.

*saṁcop°*, 1, to move, be about to go, start, S. iii. 120<sup>2</sup> and 125<sup>4</sup>; *saṁcopi*, aor. sic *legendum* instead of *saṁadhosi*, (an impossible form?), J. A. v. 340<sup>13</sup>; *sañcopa* var. lect. is certainly the true reading instead of *sañcesum*; it is an old impf. 3 sg. from *saṁ-copati* (1), the, subject is *ubhayo*, which is singular. The different var. readings may be explained from the likeness of the Singhalese letters ñc, cc, d, dh.

*saṁcopanā*, f., touching, stroking, handling, Vin. iii. 121; *saṁcopana*, n., Vin. iv. 214<sup>21</sup> (= *parāmasanan nāma ito c' ito ca*).

*saṁchād*, 10, to cover, hide; *saṁchanna* (p.p.p.), M. i. 124; J. A. i. 201<sup>27</sup>; Thag. 13.

*saṁchid*, to cut; *saṁchindeyya*, M. iii. 275; *saṁchinditrā* (ger.), A. ii. 33 = S. iii. 85; *saṁchinna* (p.p.p.), S. N. 64; Vin. i. 255.

*samjaggh*, 1, to joke, to jest, D. i. 91; A. iv. 55; 343; Sum. i. 256.

*samjan*, to be born, produced, to arise; *samjāyati* (pres.), D. i. 220; J. ii. 97<sup>8</sup>; *samjāyi* (aor.), D. ii. 209; Vin. i. 32; *samjāyamāna* (pr. part. p.), J. A. v. 384<sup>13</sup>; *samjāta* (p.p.p.), S. N. 53; Dh. S., 1035; *samjaneti*, to cause, to produce; to realize, P. P. 16 and ff.; *samjanayitvāna* (ger.), Saddhammop. 564.

*samjanana*, producing; *samjanātī*, f., progenetrix, identical with lust, Dh. S. 1059; Asl. 363.

*samjanetar*, m., one who produces, S. i. 191; iii. 66.

*samjambharin kar*, to tease, to abuse, D. i. 189 (<sup>°</sup>*riyam*); A. i. 187; S. ii. 282; see J. P. T. S., 1889, 211; probably a form from the root *bhr*, of which intens. redupl. forms like *jarbhari* and *jarbhṛta* occur in RV; the first of these would in Pali become exactly *jambhari*. The development of signification I don't venture to explain exactly, but I think that *samjambharin karoti* (with a second acc.) would mean 'to overwhelm with [harsh and bitter talk]'. *Jambhari* is probably adj. (and subst.) = overloaded (and beast of burden?), and this would agree with *Nirukta*, quoted by Sāyana, Ed. of M. Müller, RV 10, 106 v. 6 (vol. vi., p. 350).

I. *Sañjaya*, m. (1) Name of a gardener to King Brahma-datta, J. A. i. 157 and ff.; (2) name of a young Brāhmaṇa, J. A. v. 61 and ff.; (3) name of the son of King Sivi, J. A. vi. 480 and ff.; (4) S. Ākāsagotta, name of a Brāhmaṇa, M. ii. 127; (5) S. *Belaṭṭhaputta*, name of a wandering ascetic, D. i. 48; 58; 59; ii. 150; M. i. 198; 250; ii. 2; S. i. 68; iv. 398; J. A. i. 85<sup>20</sup>; 509<sup>14</sup>; Thag. 48; Vin. i. 39 and ff.; ii. 111; Mil. 4.

II. *Samjaya* (*sāñjaya*), belonging to Sañjaya, Vin. i. 43.  
*samjāta*, see *samjan*.

*samjāti*, f., birth, origin; produce, D. i. 227.

*samjādiya*, a grove, wood, J. A. v. 417<sup>25</sup>; 421<sup>8</sup> (uncertain form. Trenckner reads *samchādiya*).

*samjānana*, n., knowing, perceiving, recognition, Sum. i.

211 ; Mil. 61 ; characteristic, that by which one is distinguished, Asl. 321.

*sañjānanā*, f., perceiving, Dh. S. 4.

*sañjānāti*, see I. *saññā*.

*sañjānitatta*, n., the state of having perceived, Dh. S. 4.

*sañjānetar*, S. iii. 66 ; read *sañjanetā*.

*Sañjikāputta*, m., name of an attendant of Prince Bodhi M. ii. 91 ; Vin. ii. 127 and ff. ; Dhp. A. 323.

*sañjinā* (<sup>o</sup>*jīrṇā*), decayed, J. A. i. 503<sup>12</sup> (various reading).

*sañjitar*, m., a supreme one, who assigns to each his station, D. i. 18, 221 ; Sum. i. 111.

*sañjīva*, ? read *sajīva*. (1) alive, Dhp. A. 171 ; (2) m., one of the eight ; principal hells, Pgd. 5 and ff. ; J. A. v. 266<sup>13</sup> and ff. ; (3) m., a disciple of Kakusandha Buddha, M. i. 138 ; S. ii. 191 ; J. A. i. 42<sup>26</sup> ; (4) m., name of a Brāhmaṇa J. A. i. 510 and f.

*Sañjivajātaka*, n., name of the 150th Jātaka, J. A. i. 508 and ff.

*sañjīvana*, reviving, Ap. (Thig. A. 181).

*Sañjīvika*, revived, name of a tiger in the Samjivajātaka, J. i. 511<sup>2</sup>.

*sañjhambhari*, see *sañjambhari*.

*sañjhā* (*sandhyā*), f., evening ; -*ghana*, m., an evening cloud, Ap. in Thig. A. 146 ; Dāth. v. 60 ; *sañjhātapa*, m., evening sun, V. V. A. 4.

*saññata*, see *sañyata*.

*saññatta* (*saññātva*), n., the state of being a saññā, perceptibility, cognoscibility, S. iii. 87.

*saññatti* (*saññapti*), f., informing, convincing, appeasing, A. i. 75 ; S. i. 199 ; Vin. ii. 98 ; 199 ; 307.

*saññam*, see *sañyam*.

*saññama*, see *sañyama*.

*saññamana*, see *sañyamana* ; at J. A. v. 370<sup>25</sup> we ought perhaps instead of *saññamāno* to read (with several MS.) *saññamano rājā*, in the sense of *Samyamo rājā*, cf. Jat. Transl. v., p. 196.

I. *saññā* (*saññā*). (1) To recognize, perceive, be aware of, D. ii. 12 ; M. i. 111 ; S. iii. 87 ; Thig. A. 110 ; J. A. i. 135<sup>5</sup> ;

- to think, suppose, J. A. ii. 98.<sup>12</sup> (2) To call, name, nickname, D. i. 93; J. A. i. 148<sup>26</sup>; *samjānāti* (pres.), D. i. 93; ii. 12; S. iii. 87; *samjāni* (aor.), Sum. i. 261; *samjānanto* (pr. p.), knowingly, purposedly, Vin. iii. 112; *saññāya* (ger.), J. A. i. 187<sup>13</sup>; ii. 98<sup>12</sup>; *samñātrā* (ger.), M. i. 1; *samjānitrā* (ger.), J. A. i. 352<sup>3</sup>; *saññāyati* and *saññāyate* (pr. pass.), Dhp. A. 210; *sannāta* (p.p.p.), M. i. 396 (skilled); caus. *saññāpeti*, to make known, to teach, J. A. i. 344<sup>2</sup>; Mil. 45; to remonstrate with, gain over, convince, D. i. 236; M. i. 397; A. i. 75; S. iv. 313; Vin. i. 10; ii. 197; Mil. 316; to appease, conciliate, J. A. i. 479<sup>4</sup>; to urge, induce, Dhp. A. 141; to order, command, Dhp. A. 145; caus. also *saññapeti*, J. A. i. 26<sup>23</sup>, etc. At J. A. i. 408<sup>10</sup>, read: *saññāpāpetrā* (instead of *saññām pāpetrā*) or simply *saññāpetrā*, like the parallel text in Ud., p. 17<sup>17</sup>; *saññatta* (p.p.p.), S. N. 303; 308; *saññattum* (inf.), S. N. 597.
- II. *saññā* (*saṃjñā*), f. (pl. *saññāyo* and *saññā*—e.g., M. i. 108), sense, consciousness, perception, being the third khandha, Vin. i. 13; M. i. 300; S. iii. 3 and ff.; Dh. S. 40; 58; 61; 113; sense, perception, discernment, recognition, assimilation of sensations, M. i. 293; S. iii. 87; Mil. 61; Dh. S. 4; Asl. 110; Sam. Vin. on Vibh. 5; consciousness, D. i. 180 and ff.; M. i. 108; Mil. 159; J. A. iv. 391<sup>4</sup>; is previous to *ñāya*, D. i. 185; conception, idea, D. i. 28; M. iii. 104; S. i. 107; S. N. 802; 841; Dhp. A. 127; a constituent part of *nāma*, S. ii. 3, cf. S. N. 779; differs from *viññāṇa* and *paññā* only in involution of intellect, Vis. Mag. xiv., Bud. Psych. 7, n. 2; 17, n. 2; apart from s. no eternal truths, S. N. 886; s. *kar*, to imagine, to think, J. A. ii. 71<sup>13</sup>; to take notice, to mind, J. A. i. 117<sup>27</sup>; Dhp. A. 207; 242; to make, to give a sign, to put in an appearance, Dhp. A. 218; s. *dadāti*, J. vi. 802; sign, gesture, token, mark, J. A. i. 287<sup>17</sup>; ii. 18<sup>10</sup>; Dhp. A. 153; *rajjusaññā*, a rope used as a mark, a guiding rope, J. A. i. 287<sup>19</sup>; *rukkhā-saññām pabbata-saññāni karonto*, using trees and hills as guiding marks, J. A. iv. 91<sup>10</sup>

name, Kacc. 317; *saññā* is twofold, *rūpa-saññā* and *dhamma-saññā*, S. ii. 143 and f.; again, *patighasamphassajā* and *adhiracanasamphassajā* Vibh. 6; three-fold, *rūpasaññā*, *patighasaññā*, and *nānattasaññā*, A. ii. 184; S. ii. 211; cf. S. N. 535; there are six perceptions of *rūpa*, *sadda*, *gandha*, *rasa*, *photthabba*, and *dhamma*, D. ii. 309; S. iii. 60; the sevenfold perception, *anicca-*, *anatta-*, *asubha-*, *ādīnava-*, *pahāna-*, *virāga-*, and *nirodha-saññā*, D. ii. 79; cf. A. iii. 79; the tenfold perception, *asubha-*, *maraṇa-*, *āhāre paṭikkūla-*, *sabbaloke anabhirata-*, *anicca-*, *anicce dukkha-*, *dukkhe anatta-*, *pahāna-*, *virāga*, *nirodha-saññā*, A. v. 105; the one perception, *āhāre paṭikkulasaññā*, Abh. S. ix. 2; pain ceases as a consequence of the cessation of *saññā*, S. N. 732; *saññāvedayitanirodha*, cessation of consciousness and sensation, M. i. 160; 301; iii. 45; A. i. 41; S. ii. 212; *saññāviratta*, free from consciousness, an arahant, S. N. 847; *saññāvimokkha*, emancipation from consciousness, S. N. 1071 and f.; Mil. 159 = Vin. v. 116.

*saññāgata*, perceptible, the world of senses, M. i. 38.

*saññācikā*, see *samyācikā*.

*saññāna* (*saṃjñāna*), n., perception, knowledge, Dhp. A. 134; token, mark, Sum. i. 46; monument, Mah. xix. 35.

*saññāpana* (*saṃjñāpana*), n., remonstrating, J. A. v. 462<sup>15</sup>.

*saññāmaya*, mfn. = *arūpin*, M. i. 410 (opp. *manomaya* = *rūpin*).

*saññāvat* (*saṃjñārat*), having perception, A. ii. 215 = Dh. S. 1003.

*saññigabbha* (*saṃjñigarbha*), m., animate production, D. i. 54; Sum. i. 163.

*saññita* (*saṃjñita*), called, named, Mah. vii. 45; Saddhammop. 461 and f.

*saññin* (*saṃjñin*), fem. *saññini*, conscious, perceiving, having perception, D. i. 31; 180; M. ii. 228; A. ii. 34; 48; 50; S. i. 62; Dhp. 253; thinking, imagining, Dhp. A.

141; *ālokasaññin*, having a clear perception, D. i. 71; Sum. i. 211; *paṭhavisaññin*, conscious of the earth (*kasiṇa*), in *samādhi*, A. v. 8 f.; *paṭhavisaññiniyo* (fem. plur.), having a worldly mind, D. ii. 139; *asubhasaññin*, perceiving the corruption of the world, It. 93; *vihimśasasaññin*, conscious of the trouble, Vin. i. 7.

*saññivāda*, m., name of a sect maintaining conscious existence after death, D. i. 31; Sum. i. 119; Mahābodhiv. 110; Smp. 312; K. V. A. 6.

*saññuta*, see *saṃyuta*.

*saññutta*, see *saṃyutta*.

*saññūlha*, see *saṃyūlha*.

*saññoga*, see *saṃyoga*.

*saññojana*, see *saṃyojana*.

*sata*, m. or n. (*śada*, cf. *sata*, *satā*, or *śatā*), a heap of things fallen, removed, or left, only in the comp. *panṇa-*<sup>o</sup>, a heap of fallen leaves (cf. sa. *parṇa-śada*), J. A. ii. 271<sup>20</sup>; M. i. 21<sup>1</sup> (Comm. = *panṇa-kacavara*).

I. *sattha* (*sasta*), sixtieth, Kacc. 200.

II. *sattha*, S. iv. 298 and f.; read *satha*.

*satthi* (*śasti*), sixty, D. i. 45; ii. 261; S. N. 538; -matta (*mātra*), numbering sixty, S. N., p. 145; J. A. i. 87<sup>7</sup>.

*Satthinipāta*, n., name of the chapter of the Jātaka comprising Jāt. 529-30; J. A. v. 247-77.

*Satthipeyyāla*, n., name of the second chapter of the 'Salāyatana Saṃyutta,' S. iv. 148 and ff.

*satthihāyana*, mfn., sixty years old (said of an elephant), M. i. 229<sup>11</sup>; J. A. ii. 343<sup>18</sup>.

*satha* (*śatha*). crafty, treacherous, fraudulent, D. ii. 258; M. i. 32; 153; S. iv. 299 (*sattha*); Dhp. 252; Vin. ii. 89; Mil. 250; Dāṭh. ii. 88. Various reading *satha*.

*satthatā* (*śatha<sup>o</sup>*), f., craft, wickedness, P. P. 19.

*satthila* (*śrthila*, *śithila*), loose, inattentive, Dhp. 312. Compare Thag. 277 and Prākrit, *sadhila*, *siḍhila* (see *sithila*).

*sathesanā*, f., foolish wishes; *samarayasathesana*, who has abandoned all desire, A. ii. 41.

*san* (*svan*), 1, to sound, to make a noise; *sanati*, S. N.

721 (text *sanati*) = Mil. 414; *sanate*, S. i. 7 = i. 203; *sañanta* (text *sananta*), sounding, making a noise, S. N. 720.

*sanya*, n. (*śana*), a kind of hemp, D. ii. 350 (var. lect.) ; S. i. 115 (do.) ; Dhp. A. 412<sup>2</sup> (*sanhavāka* ?), cf. *sāṇa* and *sāṇī*. *sañadhovika*, n., M. i. 229; or -*kā*, f., name of a particular sort of gambol of an elephant in water.

*sañikāmī* (*śanais*), slowly, gently, softly, gradually, D. ii. 333; M. i. 120; J. A. i. 9<sup>5</sup>; 292<sup>30</sup>; ii. 103<sup>7</sup>; Mil. 117; Sum. i. 197; Dhp. A. 107.

*sañinī* (*śanais*), softly, gradually, S. N. 350; Mah. xxv. 84. *santha*, a reed (used for bow-strings), M. i. 429.

*santhapanā*, f., fixing, settling, P. P. 18.

*sañthā* (*sañsthā*), to stand, to remain, to continue, P. P. 31; 32; Dhp. A. 429; to stick to, to be fixed, settled, D. ii. 206; S. v. 321; It. 48; Vin. i. 9; 15; to be established, to be put into order, Vin. ii. 11; to stand still, restrain oneself, J. A. i. 438<sup>8</sup>; to subsist, Dhp. A. 356; *sañthāti* (pres.), P. P. 31; 32; J. A. iv. 469<sup>4</sup>; *sañthahati* (pr.), J. A. vi. 160<sup>8</sup>; *sañtiññhati* (pr.), D. ii. 206; S. iii. 133; It. 43; *sañthaheyya* (opt.), Vin. ii. 11; S. v. 321; *sañthāsi* (aor.), Vin. i. 15; *sañthahimśu* (aor.), S. ii. 224; *sañthātumī* (inf.), J. A. i. 438<sup>8</sup>; *sañthahanta* (pr. part.), Vin. i. 9; *sañthita* (p.p.p.), S. N. 330; Saddhammop. 458; Dhp. A. 312; *susañthita*, firmly established, S. N. 755; Mil. 383; in good position, well situated, Asl. 65; *sañthapeti* (caus.), to settle, A. ii. 94; S. iv. 263; J. A. i. 225<sup>11</sup>; to adjust, fold up, J. A. i. 304<sup>3</sup>; *sañthāp* (the same), to arrange, pacify, Dhp. A. 221; to call to order, D. i. 179; to put together, hoard up, Dhp. A. 258.

*sañthāna* (*sañsthāna*), n., configuration, position, figure, shape, form, A. i. 50; iv. 190 (comm. *osakkana*); Vin. ii. 76; Mil. 270; 316; 405; J. A. i. 71<sup>21</sup>; 291<sup>9</sup>; 368<sup>10</sup>; ii. 108<sup>18</sup>; Asl. 321; *vannasan̄thāna*, outward semblance, Nett. 27; J. A. i. 271<sup>7</sup>; *charisan̄thāna*, appearance of the skin, J. A. i. 489<sup>29</sup>; base, fuel, J. ii. 236<sup>16</sup>; *susan̄thāna*, well formed, S. N. 28; cf. *santhāna*.

*sam̄thāpana* (*sam̄sthāpana*), n., arranging, fixing.

*sam̄thita*, see *sam̄thā*.

*sam̄thiti* (*sam̄sthiti*), f., stability, firmness, S. v. 228; Dh. S. 11; Asl. 143; Saddhammop. 460; fixing, settling, Mil. 144. According to Trenckner also: way, manner, method, rule, Sārasangaha (*kathika-*°), § 11.

*sanda* (*sanda*), m., a heap, multitude, a grove, D. i. 87; S. iii. 108; S. N., p. 112; Vin. i. 23; J. A. i. 134<sup>13</sup> (*vana-*); D. i. 92 (*saka-*); S. N. 552 (*jambu-*); *sanda-sandacarin*, swarming, D. i. 166 = M. i. 77 = A. ii. 206; *sattasanda*, teeming with beings, It. 21.

*sandasa*, m., a long pincers, A. i. 210; J. A. i. 223<sup>4</sup>; used to pull out hairs, Vin. ii. 184.

*sauha* (*ślakṣṇa*), smooth, soft, Dh. S. 648; Vin. i. 202; ii. 151; gentle, mild, D. ii. 259; J. i. 202<sup>4</sup>; 376<sup>30</sup>; S. N. 853; delicate, exquisite, Thig. 258; 262; 264; 268; subtle, abstruse, Dhp. A. 80; 366; *sauhavācatā*, friendly speech, Dh. S. 1343; cf. *osauheti*.

*sauha-kariñī*, f., 'a wooden instrument for smoothing the ground, or a sort of trowel,' Abhidh. 1007; J. A. iv. 250<sup>10</sup> (loc. ~iyām *pim̄sito*); iv. 4<sup>5</sup> (~ī viya *tilāni pim̄samānā*); V. 271<sup>2</sup>±VI. 114<sup>20</sup> (*asani viya viravanto ~iyām viya pim̄santo*); thus it seems to mean also a sort of instrument for oil-pressing, or a mortar.

*sauhaka*, the same as *sauha*, n., (*sa. ślakṣṇaka*), betelnut [see Andersen's Pali Glossary], J. A. iii. 394<sup>23</sup>.

*sat*, being, existing, D. i. 61; 152; It. 62 ff.; S. N. 98; 124; good, D. i. 61; 152; S. i. 17; Dhp. 151; *santo* (nom. sg.), S. N. 98; 124; Mil. 32; *santām* (acc.), D. ii. 65; *satā* (instr.), D. ii. 55; *sati* (loc.), D. ii. 32; S. N. 81; Dhp. 146; It. 85; *sante* (loc.), D. i. 61; *santo* (nom. pl.), M. i. 24; S. i. 71; Dhp. 151; S. N. 450; It. 62; *samtāni* (pl. n.), D. i. 152; *sante* (acc. pl.), S. N. 94; 665; *satām* (gen. pl.), M. i. 24; S. i. 17; S. N. 227; Dhp. 54; *sabbhi* (instr. pl.), S. i. 17, 56; 71; Dhp. 151; D. ii. 246; *santesu* (loc. pl.), Dhp. A. 253; *santato*, Nett. 88; Asl. 206 and f.; *santatara*, It. 62; cf. *sattama* (superl.).

*sata* (*śata*), hundred, D. i. 13; Dhp. 102; Vin. i. 24.

*sata* (*smṛta*), remembering, mindful, conscious, D. i. 37; ii. 94; M. i. 520 (*sussata* and *dussata*), S. iv. 211; Dh. S. 163; S. N. 741; Sum. i. 211; *satokārī*, cultivator of *sati*, Pts. i. 175.

*sataka* (*śataka*), n., a hundred, J. A. i. 74<sup>22</sup>.

*satakakku* (*śatakakud*), having a hundred corners, epithet of a cloud, A. iii. 34 = S. i. 100 (various reading, *satakatu*), see J. P. T. S., 1891-93, p. 5.

*satakkhattum* (*śatakr̥tas*), a hundred times, Dhp. A. 291.

*satata*, continual; *satataṁ*, continually, It. 116 ff.; S. N. 507; Mil. 70; *satatarihāra*, m., peaceful state of life, A. ii. 198, read *santavihāra*.

*Satadhamma*, m., name of a young Brāhmaṇa, J. A. ii. 82<sup>18</sup> and ff.

*Satadhammajātaka*, n., name of the 179th Jātaka, J. A. ii. 82 and ff.

*satadhā* (*śatadhā*), in hundred ways, into hundred pieces, D. ii. 341.

*satapatta* (*śatapattra*), m., the Indian crane, J. A. ii. 153<sup>4</sup>; 388<sup>18</sup>; Mil. 404.

*Satapattajātaka*, n., name of the 279th Jātaka (J. A. ii. 387 and ff.), J. A. v. 147<sup>26</sup>.

*Satapa*, m., name of a Yakkha, Dph. A. ad v. 416.

*satapadī* (*śata°*), f., a centipede, A. v. 290; Vin. ii. 148; Mil. 272.

*satapupphā* (*śata-puspā*), f., ‘Anethum Sowa, a sort of dill, or fennel,’ J. A., vi. 537<sup>21</sup>.

*sataporisa* (*śatapauruṣa*), of the height of hundred men, extremely high, attribute of a hell, V. V. lii. 12 and ff.; name of a hell, J. v. 269<sup>7</sup>.

*satabhisaja* (*śatabhiṣaj*), m., name of a Nakkhatta, Abhidh. v. 60.

*satamūlī* (*śata°*), f., Asparagus Racemosus; Abhidh. v. 585.

*sataramīsi* (*śataraśmi*), m., the sun, Saddhammop. 590; J. A. i. 44<sup>12</sup>.

*sataramka*, m. (sa. \*śata-vakra), a kind of fish, Abhidh. v. 672.

*satavallikā*, f., an under garment arranged like a row of jewelry, Vin. ii. 137.

*satasahassa*, n., one hundred thousand, J. A. ii. 20<sup>17</sup>; Mil. 136<sup>8</sup>; 88<sup>3</sup>; mfn. (*kappe satasahassamhi*), in a passage from Apadāna quoted in Paramatthadīpānī (Trenckner).

*satasahassima*, mfn., S. ii. 133; Ps. on M. chap., 129.

*satādhipateyya* (*smṛtyādhipatyā*), mastering recollection, A. ii. 243 and f.; It. 40.

*satāvarī*, f. (*çatāvarī*), asparagus racemosus, Abhidh., 585.

*sati* (*smṛti*), f., memory, recognition, consciousness, D. i. 180; ii. 292; Mil. 77-80; intentness of mind, wakefulness of mind, mindfulness, contemplative faculty, self-control, conscience, self-consciousness, D. i. 19; A. i. 95; Dh. S. 14; Asl. 121; Mil. 37; *upatṭhitā sati*, presence of mind, A. ii. 6; It. 120; *parimukham satin* *upatṭhāpetum*, to surround oneself with watchfulness of mind, M. iii. 89; Vin. i. 24; *satin paccupatṭhāpetuni*, to preserve one's consciousness, J. A. i. 112<sup>28</sup>; iv. 215<sup>26</sup>; *kāyagatā sati*, intentness of mind on the body, realization of the impermanency of all things, M. iii. 89; A. i. 43; S. i. 188; Mil. 248; 836; *marañasati*, intentness of mind with regard to death, A. iv. 317 and ff.; J. A. iv. 216<sup>1</sup>; *a-sati*, f., not thinking of, forgetfulness; instr. *asatiyā*, through forgetfulness, without thinking of it, not intentionally, Vin. ii. 289<sup>2</sup>; Dhp. A. p. 103<sup>15</sup> (= *a-sañcicca*).

*satika* (*śatika*), consisting of a hundred, belonging to a hundred; *yojanasatika*, extending one hundred yojanas, Vin. ii. 238; *vīsañvassasatika*, of hundred and twenty years' standing, Vin. ii. 303.

*satindriya* (*smṛtindriya*), n., the sense, faculty, of mindfulness, A. ii. 149; Dh. S. 14.

*satipatṭhāna* (*smṛtyupasthāna*), n., intent contemplation and mindfulness, application of mindfulness; there are four *satipatṭhānas*, referring to the body, the sensations, the mind, and phenomena, respectively, D. ii. 83; 290 and ff.; M. i. 56; 339; ii. 11, etc.; A. ii. 218; S. iii. 96; 153; v. 9; Dh. S. 358.

*Satipatṭhānasamyutta*, n., name of the 47th Samyutta, S. v. 141 and ff.

*Satipatṭhānasutta*, n., name of the 22nd Sutta of the Dīgha Nikāya (D. ii. 290 and ff.), and of the 10th Sutta of the Majjhima Nikāya (M. i. 55 and ff.).

*satima*, mfn., the 100th, S. ii. 133; J. A. 167<sup>11</sup> (*pañca-*°)  
*satimat* (*smṛtimat*), thoughtful, contemplative; *satimā* (nom.), D. i. 87; A. ii. 35; S. N. 174; Dh. S. 163; *satimā* (nom.), S. N. 45, etc.; *satimām* (nom. neut.), S. N. 211; *satimato* (gen.), S. i. 208; *satimato* (gen.), S. i. 81; Dhp. 24; *satimanto* (nom. pl.), D. ii. 120; Dhp. 91; *satimatam* (gen. pl.), Dhp. 181; It. 35; *satimantānām* (gen. pl.), A. i. 24.

*Satīva*, m., name of a king in Ratanapura, Sās. V. 90; 92, etc.

*satirivinaya* (*smṛtivinaya*), m., disciplinary proceeding under appeal to the accused monk's own conscience, Vin. i. 325; ii. 79, etc.; M. ii. 247; A. i. 99.

*sativepullappatta* (*smṛtivaipalyapraptā*), having attained a clear conscience, Vin. ii. 79.

*satisampajañña*, n., mindfulness and self-possession, D. i. 70; A. ii. 210; Sum. i. 183 and ff.

*satisambhojjhaṅga*, e.g., S. v. 90; see (*sam*)*bojjhaṅga*.

*satisammosa* (*smṛtisammoṣa*), m., loss of self-control, D. i. 19; Sum. i. 113; P. P. 32.

*satī*, f. (from *sat*, q.v.) (1) being, J. A. iii. 251<sup>12</sup>; (2) a good or chaste woman, Abhidh. 237; *a-satī*, an unchaste woman, Mil. 122 ± J. A. v. 418<sup>2</sup> (cf. 419<sup>7</sup>); vi. 310<sup>2</sup> and <sup>24</sup>; iii. 350<sup>16</sup>.

*satuppāda* (*smṛtyutpāda*), m., arising, production of recollection, J. A. i. 98<sup>6</sup>; A. ii. 185; M. i. 124.

*satullapakāyika*, a class of gods, S. i. 16 and ff.

*Satullapakāyikavagga*, m., the fourth chapter of the Devatā Samyutta, S. i. 16 and ff. (v.l. *satūlapa-*).

*Satūlakāyā*, f., name of the wife of Jotīka in Uttarakuru; the story is found in Dhp. A. ad v. 416 (not in Fausböll's text).

*satekiccha*, curable, pardonable, Mil. 192; 221; see *tekiccha*.

*sateratā*, f., lightning, J. v. 203<sup>2</sup>; *sateritā*, the same, V. V. xxxv. 3; lxiv. 4: V. V. A. 161, 277.

*sato*, see *sar*.

I. *satta*, see *saj*.

II. *satta* (*sattrā*), m., a living entity, an animate being, a person, a rational being, D. i. 17; 53; ii. 68; A. i. 35 and ff.; S. i. 135; v. 41; Vin. i. 5; Mil. 273; Sum. i. 161; Nett. 161; *sattaranījā*, slave-trade, A. iii. 208 (Cy.=*manussavikāya*); n., substance, Vin. i. 287; -*tta*, n., the state of having existence, D. i. 29; *nissatta*, non-substantial, phenomenal only, Asl. 38.

III. *satta* (*sapta*), seven, D. i. 54: Vin. i. 18; S. N. 446; *sattahi* (instr. abl.), D. i. 34; *sattannamī* (gen.), D. i. 56; *sattasu* (loc.), D. ii. 803=M. i. 61.

*sattaka* (*saptaka*), n., a collection of seven.

*sattakkhatturī* (*saptakṛtvās*), seven times, Vin. i. 3; It. 18; *sattakkhattuparamam*, seven times at the utmost; -*paramo*, who will not be reborn more than seven times, A. i. 233; 235; iv. 381; P. P. 15 and f.; Nett. 189.

*sattagūṇa* (*sapta*<sup>o</sup>), sevenfold, Mah. xxv. 36.

*sattāṅga*, m., a couch with seven members (viz., four legs, head support, foot support, side), Vin. ii. 149.

*sattatīha* (*saptastan*), seven or eight, J. A. ii. 101<sup>25</sup>.

*sattati* (*saptati*), f. seventy, D. ii. 256.

*sattatinipāta*, m., the twentieth Nipāta of the Jātaka, J. A. v. 278 and ff.

*sattadina* (*saptadina*), n., a week, Mah. xi. 23.

*sattadha* (*saptadhā*), in seven pieces, D. i. 94; S. N. 783; J. v. 33<sup>o</sup>; 493<sup>8</sup>.

*Sattanipāta*, m., the seventh Nipāta of the Jātaka, J. A. iii. 316 and ff.

*sattapanñiguhā*, f., name of a cave at Rājagaha, D. ii. 110; Vin. ii. 76; iii. 159; Sās. 4; Mahābodhiv. 89; Dīp. iv. 14; v. 5; Mah. iii. 19.

*sattapanñirukkha*, m., name of a tree, Mah. xxx. 47.

*sattapada* (*saktapada*), m., way, manner, of being attached to the objects of sense, M. iii. 217.

*sattappakaranya*, mastering the seven books of the Abhidhamma Pitaka, J. A. i. 312<sup>3</sup>.

*sattappatittha* (*saptapratistha*), sevenfold firm, D. ii. 174; Mil. 282 (*sattapatiṭṭhita*).

*Sattabhu*, m., name of one of the seven Bhāratas, D. ii. 236.

*sattabhūmaka* (*sapta*<sup>o</sup>), seven-storied, Mah. xxxvii. 11.

I. *sattama*, best, excellent, J. A. i. 233<sup>20</sup>; S. N. 356.

II. *sattama* (*saptama*), seventh, D. i. 89; S. N. 103; fem. -mī, S. N. 437; *sattamī*, f., the locative case, Kacc. 34; the optative mood, Kacc. 228.

*Sattamatejasāmin*, m., name of a Thera, Sās. 45.

*Sattambaka* (*saptāmraka*), n., name of a Cetiya at Vesālī, D. ii. 102 and ff.; *Sattamba*, the same, A. iv. 309; S. v. 260; Ud. 62.

*sattaratana* (*saptaratna*), n., the seven royal treasures, D. i. 88 and f.; S. N., p. 102; It. 15.

*satta-ratta* (n.) (*sapta-rātra*), a week, J. A. vi. 230<sup>27</sup> (*dre-sattarattassa*, Comm.=*cuddasame divase*, ib. 230<sup>33</sup>).

*sattarasa* (*saptadaśan*), seventeen, Dh. K. xiv. 56; Vin. i. 77.; *sattari*, the same as *sattati*, D. ii. 256 (var. lect.); S. ii. 59-60; Payogasiddhi, lib. ii.; *sattarasama*, mfn., Dhp. 234.

*Sattarājadhammaratthu*, n., name of a work, Sās. 105.

*sattalā* (*saptalā*), f., a kind of jasmine.

*sattali*, J. A. iv. 440<sup>8</sup> (= *kandala-puppha*, Comm., p. 442<sup>5</sup>).

*sattaloka* (*sattvaloka*), m., the world of sentient beings.

*sattava*, m. (= II. *satta* [*sattva*]), J. A. v. 351<sup>10.25</sup> (see Lal. Vist., p. 520).

*sattavassika* (*saptavarṣika*), seven years old, Mil. 9.

*sattavidha*, mfn., sevenfold, of seven classes, Dhp. A. 209<sup>16</sup>; J. A. i. 91<sup>32</sup>; Mil. 102<sup>13</sup>.

*sattasati*, f. ('consisting of 700'), name of the second council (*vinaya-saṅgīti*), Vin. ii. 307 (cf. *sattasatā*, Vin. iii. 294); *sattasati-kkhandhaka*, n., a name of the twelfth chapter of Cullavagga, Vin. ii. 307.

*Sattasirīsaka*, name of a hill near Benares, Dhp. A. 344.

*Sattasuriyasutta*, n., name of a Sutta, J. A. iv. 498<sup>4</sup>.

*sattāgārika*, m., a seven-houser, one who turns back from

his round as soon as he has received alms at seven houses, D. i. 166.

*sattalopika*, m., a seven-mouthful man, who does not eat more than seven mouthfuls, D. i. 166.

*attāha* (*saptāha*), n., a week, D. ii. 248; J. A. ii. 85<sup>9</sup>; Vin. i. 1; *attāhabhantare*, within a week, J. v. 472.

*sattāhika*, belonging to a week.

I. *satti* (*śakti*), f., ability, power; *yathāsattim*, according to one's ability, D. i. 102.

II. *satti* (*śakti*), f., a spear, a javelin, A. ii. 117; S. i. 13; J. A. i. 150<sup>10</sup>; *sattipañjara*, a lattice-work of spears, D. ii. 164; knife, dagger, J. A. ii. 153<sup>20</sup>; *mukhasatti*, piercing words, J. A. i. 341<sup>34</sup>.

*sattimlaṅghanasippa*, n., javelin dance, J. A. 430<sup>18</sup>.

*Sattigumbajātaka*, n., name of the 503rd Jātaka (J. A. iv. 430 and ff.), J. A. vi. 86<sup>1</sup>.

*Sattiragga*, m., the third chapter of the Devatā Samyutta, S. N. i. 13 and ff.

*Sattisūla*, name of a hell, J. v. 143<sup>27</sup>; J. A. v. 145<sup>16</sup>; compare, S. i. 128.

I. *sattu* (*śatru*), m., an enemy, J. v. 94<sup>10</sup>; 95<sup>26</sup> (acc. pl. *sattavo*).

II. *sattu* (*śaktu*), m., flour, barley-meal, Dh. S. 646, J. vi. 365<sup>21</sup>; J. A. iii. 343<sup>7</sup> and ff.; Vin. ii. 116 (*satthu*).

*sattuka* (*śatruka*), m. (1) An enemy, Mah. xxxii. 18; J. A. iii. 154<sup>8</sup> (if not here also nom. propr.); (2) name of a thief in Benares, J. A. iii. 435 and ff.; see *Satthuka*.

*Sattubhastajātaka*, n., name of the 402nd Jātaka (J. A. iii. 341 and ff.), J. A. i. 46<sup>7</sup>; v. 122<sup>6</sup>; 147<sup>6</sup>; Mahābodhiv. 11.

I. *sattussada*, teeming with life, filled with living beings, D. i. 87 111; 131.

II. *sattussada* (*saptotsada*), having seven protruding members, D. ii. 18.

I. *sattha* (*śastra*), n., a weapon, sword, D. i. 4; 56; J. A. i. 72<sup>27</sup>; 504<sup>31</sup>; S. N. 309; 310; *sattham āhar*, to stab

III. *sattha* (*sārtha*), m., a caravan, D. ii. 130; 339; Vin. i. 152; 292; Mil. 351.

IV. *sattha*, see *sās*.

V. *sattha*, mfn., able, J. A. iii. 173<sup>7</sup> (= *samattha*, Comm. *ib.* 173<sup>12</sup>). [Is this the Pali equivalent to *Sa. çakta*, or *sa + artha*?]

*satthaka* (*śastraka*), n., scissors, Vin. ii. 115; Mil. 282; *ayasatthaka*, J. A. v. 338<sup>9</sup>, read *ayapatiṭṭaka*.

*satthakavāta*, m., a cutting pain, J. A. iii. 445<sup>28</sup>; Dhp. A. 307; 336.

*satthakamma* (*śastrakarman*), n., lancet-work, the use of a lancet, Vin. i. 205.

*satthakāraka* (*śashtra*<sup>o</sup>), m., an assassin, Vin. iii. 73.

*satthar* (*śāstri*), m., a teacher, master, D. i. 230; A. i. 277; Thig. 387; Vin. i. 8; *tayo s.*, D. i. 230; A. i. 277; *pañcas.*, A. iii. 123; the master *par excellence* is the Buddha, D. i. 110; ii. 128; S. N. 153; 545; *satthā* (nom.), D. i. 49; S. N. 179; *satthāram* (acc.), D. i. 163; S. N. 153; 343; *satthārā* (inst.), D. i. 163; *satthunā* (inst.), Mah. xxxii. 19; *satthu* (gen.), D. i. 110; It. 79; Vin. i. 12; *satthuno* (gen.), D. ii. 128; S. N. 547; 573; *satthari* (loc.), Dh. S. 1004; *satthāro* (nom. and acc. pl.), D. i. 230; A. i. 277; Mil. 4; *satthārānam* (gen. pl.), J. A. i. 509<sup>3</sup>; *gaṇasatthar*, leader of a company, J. A. ii. 41<sup>11</sup>; 72<sup>12</sup>.

*satthavāsa*, m., encampment, D. ii. 340; 344.

*satthavāsika*, m., caravan people, J. A. i. 333<sup>24</sup>; *satthavāsin*, m., the same, J. A. i. 333<sup>28</sup>.

*satthavāha* (*sārthavāha*), m., the leader of a caravan, a merchant, D. ii. 342; leader of a band, teacher, used as an epithet of the Buddha, S. i. 192; It. 80; 108; Vin. i. 6.

*satthahāraka* (*śastrā*<sup>o</sup>), m., an assassin, Vin. iii. 73.

I. *satthi* (*sakthi*), n. and f., the thigh; J. iii. 83<sup>12</sup>; vi. 528<sup>14</sup>; J. A. i. 218<sup>28</sup>=Vin. ii. 161; *antarāsatthi*, between the thighs, A. ii. 245.

II. *satthi*, various reading instead of *satti* I-II.

*satthika* (*sārthika*), belonging to a caravan, D. ii. 344.

*satthu*, see *sattu* III.

- I. *satthuka* (*śāstrka*), belonging to, hailing from, the teacher ;  
*atītasatthuka*, whose teacher is dead, D. ii. 154.
- II. *Satthuka*, m., name of a thief, Thig. A., p. 184-5. (This is certainly identical with *Sattuka*, J. A. iii. 435 (*v.* above); cf. the parallel verses, J. A. iii. 438, and Thig. A., p. 185.)

*satthu-d-anvaya*, m., successor of the master, S. N. 556.

*satthuna*, m., a friend, J. i. 365<sup>16</sup>.

*satthuvanṇa* (*śāstrvarṇa*), m., gold, Vin. iii. 238 ; 240.

*sathera*, including the Theras, A. ii. 169.

*sad*, 1, to subside, sink ; to yield, give way, *sidati* (pres.), S. i. 53 ; It. 71 ; Mah. xxxv. 35 ; *sidare* (3 pl.), J. ii. 393 ; *side* (opt.), It. 71 ; *sanna*, sunk, Dhp. 327 ; *sādeti*, to throw down, Dhp. A. 111 ; *sīdāpeti*, to cause to sink, Saddhamop. 43.

*sadattha* (*sva+artha*), m., one's own weal, welfare, D. ii. 141 ; M. i. 4 ; Dhp. 166 ; Mah. iii. 24.

*sadatthuta*, mfn., always praised, J. A. iv. 101<sup>13</sup> (= *sadā thuto*, *niccapasattho*, Comm.).

*sadara*, fearful, unhappy, A. ii. 11 ; 172 ; M. i. 280, 465.

*sadasa*, n., a seat, Vin. iv. 171.

*sadassa*, m., a horse of good breed, A. i. 289 (*assa-*<sup>o</sup>, cf. *khaluṅka* and *ājāṇiya*).

*sadā*, always, Dhp. 79.

*sadācāra*, m., good behaviour, Att. 85.

*sadātana*, eternal, perpetual, Abhidh. 709.

*sadādara*, always reverential.

*sadāmatta*, m., 'always revelling,' name of a palace, J. i. 863<sup>11</sup> cf. (Divyāvad., p. 608) ; a class of gods, D. ii. 260.

*sadisa* (*sadrśa*), similar, like, equal, D. ii. 261 ; S. iii. 48 and f. ; Dh. S. 116 ; A. i. 125 = P. P. 35 ; J. A. i. 191<sup>26</sup> ; Vin. i. 8. Compare *sādisa*.

*sadisatā* (*sadrsatā*), f., similarity, Dhp. A. 390 ; *sadisatta*, n., the same.

*saduma* (*sadman*), n., house, Abhidh. 207.

*sadevaka*, together with the Devas, with the Deva world, D. i. 62 ; Sum. i. 174 ; Dhp. 44 ; S. N. 86 ; Vin. i. 8 ;

11 ; m., the world of men and gods, J. i. 14<sup>9</sup>; <sup>11</sup> men and gods, J. i. 14<sup>15</sup>.

*sadevamanussa* (<sup>o</sup>*sya*), together with gods and men, D. i. 62 ; S. v. 423 = Vin. i. 11 ; Sum. i. 174.

*sadevika*, together with his queen, Mah. xxxiii. 70.

*sadeha* (*sva*<sup>o</sup>), m., one's own body, Alwis. Intr. x.

*sadosa* (*sadoṣa*), sinful, P. P. 61.

*sadda* (*śabda*), m., sound, noise, D. i. 79 ; 152 ; M. iii. 56 ; 267 ; S. N. 71 ; J. i. 3<sup>3</sup> ; voice, J. A. ii. 108<sup>19</sup> ; word, 1t. 114 ; Vin. i. 11 ; *kittisadda*, fame, D. i. 49 ; 87.

*saddaggaha* (*śabdagraha*), m., ear, Abh. 150.

*saddattha* (*śabdārtha*), m., the meaning of a word ; name of a work by Vācissara, G. V. 62.

*Saddatthabhedacintā*, f., name of a work by Saddhammasiri, G. V. 63 ; 72 ; commentaries on the same, G. V. 36 ; 73 ; 75.

*saddadhātu* (*śabdadhātu*), m., the element of sound, Dh. S. 707.

*saddana* (*śabdana*), n., making a noise, Abh. 117.

*Saddanīti*, f., name of a commentary by Aggavamsa, G. V. 63 ; 72 ; cf. D'Alwis, Introd. vi. ; Franke, Gesch. u. Kritik, p. 45 ff.

*Saddanetti* (f.), name of a book (?), Sās, p. 121.

*Saddabindu*, m., name of a commentary, G. V. 63 ; 73.

*saddala* (*śālvāla*), grassy, J. i. 87<sup>6</sup> ; Mil. 286.

*Saddalakkhaṇa*, n., name of a Pali grammar by Moggallāna ; Franke, Gesch. u. Krit., p. 31.

*Saddavutti*, f., name of a Pakarāṇa, G. V. 75.

*Saddavuttinaraṭṭikā*, f., name of a commentary, G. V. 65 ; 75.

*Saddavuttipakāṣana*, n., name of a Pakarāṇa by Saddhammaguru, G. V. 64 ; 73.

*Saddavuttivivarana*, n., name of a commentary, G. V. 75.

*saddavedhin* (*śabda*<sup>o</sup>), shooting by sound, Mah. xxiii. 85.

*Saddasāratthajālinī*, f., a Pakarāṇa by Nāgitācariya, G. V. 64 ; 74.

*saddahati*, see *saddhā*.

*saddahanā*, f., believing, trusting, Dh. S. 12 ; 25 ; Nett. 15 ; 19.

*saddāyatana* (*śabdāyatana*), n., the āyatana of sounds, the sphere of sounds, Dh. S. 621.

*saddāy*<sup>o</sup>, 10, to make a sound, Mil. 258; to call, summon (with acc. pers.), J. A. iii. 288<sup>2</sup>.

*saddāyamāna* (*śabdāyamāna*), sounding, noisy, Ud. 61.

*saddita* (*śabdita*), sounded, called, Saddhammop. 100.

*saddūla* (*śārdūla*), m., a leopard, Mil. 23.

*saddha* (*śrāddha*), believing, faithful, D. i. 171; S. i. 43; ii. 159 and ff.; S. N. 188; 371; Dhp. 8; credulous, S. N. 853; Dhp. 97; *saddha-citta*, Dhp. A., p. 290 (3 fr. b), opp. to *macchera* (-*citta*).

*saddha* (*śrāddha*), a funeral rite in honour of departed relatives, and offerings at the same, D. i. 97; A. i. 166; v. 269; 273 Sum. i. 267; *saddhanī pamuñc*, to give up offerings, to abandon Brahmanism, Vin. i. 7; S. N. 1146. The word is *n.* according to Abhidh. and A. v. 269-273, loc. ~e, D. i. 97; J. A. ii. 360<sup>2</sup>; *kam saddham* (acc. in; a gāthā), seems to be *f.*; Comm. ib. 360<sup>9</sup> has *saddhā-bhattam*, a funeral repast (var. lect. *saddha-*<sup>o</sup>). Thus it seems to be confounded with *saddhā*.

*saddham* (*śārdham*), together with, Abh. 1147.

*saddhamma* (*saddharma*), m., true religion, good condition, M. i. 46; S. v. 172 and ff.; S. N. 1020; Dhp. 38; J. A. v. 483<sup>29</sup>; *satta saddhammā*, M. i. 354; 356; *attha asaddhammā*, Vin. ii. 202; *cattāro asaddhammā*, A. ii. 47.

*Saddhammakiṭṭi*, m., name of a Thera, Sās. 76, etc.

*Saddhammaguru*, name of an author, Sās. 90; G. V. 64; 67.

*Saddhammacakkasāmin*, m., name of a Thera, Sās. 51.

*Saddhammacāra*, m., name of an ācariya in Ceylon, G. V. 67.

*Saddhammacārin*, m., name of a Thera, Sās. 119.

*Saddhammajotipāla*, m., name of a Thera, the author of several commentaries, G. V. 64; 74; Sās. 74.

*Saddhammañāna*, m., name of a Thera, Sās. 75.

*Saddhammatthiti*, m., name of a Thera, Sās. 160.

*Saddhammatthitikā*, f., a commentary on the Mahāniddesa by Upasena, G. V. 61.

*Saddhammatthitikāmin*, m., name of a Bhikkhu, Sās. 169.

*Saddhammapakāsanī*, f., commentary on the *Patisambhidāmagga* by Mahānāma, G. V. 61.

*Saddhammapajjotikā*, f., commentary on the Mahāniddesa by Upasena (probably identical with the *Saddhammatthitikā*), G. V. 70; Sās. 148.

*Saddhammapāla*, m., name of an Ācariya, G. V. 67.

*Saddhammapālinī* (or °*pālana*), f., name of a commentary, G. V. 65; 75.

*Saddhammarilāsinī*, f., a commentary on the *Patisambhidāmagga*, Sās. 148.

*Saddhammasaṅgaha*, m., a historical work (edited J. P. T. S., 1890, pp. 21 and ff.).

*Saddhammasiri*, m., name of a Thera, Sās. 75; G. V. 63 (cf. 72).

*Saddhammālañkāra*, m., name of a Thera, Sās. 48.

*Saddhammopāyana*, n., a commentary, G. V. 75.

I. *saddhā* (*śrad-dha*), to believe, have faith; *saddahati* (pres.), D. ii. 115; 244; S. iii. 225; *saddheyum* (opt. 3 pl.), S. ii. 255; *saddahi* (aor.), Dhp. A. 169; *saddahanta* (pr. part), Dhp. A. 157; Sum. i. 81; *saddahāna* (pr. part.), S. i. 20; 214; S. N. 186; It. 112; *saddahitvā* (ger.), Dhp. A. 123; *saddhātabba* (f. p. p.), J. A. ii. 37<sup>25</sup>; *saddahātabba* (the same), D. ii. 346; *saddheyya* (the same), Vin. iii. 188; *saddheyya* (opt.), J. A. ii. 446<sup>14</sup> (= *saddaheyya*, Comm.); *saddahetha*, J. A. iii. 192<sup>26</sup> (opt. 2 pl.); *saddahissāmi* (fut.), Mil. 148 (1 fr. b.); *saddahesi* (mā . . ., aor. 2 sg. caus.=simplex), J. A. vi. 136<sup>29</sup>; 140<sup>1</sup> (with gen. personæ); *saddhātūm* (inf.), J. A. v. 445<sup>4</sup>; *saddhāya* (ger.), J. A. v. 176<sup>8</sup> (= *saddahitva*, Comm.); *saddahitabba* (grd.), Mil. 310<sup>2</sup>; caus., to make believe, convince; *saddahāpeyya* (opt.), J. A. vi. 575<sup>5</sup>; *saddahāpessāmi* (fut.), J. A. i. 294<sup>16</sup>. At J. A. vi. 575<sup>2</sup> *saddahe* (opt.) seems to be used as an exclamation in the sense of 'I wonder' (comp. maññe); *dussaddhāpaya*, difficult to convince, Vin. iii. 188; 191.

II. *saddhā* (*śraddhā*), f., faith, D. i. 63; S. i. 172=S. N. 76; S. v. 196; Dhp. 144; Dh. S. 12; Mil. 84 and ff.; *saddhā*, indecl.=*saddhāya* (instr. abl.), in faith, M. i. 123, or

=: *saddhāya* (ger.), J. A. v. 176<sup>8</sup> (in both places ~ā (~āya) *pabbajito*). We find it composed in *saddhā-pabbajita*, Dhp. A. 229 (7 fr. b.), J. A. i. 130<sup>21</sup>, but *saddhāya pabbajita*, ib. 130<sup>30</sup>, At. Vin. ii. 289<sup>4</sup> we have instr. ~āya (~āyasmantānām) *desemi* (i.e., out of my faith in you).

- III. *Saddhā*, f. (1) Name of an Upāsikā at Sāvatthi, Vin. iii. 39; (2) name of a daughter of Sakka, J. A. v. 392 and ff.

*saddhātar* (*śraddhātṛ*), m., believer, believing, Saddhamop. 39.

*Saddhātissa*, m., name of a king in Ceylon, see *Tissa*.

*saddhādeyya*, n., a gift of faith, provided by the faithful, D. i. 5; Vin. i. 298; Sum. i. 81.

*saddhānusārin* (*śraddhānusārin*), walking according to faith, M. i. 479; P. P. 15; A. i. 74; Nett. 112; 189.

*saddhāyika*, trustworthy, D. ii. 320; S. N., p. 122; Thig. 43.

*saddhālu*, believing, Abh. 733.

*saddhāvimutta* (*śraddhā + vimukta*), emancipated through faith, M. i. 478; A. i. 74; 118 and ff.; P. P. 15; Nett. 190.

*saddhāvimutti* (*śraddhā + vimukti*), f., emancipation through faith, P. P. 15.

*saddhim* (*sadhrīm*), with, together with; usually with instr., D. i. 1; J. A. i. 189<sup>24</sup>; Vin. i. 32; Sum. i. 35; with loc., Sum. i. 15; with gen. Vin. ii. 154 (2 fr. b.); J. A. i. 420<sup>1</sup>, as adv. *saddhim agamāsi*, J. A. i. 154<sup>14</sup>; cf. *saddhim-kilīta-*<sup>o</sup>, J. A. ii. 20<sup>19</sup>.

*saddhimcara*, companion, Dhp. 328; S. N. 45; 46.

*saddhindriya* (*śraddhā + indriya*), n., the faculty, moral sense, of faith, A. ii. 149; S. v. 193; 377; Dh. S. 12; 62; 75.

*saddhivihārika*, co-resident, fellow-priest; pupil, Vin. i. 45 and ff.; J. A. i. 182<sup>16</sup>; 224<sup>15</sup>.

*saddhivihārin*, the same, A. ii. 239; J. A. i. 1<sup>15</sup>; -*vihārint*, fem., Vin. iv. 291.

*sadhana*, wealthy, rich, D. i. 73; J. A. i. 334<sup>5</sup>.

*saddhamma* (*svadharma*), m., one's own religion, faith, M. i. 523; S. N. 1020; J. A. i. 3<sup>18</sup>=B. ii. 6 (text *saddhamma*).

*sadhammika* (*sadharmika*), co-religionist, D. ii. 273.

*san* (*śvan*), m., a dog; *sā* (nom.), D. i. 166 = M. i. 77; K. V. 336; S. iii. 150; Tel. 69; *sāno* (nom. pl.).

*Sanatākumāra* (*Sanatkumāra*), m., the eternal youth, a name of Brahmā, D. i. 99; ii. 210; M. i. 358; S. i. 153.

*sanacca* (<sup>o</sup>*nṛtya*), n., dancing, Vin. ii. 267.

*sanantana* (*sanātana*), eternal, primeval, D. ii. 240; 244; S. i. 189; Dhp. 5.

*sanābhika*, having a navel, D. ii. 17; 172; A. ii. 37.

*sanāmaka*, having a name, called, B. ii. 194 = J. A. i. 28<sup>25</sup>.

*sanita* (*svanita*), sounding: thus Abhidh. in both editions, instead of *sanita* (see *san*<sup>o</sup>, above).

*sanidassana* (*sanidarśana*), visible, Dh. S. 1087.

*sanemika*, having a belly, D. ii. 17; 172; A. ii. 37.

I. *santa* (*śānta*), tranquillizing, pure, peaceful, D. i. 12; S. i. 5; Vin. i. 4; Mil. 323; 409; n., peace, bliss, Nirvāṇa, S. iv. 370; *santindriya*, whose senses are tranquil, J. A. i. 506<sup>2</sup>; Vin. i. 195; *santadhamma*, m., the being peaceful or tranquil, quietude, J. A. i. 506<sup>4±</sup> ii. 278<sup>14</sup>; *santabhāva*, m., the same, Mil. 265<sup>10</sup>; *santamānasa*, of tranquil mind, J. A. i. 506<sup>2</sup>; Vin. i. 195.

II. *santa* (*śrānta*), tired, wearied, Dhp. 60; J. i. 498<sup>21</sup>.

III. *santa*, see *sat*.

IV. *Santa*, m., the Aggasāvaka of the Buddha Atthadassin, B. xv. 19; J. A. i. 39<sup>15</sup>.

I. *santaka*, belonging to, J. i. 122<sup>8; 15</sup>; n., property, J. A. i. 91<sup>24</sup>; 494<sup>21</sup>; due to (gen.), J. A. iii. 408<sup>11</sup>; iv. 37<sup>8</sup>; being in the power of, J. A. iv. 260<sup>5</sup> (*bhaga*-<sup>o</sup>).

II. *santaka*, limited (opp. *anantika*), S. v. 272-273.

*santakāya* (*śāntakāya*), whose body is quieted, Dhp. 378

*santacā*, f., bark, J. v. 202<sup>29</sup> (read *sa-ttacāñ*?).

*saṁtajj* (*saṁtarj*), 10, to frighten, menace, J. A. i. 479<sup>16</sup>; v. 94<sup>18</sup>; Thig. A. 65.

*santatām*, continually; *santata-vutti*, showing consistency in behaviour, A. ii. 187; M. i. 339; *santata-sila*, showing consistency in morality, M. i. 339.

*santatakarin*, consistent, A. ii. 187.

*santatara*, see *sat*.

*santatā*, f., goodness, M. i. 339.

I. *santati*, f., continuity, duration, subsistence, Dh. S. 643; Nett. 79; Mil. 40; 72; 185; V. V. A., 25; K. V. 458; lineage, Mil. 160; *cittasantati*, Abh. S. ix. 12.

II. *Santati*, m., name of a minister, Sum. i. 291; Dhp. A. 307 and ff.; Asl. 426.

*santatta*, see *saṁtap°* and *saṁ-tas°*.

*saṁtan*, 10, to continue, A. iii. 96 and ff.; S. iv. 104; P. P. 66 and f. (caus.), *santāneti*, etc., but an aor. *saṁtāni* (*sa-saṁtānīt*), from simplex with an intrans. meaning ‘to spread, extend,’ is found D. ch. xxvii.

*saṁtap*, to heat, warm; *saṁtappati* (pr. pass.), it is heated, M. i. 188; to grieve, sorrow, J. A. iii. 158<sup>15</sup>; *saṁtatta* (p.p.p.), heated, glowing, D. ii. 335; M. i. 453; S. N., p. 14; J. iv. 118<sup>21</sup>; Mil. 325; *saṁtāpeti* (caus.), to burn, scorch, torment, M. i. 128; S. iv. 56 and f.; *saṁtāpiyamāna* (pr. part. pass.), Dhp. A. 197; *saṁtāpita* (p.p.p.), Thig. 504.

*saṁtapp* (*saṁtryp*), 10, to satisfy, D. i. 109; S. N., p. 107; Vin. i. 18; J. A. i. 50<sup>30</sup>; 272<sup>28</sup>; -*ita* (p.p.p.), J. ii. 44<sup>10</sup>.

*saṁtar* (*saṁtvar*), 1, to be in haste, to be agitated; *santaramāna* (pres. part. med.), J. A. iii. 156<sup>10</sup>, 172<sup>7</sup> (<sup>o</sup>-*rūpa*), vi. 12<sup>19</sup> ± 451<sup>7</sup>.

*santarabāhira*, within and without, D. i. 74; Dhp. 315; J. A. i. 125<sup>21</sup>; Sum. i. 218.

*santaruttara*, inner and outer, Vin. iii. 214; iv. 281; with an inner and outer garment. Thig. A. 171.

*santavat* (*śānta + vat*), tranquil, Dhp. 378.

*santavutti* (*śāntarūtti*), living a peaceful life, It. 30; 121.

*saṁtas santasati* (pres.), to fear, to be disturbed, Mil. 92<sup>3</sup>; *santasam* (pr. part.), J. A. vi. 306<sup>22</sup> (*a-*<sup>o</sup>); *a-santasanto* (do.), J. A. iv. 101<sup>20</sup>; *santase* (opt. 1-3 sg.), J. A. iii. 147<sup>2</sup>; (do. opt. 2 sg.), J. A. v. 378<sup>12</sup>; *santasitvā* (ger.), J. A. ii. 398<sup>6</sup>; *santasita* (p.p.p.), Mil. 92<sup>3</sup>; *santatta* (do.), J. A. iii. 77<sup>25</sup> (= *santrasta*, ib. 78<sup>5</sup>); caus., to terrify; *saṁtāsaniya*, terrific, inspiring terror, Mil. 387.

*saṁtān*, 10, see *saṁtan*.

*saṁtāna*, n., continuity, succession, concatenation, lineage,

class, S. iii. 143; Sum. i. 46; Asl. 63; 217; 297; *ajjhattika-santāna*, the individual life-continuum, Abh. S. vi. 6.

*santānaka*, m. (1) Offspring, S. i. 8; (2) one of the five celestial trees, V. V. A. 12; n., a cobweb, Vin. i. 48; ii. 209; *mūlasantānaka*, a root cobweb, a spreading root, S. iii. 155; J. A. i. 277<sup>20</sup>.

*saṁtāp*, 10, see *saṁtap*.

*saṁtāpa*, m., burning, heat, fire, torment, S. N. 1123; J. A. i. 502<sup>32</sup>; Dhp. A. 178; Saddhammop. 9; 572; Mil. 97; 324.

*saṁtāraṇa*, f. *ṇī*, conveying to the other shore, M. i. 134; S. iv. 174.

*saṁtās*, 10, see *saṁtas*.

*santāsa* (*saṁtrāsa*), m., trembling, fear, A. ii. 33; S. iii. 85; J. A. i. 274<sup>12</sup>; Mil. 207.

*saṁtāsin* (*saṁtrāsin*), trembling, fearful, Dhp. 351.

*santi* (*śānti*), f., tranquillity, peace, D. ii. 157; A. ii. 24; S. N. 204; Dhp. 202.

*santika*, n., vicinity, presence; *santikam*, to the presence of, towards, J. A. i. 91<sup>24</sup>; 185<sup>13</sup>; *santikā*, from the presence of, from, J. A. i. 43<sup>20</sup>; 83<sup>2</sup>; 189<sup>15</sup>; *santike*, in the presence of, before, with, D. i. 79; 114; Dhp. 32 = Mil. 408; S. N. 379; Vin. i. 12; S. i. 33; with acc., S. iv. 74; with abl., Mah. 205; *nibbānasantike*, Dh. 372; instr. *santikena*=by, along with, J. A. ii. 301<sup>19</sup> (if not a mistake instead of *santikam* or *santike*?).

*santikattha*, adjoining, Abh. 706; 770.

*santikamma* (*śāntikarman*), n., a vow to the gods in order to obtain something, D. i. 12; Sum. i. 97.

*santikā*, f., a kind of play, Spellcans, D. i. 6; Vin. ii. 10; Sum. i. 85.

*santikāvacara*, keeping near, D. i. 206; ii. 139; J. A. i. 67<sup>8</sup>. *Santikenidāna*, n., a part of the *Nidānakathā*, J. A. i. 77 and ff. *santindriya* (*śāntendriya*), whose senses are calmed, A. ii. 38; S. N. 144.

*saṁtirāṇa*, n., decision, Sum. i. 194; Asl. 264; 269; 272; *°ṇā*, f., the same, Nett. 82; 191; a stage in a full act

of sense-cognition, judging an impression, Asl. 264; Abh. S. iv. 2 ff.; Bud. Psych. lxxvii.

I. *santuttha*, see *saṁtus*.

II. *Santuttha*, m., an Upāsaka who died at Nātika, D. ii. 92; S. v. 358 and f.

*santutthi* (*saṁtuṣṭi*), f., satisfaction, contentment, D. i. 71; M. i. 13; S. N. 265; Dhp. 204; -*tā*, f., the state of contentment, contentment, A. i. 12; P. P. 25; *asantutthitā*, f., discontent, A. i. 12; Dh. S. 1367.

*santuleyya*, commeasurable, comparable; *a-*, J. vi. 283<sup>23</sup>.

*saṁtus*, 4, to be pleased, content, happy; *saṁtussati* (pr.), Dhp. A. 418; *saṁtussamāna* (pr. part.), S. N. 42; *saṁtuṭṭha* (p.p.p.), D. i. 60; 71; M. ii. 6; *saṁtusita* (p.p.p.), (1) contented, S. N. 1040; Dhp. 362; (2) m., a Devaputta, D. i. 218; A. iv. 248; S. iv. 280; J. A. i. 48<sup>16</sup>; 81<sup>11</sup>; Mil. 23; *saṁtussita*, the same, S. iii. 45 and f.; Mahābodhiv. 31.

*saṁtussaka*, content, S. N. 144.

*saṁtosa* (*saṁtoṣa*), m., contentment, Sum. i. 204.

*saṁthata*, see *saṁthar*.

*santhatika*, sleeping on a rug, Mil. 342; 359.

*santhana* (*sāntrana*), n., appeasing, Dhp. 275; satisfaction, V. V. xviii. 6.

*saṁtham* (read *saṁdhām*), 1, to blow, to fan, J. i. 122<sup>22</sup>.

*saṁthambh* (*saṁsthambh*), 1, to restrain oneself, to take heart, P. P. 65; J. A. i. 255<sup>24</sup>; iii. 95<sup>7</sup>; *saṁthambheti* (caus.), to make stiff, to numb; to fix, J. A. i. 10<sup>15</sup>.

*saṁthambhanā* (*saṁstambhanā*), f., fixing, intentness, Dh. S. 636

*saṁthambhitatta*, state of tension or rigidity, Dh. S. 636.  
*saṁthar* (*saṁstr*), 1, to spread, strew, D. ii. 84; *santhata* (p.p.p.), D. ii. 160; S. N. 401; 668; *dhamanisanthata-gatta*, having the body strewn with veins, emaciated, J. A. i. 346<sup>5</sup>; 350<sup>5</sup>; ii. 283<sup>25</sup> = Vin. iii. 146; *santhata*, n., a rug, Vin. iii. 224; *santharāpeti* (caus.), to cause to be spread, Vin. iv. 39; Mah. xxix. 9.

*saṁthara* (*saṁstara*), m., a couch, A. i. 277; Vin. ii. 162;

*tinasantharaka*, a couch of grass, M. i. 501; Vin. i. 24; J. A. i. 360<sup>14</sup>; Vin. ii. 113; 116 (-santhāraka).

*santharim* in *sabbasantharim*, so that all is spread, prepared, D. ii. 84; cf. Vin. i. 227, cf. 384.

*saṁthava* (*saṁstava*), m., acquaintance, intimacy, cohabitation, S. i. 17; Dhp. 27; S. N. 37; 168; 207; 245; J. i. 158<sup>21</sup>; ii. 42<sup>8</sup>; J. A. i. 154<sup>9</sup>; ii. 27<sup>23</sup>; 180<sup>12</sup>; Dh. S. 1059; Asl. 364; n. pl. *santhavāni*, S. N. 844=S. iii. 9; J. iv. 98<sup>23</sup>.

*Santhavajātaka*, n., the 162nd Jātaka, J. A. ii. 43 and ff.

*saṁthavana* (*saṁstavana*), n., acquaintance, Asl. 364.

*Santhavavagga*, m., the second Vagga of the Dukanipāta, J. A. ii. 41 and ff.

*santhāgāra* (*saṁsthāgāra*), m., a council hall, a mote hall, D. i. 91; ii. 147; M. i. 228; 353; 457; Sum. i. 256; J. A. iv. 72<sup>11</sup>; 147<sup>6</sup>; Vin. i. 233; V. V. A. 298.

*saṁthāna* (*saṁsthāna*), n., configuration, nature, M. i. 120; cf. *saṁthāna*. At. M. i. 481<sup>7</sup>=S. ii. 28 (2 fr. b.), it seems to be used in the sense of 'end, stopping, cessation' (cf. sanskr.)=A. iv. 190 (the editions of S. and A. have *saṁthāna*). At J. A. vi. 113<sup>9</sup> it is translated by 'market-place,' the comp. *saṁthāna-gata* being explained by the Comm. by *saṁthāna mariyādaṁ gatā*, but at J. A. vi. 360<sup>8</sup> *saṁthāna-gata* is by the English translator translated 'a wealthy man' (*vinicchaye thito*, Comm.). In both places there is also the var. lect. *saṁthāna-*°. Would it mean a man of high position or rank? and would *saṁthāna* then mean 'position'?

*saṁthāra* (*saṁstāra*), m., spreading, covering, flooring, J. A. i. 92<sup>22</sup>; Vin. ii. 120; 122; S. i. 170; Pts. i. 176; A. i. 93 (sacrifice?).

*saṁthuta* (*saṁstuta*), acquainted, familiar, Saddhammop. 31; *a-santhuta*, J. A. vi. 310<sup>11</sup>; iii. 63<sup>8</sup>=221<sup>25</sup>; *cira-*°, J. A. i. 365<sup>16</sup>; iii. 63<sup>8</sup>.

*sand* (*syand*), 1, to flow, D. ii. 128; J. i. 18<sup>1</sup>; pres. *sandati*, J. A. vi. 534<sup>11.22</sup> (v. l. *sikandati*, from *siyandati* [?]); *sandittha* (aor. 3 sg.), D. ii. 129; *sandāpeti* (caus.), to

cause to flow, Mil. 122; p.p.p. *sanna*, J. A. vi. 203<sup>12</sup> (*dadhi-*<sup>o</sup>).

I. *sanda* (*sāndra*), thick, coarse; *sandacchāya*, giving dense shade, S. iv. 194; J. A. i. 57<sup>29</sup>; 249<sup>27</sup>; Sum. i. 209.

II. *sanda* (*sāndra*), n., wood, forest; *sandavihāra*, dwelling in the wood, life as a hermit, Thag. 688.

*Sandaka*, m., name of a Paribbājaka, M. i. 513.

*Sandakasutta*, n., the 76th Sutta of the Majjhima Nikāya, M. i. 513 and ff.

*saṃdaṭṭha* (*saṃdaṣṭa*), bitten, compressed.

I. *sandana* n., trappings, D. ii. 188 (read *sandāna*?).

II. *sandana* (*syandana*), m., a chariot, Mah. xxi. 25; Dip. xiv. 56, V. V. lxiv. 1; J. iv. 103<sup>12</sup>.

*sandamānikā*, f., a chariot, Vin. iii. 49; iv. 339; Sum. i. 82.

*saṃdass* (*saṃdr̥ś*), 10, see *saṃdis*.

*saṃdassaka* (\**saṃdarśaka*), instructing, M. i. 145; A. ii. 97; S. v. 162; It. 107; Mil. 373.

*saṃdassana* (*saṃdarśana*), n., showing, J. A. i. 67<sup>2</sup>.

*sandahana* (*saṃdhāna*), n., applying, placing on the string, Mil. 352.

*sandāna*, n., a cord, tether, fetter, D. ii. 274; Thag. 290; Dhp. 398; S. N. 622; J. ii. 32<sup>1</sup>; Ud. 77 (text, *sand-hāna*).

*saṃdāl*, 10, to break; *sandālayitrāna* (ger.), S. N. v. 62.

*saṃditṭha*, see *saṃdis*.

*saṃditthi* (*saṃdr̥ṣṭi*), f., the visible world, worldly gain, M. i. 43; S. N. 891; Vin. ii. 89; °*parāmāsin*, infected with worldliness, M. i. 97.

*saṃditthika* (*saṃdr̥ṣṭika*), visible; belonging to, of advantage to, this life, actual, D. i. 51; ii. 98; 217; M. i. 85; 474; A. i. 156 and ff.; ii. 56; 198; S. i. 9; 117; iv. 41; 339; S. N. 567; 1137.

*saṃdita*, bound, tied, Thag. 290.

*saṃdiddha* (*saṃdigdha*), smeared, undistinct, husky, Vin. ii. 202; Sum. i. 282.

*saṃdiyy* or *saṃdīy* (from √ *dr̥*., pass.), S. ii. 200-201. See *saṃdhīyati*, *saṃdhīyati*, pass. of *saṃ-dhā*, which in some instances seems to have the same signification

(to resent), and is perhaps confounded with *saṃdīyati*. It is curious that *sandhiyyati*, J. A. ii. 114, is synon. with *na kodhassa vasam gacchati*; but J. A. vi. 570<sup>13</sup> we have *na sandīyati na rodati*, explained by the Comm. ib. 570<sup>25</sup> by *māmku hoti* (to be dejected).

*saṃdis* (*sam-drś*), pass., to be seen together with, to be engaged in, or to tally, agree with, to live conformably to (loc., e.g., *dhamme*); *saṃdissati* (pres. pass.), D. i. 102; ii. 75; S. v. 177; S. N., p. 50; D. ii. 127; Nett. 23; *a-saṃdissamāna* (pr. part. pass.), invisible, Dāṭh. iv. 30; *saṃdittha* (p.p.p.), seen together, a friend, J. A. i. 106<sup>27</sup>; 442<sup>14</sup>; Vin. iii. 42; *yathā-sandiṭṭham*, where one's friends live, D. ii. 98; S. v. 152; *saṃdass*, 10 (caus.), to teach, instruct, D. i. 126; ii. 95; Vin. i. 18; S. N., p. 100; to compare, verify, D. ii. 124; *saṃdassiyamāna* (pr. part. pass.), D. ii. 124. J. A. vi. 217<sup>16</sup> (*sunakhesu sandissanti*—i.e., they are of no more value).

*saṃdip*, 10, to kindle, J. v. 32<sup>19</sup>.

*saṃdesa* (*saṃdeśa*), m., a news, message, Mah. xviii. 13.

I. *sandeha*, m. (1) accumulation; the human body, Dhp. 148; (2) doubt, Mil. 295.

II. *Sandeha*, m., name of a teacher, Asl. 32 (var. lect. *Sandera*).

*saṃdosa*, m., pollution, defilement, M. i. 17; A. iii. 106; 358; v. 292; S. N. 327.

*Sandha*, m., name of a Thera, A. v. 328 and ff.

*sandhana*, n., property, belongings, M. ii. 180.

*saṃdham*<sup>o</sup>, see above under *saṃtham*<sup>o</sup>.

*saṃdhā*, to put together, to connect, to fit, to arrange, J. A. iv. 336<sup>24</sup>; Mah. vii. 18; *saṃdahamāna* (pr. part. m.) Asl. 113; *saṃdahitvā* (ger.), J. A. iv. 336<sup>24</sup>; *saṃdhāya* (ger.), with reference to, concerning, J. A. i. 203<sup>30</sup>; ii. 177<sup>23</sup>; towards, J. A. i. 491<sup>23</sup>; *saṃdīyate* (pr. pass.), to be put together, to be self-contained, P. P. 32; *saṃdhiyyate* (pr. pass.), to be fitted, put aright, J. ii. 114<sup>22</sup>; to reflect upon, to resent, S. N. 366; to be reconciled, J. ii. 114<sup>23</sup>; *saṃhita* (p.p.p.), connected,

equipped with, possessed of, D. i. 5; M. ii. 202; S. i. 103; Dhp. 101; S. N. 722.

*sandhātar*, m., one who puts together, D. i. 4; M. i. 345; A. ii. 209; P. P. 57.

I. *samīdhāna*, n., uniting, friendship, combination, Sum. i. 74; Asl. 113; bond, fetter, Ud. 77 (read *sandāna*).

II. *Sandhāna*, m., name of a householder at Rājagaha, A. iii. 451; Sum. i. 45.

*samīdhār*, 10, to hold, bear, carry, J. A. iii. 184<sup>16</sup>; Dhp. A. 199; to hold up, support, J. A. iv. 167<sup>25</sup>; to curb, restrain, check, J. A. ii. 26<sup>15</sup>; 59<sup>24</sup>; Vin. ii. 212; Dhp. A. 359; 364; to resist, Dhp. A. 246.

*sandhārana*, n., checking, restraining, Mil. 352.

*samīdhāv*, 1, to run through, to transmigrate, D. i. 14; A. ii. 1; S. iii. 149; J. A. i. 503<sup>4</sup>; *samīdhāvissām* (aor. 1 sg.), Dhp. 153 = J. i. 76<sup>24</sup>.

*sandhi*, m. and f., union, junction, place where two roads meet, Mil. 330; agreement, Mah. ix. 16; joint of the body, Asl. 324; a joint, piece, J. A. ii. 88<sup>18; 21</sup>; Mah. xxxiii. 11; xxxiv. 47; breach, hole, chasm, D. ii. 83 = A. v. 195; Thag. 786; J. A. v. 459<sup>19</sup>; *ālokasandhi*, a window, Vin. ii. 172; *sandhim chind*, to break into a house, D. i. 52; Sum. i. 159; euphony, euphonic junction, Kacc. 11.

*sandhiccheda*, m. (1) housebreaking, J. A. i. 187<sup>4</sup> f.; ii. 388<sup>2</sup>; (2) one who has brought rebirths to an end, Dhp. 97.

*Sandhita*, m., name of a Thera, Thag. 218.

*sandhibheda(ka)*, mfn., causing discord or discussion, J. A. iii. 151<sup>3; 20</sup>.

*Sandhibhedajātaka*, n., the 349th Jātaka, J. A. iii. 149 and ff.

*sandhisamala*, m., a dustbin, D. ii. 160; M. i. 334; S. ii. 270.

*samīdhu*, 9, to shake; *samīdhunanti* (pr. 3 pl.), D. ii. 336; *samīdhunātha* (imper.), D. ii. 336.

*samīdhūp*, 10, denom. from *dhūpa*, smoke, perfume, S. iii. 89; Pts. ii. 167 [cf. *vidhūpitā* (scil. *gandhā*), S. i. 14; *vidhūpitā* (scil. *vitakka*), S. N. 7, i.e., evaporated, blown

away = vanquished, conquered]. Probably = *dhūpeti* A. ii. 214, 215, to prepare, concoct [e.g., *bhattam dhūpeti*, ? to spice or prepare food, quoted by Trenckner from Dhp. A.]. Hemacandra (iv. 59) derives it from *saṁdhu*.

*sanna*, see *sad* and *sand*.

*sannakaddu* (°*dru*), m.. the tree *Buchanania latifolia*.

*sannata*, bent, prepared, J. v. 215<sup>16</sup> (comm. *suphassita*) ; bent down, low, J. A. vi. 58<sup>13</sup> (opp. *unnata*).

*sannaddha*, see *sannah*.

*sannah*, 4, to tie, bind, fasten, to arm oneself, J. A. i. 129<sup>2</sup> = Dhp. A. 304; to array, arm, D. ii. 175 ; Vin. i. 342 ; to arrange, fit, D. i. 96 ; J. A. i. 273<sup>23</sup>; *saṁnayhi* (aor.), D. i. 96 ; *saṁnayhitum* (inf.), J. A. i. 179<sup>18</sup>; *saṁnayhitvā* (ger.), D. ii. 175 ; J. A. ii. 77<sup>18</sup>; *saṁnayhitvā* (ger.), J. A. i. 273<sup>23</sup>; *saṁnaddha*, fastened, bound, D. ii. 350 (*susamnaddha*), Mil. 339 ; armed, accoutred, S. ii. 284 ; J. A. i. 179<sup>9</sup>.

*sannām* (caus.), to bend, M. i. 365 ; 489 ; 450 ; 507 = S. iv. 188 (*kāyam sannāmeyya*, i.e., to writhe, resist ?)

*sannāha*, m., armour, mail, S. v. 6 ; J. ii. 443<sup>16</sup>; Thag. 543 ; J. A. i. 179<sup>9</sup>.

*sannikāsa* (°*śa*), resembling, J. A. v. 87<sup>2</sup> = vi. 306<sup>25</sup> ; v. 167<sup>9</sup> (comm. *sadassana*) ; vi. 240<sup>37</sup> ; 279<sup>11</sup>.

*saṁnigrah* (°*grah*), 9, to restrain ; *sanniggaṇhāmi* (pr.), S. i. 238.

*sannighāta*, m., concussion, knocking against each other, Dh. S. 621.

*saṁnicaya*, m., accumulation, hoarding, A. i. 94 ; ii. 23 ; Dhp. 92 ; Vin. ii. 95 ; iv. 243.

*saṁnicita*, accumulated, hoarded, Mil. 120.

*saṁnitīthāna* (\**saṁniṣṭhāna*), n., conclusion, consummation, J. A. ii. 166<sup>20</sup>; resolve, J. A. i. 19<sup>32</sup>; 69<sup>7</sup>; 187<sup>22</sup>; iv. 167<sup>20</sup>; Vin. i. 255 and ff.; ascertainment, conviction, J. A. vi. 324<sup>24</sup>.

*saṁnītāl*, 10, to strike, J. v. 71<sup>9</sup>.

*sannitodaka*, n., instigating, jeering, D. i. 189 ; A. i. 187 ; S. ii. 282.

*sannidhāna*, n., proximity, Dāṭh. v. 39.

*sannidhi*, m., putting together, storing up, D. i. 6; S. N. 306; 924; -*kāra*, m., storing, store, D. i. 6; -*kāraka*, n., storing up, store, M. i. 523; Vin. i. 209; iv. 87; -*kata*, stored up, Vin. ii. 270; put by, postponed, Vin. i. 254.

*sanninna*, bent, inclined.

*samnipat*, 1, to assemble, come together, J. A. i. 167<sup>28</sup>; -*ita* (p.p.p.), D. i. 2; ii. 76; *samnipāteti* (caus.), to bring together, convoke, D. ii. 76; Mil. 6; *samnipātēti*, to cause to be convoked, J. A. i. 58<sup>28</sup>; 153<sup>4</sup>; Vin. i. 44.

*sannipāta*, m., union, coincidence, S. iv. 68 and f.; Mil. 60; 123 and ff.; Nett. 28; assemblage, assembly, congregation, D. ii. 5; Mil. 7; union of the humours of the body, Mil. 303; collocation, Dhp. 352.

*sannipātika*, resulting from the union of the humours of the body, A. ii. 87; S. iv. 230; Mil. 135; 137; 304.

*sannibha*, resembling, D. ii. 17; S. N. 551; J. A. i. 319<sup>24</sup>.

*samniyoj*, 10, to appoint, command, Mah. v. 34.

*sanniyyātana*, n., handing over, resignation, Sum. i. 232.

*sannirudh*, to restrain, block, impede; *sannirumhitvā* (ger.), J. A. i. 109<sup>3</sup>; 164<sup>12</sup>; ii. 6<sup>27</sup>; *sannirumbhitvā* (ger.), J. A. i. 62<sup>31</sup>; ii. 341<sup>10</sup>. Instead of *sannirumhitvā* and the foll. *sannirumhana* (below), we ought, according to Trenckner Pāl. Misc., p. 59 n. 9, to read *rumbh-always*; *sannirundheyya*, M. i. 115, must be optative, but not from the causative.

*sannirumhana*, n., restraining, checking, J. A. i. 163<sup>22</sup>; Sum. i. 198.

*sannivat̄ta* (\**sannivarta*), m., returning, Vin. i. 139 and ff.

*sanniras*, 1, to live together, to associate, A. i. 78; *sannivuttha* (p.p.p.) A. iv. 303-304.

*sannirāsa*, m., association, living with; community, A. i. 78; ii. 57; Dhp. 206; J. A. iv. 403<sup>9</sup>; *loka-sannivāsa*, the society of men, all the world, Dhpd. A. 312; J. A. ii. 205<sup>7</sup>; i. 366<sup>8</sup>.

- saṁnivār*, 10, to restrain, check ; to keep together, M. i. 115 ; Thig. 366.
- saṁnivesa* (<sup>o</sup>śa), m., preparation, Thig. A. 257 ; station, encampment.
- sannivesana*, position, settlement ; *paṭiekka-*<sup>o</sup>, mfn., private, separate, J. A. i. 92<sup>24</sup>.
- sannisajjā*, f., meeting-place, Vin. i. 188 ; ii. 174=iii. 66 ; *sannisajja-tīthāna*, n., the same, Vin. iii. 287.
- saṁnisad*, 1, to subside, to become quiet ; *saṁnisidati* (pr.), M. i. 121 ; S. iv. 196 ; to sit down together ; *saṁnisinna*, (p.p.p.), D. i. 2 ; ii. 109 ; J. A. i. 120<sup>1</sup> ; *saṁnisinna-gabbhā*, pregnant, Vin. ii. 278 ; (caus.) *saṁnisād*, to make quiet, to calm, A. ii. 94 ; M. i. 116 ; *sannisidāpeti*, to cause to halt, J. A. iv. 258<sup>1</sup>.
- sannissaya*, m., the being fit or qualified, Papañcasūdanī on M. ch. 10.
- sannissayatā*, f., dependency, connexion, Nett. 80.
- sannissita* (*saṁniśrita*), based on, connected with, attached to, Dhp. A. 306 ; 422.
- saṁnihita*, put down, placed, Mil. 326 ; stored up, Thig. 409 ; Thig. A. 267 ; near, ready, Papañcasūdanī on M. ch. 48 and 135.
- saṁnī*, 2, to mix, knead, D. i. 74 ; Vin. i. 47 ; ii. 220 ; J. A. vi. 432<sup>2</sup> ; pres. *sanneti*, S. ii. 58<sup>5</sup> ; 59<sup>12</sup> (*na sanneti*, Trenckner, instead of the reading of the printed text : *nayam neti*) ; opt. *sanneyya*. D. i. 74 ; grd. *sannetabba*, Vin. i. 47.
- sap*, 1, to swear, curse, J. v. 104<sup>21</sup> ; 397<sup>27</sup> ; V. V. A. 336 ; Mah. xxv. 113 ; *sapassu* (imper.), S. i. 225 ; p.p.p. *satta*, J. A. iii. 460<sup>1</sup> (see *saj* and *sap*).
- sapajāpatika* (*sa + prajāpati*). (1) Together with Pajāpati, D. ii. 274 ; (2) accompanied by one's wife, J. A. i. 345<sup>27</sup> ; Vin. i. 23.
- sapañña* (*saprajñā*), wise, see *sappañña*.
- sapatika*, having a husband, whose husband is alive, J. A. vi. 158<sup>16</sup>.
- sapati* (*sapati*), f., having the same husband ; a rival wife, a co-wife, P. V. 6.

*sapatta* (*sapatna*), 1, hostile, rival, Thig. 347 ; Thig. A. 242 ; *sapattarājā*, m., a rival king, J. A. i. 358<sup>17</sup> ; ii. 94<sup>18</sup> ; iii. 416<sup>14</sup> ; *asapatta*, without enmity, S. N. 150 ; *sapatta*, m., a rival, foe, It. 88 ; J. A. i. 297<sup>19</sup>.

*sapattaka* (*sapatnaka*), hostile, full of enmity, D. i. 227.

*sapattabhāra* (\**sapattrabhāra*), with the weight of the wings, carrying one's wings with oneself, D. i. 71 ; M. i. 180 ; 268 ; A. ii. 210 ; P. P. 58.

*sapattika*, n., the state of a co-wife, Thig. 216 ; Thig. A. 178.

*sapatti* (*sapatnī*), f.. a co-wife, D. ii. 330 ; J. A. i. 398<sup>18</sup> ; iv. 316<sup>17</sup> ; 491<sup>14</sup> ; Thig. 224 ; *asapatti*, without any co-wife, S. iv. 249.

*sapatha* (*śapatha*), m., an oath, J. A. i. 180<sup>14</sup> ; 267<sup>2</sup> ; iii. 188<sup>10</sup>.

*sapadānam*, taking alms, straight on from house to house, S. iii. 238 ; S. N. 413 ; p. 21 ; Vin. iv. 191 ; J. A. i. 66<sup>2</sup> ; *sapadānacārin*, begging from house to house, M. i. 30 ; S. N. 65 ; *sapadānacārika*, the same, Vin. iii. 15 ; *sapadānacārikā*, f., wandering from house to house. J. A. i. 89<sup>9</sup>. [Derivation uncertain. Used only of the method followed by the Bhikkhus when passing for alms through a village. It is used of a bird (J. A. v. 358<sup>12</sup>), and of a lion (Mil. 400<sup>19</sup>) ; but as the context shows that the animals are acting like *samanas*, these instances only follow the usage of the canon law, and are not independent of it. The word is not used of non-Buddhists, though their methods are described in great detail (D. i. 165 ff.). Buddhaghosa (Vis. M., quoted by Childers) derives it from *sa+apadāna*, and explains it in the passages quoted at *Vinaya Texts*, i. 68. Weber (Ind. Str. iii. 398) suggests *sapadā+nam*, *sapadā* being an instr. by-form of *sapadā*, and *nam* an enclitic. Trenckner (Mil., p. 428) says *sapadi+ayana*. Both these are impossible, as *sapadi* itself is not traced till many centuries after *sapadāna* was in common use. The same objection rules out *sa+pradāna*, though, as Windisch (M. und B., 247) shows, that can be made to fit the meaning.]

*sapadi*, instantly, Dāth. i. 62.

*sapariggaha* (*saparigraha*), provided with family and wealth, D. i. 247; S. N. 393; married, J. A. vi. 369<sup>17</sup>.

*sapariyutṭhāna*, that which arises concomitantly, Pts. i. 72.

*saparivāra*, surrounded by attendants, Dhp. A. 158.

*saparisa* (*sa + pariṣad*), together with one's attendants, D. i. 110; S. N., p. 107 and f.

*sapallavita*, sprouting, V. V. A. 288.

*sapāka* (*śrapāka*), m., an outcast, Cāṇḍāla, J. iv. 380<sup>15</sup>.

*saputta* (*saputra*), together with one's son, D. i. 110.

*sappa* (*sarpa*), m., a snake, M. i. 130; S. N. 768; J. A. i. 46<sup>11</sup>; 259<sup>25</sup>; 310<sup>26</sup>; 372<sup>17</sup>; Sum. i. 197.

*Sappaka*, m., name of a Thera, Thag. 310.

*sappaccaya* (*sapratyaya*), correlated, having a cause, conditioned, D. i. 180; A. i. 82; Dh. S. 1083.

*sappañña* (*saprajña*), wise, M. i. 225; S. N. 591; often also *sapañña*, It. 36; S. N. 90; J. ii. 65<sup>3</sup>; It. 36.

*Sappaññavagga*, m., the sixth chapter of the 55th Samyutta, S. v. 404 and ff.

*sappaṭigha* (*sa + pratigha*), producing reaction, reacting, Dh. S. 597; 617; 648; 1089; Asl. 317.

*sappaṭipuggala*, m., having an equal, comparable, a friend, M. i. 27.

*sappaṭibhaya*, beset with fear, dangerous, D. i. 73; J. A. i. 154<sup>13</sup>.

*sappaṭibhāga*, resembling, like, D. ii. 215; J. A. i. 303<sup>6</sup>; P. P. 30 and f.; Mil. 37.

*sappaṭisarana* (*sa + pratisarana*), safe-guarded, retrievable, restorable, reparable, A. ii. 148.

*sappaṭissa*, reverential, deferential, It. 10; Vin. i. 45.

*sappaṭissava*, deferential, respectful, Asl. 125, 127 = J. A. i. 129<sup>27</sup>; 181<sup>18</sup>; -*tā*, f., deference, reverence, Dh. S. 1327 = P. P. 24.

*Sappadāsa*, m., name of a Thera, Thag. 410.

*sappadesa* (*sapradesa*), in all places, all round, M. i. 153.

*sappana* (*sarpana*), n., gliding on, Asl. 133.

*sappabha* (*saprabha*), brilliant.

*sappabhāsa* (*saprabhāsa*), shining, brilliant, A. ii. 45 = Nett. 16.

*Sappasonḍikapabbhāra*, m., name of a cave at Rājagaha in the Sitavana, D. ii. 116; S. iv. 40; Vin. ii. 76.

*sappātiḥāriya*, accompanied by wonders, D. i. 198; S. v. 261; Ud. 63.

*sappātiḥīrakata*, made with wonders, substantiated by wonders, substantiated, well founded, D. i. 198.

*sappānaka* (*saprānaka*), containing animate beings, Vin. iii. 125; J. A. i. 198<sup>24</sup>.

*sappāya* (sa. *saprāya*, cf. *evamprāya*), likely, beneficial, suitable, A. i. 120; S. iii. 268; iv. 23 ff.; 133 ff.; J. A. i. 182<sup>24</sup>; 195<sup>25</sup>; ii. 436<sup>22</sup> (*kirñci sappāyani*, something that did him good, a remedy); Vin. i. 292; 302; Mil. 215 (*sappāyakiriyā*, giving a drug); *sappāyāsappāyam*, what is suitable, and what not, J. A. i. 215<sup>30</sup>; 471<sup>21</sup>; used as the last part of a compound, meaning what is suitable with reference to; thus, *senāsanasappāya*, n., suitable lodgings, J. A. 215<sup>28</sup>.

*sappi* (*sarpis*), n., clarified butter, ghee, D. i. 9; 141; 201; A. i. 278; Dh. S. 646; J. A. i. 184<sup>27</sup>; ii. 43<sup>28</sup>; Vin. i. 58, etc.

I. *Sappinī*, f., a river flowing past Rājagaha, A. ii. 29; 176; S. i. 153; also *Sappinikā*, A. i. 185; Vin. iii. 109.

II. *sappinī*, f., a female serpent, J. A. vi. 339<sup>35</sup>.

*sappimanda*, m., the scum, froth, of clarified butter, D. i. 201; A. ii. 95; P. P. 70; its *tayo gunā*, Mil. 322.

*sappitika* (\**saprītika*), accompanied by the feeling of joy, joyful, A. i. 81; J. A. i. 10<sup>17</sup>.

*sappurisa* (*satpuruṣa*), m., a good, worthy man, M. iii. 21; 37; A. ii. 217 and ff.; 239; Dh. S. 259=1003; Vin. i. 56; Dhp. 54; J. i. 202<sup>6</sup>; *sappurisatara*, a better man, S. v. 20.

*Sappurisasutta*, n., the 118th Sutta of the Majjhima Nikāya, M. iii. 37 and ff.

*sapha* (*śapha*), n., a horse's hoof.

*saphari* (*śaphari*), f., the fish *Cyprius Sphoere*.

*saphala*, bearing fruit, having its reward, Dhp. 52.

*saphalaka*, together with his shield, Mah. xxv. 63.

*sabala* (sa. *śabala*=κερβερος, Ind. Stud. ii. 297), spotted,

variegated, S. N. 675; V. V. A. 253; *asabala*, unspotted, D. ii. 80.

*Sabala*, m., a dog in the Lokantara hell, J. vi. 247<sup>16</sup>.

*sabalakārin*, acting inconsistently, A. ii. 187.

*sabāna*, with arrows.

*sabba* (*sarva*), whole, entire; all, every, D. i. 4; S. iv. 15; It. 3 f.; Vin. i. 5; the world of sense-experience, S. iv. 15, cf. M. i. 3; *sabbena sabbam*, *sabbathā sabbam*, altogether, D. ii. 57; *sabbabāla sabbamūlha*, the greatest fool of all, D. i. 59; *sabbe* (nom. pl.), S. N. 66; *sabbesam* (gen. pl.), S. N. 1080.

*sabbaka* (*sarvaka*), all, every.

*Sabbakāma*, m., the chief disciple of the Buddha Sumedha, B. xii. 28; J. A. i. 38<sup>5</sup>; Thag. 452 and ff.

*Sabbakāmin*, m., name of a Bhikkhu, Vin. ii. 303 and ff.; Smp. 294; Dīp. iv. 49; v. 22; Mah. iv. 47 and ff.; Sās. 6 and f.; Mahābodhiv. 96.

*sabbaghasa* (*sarva + ghasa*), all-devouring, J. i. 288<sup>18</sup>.

*sabbañgapaccañgin* (\**sarvāñgapratyāñgin*), provided with all members and smaller members, complete, D. i. 34.

*sabbaji* (*sarvajit*), all-conquering, S. iv. 83.

*sabbañjaha*, abandoning everything, S. ii. 284; S. N. 211; Dhp. 353 = Vin. i. 8.

*sabbaññu* (*sarvajña*), omniscient, M. ii. 126; J. A. i. 214<sup>2</sup>; 335<sup>31</sup>; -tā, f., omniscience, P. P. 61; 103; J. A. i. 2<sup>8</sup>; 14<sup>9</sup>; Nett. 61; 103; also written *sabbaññūtā*; thus, Dhp. A. 118; *sabbaññutā-ñāya*, n., omniscience, Nett. 103; Sum. i. 99; also written *sabbaññū*<sup>o</sup>; thus, J. A. i. 75<sup>30</sup>; Dhp. A. 320.

*sabbatthaka* (\**sarvārthaka*), a do-all, a general minister, Mil. 291; see *sabbatthaka*.

*sabbato* (sa. *sarvatas*), from all sides, entirely, in every respect, J. A. 141<sup>14</sup> (°*bhāgena*); vi. 76<sup>22</sup> (*sabbatopabha*, mfn., in every way glorious).

*sabbattatā*, see *sabbatthata*.

*sabbattha* (*sarvatra*), everywhere, under all circumstances, S. i. 134; Dhp. 83; S. N. 269; -kām, everywhere, J. A. i. 51<sup>19</sup>; 170<sup>6</sup>; 172<sup>1</sup>; Dāth. v. 57.

*sabbatthaka* (\**sarvārthaka*), concerned with everything, a do-all, J. A. ii. 30<sup>26</sup>; 74<sup>20</sup>; see *sabbatthaka*.

*sabbatthatā* (\**śarvatratā*), f., the state of being everywhere; *sabbatthatāya*, on the whole, D. i. 251; ii. 187 (text *sabbatta*<sup>o</sup>); M. i. 38; S. iv. 296.

*sabbathika*, always useful, Mil. 133<sup>21</sup>.

*sabbathivāla*, m., a secondary division of the Mahimśasakas, Dip. v. 47; Mah. v. 6; K. V. A. 2; 4, etc.; Sās. 14.

*sabbathattā*, in every way, Kacc. 213.

*sabbathā* (*sarvathā*), in every way; *sabbathā sabbam*, completely, D. ii. 57; S. iv. 167.

*Sabbadatta*, m., name of a king in Rammanagara, J. A. iv. 119<sup>26</sup> and ff.

*sabbadassāvin*, that has seen everything, M. i. 92.

*Sabbadassin*, m., the chief disciple of the Buddha Piyadassi, B. xiv. 20; J. A. i. 39<sup>4</sup>.

*sabbadā* (*sarvadā*), always, S. N. 174; 197; 536; Dhp. 202; *sabbadā-cana*, always, It. 36.

*Sabbadātha*, m., name of a jackal in the *Sabbadāthajātaka* (the 241st Jātaka, J. A. ii. 242 and ff.), J. A. ii. 244<sup>1</sup>, etc.

*Sabbadānavayñanā*, name of certain gāthās, G. V. 66.

*Sabbadinna*, m., an attendant on King Milinda, Mil. 29.

*sabbadhi*, (from sa. \**sarvadha* = *viçvadha*, Weber, Ind. Str. iii. 392), everywhere, in every respect, D. i. 251; ii. 186; S. N. 176; Dhp. 90; also *sabbadhitī*, S. N. 952; 1084; Vin. i. 38.

*Sabbananda*, m., a sāvaka at the time of the Buddha Kassapa, Mahābodhiv. 180.

*Sabbanāmā*, f., one of the chief female disciples of the Buddha Dhammadassi, J. A. i. 39<sup>27</sup>; see *Saccanāmā*.

*sabbahumma* (\**sārvabhaumya*), m., universal monarch, J. A. vi. 45<sup>15</sup>.

*Sabbamitta*, m. (1) The chief attendant of the Buddha Kassapa, B. xxv. 89; D. ii. 6; J. A. i. 43<sup>23</sup>; (2) one of the teachers of the Buddha, Mil. 236; Thag. 149 and f.; (3) name of a king in Sāvatthi, J. A. v. 13<sup>18</sup> and ff.

*Sabbavagga*, m., the third chapter of the Saṭayatana Saṃyutta, S. iv. 15 and ff.

*sabbavidū* (*sarvavid*), all wise, S. N. 177; 211; Vin. i. 8.

*Sabbasāñjhārakapañha*, m., name of the 110th Jātaka, J. A. i. 424.

*sabbasādhāraṇa* (*sarva°*), common to all, J. A. i. 301<sup>28</sup> and f.

*sabbaso* (*sarvaśas*), altogether, throughout, D. i. 34; S. N. 288; Dhp. 265; 367, etc.

*sabbassa*, n. (*sarvasa*), the whole of one's property, J. A. iii. 105<sup>14</sup>; v. 100<sup>29</sup> (read: *sabbasam vā pan'assa haranti*); °-harāṇa, n., confiscation of one's property, J. A. iii. 105<sup>12</sup>; v. 246<sup>3</sup> (var lect.); *sabbassaharanadanda*, m., the same, J. A. iv. 204<sup>21</sup> (so read instead of *sabbappaharāṇa*). At some passages, *sabba*, n., all, seems to be used in the same sense, esp. gen. *sabbassa*—e.g., J. A. iii. 50<sup>22</sup> (?), iv. 19<sup>28</sup>; v. 324<sup>5</sup>, cf. *parassa*.

*sabbābhībhū* (*sarvābhi°*), conquering all, S. N. 211; Vin. i. 8.

*sabbāvat* (*sarvāvat*), all, entire, D. i. 73; 251.

*Sabbāśasavutta*, n., name of the second Sutta of the Majjhima Nikāya, M. i. 6 and ff.

*sabbotuka* (*sarvartuka*), corresponding to all the seasons, D. ii. 179.

*sabbyohāra*, m., business, intercourse, Ud. 65; see *sam-vohāra*.

*sabbha* (*sabhya*), polite, honourable, only with the negative *a-*: impolite, vile, of base extraction or character, Mil. 221<sup>3</sup> fr. b. (°-āhi *vācāhi*); Dhpd. v. 77 = J. iii. 367<sup>28</sup> = Th. 994; J. A. iii. 527<sup>6</sup> (°-o *mātugāmo*), cf. next.

I. *sabbhi*, see *sat*.

II. *sabbhi*, only comp. *a-sabbhi*, vile, low, mean, J. A. i. 494<sup>28</sup>; *asabbhi-kāraṇa*, n., an act of a wrong doer, Mil. 280<sup>1</sup>; *asabbhi-rūpa*, mfn. J. A. vi. 386<sup>30</sup> (= *asā-dhujātika*, *lāmaka*, ib. 387<sup>3</sup>); vi. 387<sup>23</sup> (= *asabbhijātika*, ib. 387<sup>28</sup>); vi. 414<sup>14</sup> (= *apanditajātika*, ib. 414<sup>16</sup>); cf. prec.

*sabrahmaka*, including the Brahma world, D. i. 62; A. ii. 70; S. v. 423; Vin. i. 11; Sum. i. 174.

*sabrahmacārin*, m., a fellow student, D. ii. 77; M. i. 96; 101; A. ii. 97; S. N. 973.

*sabrahmacāriya*, including abstinence, a moral life, S. i. 119, *sabhaggata*, who has gone to the hall of assembly, A. i. 128; S. N. 397; P. P. 29.

*sabhatta*, who has been provided with a meal, Vin. iv. 98

*sabhariya* (*sabhārya*), with his wife, D. i. 110.

*sabhā*, f., a hall, assembly-room, D. ii. 274; A. i. 143; S. i. 176; J. A. i. 119<sup>11</sup>; 157<sup>13</sup>; 204<sup>25</sup>; a public rest-house, hostelry, J. i. 302<sup>3</sup>; *sabhāgata*, S. v. 394; M. i. 286<sup>25</sup>.

*sabhāga*, common, being of the same division, Vin. ii. 75; like, equal, similar, Mil. 79<sup>11</sup>; *s. āpatti*, a common offence, shared by all, Vin. i. 126 ff.; *vithisabhāgena*, in street company, the whole street in common, J. A. ii. 45<sup>15</sup>; *visabhāga*, unusual, J. A. i. 308<sup>16</sup>; different, Mil. 79.

*sabhāgatthāna*, n., a common room, a suitable or convenient place, J. A. i. 426<sup>27</sup>; iii. 49<sup>14</sup>; v. 235<sup>2</sup>.

*sabhāgaruttin* (^vṛttin), living in mutual courtesy, properly, suitably, Vin. i. 45; J. A. i. 219<sup>16</sup>; *a-sabhāgaruttin*, J. A. i. 218<sup>20</sup>; *sabhāgaruttika*, Vin. ii. 162; *a-sabhāgaruttika*, ib. ii. 161.

*sabhājana*, n., honouring, salutation, Mil. 2.

*sabhāva* (*svabhāva*), m., own state, nature, Mil. 90; 212; 360; truth, reality, sincerity, Mil. 184; J. A. v. 459<sup>8</sup>; v. 198<sup>15</sup> (opp. *musavāda*); J. A. vi. 469<sup>8</sup>; *-dhamma*, m., principle of nature, J. A. i. 214<sup>4</sup>; *sabhāva-bhūta*, true, J. A. iii. 20<sup>9</sup>.

*sabhāram*, sincerely, devotedly, J. vi. 486<sup>23</sup>; J. A. vi. 486<sup>11</sup>; C. 79<sup>14</sup>.

*Sabhiya*, m. (1) Name of a Paribbājaka who had a discourse with the Buddha called the *Sabhiyasutta* (S. N., p. 90 and ff.), Thag. 278; S. N., p. 90 and ff.; J. A. vi. 329 and ff.; Sum. i. 155; (2) an attendant on the Buddha Phussa, J. A. i. 41<sup>4</sup> (B. xix. 19 reads *Sam-bhiya*).

*sabhoga*, wealthy, D. i. 73.

*sabhojana*, sharing food (?), Vin. iv. 95; S. N. 102.

I. *sam* (*śam*), 4, to be appeased, calmed; to cease; *sammati* (pr.), Dhp. 5; *sammeyyūn* (opt. 3 pl.), S. i. 24; to dwell; *sammati* (pr.), D. i. 92; S. i. 226; J. v. 396<sup>4</sup>; Sum. i. 262; *santa* (p.p.p.), Dhp. 96, etc., see separately; *sam*, 10 (caus.), to appease, suppress, stop, A. ii. 24; It. 82; 83; 117; 183; Dhp. 265.

II. *sam* (pass.), to be satisfactory, to work, Vin. ii. 119; 278.

I. *sama* (*śama*), m., tranquillity, mental quietness, S. N. 896; *samarī car*, to become calm, quiescent, J. iv. 172<sup>15</sup>.

II. *sama* (*śrama*), m., toil, fatigue, J. A. vi. 565<sup>6</sup>.

III. *sama*, even, level, J. iii. 172<sup>16</sup>; J. A. i. 315<sup>2</sup>; Mah. xxiii. 51; *samarī pathaviyā kar*, to level with the ground, Dh. 178; equal, like, the same, S. i. 12; S. N. 90; 226; 799; 842; 843; It. 17; 64 ff.; Dhp. 306; Mil. 4 (the compared noun is put in the instrumental, thus Mil. 4, or precedes as the first part of a compound); always the same, impartial, upright, just, A. i. 74; 293 f.; S. N. 215; 468; 952; *sama-* followed by numerals means ‘altogether’; thus, *samatim̄sa*, thirty altogether, B. xviii. 18; *samarī*, equally, D. ii. 166; together with, at, D. ii. 288; Mah. xi. 12; *samena*, with justice, impartially, Dhp. 257; J. A. i. 180<sup>18</sup>; *samarisama*, smooth and rough, M. iii. 291; *samavatto*, rounded, D. ii. 18; *samavāhita*, evenly borne along, of equanimity, Asl. 133; cf. *samasama* and *samāsama*.

*samaka*, equal, like, same, Mil. 122; 410; *samakanī* (adv.), equally, Mil. 82<sup>2</sup> fr. b.

*samakkhāta* (*śamākhyāta*), counted, known, Saddhammop, 70; 458.

*samagga* (*śamagra*), being in unity, harmonious, M. ii. 239; plur. = all unitedly, in common, Vin. i. 105; J. A. vi. 273<sup>1</sup>; A. i. 70 = 243; S. N. 281; 283; Dhp. 194; Thig. 161; Thig. A. 143; J. A. i. 198<sup>22</sup>; 209<sup>10</sup>; *samaggakarāṇa*, f. i, making for peace, D. i. 4 = A. ii. 209 = P. P. 57; Sum. i. 74; *samagganandin*, *samaggarata*, and *samay-*

*gārāma*, rejoicing in peace, delighting in peace, impassioned for peace, D. i. 4=A. ii. 209=P. P. 57; Sum. i. 74; *samaggavāsa*, m., dwelling in concord, J. A. i. 362<sup>18</sup>; ii. 27<sup>21</sup>.

*Samāṅga*, m., name of an Upatṭhāka of the Buddha Tissa, B. xviii. 21 (J. A. i. 40<sup>24</sup> has *Sambhava*).

*samaṅgin*, endowed with, possessing, P. P. 13; 14; J. A. i. 303<sup>25</sup>; Mil. 342; *samaṅgibhūta*, possessed of, provided with, D. i. 36; A. ii. 125; S. N. 321; Vin. i. 15; Sum. i. 121; *samaṅgi-karoti*, to provide with, J. A. vi. 289<sup>29</sup>; 290<sup>3</sup>; 266<sup>18</sup> (cf. vi. 323<sup>8</sup>: *akarī samaṅgim*).

*samacariyā* (\*śamacaryā), f., living in spiritual calm, quietism, A. i. 55; S. i. 96; 101 and f.; It. 16; 52; Dhp. 388; Mil. 19.

*samacāga* (\*samatyāga), equally liberal, A. ii. 62.

*samacārin* (śama-), living in peace, M. i. 289; Dhp. A. 419.

*samacitta*, mfn., possessed of equanimity, A. i. 65; iv. 215.

*Samacittapariyāyasuttanta*, m., name of a Suttanta, perhaps, A. ii., iv. 5; Mil. 20; *samacittasūttanta*, m., Vin. iii. 325<sup>2</sup>.

*Samacittavagga*, m., the fourth chapter of the Eka-Nipāta of the Āṅguttara Nikāya, A. i. 61 and ff.

*samacch*, 1, to sit down; *samacchare* (pr. 3 pl.), J. ii. 67<sup>19</sup>.

*samacchidagatta* (*śamāchid*+*gātra*), with mangled limbs, S. N. 673.

*samacchinna* (*śamāchinna*), cut off, Dhp. A. 410.

*samajana*, m., an ordinary man, common people, M. iii. 154=Vin. i. 349.

*samajātika*, of the same caste, J. i. 68<sup>8</sup>.

*samajīvita*, f., regular life, living economically, A. iv. 281 ff.

*samajja*, m., a festive gathering, a festival, fair, D. No. 31 (ed. Grimblot, p. 300); Vin. ii. 107; 150; iv. 85; 267; 360; J. vi. 277<sup>18</sup>; 559<sup>30</sup>; n., J. A. ii. 18<sup>10</sup>; S. v. 170.

-*tthāna*, n., the place of the festival, the arena, Vin. ii. 150; J. A. i. 394<sup>28</sup>; -*dāna*, n., giving festivals, Mil. 278; -*majjhe*, on the arena, S. iv. 306 and ff.; J. iii. 541<sup>21</sup>; -*mandala*, n., the circle of the assembly, J. A.

i. 283<sup>14</sup> f.; *samajjanī kāreti*, holds high revel, J. A. vi. 383<sup>18</sup> (see next).

*samajjā*, f. (*samajyā*) assembly [see E. Hardy, 'Album Kern,' 61-66; Rhys Davids, 'Dial.' i. 7], Sum. i. 84; Asl. 255.

*samajjhagamī* (B °-gumī), aor. from *sam-adhi-gā*. (See *samadhigam*.)

*samañc*, 1, to bend together, Vin. iv. 171; 363.

*samañcara* (*sama* + *cara*), pacified, calm, S. i. 236.

*samañcint*, to think, S. i. 124; see *sāmīcint*.

*samañcop*. See *sāmīcop*.

*samaññā* (*samājñā*), f., designation, name, D. i. 202; ii. 20; M. iii. 68; S. ii. 191; S. N. 611; 648; J. ii. 65<sup>2,5</sup>;

Dhs. § 1306; *loka*°, a common appellation, a popular expression, D. i. 202.

*samaññāta* (*samājñāta*), designated, known, S. i. 65; S. N. 118; 820; Vin. ii. 203; Abh. S. vi. 6.

*samāna* (*śramaṇa*), m., a wanderer, recluse, religieux, A. i. 67; S. i. 45; Dhp. 184; of a non-Buddhist (*tāpasa*), J. A. iii. 390<sup>2</sup>; an etymology of the word, Dhp. 265; four grades mentioned, D. ii. 151; M. i. 63; compare S. N. 84 ff.; the state of a Samāna is attended by eight *sukhas*, J. A. i. 7<sup>31</sup>; the Buddha is often mentioned and addressed by non-Buddhists as Samāna; thus, D. i. 4; 87; S. N., p. 91; 99; Vin. i. 8; 350; Samānas often opposed to *Brāhmaṇas*; thus, D. i. 13; It. 58; 60; S. N., p. 90; Vin. i. 12; ii. 110; *samāna-brāhmaṇā*, Samānas and Brāhmaṇas, D. i. 5; ii. 150; It. 64; S. N. 189; Vin. ii. 295; *samanadhammarūpī kar*, to perform the duties of a samāna, J. A. i. 106<sup>28</sup>; 107<sup>4</sup>; 138<sup>18</sup>; *pure-samāna* m., a junior who walks, before a Bhikkhu, Vin. ii. 32; *pacchāsamāna*, m., one who walks behind, Vin. i. 186; ii. 32; *samanī*, f., a female recluse, S. i. 333; Ap. in Thig. A. 18; J. A. v. 424<sup>24</sup>; 427<sup>23</sup>; Vin. iv. 235; *assamāna*, not a true *samāna*, Vin. i. 96.

*samanaka* (*śramaṇaka*), m., a contemptible ascetic, D. i. 90; M. ii. 47; 210; S. N., p. 21; Mil. 222; Sum. i. 254. At A. ii. 48 *samanaka* is a slip for *sasanaka*.

*samanakuttaka*, m., who wears the dress of a Samaṇa,  
Vin. iii. 68 and ff. (= *samaṇa-vesa-dhārako*, Buddhag.,  
ib. p. 271).

*Samanakolañña*, m., a king of Kāliṅga, Mil. 256.

*Samanaguttaka*, m., a thief, J. A. v. 126<sup>5</sup>.

*Samanaguttā*, f., the second daughter of King Kiki, Ap. in  
Thig. A. 18; 104; 114; 131; 181; 192; J. vi. 491<sup>12</sup>.

*samanapaduma*, m., a kind of puggala, A. ii. 87; P. P. 63.

*samanapundarīka*, m., a kind of puggala, A. ii. 87; P. P. 63.

*Samanabrahmaṇavagga*, m., the eighth chapter of the  
Nidāna Saṃyutta, S. ii. 129 and ff.

*samanamacala*, m., a Samaṇa-Rock, a kind of Puggala, A. ii.  
86; P. P. 63.

*Samanamandalikasutta*, n., the 78th Sutta of the Majjhima  
Nikāya, M. ii. 22 and ff.

*samaninda* (*śramaṇa + indra*), m., the Lord of Samaṇas, the  
Buddha, Mah. xv. 22.

*samanī*, f. (1) A female Samaṇa, see *samana*; (2) the  
eldest daughter of King Kiki, Ap. in Thig. A. 18; 104;  
114; 131; 181; 192; J. vi. 481<sup>12</sup>.

*samanuddesa*, m., a novice, a sāmaṇera, D. i. 151; M. iii.  
128; S. v. 161; Vin. iv, 139.

*samatala*, level, J. A. i. 7<sup>18</sup>.

*samatā*, f., equality, evenness, normal state, Mil. 351.

*samatikkam* (*samatikram*), 1, to cross over, to transcend,  
D. i. 35; Dhp. A. 412; to elapse, Mah. xiii. 5; *samatik-*  
*kamma* (ger.), D. i. 35; M. 41; *samatikkanta* (p.p.p.), that  
has crossed over, or escaped from, S. iii. 80; Dhp. 195.  
*samatikkama* (*samatikrama*), mfn., passing beyond, overcom-  
ing, D. i. 34; ii. 290; M. i. 41; Vin. i. 3; J. A.  
454<sup>5-9</sup>.

*samatiggah* (*samati + grah*), 9, to stretch over, to reach  
beyond, J. iv. 411<sup>6</sup> (*samatiggayha*, ger.).

*samatittika*, brimful, overflowing, D. i. 244; ii. 89;  
M. i. 435; ii. 7 = Mil. 213; S. ii. 184; v. 170; J. i.  
400<sup>1</sup>; J. A. i. 235<sup>23</sup>; Vin. i. 230; iv. 190; often  
written *samatitthika* and *samatittiya*, J. A. i. 393<sup>25</sup>.  
[The form is probably connected with *samaicchia*—i.e.,

*samaiththa* (\**samatisthita*), in the Deśināmamālā viii. 20 (Konow). Compare, however, Rhys Davids' Buddhist Suttas, p. 178<sup>1</sup>; °-ām buñjāmi, Mil. 213; 'I eat (only just) to the full' (opp. to *bhiyyo bhuñjāmi*) suggests the etymology : *sama-titti + ka.*]

*samatiman*, 4, to despise ; *samatimaññi* (aor.), Thig. 72.

*samativijjh* (*samativyadh*), to penetrate, Dhp. 13 = Thag. 133.

I. *samatta* (*samatva*), n., equality, A. iii. 359 ; Mah. iii. 7 ; equanimity, justice, A. i. 75.

II. *samatta* (*samāpta*), accomplished, completed, A. ii. 193 ; S. N. 781 ; complete, entire, perfect, Mil. 349 ; S. N. 881 ; 1000 ; *samattam*, completely, S. v. 175 ; accomplished, full, S. N. 889.

*samattha* (*samartha*), able, strong, J. A. i. 179<sup>25</sup> ; 187<sup>8</sup>.

*samatthita* (*samarthita*), unravelling, Mil. 1.

*samatthiya* (*samartha*), able, Saddhammop. 619.

*samatha* (*śamatha*), m., calm, quietude of heart, M. i. 33 ; A. i. 61 ; 95 ; ii. 140 ; S. iv. 362 ; Dh. S. 11 ; 15 ; 54 ; cessation of the Saṅkhāras, S. i. 136 ; iii. 133 ; S. N. 732 ; Vin. i. 5 ; settlement of legal questions (*adhi-karaṇa*), Vin. ii. 93 ; iv. 207 ; compare Asl. 144, s. *pativijjhati*, Pts. i. 180.

*samathayānika*, who makes quietude his vehicle, devoted to quietude, a kind of Arhat.

*samadhibigam*, 1, to attain ; *samdhigacchati* (pres.), Thag. 4 ; *saṃjhagā* (aor.), It. 83 ; *saṃjhagam* (aor. 3 pl.), S. i. 103.

*samadhiggah* (*samadhi+grah*), 9, to reach, to get, obtain ; *samadhiggayha* (ger.), M. i. 506 ; ii. 25 ; S. i. 86 = It. 16 ; to exceed, surpass, to overcome, to master, J. A. vi. 261<sup>12</sup> (*pañhām samadhiggahetrā*). See *samatiggah*. These two verbs are often confounded.

*samadhura*, carrying an equal burden, equal, J. A. i. 191<sup>18</sup> ; *asamadhura*, incomparable, S. N. 694 and f. ; J. A. i. 193<sup>27</sup>.

*samadhosi*, various reading, S. iii. 120 ff. ; iv. 46 ; the form is aor. of *saṃdhū*.

*samana* (*śamana*), n., suppression, Mah. iv. 35.

*samanaka*, endowed with mind, A. ii. 48 (text, *samanaka*) ; S. i. 62.

*samanantarā*, immediately, D. ii. 156 ; immediately after, P. P. 13 ; Vin. i. 56 ; *rattibhāga-samanantare*, at midnight, J. A. i. 101<sup>19</sup>.

*samanugāh*, 1, to ask for reasons, to question closely, D. i. 26 ; M. i. 180 ; A. v. 156 and ff. ; *samanuggāhi-yamāna* (pr. part. pass.), being pressed, M. i. 180 ; A. v. 156 ; Vin. iii. 91.

*samanuñña* (\**samanujña*), approving, A. ii. 253 ; iii. 359 ; v. 305 ; S. i. 1 ; 158 ; iv. 187 ; J. A. iv. 117<sup>15</sup>.

*samanuññā* (^jñā), 9, to approve ; *samanujānissanti* (fut. 3 pl.), M. i. 398 ; S. iv. 225 ; *samanuññāta*, approved, allowed, Mah. viii. 11 ; *samanuññāsim* (aor. 1 sg.), J. A. iv. 117<sup>1</sup> (= *samanuñño āsim*, Comm. ib. 117<sup>15</sup>).

*samanupas* (^pas), 4, to see, perceive, regard ; <sup>o</sup>*passati* (pres.), D. i. 69 ; 78 ; ii. 198 ; M. i. 485 and f. ; ii. 205 ; Vin. ii. 89 (opt.) ; <sup>o</sup>*passanto* (pr. part.), J. A. i. 140<sup>13</sup> ; <sup>o</sup>*passamāno* (pr. part. med.), D. ii. 66 ; <sup>o</sup>*passitum* (inf.), Vin. i. 14 ; *rūpam attato samanupas*, to regard form as self, S. iii. 42.

*samanupassanā*, f., considering, S. iii. 44 ; Nett. 27.

*samanubandh*, 1, to pursue, Mah. x. 5.

*samanubhās*, 1, to remonstrate with, to admonish, D. i. 26 ; 163 ; M. i. 130 ; A. v. 156 ; Vin. iii. 173 and ff. ; iv. 236 and ff. ; Sum. i. 117.

*samanubhāsanā*, f., admonishing, Vin. iii. 174 ff. ; iv. 236 and ff.

*samanuman*, 4, to approve ; <sup>o</sup>*maññissanti* (fut. 3 pl.), M. i. 398 ; S. iv. 225 ; <sup>o</sup>*maññim̄su* (aor. 3 pl.), J. iv. 134<sup>4</sup>.

*samanumodati*, to rejoice at, to approve, M. i. 398 ; S. iv. 225 ; Mil. 89.

*samanuyuñjati*, to question, to admonish, D. i. 26 ; 163 ; M. i. 130 ; A. v. 156 ; Sum. i. 117.

*samanussar* (^smṛ), 1, to recollect, call to mind, S. iv. 196 ; Vin. ii. 183.

*samanta*, all, entire, S. N. 672 ; Mil. 3 ; *samantam*, completely, S. N. 442 ; *samantā* (D. i. 222 ; J. A. ii. 106<sup>13</sup> ;

Vin. i. 32), *samantato* (M. i. 168 = Vin. i. 5; Mah. i. 29), and *samantena* (Thig. 487), on all sides, everywhere, anywhere; also used as prepositions; thus, *samantā Vesālīm*, everywhere in Vesāli, D. ii. 98; *samantato nagarassa*, all round the city, Mah. xxxiv. 39; *samā-samantato*, everywhere, Sum. i. 61.

*Samantakūṭa*, m., the Adam's Peak; see *Sumanakūṭa*.

*samantacakkhu* (<sup>o</sup>cakṣus), all-seeing, an epithet of the Buddha, M. i. 168 = Vin. i. 5; S. N. 345, etc.; Mil. 111. *samantatta* (<sup>o</sup>tra), n., entirety.

*samantapāśādika* (<sup>o</sup>prāśādika), all-pleasing, quite serene, A. i. 24; <sup>o</sup>kā, f., Buddhaghosa's commentary on the Vinaya Pitaka, Sum. i. 84; G. V. 59; 68; Sās. 14; 15; 157; a commentary on the same, G. V. 65; 75.

*Samantā*, f., a daughter of King Kākavāṇṇa, Dip. xviii. 20.

*samandhakāra* (ts.), m., the dark of night, Vin. iv. 54.

*samannāgata* (*samanvāgata*), followed by, endowed with, D. i. 50; 88; Vin. i. 54; S. N., p. 78; 102; 104.

*samannānī* (*samanvā + nī*), to lead, conduct properly; pres. *sam-anvāneti*, M. iii. 188; <sup>o</sup>nayamāna (pr. part.), M. i. 477.

*samannāhata* (*samanvāhata*), played upon, D. ii. 171.

*samannāhar* (*samanvāhar*), 1, to concentrate the mind on, to consider, reflect, D. ii. 204; M. i. 445; A. iii. 162 and f.; 402 and f.; S. i. 114; to pay respect to, to honour, M. ii. 169; Vin. i. 180.

*samannāhāra*, m., concentration, bringing together, M. i. 190 and f.; Sum. i. 123; Mil. 189.

*samannes* (*samanu + iṣ*), 1, to seek, to look out for, to examine, D. i. 105; S. iii. 124; iv. 197; Mil. 37; Sum. i. 274; *samanvesati* (pres.), S. i. 122.

*samannesanā*, f., search, examination, M. i. 317.

*samapekkh* (<sup>o</sup>ekṣ), 1, to consider, <sup>o</sup>ekkhiya (ger.), Saddham-mop. 536; cf. *samavekkh*<sup>o</sup>.

*samapekkhaṇa*, n., considering; *a<sup>o</sup>*, S. iii. 261.

*samapp* (*samarpa*), 10, to hand over, give, put, Mah. vii. 72; xxi. 21; xxxiv. 21; *samappetrā* (ger.), Mah. xix. 30; *samappayitvā* (ger.), Dāth. ii. 64; *samappita*, made over, con-

signed, Dhp. 315; S. N. 333; Thig. 451; Thig. A. 281; *yasabhoga-samappita*, possessed of fame and wealth, Dhp. 303; *dukkhena s.*, afflicted with pain, V. V. lii. 3; *pañcehi kāmaguṇehi s.*, possessed of the five pleasures of sense, D. i. 36; 60; Vin. i. 15; Sum. i. 121.

*samabhiraḍḍh* (°*vṛdh*), 10, to encourage.

*samabhisāta*, joyful, Thig. 461.

*samabhisīñc*, 1, to inaugurate as a king, Mah. iv. 6; v. 14.

*samaya*, m., coming together, gathering, multitude, D. ii. 254 ff.; J. A. i. 393<sup>26</sup>; Mil. 257; consorting with, intercourse, Mil. 163; *sabbasamaya*, consorting with everybody, J. A. iv. 317<sup>20</sup>; time, season, D. i. 1; 2, etc.; S. N. 291; 1015; p. 12, etc.; Vin. i. 15; *samayā samayam upādāya*, from time to time, It. 75; proper time, due season, B. ii. 181; S. N. 388; Mah. xxii. 59; *aññatrat samayā*, except at the due season, Vin. iii. 212; coincidence, circumstance, M. i. 438; doctrine, view, Sum. i. 291; Dhp. A. 121; *samayantara*, various views, Dāṭh. vi. 4; end, conclusion, annihilation, S. N. 876; *samayavimutta*, finally emancipated, a *Khīnāsava*, N. v. 336; P. P. 11; cf. Asl. 57; *mahā-samaya-suttanta*, twentieth in Dīgha Nikāya.

*samara*, m., battle, Dāṭh. iv. 1.

*samala*, impure, contaminated, Vin. i. 5.

*samalankar*, 8, to decorate, adorn, Mah. vii. 56; °*kata* (p.p.p.), Dāṭh. v. 36: °*karitrā*, J. vi. 577<sup>30</sup>.

*samarathita* (°*sthita*), ready, S. N. 345 (°-ā *savanāya sotā*).

*samarattakkhandha* (*sasamīrīttaskandha*), having the shoulders round, one of the lakkhaṇas of a Buddha, D. ii. 18.

*samarattasamivāsa*, m., living together with the same duties, on terms of equality, J. A. i. 236<sup>31</sup>.

*samaradhāna*, n., concurrence, co-existence, Nett. 79.

*samaraya*, m., annihilation, termination, A. ii. 41.

*samarasarati*, of a goad or spur, Thig. 210. See *samosar*.

*samarāpaka*, n., a store-room, M. i. 451.

*samarāya*, m., coming together, combination, S. iv. 68; Mil. 876; Asl. 196; *samarāyena*, in common, V. V. A.

836; *khaṇa-s*°, a momentary meeting, J. A. i. 381<sup>6</sup>.

*samavibhatta*, in equal shares, J. A. i. 266<sup>12</sup>.

*samavekkh* (*samavekṣ*), 1, to consider, examine, M. i. 225; A. ii. 82; It. 80.

*samavekkhitar*, m., one who considers, It. 120.

*samavepākin*, promoting a good digestion, D. ii. 177; M. ii. 67.

*samavossajj* (*samava + utsr̥j*), 1, to transfer, entrust, D. ii. 231.

[Perhaps we ought to read *samvossajjītvā*, instead of *samavossajjītrā*.]

*samarhaya* (*samāhvaya*), m., a name, Dāṭh. v. 67.

*samasama*, exactly the same, D. i. 123; ii. 186; P. P. 64; Mil. 410; Sum. i. 290.

*samasāyisum* (aor.), J. iii. 201<sup>6</sup>, (text, *samāsāsisum*, cf. J.P.T.S. 1885, 60; read: *tam asāyisum*).

*samassisin*, a kind of puggala, P. P. 13; Nett. 190.

*samasūpaka*, with equal curry (when the curry is in quantity one-fourth of the rice), Vin. iv. 190.

*samassas* (*samāśvas*), 1, to be refreshed, J. A. i. 176<sup>9</sup>;

*samassattha* (p.p.p.), J. A. iii. 189<sup>4</sup>; *samassāseti* (caus.), to relieve, refresh, J. A. i. 175<sup>27</sup>.

*samassāsa*, m., refreshing, relief, Asl. 150.

*samassita* (*samāśrita*), leaning towards, Thag. 525.

*samā*, f. (1) A year, Dhp. 106; Mah. vii. 78; (2) in *aggini-samā*, a pyre, S. N. 668; 670.

*samākadḍh* (°*kars*), 1, to pull along; to entice; °*iya* (ger.), Mah. xxxvii. 145; °*ita* (p.p.p.), Dhp. A. 315.

*samākiṇṇa* (°*kirṇa*), covered, filled, J. A. i. 6<sup>17</sup>; Mil. 342.

*samākula*, filled, crowded, B. ii. 4 = J. i. 3<sup>13</sup>; Mil. 331; 342; Tel. 71; crowded together, Vin. ii. 117.

*samāgam*, 1, to meet together, to assemble, B. ii. 171; S. N. 222; to associate with, to enter with, to meet, D. ii. 354; S. N. 834; J. A. ii. 82<sup>26</sup>; to go to see, Vin. i. 308; to arrive, come, S. N. 698; °*gañchim* (aor. 1 sg.), D. ii. 354; °*gacchi* (aor.), Dhp. 210; J. A. ii. 82<sup>28</sup>; °*gamā* (aor. 2 sg.), S. N. 834; °*gamma* (ger.), B. ii. 171 = J. i. 26<sup>30</sup>; °*gantrā* (ger.), Vin. i. 308; °*gata* (p.p.p.), Dhp. 337; S. N. 222.

*samāgama*, m., meeting, meeting with, intercourse, A. ii. 51; Mil. 204; cohabitation, D. ii. 268; meeting, assembly, J. A. ii. 107<sup>4</sup>; Mil. 349.

*samācar*, 1, to behave, act, practise, M. ii. 113; Dhp. A. 230; *samācīṇṇa* (p.p.p.), practised.

*samācāra*, m., conduct, behaviour, D. ii. 279; M. ii. 113; A. ii. 200; S. N. 279; Vin. ii. 248; iii. 184.

*samātapa*, m., ardour, zeal. A. iii. 346.

*samādapaka*, instructing, arousing, M. i. 145; A. ii. 97; S. v. 162; Mil. 373; It. 107.

*samādapana*, n., instructing, instigating, M. iii. 132.

*samādapetar*, m., adviser, instigator, M. i. 16.

*samādā*, to take with oneself, to take upon oneself, to undertake; *samādiyati* (pres.), D. i. 146; Dhp. A. 308; *samādiya* (imper.), B. ii. 118 = J. i. 20<sup>14</sup>; *samādiyassu* (imper.), Dhp. A. 97; *samādiyi* (aor.), S. i. 232; J. A. i. 219<sup>14</sup>; *samādiyitvā* (ger.), S. i. 232; *samādāya* (ger.), having taken with oneself, with, D. i. 71; P. P. 58; Sum. i. 207; Mah. i. 47; having taken upon himself, conforming to, D. i. 163; ii. 74; Dhp. 266; S. N. 792; 898; 962; *samādāya sikkhati sikkhāpadesu*, he adopts and trains himself in the precepts, D. i. 63; S. v. 187; It. 118; *samādinna* (p.p.p.), A. ii. 193; *samādapeti* (caus.), to cause to take, to incite, rouse, P. P. 39; 55; Vin. i. 250; iii. 73; Sum. i. 293; 300; <sup>o</sup>*dapesi* (aor.), D. ii. 42; 95; 206; Mil. 195; S. N. 695; <sup>o</sup>*dapetvā* (ger.), D. i. 126; Vin. i. 18; *samādetvā* (*sic.* ger), Mah. xxxvii. 201; <sup>o</sup>*dapiyamāna* (pr. part. pass.), D. ii. 42.

*samādāna*, n., taking, bringing; *asamādānacāra*, m., going for alms without taking with one (the usual set of three robes), Vin. i. 254; taking upon oneself, undertaking, acquiring, M. i. 305 and ff.; A. i. 229 and f.; ii. 52; J. A. i. 157<sup>9</sup>; 219<sup>18</sup>; Vin. iv. 319; *kamma-samādāna*, acquiring for oneself of Karma, D. i. 82; S. v. 266; 304; It. 58 and ff.; 99 and f.; resolution, J. A. i. 233<sup>17</sup>; Mil. 352; C. 79<sup>19</sup>.

*samādāya*, see *samādā*.

*samādinnatta*, n., the fact of having been undertaken,  
Dhp. A. 185; 399.

*samādis* (<sup>o</sup>*dis*), 6, to indicate, to command, D. i. 211;  
Mah. xxxviii. 59.

*samādhā*, to put together, S. i. 169; *jotim s.*, to kindle a fire, Vin. iv. 115; *cittam s.*, to compose the mind; *samādahāmi* (pres.), M. i. 116; *samādhēmi* (pres.), Thig. 50; *samādahām* (pr. part.), S. v. 312; *samādahāna* (pr. part. med.), S. i. 169; *samādahāmīsu* (aor. 3 pl.), D. ii. 254; *samādhīyatī* (pr. pass.), is stayed, composed, D. i. 73; M. i. 37; Mil. 289; *samāhita* (p.p.p.), put down, fitted, J. iv. 387<sup>13</sup>; composed, firm, attentive, D. i. 13; S. i. 169; S. N. 212; 225; 972, etc.; Dhp. 362; It. 119; P. P. 35; Vin. iii. 4; Mil. 300; *samādahāpetī* (caus.), causes to kindle, Vin. iv. 115.

*samādhi*, m., concentration, D. ii. 123 (*ariyo*); It. 51; Vin. i. 97; 104; Mil. 337; Visu., ch. iii.; a generic name for the state and exercise of absorbed ecstatic meditation; defined as *cittassa ekaggatā*, M. i. 301; Dh S. 15; Asl. 118; and as *kusalacittekaggata*, Visu., ch. iii.; further identified with *avikkhepa*, *ibid.*; Dh. S., § 57; and with *samatha*, Dh. S. 54; its four *nimittas* or signs are the four *satipatthānas*, M. i. 301; six conditions and six hindrances, A. iii. 427; other hindrances, M. iii. 158; four *parikkhāras* or requisites—viz., the four *sammappadhānas*, M. i. 301; seven *pari-parikkhāras*, D. ii. 216; A. iv. 40; *samādhībhāvanā* (practice of concentration), M. i. 301; fourfold, A. ii 44 ff.; fivefold, A. iii. 25 ff.; the second *jhāna* is born from *samādhi*, D. ii. 186; it is a condition for attaining *kusalā dhammā*, A. i. 115; Mil. 38; conducive to insight, A. iii. 19; 24 ff.; 200; S. iv. 80; to seeing heavenly sights, etc., D. i. 153; to removing mountains, etc., A. iii. 311; removes the delusions of self, A. i. 132 ff.; leads to Arhatship, A. ii. 45; the *ānanta-rikā s.*, S. N. 226; *cetosamādhi* (rapture of mind), D. i. 13; A. ii. 54; S. iv. 297; *dhammasamādhi*, almost identical with *samatha*, S. iv. 350 ff.; two grades of

*samādhi* distinguished—viz., *upacāra-s.* (preparatory concentration), and *appanā-s.* (attainment concentration), Sum. i. 217; Visu., ch. iv.; Abh. S. ix. 4; only the latter results in *jhāna*; three kinds of *s.* are distinguished, *suññata* or empty, *appanihita* or aimless, and *animitta* or signless, A. i. 299; S. iv. 360; cf. iv. 296; Vin. iii. 93; Mil. 387; cf. 383 f.; Asl. 179 f.; 222 f.; 290 f.; see the ‘Yogāvacara’s Manual,’ p. xxvii.; *samādhi* is *savitakka savicāra*, *avitakka vicāramatta*, or *avitakka avicāra*, K. V. 570; cf. 413; Mil. 387; Asl. 179 f.; it is fourfold, *chanda-*, *viriya-*, *citta-*, and *rimamsā-samādhi*, D. ii. 213.

*samādhika* (*sama+adhika*). (1) Excessive, abundant, D. ii. 251; J. ii. 383<sup>6</sup>; iv. 31<sup>12</sup>; (2) instead of *sāmādhika*, Dhp. A. 254; see S. i. 120.

*samādhija*, produced by concentration, D. i. 74, etc.

*samādhindriya* (*samādhi*<sup>o</sup>), n., the faculty of concentration, A. ii. 149; Dh. S. 15.

*samādhiparikkhāra* (<sup>o</sup>*pariśkāra*), m., requisite to the attainment of Samādhi, D. ii. 216.

*samādhibala*, n., the force of concentration, A. i. 94; Dh. S. 28.

*samādhibhāvanā*, f., cultivating, attainment of Samādhi, A. ii. 44 f. (four different kinds mentioned).

*samādhiyati*, see *samādhā*.

*Samādhivagga*, m., the first chapter of the *Sacca Samyutta*, S. v. 414 and ff.

*Samādhisaṁyutta*, n., the same as *Jhānasamyutta*, S. iii. 263 and ff.

*samādhisaṁvattanika*, conducive to concentration, A. ii. 57; S. iv. 272 and ff.

I. *samāna* (ts.), similar, equal, same, S. N. 18; 309; J. A. ii. 108<sup>23</sup>.

II. *samāna*. (1) being, D. i. 18; 60; J. A. i. 218<sup>32</sup>; (2) a kind of gods, D. ii. 260.

*samānajātika*, of equal birth, of the same caste, Dhp. A. 233.

*samānatta* (*samānātman*), equanimous, of pacified mind, A. iv. 364.

*samānattatā* (*samānātmatā*), f., equanimity, impartiality, A. ii. 32 = 248; iv. 219.

*samānabhāva*, m., equanimity, S. N. 702.

*samānavassika* (<sup>o</sup>*varṣika*), having spent the rainy season together, Vin. i. 168 and ff.

*samānasāmvāsaka*, belonging to the same communion, Vin. i. 321.

*samānasīmā*, f., the same boundary, parish; Vin. i. 321; <sup>o</sup>*ma*, belonging to the same parish, Vin. ii. 300.

*samānāsanika*, entitled to a seat of the same height, Vin. ii. 169.

*samāniyā* (*samānyā*), all equally, S. N. 24.

*samānti*, 1, to bring together, C. 82 (stanza 13); J. A. i. 68<sup>27</sup>; to bring, produce, J. A. i. 433<sup>24</sup>; to put together, compare, J. A. i. 120<sup>16</sup>; 148<sup>14</sup>; Dhp. A. 328; to collect, enumerate, J. A. i. 429<sup>22</sup>; to calculate (the time), J. A. i. 148<sup>14</sup>; 120<sup>16</sup>; *samanayi* (aor.), Sum. i. 275; *samanīta* (p.p.p.), brought home, settled, Mil. 349.

*samāp*, 10, to complete, conclude, Mah. v. 273, xxx. 55; Sum. i. 307. See II. *samatta*.

*samāpajjana*, n., entering upon, passing through (?), Mil. 176<sup>20</sup>.

*samāpatipatti*, misprint for *sammā*<sup>o</sup>, A. i. 69.

*samāpatti*, f., attainment, A. iii. 5; S. ii. 150 f.; Dh. S. 30 = 101; a stage of meditation, A. i. 94; Dh. S. 1331; J. i. 473<sup>14</sup>; J. A. i. 343<sup>11</sup>; K. V. A. 57; Buddha acquired *anekakoṭisata-sahassā* s., J. A. i. 77<sup>16</sup>; the eight attainments comprise the four Jhānas, the realm of the infinity of space, realm of the infinity of consciousness, realm of nothingness, realm of neither consciousness nor yet unconsciousness, Pts. i. 8, 20 ff.; B. V. 192 = J. i. 28<sup>21</sup>; J. A. i. 54<sup>15</sup>; necessary for becoming a Buddha, J. A. i. 14<sup>28</sup>; acquired by the Buddha, J. A. i. 66<sup>35</sup>; result in rebirth in various heavens, cf. Abh. S. v. 10; the nine attainments, the preceding and the trance of cessation of perception and sensation, S. ii. 216; 222; described, M. i. 159 f. etc.; in collocation with *jhāna*, *vimokkha*, and *samādhi*,

Vin. i. 97; *-bhāvanā*, realizing of the attainments, J. A. i. 67<sup>1</sup>; <sup>o</sup>*kusalatā*, Dh. S. 1331 ff.

*samāpattila*, that has acquired, J. A. i. 406<sup>25</sup>.

*samāpattesiya*, that longs for attainment, K. V. 502 f.

*samāpad*, 4, to come into, enter upon, attain; *samāpattim s.*, J. A. i. 77<sup>16</sup>; *samādhiim s.*, D. i. 215; *arahattamaggam*, A. ii. 42 f.; Vin. i. 32; *saññāvedayitanirodham s.*, to attain the trance of cessation, S. iv. 293; *kayavikkayam s.*, to engage in buying and selling, Vin. iii. 241; *sākacchām s.*, to engage in conversation, D. ii. 109; *tejodhātum s.*, to convert one's body into fire, Vin. i. 25; ii. 76; *hassa-khiddā-rati-dhammasamāpanna*, absorbed in mirth, sport, and sensual lust; *icchā-lohitasamāpanna*, given to desire and lust, Dhp. 264; to become, S. iii. 86; *samāpanna*, that has attained the Samāpattis, K. V. 572 f.; *samāpajjami* (pres.), *-pajjissam* (fut.), *-pajjanta* (pr. p.), *-panna* (p.p.p.), S. iv. 293; *-pajji* (aor.), D. i. 215; *-pādum* (aor. 3 pl.), S. iii. 86; *-pajjeyya* (opt.), Vin. iii. 241; *-pajjita* (p.p.p.), D. ii. 109; *-pajjivā* (ger.), Vin. i. 25.

*samāpannaka*, possessed of the Samāpattis, Sum. i. 119.

*samāyā*, 2, to come together, be united, J. iii. 38<sup>8</sup>.

*samāyoga*, m., combination, conjunction, Sum. i. 95; Sad-dhammopāyana, 45; 469.

*samāraka*, including Māra, Vin. i. 11 = S. v. 423; D. i. 250, etc.

*samārabh*, 1, to begin, undertake, Mah. v. 79; *samāraddha* (p.p.p.), Dhp. 293; S. iv. 197; J. A. ii. 61<sup>1</sup>.

*samārambha*, m., undertaking, Vin. iv. 67; injuring, S. N. 311; D. i. 5; Sum. i. 77; A. ii. 197; S. v. 470; P. P. 58; *appasamārambha* (written <sup>o</sup>*rabbha*), easy, D. i. 143.

*samāruh*, 1, to ascend, enter; pres *samārohati*, J. A. vi. 209<sup>18</sup> (cf. *samorohati*, p. 206<sup>16</sup>, read *samārohati*), *samārūhi* (aor.), Mah. xiv. 38; *samārūlha* (p.p.p.), M. i 74; *samāropeti* (caus.), to raise, cause to enter, Mil. 85; to put down, enter, Nett. 4; 206.

*samāropana*, m., one of the Hāras, Nett. 1; 2; 4; 108; 205 and f.; 256 and f.

*samālap*, 1, to speak to, address, J. A. i. 478<sup>18</sup>. At J. A. i. 51<sup>8</sup> it seems to mean ‘to recover the power of speech.’

*Samālā*, f., one of the chief female disciples of the Buddha Vessabhu, B. xxii. 24; J. A. i. 42<sup>13</sup>.

*samās*, to sit together, associate; *samāsetha* (opt. 3 sg.), S. i. 17; 56 and f.; J. ii. 112<sup>4</sup>; v. 483<sup>12</sup>; 494<sup>5</sup>.

*samāsa*, m., a compound, Asl. 145; an abridgment, Mah. xxvii. 244.

*samāsad*, 1, to obtain, get; *samāsajja* (ger.), J. iii. 218<sup>10</sup>.

*samāsana*, n., sitting together with, company, S. N. 977.

*samāsanna*, near.

*samāsama*, exactly the same, Ud. 85 (=D. ii. 135 and f., where the text has *samasama*).

*samāśisin*, one who has simultaneously attained an end of human passion and of life, P. P. 13 (cf. J. P. T. S., 1891, p. 5).

*samāhata*, hit, struck, Mil. 181; 254; 304; *Saṅkusamāhata*, name of a hell, M. i. 337.

*samāhar*, 1, to collect, Dhp. A. 113; *samāharāpeti* (caus.), Dhp. A. 113.

*samāhāra*, m., collection.

*samāhita*. See *samādhā*.

*sami*, 2 (*sam+i* and *sam+a+i*), to come together, to meet, to assemble, B. ii. 199 = J. i. 29<sup>4</sup>; to associate with, to go to, D. ii. 273; J. iv. 93<sup>20</sup>; to correspond to, to agree, D. i. 162; 247; J. A. i. 358<sup>29</sup>; iii. 278<sup>9</sup>; to know, consider, S. i. 186; *sameti* (pr.), D. i. 162; S. ii. 158 = It. 70; *sametu* (imper.), J. iv. 93<sup>20</sup>; *samesati* (fut.), S. iv. 379; It. 70; *samim̄su* (aor.), B. ii. 199; S. ii. 158 = It. 70; *samesum* (aor.), J. A. ii. 30<sup>16</sup>; *samecca* (ger.), D. ii. 273; S. i. 186; *samita* (p.p.p.), assembled, V. V. lxiv. 10; V. V. A. 277; *samitam*, continuously, M. i. 93; It. 116; Mil. 70.

*samijjh* (*samṛdh*), to succeed, prosper, take effect, D. i. 71; B. ii. 59 = J. i. 14<sup>19</sup>; *samijjhati* (pres.), B. ii. 59; J. A. i. 267<sup>18</sup>; *samijjheyyam* (opt.), D. i. 71; *samijjhi* (aor.),

- J. A. i. 68<sup>10</sup>; *samijjhissati* (fut.), J. A. i. 15<sup>19</sup>; *samiddha* (p.p.p.), Vin. i. 37; B. ii. 4 = J. i. 3<sup>14</sup>; Mil. 381.  
*samijjhana*, n., success, Dhp. A. 135.
- samiñj* (sa. *sam+ing*), to be moved, Dhp. 81; Weber, Ind. Str. iii. 397, Oldenberg, K. Z. xxv. (1881), p. 327.
- samita*, like, equal, S. i. 6; (<sup>2</sup>) quiet, appeased, Dhp. A. 234<sup>17</sup> (<sup>o</sup>-*gamana*); (<sup>3</sup>) arranged, put into order, J. A. v. 201<sup>23</sup> (= *samvidahita*, Comm.), cf. II. *sam*.
- samitām*, indecl. continually (?), Dhp. A. 110<sup>11</sup>; Mil. 116<sup>26</sup> (*satataṁ samitām*).
- samitatta* (*śamitatva*), n., state of being quieted, Dhp. 265.
- samitāvin* (*śamita+vin*), he who has quieted himself, calm, S. N. 499; 520; S. i. 62; 188; A. ii. 49; 50.
- samiti*, f., assembly, D. ii. 256; Dhp. 821; J. A. iv. 351<sup>20</sup>.
- Samitigutta*, m., name of a Thera, Thag. 81.
- I. *Samiddha*, m., name of a king of Ceylon at the time of the Buddha Konāgamana, Dip. xv. 48; xvii. 7; Mah. xv. 93 and ff.; Mahābodhiv. 128; 131; Smp. 380.
- II. *samiddha*, mfn., rich, magnificent, J. A. vi. 393<sup>7</sup>; J. iii. 14<sup>3</sup>; *samiddhena*, adv., with the object of one's mission accomplished, J. A. vi. 314<sup>11 13</sup>.
- I. *samiddhi*, f., success, prosperity, Dhp. 84; S. i. 200.
- II. *Samiddhi*, m., name of a Bhikkhu, M. iii. 192; 207; A. iv. 385 f.; S. i. 8 ff.; 119 f.; iv. 88 ff.; Thag. 46; J. A. ii. 56<sup>21</sup> ff.; 314<sup>7</sup>; Asl. 88.
- samiddhika*, rich in, abounding in, Saddhammop. 421.
- Samiddhijātaka*, n., the 167th Jātaka, J. A. ii. 56 and ff.
- samiddhin*, richly endowed with, Ap. in Thig. A. 18; fem. -*inī*, J. v. 90<sup>26</sup>.
- Samivanagāma*, n., name of a village, Sās. 162.
- samihita* (*samhita*), composed, Vin. i. 245 = D. i. 104 = 238; A. iii. 224 = 229 = Sum. i. 273.
- samī* (*śamī*), f., the tree Acacia Sirissa.
- samīcī*, D. ii. 94; see *sāmīcī*.
- samītar*, m., one who meets, assembles; *samītaro* (n. pl.), J. v. 324<sup>24</sup>.
- Samīti*, m., name of a carriage maker, M. i. 32.
- samīpa*, near, recent, Kacc. 226; *samīpa*, n., proximity,

D. i. 118; acc. <sup>o</sup>*am*, near to, Dhp. A. 266<sup>12</sup>; instr. <sup>o</sup>-*ena*, passing near by, Dhp. A. 328<sup>13</sup>; loc. <sup>o</sup>-*e*, near, Dhp. A. 315<sup>12</sup>.

*samīpaka*, being near, Mah. xxxiii. 52.

*samīpaga*, approaching, Mah. iv. 27; xxv. 74.

*samīpacara*, mfn., being near, Asl. 193.

*samīpacārin*, being near, D. i. 206; ii. 139.

*samīpat̄ha* (<sup>o</sup>*stha*), standing near, Mah. xxxvii. 164.

*samīr*, 1, to be moved, Vin. i. 185; Dhp. 81; *samīrita* (p.p.p.), J. A. i. 393<sup>3</sup>.

*samīra*, m., air, wind, Dāṭh. iv. 40.

*samīraṇa*, m., wind, Tel. 16.

I. *samīh* (*sam*+*īkh*), 1, to move along, V. V. v. 1; V. V. A. 35.

II. *samīh*, to long, strive, J. v. 388<sup>6</sup>.

*samukkāmīs* (*samutkṛṣ*), to extol, S. N. 132; 438; M. i. 498; *samukkāt̄tha* (p.p.p.), exalted, A. iv. 293; Thag. 632.

*samugga* (*samudga*), m., a box, basket, J. A. i. 265<sup>28</sup>; 372<sup>3</sup>; 383<sup>29</sup>; Mil. 153; 247; Saddhammop. 360 (read *samuggābhāmī*); *samugga-jātaka*, n., the 436th Jātaka, J. A. iii. 527 ff. (called *Karayūdaka-Jātaka*, ibid. v. 455<sup>2</sup>).

*samuggata* (*samudgata*), arisen, V. V. A. 280; J. A. iv. 403<sup>8</sup> (text *samuggagata*).

*samuggah* (*samudgrah*), to seize, grasp, embrace; *samug-*  
*gahāya* (ger.), S. N. 797; *samuggahīta* (p.p.p.), S. N. 852; 785; 795; 801; 837; 841; 907.

*samuggir* (*samudgrī*), 6, to throw out, eject, V. V. A. 199; to cry aloud, Dāṭh. v. 29.

*samugghāt*, see *samūhan*.

*samugghāta* (*samudghāta*), m., uprooting, abolishing, removal, D. i. 135; M. i. 136; A. ii. 34; S. ii. 263; iv. 31; Vin. i. 107; 110.

*samugghātaka*, removing, Mil. 278.

*samuccita*, suitable, Vin. iv. 147; Dāṭh. v. 55.

*samuccaya*, m., collection, accumulation, J. A. ii. 235<sup>19</sup> (the signification of the particle *vā*), Comm. or S. N. xii. v. 9 (do.); Comm. on Dhp. v. 244 (var. read. *samussaya*);

*cf.* *samussaya*; *samuccaya-kkhandhaka*, n., the third section of Cullavagga, Vin. ii. 38-72.

*samucchaka*, see *samuñchaka*.

*samucch* (*sammūrçh*), to be consolidated, to arise; *samucchis-satha* (conditional), D. ii. 63. [Derivation and meaning uncertain. See Windisch, Buddha's Geburt, p. 39, n. 1.]

*samucchita*, infatuated, S. i. 187; iv. 71.

*samucchid*, to extirpate, abolish, spoil, give up, D. i. 34; ii. 74; M. i. 101 f.; 360; J. A. iv. 63<sup>24</sup>; *samucchindanti* (pres.), D. ii. 74; *samucchinna* (p.p.p.), D. i. 34, etc.

*samuccheda*, m., abolishing, giving up, M. i. 360; *sammā s.*, Pts. i. 101; *s. visuddhi*, Pts. ii. 3; *s. suññam*, Pts. ii. 180.

*samujjala* (*samujjvala*), resplendent, J. A. i. 89<sup>19</sup>; 92<sup>33</sup>.

*samujjalita* (*samujjvalita*), resplendent.

*samujju* (*sam+rju*), straightforward, perfect, S. N. 352; S. iv. 196 (text *sammuju*).

*suññchaka* (*sam+uñcha*), n., gleaning, living by gleaning, S. i. 19; J. iv. 66<sup>6</sup>.

*suññthā* (*samud+sthā*), to rise up, to originate; *suññthāti* (pres.), Vin. v. 1; *suññthahi* (aor.), Mah. xxviii. 16; *suññthaya* (ger.), Dhp. A. 106; *suññthita* (p.p.p.), Dh. S. 1035; *suññthāpeti* (caus.), to raise, to originate, set on foot, J. A. i. 144<sup>18</sup>; 191<sup>24</sup>; 318<sup>30</sup>.

*suññthāna* (*samutthāna*), n., rising, origination, commonly at the end of a compound, A. ii. 87; Dh. S. 766 ff.; 981; 1175; Mil. 134; 302; 304; J. A. i. 207<sup>17</sup>; iv. 171<sup>17</sup>.

*suññthānika*, originating, Asl. 263.

*suññthāpaka*, fem. °*pikā*, occasioning, causing, Asl. 344; V. V. A. 72.

*suññtar*, 1, to pass over, Mil. 372.

*suññtij*, 10, to excite, gladden, Vin. i. 18; D. i. 126; S. N., p. 100.

*suññtejaka*, instigating, inciting, gladdening, M. i. 146; A. ii. 97; S. v. 162; It. 107.

*samutthata*, struck, Saddhammop. 144; *saṁtthata*, or better, *samotthaṭa* is probably the true reading.

*samudaya*, m., rise, origin, D. i. 17; ii. 38; 308; Vin. i. 10; S. N., p. 135; It. 16 (*samuddaya*, metri causa), etc.; emanation, multitude, J. A. i. 83<sup>4</sup>; produce, revenue, D. i. 227.

*samudāgam*, 1, to come out, result, rise; *samudāgacchati* (pres.), D. i. 116; M. i. 104; *samudāgata* (p.p.p.), S. ii. 24; S. N. 648.

*samudāgama*, m., beginning, J. A. i. 2<sup>3</sup>.

*samudācar*, 1, to turn up, originate, M. i. 40; to occur to, to befall, M. i. 109; 453; S. ii. 278; It. 31; to behave towards, to address, Vin. i. 9; D. ii. 154; 192; J. A. i. 192<sup>7</sup>; to practice, J. A. ii. 33<sup>9;10</sup>; to lay claim to, to vindicate for oneself, Vin. iii. 91; *samudācarati* (pres.), Vin. i. 9, etc.; *samudācarimśu* (aor.), J. A. ii. 33<sup>10</sup>; *samudāciṇṇa* (p.p.p.), J. A. ii. 33<sup>9</sup>.

*samudācāra*, m., behaviour, practice, J. A. iv. 22<sup>23</sup>; Asl. 392.

*samudānti*, to bring out, M. i. 104.

*samudāya*, m., multitude, quantity, V. V. A. 175; the whole, V. V. A. 276.

*samudāvata* (*samudā + vṛta*), restrained, Asl. 75.

*samudāhaṭa* (°*hṛta*), brought forward, Mah. xxxvii. 247 (probably misread for *samupā°*).

*samudāhāra*, m., talk, conversation, Mil. 344; *piya°*, Thig. A. 226.

*samudi*, to arise; pres. *samudayati* (var. lect. *saṁudiyati*) S. ii. 78<sup>14</sup>; *samudeti*, A. iii. 338; *samudita* (p.p.p.), Dāth. v. 4; united, come together, V. V. A. 321.

*samudikkh* (*saṁudīkṣ*), to behold, Ap. in Thig. A. 147.

*samudīr*, 10, *saṁudīreti* (pres.) J. v. 78<sup>6</sup>; var. read. *saṁudīrita* (p.p.p.), J. vi. 17<sup>6</sup>.

*saṁudīraṇa*, n., moving, Asl. 307.

I. *saṁudda* (*saṁudra*), m., quantity of water, deep, J. A. i. 230<sup>11</sup>; iv. 167<sup>23</sup>; the sea, the ocean, D. i. 222; M. i. 493; S. i. 6; 32; 67; J. iv. 172<sup>18;19;26</sup>; Dhp. 127, etc.; explained by adding *sāgara*, S. ii. 32; four oceans, S. ii. 180; 187; Thig. A. 111; eight qualities, A. iv.

198; 206; etymology, Mil. 85 f.; the eye an ocean, S. iv. 157.

II. *Samudda*, m., name of an isi, J. vi. 99<sup>28</sup>.

*samuddakkhayikā*, f., tales about the origin of the sea, chiromaney, Vin. i. 188; M. i. 513 ff; D. i. 8; Sum. i. 91.

*Samuddajā*, f., name of a daughter of Prince Brahmadatta and a Nāga-wife, J. A. vi. 160 ff.

*Samuddajātaka*, n., name of the 296th Jātaka, J. A. ii. 441 and ff.

*Samuddadatta*, m., name of a Bhikkhu, Vin. ii. 196; iii. 171; 174; iv. 66; 335.

*Samuddamajha*, n., name of a village, Sās. 85.

*samuddaya*, metri causā instead of *samudaya*, It. 16; 52.

*Samuddavagga*, m., the third chapter of the fourth Paññāsa of the Saṭayatana-sainyutta, S. iv. 142.

*Samuddarāñijātaka*, n., the 466th Jātaka (J. A. iv. 158 and ff.), J. A. i. 142<sup>20</sup>.

*Samuddavijayā*, f., the queen of King Bharata of Sovīra, J. A. iii. 470<sup>10</sup>; 474<sup>18</sup>.

*Samuddā*, f., one of the first female disciples of the Buddha Koṇāgamana, B. xxiv. 23; J. A. i. 43<sup>9</sup>.

*samuddittha* (*samuddiṣṭa*), pointed out.

*amuddesa*, summary, statement (see *Uddesa*), Abh. S. vi. 3.

*samuddhaṭa* (*samuddhṛta*), pulled out, eradicated, Saddham-mop. 143; Mah. lix. 15; J. A. vi. 309<sup>19</sup>.

*samuddhata* (=sa.), filled with, abounding in, Thig. 371 (*dumā kusumarajena*).

*samuddhar*, 1, to take out, away; to lift up, carry away, save from; *samuddhari* (aor.), J. vi. 271<sup>5</sup>; *samuddhāsi* (aor., thus read instead of *samutthāsi*), J. v. 70<sup>29</sup> (cf. 70<sup>26</sup>).

*samuddharaya*, n., pulling out, salvation, Mil. 232.

*samunna* (ts.), moistened, wet, S. iv. 158.

*samunnad*, 1, to utter loud cries.

*samunnam*, 10, to raise, elevate, Thag. 29.

*samupagam*, 1, to approach, Mil. 209.

*samupajan*, to produce; °*janiyamāna* (pr. p. p.), Nett. 195.

*samupatthā* (*samupasthā*), to serve, help; *samupatthāti* pres.), Saddhammop. 283; *samupatthahi* (aor.), Mah. xxxiii. 95.

*samupadhāv*, 1, to run towards, Tel. 62.

*samupabbūlha* (*samuparyūḍha*), joined, M. i. 253; D. ii. 285; S. i. 98; Mil. 292; J. A. i. 89<sup>20</sup>.

*samupama*, resembling, Mah. xxxvii. 68; also *samūpama*, J. A. i. 146<sup>21</sup>; vi. 534<sup>6</sup>; v. 155<sup>22</sup>.

*samupayā*, 2, to approach, attain, Tel. 49; (*samupayāti*, pres.).

*samuparuh*, 1, to ascend; *samuparūlha* (p.p.p.), Dāṭh. iv. 42.

*samupasobhita* (°*sobhita*), adorned, Mil. 2.

*samupāgam*, 1, to come to; *samupāgami* (aor.), Mah. xxxvi. 91; *samupāgata* (p.p.p.), Mah. xxxvii. 115; xxxviii. 12; Saddhammop. 324; J. A. vi. 282<sup>25</sup>.

*samupādika*, being on a level with the water, Mil. 237 (Trenckner conjectures *samupodika*).

*samupeta*, endowed with, Mil. 352.

*samuppatti* (*samutpatti*), f., origin, arising, S. iv. 218.

*samuppad* (*samutpad*), 4, to arise, be produced; *samuppajjati* (pres.), S. iv. 218; *samuppanna* (p.p.p.), S. N. 168; 599; Dh. S. 1035.

*samuppāda* (*samutpāda*), m., origin, arising, production, Vin. ii. 96; S. iii. 16 ff.; It. 17; J. A. vi. 223<sup>15</sup> (*anilūpana-samuppāda*, var. read. °*samuppāta*, 'swift as the wind').

*samupphosita* (*samud + pruṣṭ*), sprinkled, J. A. vi. 481<sup>19</sup>.

*samubbah* (*samudvah*), 1, to carry, Dāṭh. iii. 3; v. 35; *samubbahanta* (pr. part.), J. A. vi. 21<sup>11</sup> (making display of).

*samubbhava* (*samudbhava*), m. production.

*samubbhūta*, borne from, produced from, Dāṭh. ii. 25.

*samuyyuta* (*samudyuta*), energetic, devoted, V. V. lxiii. 33 V. V. A. 269.

*samullap* (*samudlap*), 1, to talk, converse, Vin. iii. 187 P. V. A. 237; *samullapanta* (p. part.), J. A. iii. 49<sup>15</sup>

*samullapesi* (aor.), 'Prātimokshasūtra,' p. 13.

*samullapana*, n., talking with, conversation, Dhp. A. 430.

*samullāpa*, m., conversation, talk, Mil. 351.

*samussaya* (*samucchraya*), m., accumulation, complex, A. ii. 42 = It. 48 ; It. 34 ; *bhassasamuccaya*, grandiloquence, S. N. 245 ; especially, the complex form, the body, D. ii. 157 = S. i. 148 ; Dhp. 351 ; Thig. 22 ; 270 ; Thig. A. 98 ; 212 ; *rūpasamussaya*, the same, Thig. 102 ; cf. *samuccaya*.

*samussāhita* (*samutsāhita*), instigated, V. V. A. 105.

*samussi* (*samucchri*), 1, to raise, lift up ; *samussita* (p.p.p.), elevated, erected, J. A. iii. 497<sup>20</sup> ; Dhp. 147 (arrogant [?]) ; A. i. 199<sup>1</sup> ; *samussāpita* (caus. p.p.p.), the same, J. A. iii. 408<sup>1</sup> ; *samusseyya* (opt.), A. i. 199<sup>15</sup>.

*samūlaka*, including the root, Thig. 385 ; Thig. A. 256.

*samūh*, 10, to gather, collect, Mah. xxxvii. 245.

*samūha*, m., multitude, mass, aggregation, Nett. 195.

*samūpabbūlhā*, v. *samu-*<sup>o</sup>.

*samūpama*, v. *samu-*<sup>o</sup>.

*samūhan* (*samud-han*), to remove, to abolish, D. i. 135 f. ; ii. 91 = S. v. 432 ; M. i. 47 ; S. iii. 131 ; v. 76 ; J. i. 374<sup>3</sup> = S. N. 360 ; S. N. 14 ; 369 ; 1076 ; *sikkhāpadam*, Vin. iii. 28 ; D. ii. 154 ; *uposathāgāram*, to discontinue using a Vihāra as an Uposathāgāra, Vin. i. 107 ; *sīmam*, to remove the boundary, Vin. i. 110 ; *samūhanti* (pres.), S. iii. 156 ; *samūhanati* (pres.), Vin. i. 110 ; *samūhaneyya* (opt.), Vin. i. 110 ; *samūhantu* (imper.), D. ii. 154 ; *samūhanissāmi* (fut.), D. i. 135 ; *samūhananta* (pres. part.), Vin. i. 110 ; *samūhanitvā* (ger.), M. i. 47 ; Vin. i. 107 ; *a*<sup>o</sup>, M. iii. 285 ; *samugghātum* (inf.), Mah. xxxvii. 32 ; *samūhata* (p.p.p.), D. i. 136 ; Dhp. 250 ; S. N. 14 ; 360, etc. ; *samūhantabba* (fut. part. pass.), Vin. i. 107 ; *samugghātāpeti* (caus.), to cause to put to death, Mil. 198 ; *samugghātēti* (caus.), Comm. on M. ch. 44 ; *samhugghātita* (caus. p.p.p.), *ibid.*, on M. ch. 63, Mil. 101<sup>6</sup> (*samugghātitatta*, n.) ; *samūhanāpeti* (caus.), Mil. 142 (l. 5 fr. b.)

*samūhatatta*, n., abolition, M. iii. 151.

*samūhanana*, n., removal.

*samekkh* (*samēkṣ*), to consider ; *samekkhe* (opt.), J. iv. 5<sup>1</sup> ;

*samekkham* (pr. part.), J. ii. 65<sup>7</sup>; *samekkhiya* (ger.), Mah. xxxvii. 237.

*sameta*, associating with, Mil. 396; connected with, provided with, Mah. xix. 69; combined, constituted, S. N. 873; 874.

*sameti*, see *sami*.

*sametikā*, S. N. 285; read *samāhitā*.

*samokir* (*samarakir*), 6, to sprinkle, B. ii. 178 = J. i. 27<sup>19</sup>; *samokiyña* (p.p.p.), J. A. i. 233<sup>22</sup>.

*samotata* (*samava+tata*), strewn all over, spread, V. V. lxxxi. 6 (various readings, *samogata* and *samohata*); J. i. 183<sup>26</sup>.

*samotar* (*samavatar*), 1, to descend, Mah. x. 57.

*samodakam*, at the water's edge, Vin. i. 6 = M. i. 169 = D. ii. 38.

*samodita*, united, V. V. A. 320; comp. *samudita*.

*samodhā* (*samaradhā*), to draw back, to put together, S. i. 7; iv. 178 f.; to fix, Nett. 165; *samodahati* (pres.), Nett. 178; *samodaham* (pres. part.), S. i. 7 = iv. 179; *samodahitvā* (ger.), S. iv. 178; *samodhāya* (ger.), Sad-dhammop. 588; *susamohita* (p.p.p.), J. vi. 261<sup>1</sup>.

*samodhāna* (*samaradhāna*), n., collocation, combination, B. ii. 59 = J. i. 14<sup>19</sup>; S. iv. 215 = v. 212; *samodhānam gam*, to come together, to combine, to be contained in, Vin. i. 62; M. i. 184 = S. i. 86; v. 43; 231 = A. v. 21 (Comm. *odhānapakkhepañ gam*); *samodhānagata*, wrapped together, Mil. 362; *samodhānaparivāsa*, a combined, inclusive probation, Vin. ii. 48 ff.

*samodhāna-*, 10 (denominative from foregoing), to combine, connect, J. A. i. 9<sup>36</sup>; 14<sup>4</sup>; Sum. i. 18; especially *jātakam s.*, to apply a Jātaka to the incident, J. A. i. 106<sup>7</sup>, etc.

*samoruh* (*samaravuh*), to descend; *samoruyha* (ger.), Mah. x. 35.

*samorodha*, m., barricading, torpor, Dh. S. 1157; Asl. 879.

*samosar* (*samara + sr*), to flow down together, Mil. 349; to come together, gather, J. A. i. 178<sup>24</sup>.

*samosarāṇa* (*samarasarāṇa*), coming together, meeting, uniting, D. i. 287; ii. 61; S. iii. 156; v. 42 ff.; 91; Mil. 38.

*samoha*, infatuated, P. P. 61.

*sampakamp* (*samprakamp*), 1, to tremble, be shaken, Vin. i. 12; D. ii. 12; 108; M. i. 227; iii. 120; *sampa-kampeti* (caus.), to shake, D. ii. 108.

*sampakasita* (*samprakāśita*), displayed.

*sampakopa* (\**samprakopa*), m., indignation, Dh. S. 1060.

*sampakkhand*, 1, to aspire to, to enter into, Mil. 35.

*sampakkhandana*, n., aspiration, Mil. 34 f.

*sampaggah* (*sampra + grah*), to seize, grasp; *sampagganhāti* (pres.), Asl. 372; *sampaggahita*, established, Mil. 309.

*sampaggaha*, m., support, patronage, Mah. iv. 44.

*sampaggāha*, m., assumption, arrogance, Dh. S. 1116.

*sampajhosa* (*sampra + ghoṣa*), m., sound, noise, M. B. V. 45.

*sampacura* (*sam + pracura*), very many, A. ii. 59; 61; S. i. 110.

*sampajañña*, n., consciousness, intelligence, D. i. 63; A. i. 13; S. iii. 169; Dh. S. 53; P. P. 25; Sum. i. 183 ff.

*sampajāna*, thoughtful, mindful, conscious, D. i. 37; ii. 94 f.; S. N. 413; 931; It. 10; 42; P. P. 25; *sampajānakārin*, acting with thoughtful intelligence, perfectly conscious of what is going on, D. i. 70; ii. 95; 292; P. P. 59; Sum. i. 184 ff.; *sampajānamusārāda*, m., deliberate lie, Vin. iv. 2; It. 18; J. A. i. 23<sup>9</sup>.

*sampajjalita* (*samprajvalita*), blazing, burning, Vin. i. 25; D. i. 95; ii. 335; J. A. i. 232<sup>17</sup>; Mil. 84.

*sampaññā* (*samprajñā*), to know; *sampajānāti* (pres.), S. v. 154; S. N. 1055; *sampajānissati* (fut.), S. v. 155.

*sampatike*, adv., now, J. A. iv. 432<sup>8</sup> (= *sampati*, *idāni*, *ibid.* 432<sup>18</sup>).

*sampticch* (*sampratiṣ*), to receive, accept, J. A. i. 69<sup>32</sup>; Mah. vi. 34; *ovādām s.*, to comply with an admonition, J. A. iii. 52<sup>4</sup>; *sādhū ti s.*, to say ‘well’ and agree, J. A. ii. 31<sup>8</sup>; Mil. 8.

*sampticchana*, n., accepting, Asl. 332; *Saddhammop.* 59; 62.

*sampaṭivijjh* (*samprati + vyadh*), to penetrate; *sampaṭivijjhīhi-yati* (pass.), Nett. 220.

*sampaṭivedha*, m., penetration, Nett. 27; 41; 42; 220.

*sampaṭisamkhā*, deliberately, S. ii. 111; contracted from °-*samkhāya* (ger.).

*sampat*, 1, to go away, M. i. 79 (various reading); pres. *sampatati*, to fly along or about, J. A. vi. 528<sup>31</sup> (*dumā dumāni*); imper. *sampatantu*, *ibid.* vi. 448<sup>29</sup> (*itaritaram*); *sampatanta* (pr. part.), flying to, J. A. iii. 491<sup>22</sup>; *sampaṭita* (p.p.p.), J. A. vi. 507<sup>11</sup>.

*sampati* (*samprati*), now, Mil. 87; *sampatijāta*, just born, D. ii. 15 = M. iii. 123. See *sampaṭike*.

*sampatinipajjā*, f., sitting down, Thig. A. 111.

*sampatta* (*samprāpta*), reached, Saddhammop. 56; reached, arrived, come to, present, J. A. iv. 142<sup>2</sup>; P. V. A. 12<sup>4</sup>.

*sampattakajāta*, merged in, given to, Ud. 75 [read *sammattaka* (?)].

*sampatti*, f., success, Dhp. A. 157; Sum. i. 126; attainment, three attainments, J. A. i. 105<sup>28</sup>; Mil. 96; Dhp. A. 341; Nett. 126; six, J. A. i. 105<sup>29</sup>; nine, Mil. 341; excellency, magnificence, Dhp. A. 117; *rūpasampatti*, beauty, J. A. iv. 333<sup>17</sup>; honour, Mah. xxii. 48; prosperity, Mah. xxxviii. 92; s. *bhavaloko*, Pts. i. 122.

*sampathana* (°*prārthanā*), f., entreating, imploring, Dh. S. 1059.

*sampad*, 4, to come to, to fall to; to succeed, prosper, Dhp. A. 130; J. A. i. 7<sup>18</sup>; ii. 105<sup>3</sup>; to turn out, to happen, to become, D. i. 91; 101; 193; 239; *sampajati* (pres.), D. i. 101; *sampādi* (aor.), D. ii. 266; 269; *sampaṇna* (p.p.p.), successful, complete, perfect, Vin. ii. 256; *sampaṇnaveyyākarana*, n., a full explanation, S. N. 352; endowed with, possessed of, abounding in, Vin. i. 17; S. N. 152; J. A. i. 421<sup>3</sup>; *vijācarana-sampaṇna*, full of wisdom and goodness, D. i. 49; S. N. 164; often used as first part of a compound, *sampaṇnavijācarana*, Dhp. 144; *sampaṇnasīla*, virtuous, It. 118; Dhp. 57; *sampaṇnodaka*, abounding in water,

J. A. iv. 125<sup>6</sup>; sweet, well cooked, Vin. ii. 196; Mil. 395; *sampādeti* (caus.), to procure, obtain, Vin. i. 217; ii. 214; *ekavacanam* s., to be able to utter a single word, J. A. ii. 164<sup>18</sup>; *katham* s., to be able to talk, J. A. ii. 165<sup>16</sup>; *dohale* s., to satisfy the longing, Mah. xxii. 51; *ratham* s., to bring out, to establish the existence of a carriage; to strive, to try to accomplish one's aim, D. ii. 120; S. ii. 29.

*sampadā* (*sampad*), f., successful attainment, possession, perfection, A. i. 38; *sīla-*, *citta-*, *paññā-s.*, blissful attainment in conduct, in heart, in intellect, D. i. 167; *sīla-*, *samādhi-*, *paññā-*, *vimutti-*, *vimuttiñānadassana-s.*, M. i. 145; P. P. 54; *dassana-s.*, attainment of right views, S. N. 231; *piṭaka-s.*, M. i. 520; *yañña-s.*, successful performance of a sacrifice, D. i. 128; S. N. 505; 509; *vijācarāṇa-s.*, successful attainment in wisdom and goodness, D. i. 99; eight attainments, A. iv. 322 and ff.; *evaṁsampadām*, thus D. i. 224; A. v. 256; DhP. A. 125<sup>18</sup>; J. iv. 358<sup>3</sup>=vi. 127<sup>33</sup>; *piṭaka-sampadāya*, M. i. 520, basket-wise (see Trenckner's 'Pali Misc.', p. 68).

*sampadāna* (*sampradāna*), n., the dative relation, Kacc. 134; J. A. v. 214<sup>23</sup> (*upayogatthe s-*<sup>o</sup>); v. 237<sup>21</sup> (*karanatthe s-*<sup>o</sup>).

*Sampadāniyasuttanta*, m., the 28th Sutta of the Dīgha Nikāya.

*sampadāl*, 10 (*sampradālaya-*), to tear, to cut, M. i. 450; A. ii. 33=S. iii. 85; S. iii. 155; Mah. xxiii. 10; *sampadālati*, to burst, J. A. vi. 559<sup>27</sup> (= *phalati*, 560<sup>21</sup>).

*sampaditta* (*sampradipta*), kindled, Saddhammop. 33.

*sampadus* (*sampraduṣ*), 4, to be corrupted, to trespass, Vin. iv. 260; J. A. ii. 193<sup>2</sup>; *sampaduttha* (p.p.p.), Saddhammop. 70; *a-sampaduttha*, who has not committed sin, J. A. vi. 317<sup>23</sup>=vi. 321<sup>12</sup>.

*samadosa*, m., hate, abhorrence, Dh. S. 1060; *a-sampadosa*, m., innocence, J. A. vi. 317<sup>24</sup>=vi. 321<sup>13</sup>.

*sampaddu* (*sampradru*), to run away; *sampaddavī* (aor.), J. vi. 53<sup>22</sup>; *sampadduta* (p.p.p.), J. A. vi. 53<sup>20</sup>.

*sampadhūpāy* (*sampra*+*dhūpāya*), to send forth smoke, to fill with smoke or incense, S. i. 169; Mil. 333.

*Sampapañcasatti*, f., name of a commentary by Dīpamkara, G. V. 70.

*sampaphulla* (*sampraphulla*), blooming, blossoming, Saddhammop. 245.

*sampabhās* (*sampra*+*bhās*), to shine, Mil. 338.

*sampabhāsa*, m., frivolous talk, S. v. 355.

*sampamadd* (*sampra*+*mard*), to crush out, Mil. 403.

*sampamilāp* (*sampra*+*mlā*), 10, to make feeble, to starve, emaciate, C. 100.

*sampamud* (*sampramud*), 1, to rejoice; *sampamodāmi* (pres.), V. V. xxxvi. 8; *sampamodita* (p.p.p.), Saddhammop. 301.

*sampamūḍha* (*sampramūḍha*), confounded, S. N. 762.

*sampayā* (*samprayā*), 2, to proceed, to go away; *sampayātare* (inf.), S. N. 834; *sampayāta* (p.p.p.), Dhp. 237; *sampayissanti* (fut.), M. ii. 157.

*sampayuj* (*samprayuj*), 10, to associate, to keep company, Vin. ii. 5; M. ii. 5; S. i. 239; *sampayutta* (p.p.p.), associated with, connected, Dh. S. 1; K. V. 337; Asl. 42.

*sampayoga* (*samprayoga*), m., union, association, Vin. i. 10; S. v. 421; Sum. i. 96; 260; Tel. 36.

*samparāya*, m., future state, the next world, Vin. ii. 162; D. ii. 240; S. i. 108; S. N. 141; 864; J. i. 219<sup>29</sup>; iii. 195<sup>1f</sup>; Mil. 357.

*samparāyika*, belonging to the next world, Vin. i. 179; iii. 21; D. ii. 240; M. i. 87; It. 17; 39; J. A. ii. 74<sup>9</sup>.

*samparikaddh* (*sampari*+*kṛṣ*), 1, to pull, drag along, M. i. 228.

*samparikantati*, to cut all round, M. iii. 275. (Trenckner reads *sampakantati*.)

*samparikiṇṇa* (^*kīrṇa*), surrounded, Mil. 155.

*samparitap*), 10, to make warm, heat, to scourge, M. i. 128; 244 = S. iv. 57.

*samparivajj* (*sampari + vrj*), 1, to avoid, shun, Saddham-mop. 52; 208.

*samparivatt* (*sampari + vrt*), to turn, to roll about; *sampari-vattamāna* (pr. part.), J. A. i. 140<sup>11</sup>; *samparivatta* (p.p.p.), rolling himself about, Dhp. 325; *sampari-vatteti* (caus.), to turn over in the mind, to revolve, S. v. 89.

*samparivattaka*, rolling about, grovelling, J. A. ii. 142<sup>28</sup>; Mil. 253; 357; *samparivattakam - samparivattakam*, continually turning it, Vin. i. 50.

*samparivār*, 10, to surround, wait upon, attend on, J. A. i. 61<sup>16</sup>; pres. *samparivārayanti*, D. chap. xxix.; *samparivāresun* (aor. 3 pl.), J. A. i. 164<sup>13</sup>; *samparivāra-yitvā* (ger.), J. A. i. 61<sup>61</sup>; ~*etvā* (do.), vi. 108<sup>13</sup>; vi. 48<sup>1</sup>. See *samparāreti*.

*sampareta*, surrounded, beset with, J. ii. 317<sup>16</sup>; iii. 360<sup>28</sup>=S. i. 143.

*sampalibodha*, m., awakening, continuation, Nett. 79.

*sampalibhañj* (*sampari°*), 1, to break, to crack, M. i. 234; S. i. 128; *sampalibhagga* (p.p.p.), S. i. 123.

*sampalimattha* (*samparimṛṣṭa*), touched, handled, S. iv. 168 ff. =J. A. iii. 532<sup>11</sup>.

*sampaliveṭh*, 10 (*sampariveṣṭi*), to wrap up, envelop; ~*eyya* (opt.), A. iv. 131 (*kāyam*).

*sampaliveṭhita*, wrapped up, enveloped, M. i. 281.

*sampavañka*, intimate, friend, D. ii. 78; S. i. 83; 87; P. P. 36.

*sampavañkatā*, f., entanglement, connexion, intimacy, S. i. 87; Dh. S. 1326; P. P. 20; 24; Asl. 394.

*sampavañṇita*, described, praised, J. A. vi. 398<sup>13</sup>.

*sampavatt* ((*samprvṛt*)), 10, to produce, set going, Mah. xxiii. 75; pres. *sampavattenti*, A. iii. 222 (*saṁvāsaṁ*).

*sampavattar*, m., an instigator, A. iii. 133.

*sampavā* (*sampra-rā*), 2, to blow, to be fragrant, M. i. 212; J. A. vi. 534<sup>33</sup>; V. V. A. 343 (=V. V. lxxxiv. 32); *sampavāyati*, to make fragrant, V. V. lxxxi. 6; lxxxiv. 32; V. V. A. 344.

*sampavāyana*, n., making fragrant, V. V. A. 344.

*sampavār* (*sampravr̥*), 10, to cause to accept, to offer, to regale, serve with; *sampavāretvā* (ger.), Vin. i. 18; ii. 128; D. i. 109; *sampavāresi* (aor.), D. ii. 97.

*sampavedh*, 1, to be shaken violently, to be highly affected, Vin. i. 12; D. ii. 12; 108; M. i. 227; Thig. 231; J. A. i. 25<sup>26</sup>; S. iv. 71; *sampavedheti* (caus.), to shake violently, D. ii. 108; M. i. 253. (From \**sam-pra-vyath*, although *vedhati* occurs in Buddhist Sanskrit.)

*samparedhin*, that can be shaken, S. N. 28; Mil. 386.

*sampas* (*sampas*), 4, to see, behold; to look to, to consider; *sampassanta* (pres. part.), Vin. i. 42; D. ii. 285; *sampassam* (pres. part.), Dhp. 290.

*sampasad* (*samprasad*), 1, to be tranquillized, reassured; *sampasidati* (pres.), D. i. 106; M. i. 101; Sum. i. 275.

*sampasar* (*samprasṛ*), 10, to distract; *sampasarīyati* (pass.), A. iv. 47; Mil. 297; Asl. 376.

*sampasāda* (*samprasāda*), m., serenity, pleasure, D. ii. 211; 222; A. ii. 199; M. ii. 262.

*sampasādana* (*samprasādana*), n., tranquillizing, D. i. 37; Dh. S. 161; Mil. 34; Asl. 170 (in the description of the second Jhāna); happiness, joy, B. i. 35.

*sampasidana*, n., becoming tranquillized, Nett. 28.

*sampahāṁs* (*samprahṛṣ*), to be glad; *sampahattha* (p.p.p.), Saddhammop. 301; *sampahāṁseti* (caus.), to gladden, delight, Vin. i. 18; D. i. 126; S. N., p. 100.

*sampahāṁsaka*, gladdening, M. i. 146; A. ii. 97; It. 107; Mil. 373.

*sampahāṁsana*, n., being glad, pleasure, approval, Saddhammop. 568; Pts. i. 167.

*sampahattha*, joined, made, S. N. 686 (comm. *saṅghatti-tam*).

*sampahāra* (*samprahāra*), m., striking, battle, strife, D. ii. 166; P. P. 66 f.; Sum.-i. 150; Mil. 224.

*sampāka*, m., food prepared from barley, V. V. xlivi. 5; V. V. A. 186.

*sampāta*, m., falling together, collision, It. 68; falling,

descent; *kukkuṭasampāta*, neighbouring, closely adjoining (*yasmā gāmā nikhamitrā kukkuṭo padasā va aññāmā gāmarū gacchati, ayam kukkuṭasampāto ti vuccati*), Vin. iv. 63; 358; *kukkuṭasampātaka*, lying close together; *kukkuṭa-sampāta(ka)*, litt. (like a flock of poultry), A. i. 159; *hāra-sampāta*, linking together of the necklace (of truth), title of part of Netti. Abhidhānapp. says that *sampāta* means ‘a heavy shower.’

*sampād*, see *sampad*.

*sampādaka*, m., one who obtains, Mil. 349.

*sampādana*, n., effecting, accomplishment, Nett. 44; preparing, obtaining, J. A. i. 80<sup>19</sup>.

*sampādanīya*, that should be effected, Mah. lix. 2.

*sampāp* (*samprāp*), 8, to reach, attain, J. A. ii. 20<sup>8</sup>; to come to, meet with, J. A. i. 67<sup>5</sup>; *sampāpuṇi* (aor.), J. A. ii. 20<sup>8</sup>; *sampatta* (p.p.p.), who has reached, Mil. 9; come, arrived, Mil. 66; met with, Ap. in Thig. A. 82; *sampāpeti* (caus.), to bring, Dhp. A. 161.

*sampāpaka*, causing to obtain, leading to, Dhp. A. 421.

*sampāy*, 1, to be able to explain (Sum. i. 117, *sampādetvā kathetum sakkunoti*), D. i. 26; ii. 284; M. i. 85; 96; 472; A. v. 50; S. iv. 15; 67; v. 109; Vin. ii. 249 (see p. 364); S. N., p. 100; pres. *sampāyati* (var. read., *sampāyāti*), M. i. 472; *sampāyāsi*, ibid. i. 239. See *sampayā*.

*sampāl*, 10, to protect, J. iv. 127<sup>21</sup>.

*sampiṇḍ*, 10, to knead together, combine; *sampiṇḍeti*, Asl. 171; *sampiṇḍita* (p.p.p.), brought together, restored, J. A. i. 230<sup>25</sup>; compact, firm, J. A. v. 89<sup>28</sup>.

*sampiṇḍana*, n., kneading together, combining, Asl. 171.

*sampiya* (*sampriya*), friendly; *sampiyena*, by mutual consent, in mutual love, S. N. 123; 290.

*sampiyāyati* (denom. from *sam+priya*), to receive with joy, to treat kindly, address with love, etc.; pres. *sampiyāyati*, J. A. iii. 482<sup>6</sup>; part. *sampiyāyanta*, J. A. iv. 135<sup>8</sup>; *sampiyāyamāna* (do.), fondling, being fond of, D. ii. 223; J. A. i. 191<sup>15</sup>; 297<sup>16</sup>; 361<sup>20</sup>: ii. 85<sup>24</sup>; aor. *sampiyāyimśu*, J. A. vi. 127<sup>28</sup>.

*sampiyāyana*, n., friendly reception, etc., J. A. iii. 492<sup>26</sup>.

*sampī* (*samprī*), to satisfy, please; *sampesi* (pres. 2nd pers.), J. iii. 253<sup>11</sup>; *sampīnayitrā* (ger.), Dāth. iv. 11.

*sampīl* (*sampīd*), 10, to press, to pinch, to worry, Vin. iii. 126; *sampīlita*, n., trouble, worry, Mil. 368.

*sampūla*, n., trouble, pain; *asampūlam*, free from trouble, Mil. 351.

*sampucch* (*samprach*), 1, to ask, D. i. 116; *sampucchā* (ger.), having made an appointment with, S. i. 176 (var. read., *sampucchā*, adv. [?]).

*sampūta*, m., a casket, cavity, Mah. xxxvii. 200.

*sampūtita*, shrunk, shrivelled, M. i. 80.

*sampūrṇa* (*sampūrna*), filled, full, S. N. 279; B. ii. 119 = J. i. 20<sup>16</sup>; Mah. xxii. 60.

*sampurckkhar* (*sampuras + kr̥*), 8, to honour, M. ii. 169.

*sampūj*, 10, to venerate, Mah. xxx. 100.

*sampūr* (*am-pṛ*), pass., to be filled, ended; aor. *sampūri* (*māso*, ‘it was a full month since . . .’), J. A. iv. 458<sup>29</sup>.

*sampūrita*, filled, full.

*samposita*, nourished, Tel. 47.

*sampha*, nonsense, S. N. 158; A. ii. 23; Saddhammop. 55; 68 (comp. *śaśpa* and *mukha-śapha*).

*samphappalāpa*, m., useless, frivolous talk, D. i. 4; A. i. 298; P. P. 58; Sum. i. 76, etc.

*samphappalāpin*, talking foolishly or frivolously, D. i. 138; A. i. 298; P. P. 39; 58.

I. *samphala*, abounding in fruits, S. i. 70; 98 = It. 45.

II. *Samphala*, m., one of the first disciples of the Buddha Siddhattha, B. xvii. 18 (J. A. i. 40<sup>9</sup> has *Sambala*).

*samphassa* (*samsparsa*), m., contact, Vin. i. 8; A. ii. 117; M. i. 85; J. A. i. 502<sup>31</sup>; *kāya-s.*, the touch of the skin, D. ii. 175; *cakkhu-*, *sota-*, *ghāna-*, *jīvha-*, *kāya-*, and *mano-s.*, D. ii. 58; 308; S. iv. 68 f.

*samphulla*, mfn., full-blown, J. A. vi. 188<sup>14</sup>.

*samphus* (*samsprś*), 6, to touch, to come in contact with;

*samphussaṁ* (pres. part.), It. 68; *samphusamāna* (pres. part., m.), S. N. 671; *samphusi* (aor.), D. ii. 128; *samphusitūn* (inf.), S. N. 835; D. ii. 355; *samphuṭṭha* (p.p.), It. 68; S. iv. 97.

*samphusanā*, f., touch, contact, Thig. 367; Dh. S. 2; 71.

*samphusitatta*, n., the state of having been brought into touch with, Dh. S. 2; 71.

*sambandh* 1, to bind together, to unite, Vin. ii. 116; *sambaddha* (p.p.), Saddhammop. 81; *sambajjhati* (pass.), is united, attached to, J. A. iii. 7<sup>2</sup>; *sambandhitvā* (ger.), Vin. i. 274; ii. 116.

*sambandha*, m., connexion, tie, D. ii. 296 = M. i. 58; °-*kula*, n., related family, J. A. iii. 362<sup>8</sup>; *a-sambandha*, mfn., incompatible (Comm. on *asaññuta*, J. A. iii. 266<sup>2</sup>).

*Sambandhacintana*, n., name of a work by Saṅgharakkhitatthera, Sās. 34.

*Sambandhacintā*, f., name of a commentary on the Khuddasikkhā, G. V. 61; 62; 71.

*sambandhana*, n., binding together, connexion, J. A. i. 328<sup>28</sup>.

*Sambara* (*śambara*), m., a king of the Asuras, S. i. 227; 239.

*sambarimāyā* (*śāmbarī māyā*), f., the art of Sambari, jugglery, S. i. 239.

I. *sambala* (*śambala*), n., provision, Kacc. 335; J. vi. 531<sup>32</sup>.

II. *Sambala*, m. (1) One of the first disciples of the Buddha Siddhattha, J. A. i. 40<sup>9</sup> (B. xvii. 18 reads *Samphala*).

(2) One of the Theras who accompanied Mahinda to Ceylon, Vin. v. 3; Asl. 32; Dīp. xii. 38; Mah. xii. 7; Smp. 313; Sās. 16; Mahābodhiv. 116.

*sambahula*, many, Vin. i. 32; D. i. 2; J. i. 329<sup>5</sup>; J. A. i. 126<sup>29</sup>; *sambahulam kar*, to take a plurality vote, J. A. ii. 45<sup>22</sup>; *sambahulikam kar*, the same, J. A. ii. 197<sup>3</sup>; *sambahulattā*, f., a plurality vote, J. A. ii. 45<sup>22</sup>.

*sambādha*, m., crowding, pressure, inconvenience from

crowding, *janasambādharahita*, free from crowding, Mil. 409; *yassa sambādho bhavissati*, he who finds it too crowded, Vin. iv. 43; *asambādha*, unobstructed, S. N. 150; *atisambādhatā*, f., the state of being too narrow, J. A. i. 7<sup>15</sup>; *puttadārasambādhasayana*, a bed encumbered with child and wife, Mil. 243; compare S. i. 78; difficulty, trouble, S. i. 7; 48; J. A. iv. 488<sup>1</sup>; *sambādhapaṭipanna*, of the eclipsed moon, S. i. 50; *kitthasambādha*, crowding of corn, the time when the corn is growing thick, M. i. 115; J. A. i. 143<sup>17</sup>; 388<sup>9</sup>. As adjective, *sambādho gharāvaso*, life in the family is a narrow life, full of hindrances, D. i. 63; 250; S. ii. 219; v. 350; Sum. i. 180; *sambādhatara* (compar.), S. v. 350; *asambādham*, comfortably, J. A. i. 80<sup>4</sup>. Pudendum masculinum, Vin. i. 216; ii. 134; iv. 260; pudendum muliebre, S. N. 609; *sambādhatthāna*, n., pudendum muliebre, J. A. i. 61<sup>25</sup>.

*sambādhāy*, 1, to be crowded, D. ii. 269.

*sambāh* (*saṁvāh*), 1, to rub, shampoo, J. A. i. 293<sup>7</sup>; ii. 16<sup>2</sup>; to cause, also *sambāheti*, Mil. 241; *sambāhāpeti* (caus.), to cause to shampoo, Vin. iv. 342; *sambāhanta* (pr. part.), J. A. vi. 77<sup>20</sup>; *sambāhi* (aor.), J. A. i. 293<sup>7</sup>.

*sambāhana*, n., rubbing; shampooing, D. i. 7 (as a kind of exercise for wrestlers, Sum. i. 88); A. i. 62; Mil. 241; J. A. i. 286<sup>21</sup>.

*sambuka* (*śambuka*), m., a shell, D. i. 84=A. i. 9; J. ii. 100<sup>22</sup>.

*sambuddha* (1) well understood, S. N. 765 (various reading, *sambuddhum*=to know); *susambuddha*, easily understood, S. N. 764; (2) one who has thoroughly understood, enlightened, a Buddha, S. N. 178, etc.; 559; Dhp. 181; S. i. 4; It. 35, etc.

*sambuddhi*, f., understanding; *sambuddhi-vat*, mfn., J. A. iii. 361<sup>11</sup> (= *buddhisampanno*, Comm., *ibid.* 362<sup>19</sup>).

*sambudh*, to understand, achieve, know; *sambuddhum* (inf.), S. N. 765 (various reading, *sambuddham*); *sambodheti* (caus.), to teach, instruct, J. A. i. 142<sup>28</sup>; *sambujjhanti*,

Asl. 218<sup>1</sup>; *sambuddham* (and *a-sambuddham*), part. pres., J. A. v. 77<sup>19</sup>.

*Sambulakaccāna*, m., name of a Thera, the author of *Thag.* 189-190.

*Sambulajātaka*, n., the 519th *Jātaka*, J. A. v. 88 and ff.; J. A. iv. 77<sup>28</sup>.

*Sambula*, f., the queen of King Sotthisena, J. A. v. 88 ff.

*sambojjhaṅga* (*sambodhiyāṅga*), m., constituent of the *Sambodhi* (enlightenment), of which there are seven: *sati*, self-possession; *dhammavicaya*, investigation of doctrine; *viriya*, energy; *pīti*, joy; *passaddhi*, tranquillity; *saṃādhi*, concentration; *upekhā*, equanimity, D. ii. 79; 303 f.; M. i. 61 f.; A. iv. 23; S. v. 110 f.; Mil. 340.

*sambodha*, m., enlightenment, highest wisdom, awakening; (technically) the insight belonging to the three higher stages of the Path, Vin. i. 10; S. ii. 223; v. 214; M. i. 16; 241; A. ii. 200; It. 27; *pubbe sambodhā*, before attaining insight, M. i. 17; 163; ii. 211; iii. 157; S. ii. 5, 10; iv. 6, 8, 97, 233; v. 281; A. i. 258; iii. 82, 240; *sambodhagāmin*, leading to enlightenment, S. N., p. 135; *sambodhapakkhika*, belonging to enlightenment, A. iv. 357; *sambodhasukha*, the bliss of enlightenment, A. iv. 341 ff.; *abhabbo sambodhāya*, incapable of insight, M. i. 200, 241 = A. ii. 200. (Compare Rhys Davids, 'Dialogues,' i. 190-192.)

*sambodhana*, n., the Vocative, V. V. A. 12; 18.

*sambodhi*, f., the same as *sambodha*, the highest enlightenment, S. N. 478; S. i. 68; 181; A. ii. 14; It. 28; 42; 117, etc.; *sambodhipatta*, having attained enlightenment, an Arhat, S. N. 503; 696; *sambodhiyagga*, the summit of enlightenment, S. N. 693; *sambodhisukha*, the bliss of enlightenment, K. V. 209; *sambodhigāmin*, leading to enlightenment, S. v. 234; *sambodhiparāyana*, that has enlightenment as his aim, proceeding towards enlightenment, frequently of the *Sotāpanna*, D. i. 156; A. ii. 238; S. v. 343; 346; Sum. i. 313.

*sambodhiyāṅga*, m., the same as *sambojjhaṅga*, S. v. 24.

*sambhaj*, 1, to consort with, love, be attached, devoted ; *sambhajanti* (pres.), J. A. iii. 495<sup>13</sup>; *sambhajanta* (part. pr.), J. A. iii. 108<sup>19</sup>; *sambhajeyya* (opt.), *ibid.*, comm.= *samāgaccheyya*, iii. 109<sup>2</sup>; cf. *sambhajana*, *sambhaja-māna*, *sambhajitrā*, Dhp. A. 331 (thus read instead of *sambhajj-*<sup>o</sup> [?]).

*sambhajanā*, f., consorting with, Dh. S. 1326; P. P. 20.

*sambhañj*, 1, to split, J. v. 32<sup>12</sup>; *sambhagga* (p.p.p.), broken, M. i. 237; S. i. 123; *sambhañjeti* (caus.), to break, M. i. 237; S. i. 123; pass. aor. *samabhajjisam*, J. A. v. 70<sup>13</sup>.

*sambhata* (*sambhṛta*), brought together, stored up, M. i. 116; S. i. 35; ii. 185=It. 17; J. A. i. 338<sup>29</sup>; Thig. A. 11.

*sambhatta* (*sambhakta*), devoted, a friend, J. A. i. 106<sup>27</sup>; 221<sup>1</sup>; *yathāsambhattam*, each where his close companions live, D. ii. 98; S. v. 152.

*sambhatti* (*sambhakti*), f., joining, consorting with, Dh. S. 1326; P. P. 20.

*sambham* (*sambhram*), 1, to revolve, Asl. 307.

*sambhama* (*sambhrama*), m., confusion, excitement; <sup>o</sup>-*patta*, overwhelmed with excitement, J. A. iv. 433<sup>17</sup>.

*sambhava*, m. (1) Origin, birth, production, D. ii. 107; S. iii. 86; A. ii. 10; 18; S. N. 724; 741, etc.; Dhp. 161; J. i. 168<sup>6</sup>; *mātāpettikas*<sup>o</sup>, born from father and mother, D. i. 34; Asl. 306; *natthi sambhavam*, has not arisen, S. N. 235; (2) semen virile, J. A. v. 152<sup>12</sup>; Mil. 124; (3) name of a disciple of the Buddha Revata, B. vi. 21; J. A. i. 35<sup>9</sup>; (4) name of a disciple of the Buddha Tissa, J. A. i. 40<sup>24</sup> (B. xviii. 21 has *Samaṅga*) ; (5) name of one of the first disciples of the Buddha Sikhin, S. i. 155; B. xxi. 20; J. A. i. 41<sup>30</sup>; (6) name of a son of the Brāhmaṇa Vidyhura, J. v. 62<sup>3</sup> ff.; (7) name of a barber, V. V. lxxxiv. 46; V. V. A. 349; 352.

*Sambhavajātaka*, n., the 515th Jātaka, J. A. v. 57 and ff.; v. 122<sup>7</sup>.

*sambhavana*, n., coming into existence, Nett. 28.

- sambhavesin*, seeking birth, S. N. 147; M. i. 48; S. ii. 11.
- sambhāra*, m., preparation; *sambhāraseda*, bringing on sweating by artificial means, Vin. i. 205; materials, requisite ingredients (of food), Mil. 258; J. A. i. 481; v. 13<sup>20</sup>; 506<sup>17</sup>; J. A. i. 9<sup>36</sup>; ii. 18<sup>8</sup>; iv. 492<sup>8</sup>; *bodhis*<sup>o</sup>, the necessary conditions for obtaining enlightening, J. i. 1<sup>10</sup>; *vimokkhas*<sup>o</sup>, Thig. A. 214; constituent part, element, S. iv. 197; Asl. 306; *aṅga*<sup>o</sup>, Mil. 28 = S. i. 135; bringing together, collocation, S. i. 135; Mil. 28.
- sambhāvana*, n., supposition, assumption, the meaning of the particle *sace*, Vin. i. 372<sup>19</sup>, cf. J. A. ii. 29<sup>18</sup>.
- sambhāvanā*, f., honour, reverence, Mah. xxix. 55; Sad-dhammop. 224.
- sambhāsā*, f., conversation, talk; *sakhilasambhāsa*, speaking friendlily, Dhp. A. 186; *sukha-*<sup>o</sup>, J. A. vi. 296<sup>4</sup> (var. read.); *mudu-*<sup>o</sup>, J. A. ii. 326<sup>13</sup> = iv. 471<sup>21</sup> = v. 451<sup>1</sup>.
- sambhid*, to mix; *sambhinditrā*, Sum. i. 134; *sambhinna* broken, exhausted, J. A. i. 503<sup>12</sup>; mixed, Vin. i. 210; J. A. i. 55<sup>32</sup>; Vin. ii. 67, 68, cf. Vinaya Texts, ii. 431; *a-sambhinna*, clear, distinct (of the voice), Mil. 360; of a woman, Vin. ii. 271.
- Sambhiya*, m., name of a disciple of the Buddha Phussa, B. xix. 19; see *Sabhiya*.
- sambhīta*, terrified, Mil. 339; *a-sambhīta*, fearless, Mil. 105; J. A. iv. 92<sup>10</sup>; vi. 302<sup>6</sup>.
- sambhuñj*, 1, to eat together with, Vin. iv. 137; to associate with, S. i. 162.
- sambhū*, to be produced, to arise, D. i. 45; 96; S. i. 135; iv. 67; S. N. 734; Dāth. v. 6; to be adequate, competent, D. ii. 287; to come together with, to meet with, J. A. i. 56<sup>21</sup>; *sambhavati* (pres.), Mil. 210<sup>4</sup> (is made manifest); also, to come to a conclusion, Mil. 152; to be present, witness of, J. A. i. 56<sup>21</sup>; be together with, J. A. ii. 205<sup>22</sup> (Comm. on *sambhaj-*<sup>o</sup>); pres. forms <sup>o</sup>-*bhunati* or <sup>o</sup>-*bhunāti*, also occur (like *abhi-sam-bhunāti*) in the sense of 'to be able to,' capable of, Vin. i. 256 (<sup>o</sup>-*bhunāti*); S. N. 396 (part. *a-sambhunanto* = *asakkonto*, Comm.); *sambhoti* (pres.), S. N. 734; D. ii.

287; *sambhavanti* (pres.), D. i. 45; *sambhossāma* (fut.), Mah. v. 99; *sambhavi* (aor.), D. i. 96; *samabharum* (aor.), Dāṭh. v. 6; *sambhūta* (p.p.p.), S. N. 272; S. i. 134; *sambhuuya* (ger.), having come together with, V. V. A. 232; *sambhāveti* (caus.), to produce, effect, Mil. 49; to consider, J. A. iii. 220<sup>17</sup>; to honour, esteem, M. i. 110; 145; Thig. A. 200.

*Sambhūta*, m. (1) Name of a Pandita, J. A. iv. 390 ff.; (2) *S. Sāṇavāśin*, a Thera, Ānanda's pupil, who played a prominent rôle at the second council, the author of Thag. 291-294; Vin. ii. 298 and ff.; Dīp. iv. 50; v. 22; Mah. iv. 18 and ff.; Smp. 294.

*sambhūsita*, adorned, embellished, Tel. 75.

*sambhejja* (compare *sambheda*), belonging to the confluence (said of the water of the ocean), S. ii. 135; v. 461 (various reading *sambhojja*).

*sambheda*, m., breaking, splitting, confusion, contamination, A. i. 51 = It. 36; Sum. i. 260; confluence of two rivers.

*sambhoga*, m., eating, living together with, Vin. i. 97; ii. 21; iv. 137; A. i. 92; Saddhammop. 435.

I. *samma*, a term of familiar address, D. i. 49; 225; Sum. i. 151; Vin. ii. 161; J. A. i. 59<sup>7</sup>; *sammā* (plur.), Vin. ii. 161. For etymology and literary references, see Andersen's Glossary.

II. *samma* (*samyak*), see *sammā*.

III. *samma*, m., a cymbal, Mil. 60; Dh. S. 621; J. A. i. 3<sup>5</sup>; Asl. 319.

*sammaggata* (*samyaggata*), who has wandered rightly, perfect, M. i. 66; who has attained the highest point, an Arahat, D. i. 55; S. i. 76; J. iii. 305<sup>16</sup>; It. 87. Also *sammāgata*, Vin. ii. 203<sup>17</sup>.

*sammajj* (*sammṛ̥j*), 1, to sweep, Vin. i. 46; ii. 209; J. A. ii. 25<sup>13</sup>; *sammattha* (p.p.p.), J. A. i. 10<sup>12</sup>; *sammajāpeti* (caus.), Vin. i. 240; to rub, polish, J. A. i. 338<sup>14</sup>.

*sammajjana* (*sammārjana*), n., sweeping, J. A. i. 67<sup>7</sup>; Sās 96; V. V. A. 319 (text, *sammajja*).

*sammajjanī* (*sammārjanī*), f., a broom, Vin. ii. 129; cf. *sammujjanī*.

*sammata*, see *samman*.

*sammatāla*, m., a kind of cymbal, Thag. 893; 911; V. V. xxxv. 3; V. V. A. 161; J. A. vi. 60<sup>23</sup>; vi. 277<sup>5</sup> (-l-); compare *samma*, III.

I. *sammatta*, intoxicated, maddened, delighted, D. ii. 266; Dhp. 287; J. A. iii. 188<sup>24</sup>; doting on, J. A. v. 443<sup>29</sup>; *rogasammatta*, tormented by illness, J. v. 90<sup>9</sup> (?).

II. *sammatta* (*samyaktra*), n., correctness, righteousness, A. i. 121; iii. 441; P. P. 13; Dh. S. 1029; Nett. 44; 96; 112; K. V. 609; Asl. 45; K. V. A. 141; °-kārin, attained to proficiency in, Mil. 191; *sammatta-kāritā*, f., *ibid.*

*sammad*, see *sammā*.

*sammada*, m., drowsiness after a meal, D. ii. 195; A. i. 3; J. A. ii. 68<sup>14</sup>; *bhatta*-°, S. i. 7; Dhp. A. 355=J. A. vi. 57<sup>25</sup>.

*sammadakkhāta* (*samyagākhyāta*), well preached, Dhp. 86.

*sammadaññā* (*samyagājñā*), f., perfect knowledge, Vin. i. 183; S. i. 4; iv. 128; Dhp. 57; It. 38; 79; 93; 95; 108.

*sammadd* (*sammrd*), 1, to trample down, Vin. i. 137; pres.

*sammaddanti*, Vin. i. 286 (*civaram*, to soak, steep), part. pr. *sammaddanta*, Vin. i. 137 (to crush)

*sammaddasa* (*samyagdrśa*), that has a right view, A. ii. 18; S. iv. 205; 207; S. N. 733; It. 47; 61; 81; K. V. 389.

*samman*, 4, to assent, to consent to, Mah. iii. 10; Sum. i. 11; to agree to, to authorize, select, Vin. iii. 150; 158; 238; iv. 50; Mah. iii. 9; *sīmāni* s., to determine, to fix the boundary, Vin. i. 106 ff.; to esteem, honour; *sanmannati* (pres.), Vin. iii. 150; *sammannitum* (inf.), Vin. iv. 50; *sammata* (p.p.p.), considered as, M. i. 39; S. ii. 15; iv. 127; Vin. iv. 161; 295; honoured, revered, M. ii. 213; J. v. 79<sup>29</sup>; J. A. i. 49<sup>22</sup>; 24; *sādhusammata*, considered, revered, as good, D. i. 47; S. iv. 398; authorized, selected, Vin. iii. 150; *sammāneti* (caus.), to honour with, to present with, Dhp. A. 324; 341; *sammannesi*, D. i. 105; misprint for *samannesi*.

*sammant* (*samantraya*), 10, to consult together, D. i. 142; J. A. i. 269<sup>17</sup>; 399<sup>17</sup>; Sum. i. 135.

*sammappajāna*, having right knowledge, Dhp. 20; It. 115.  
*sammappaññā* (*samyakprajñā*), f., right knowledge, true wisdom, Vin. i. 14; Dhp. 57, 190; S. N., p. 143; It. 17; Mil. 39.

*sammappadhāna* (*samyakpradhāna*), n., right exertion, Vin. i. 22; Dh. S. 358; Dip. xviii. 5; they are four, D. ii. 120; M. iii. 296; explained, M. ii. 11 (*anuppannānam pāpakānam akusalānam dhammānam anuppādāya; uppannānam pahānāya; anuppannānam kusalānam dhammānam uppādāya; uppannānam thitiyā*).

*Sammappadhānasatiyutta*, the fifth book of the Mahāvagga of the Saṃyuttanikāya, S. v. 244-248.

*sammas* (*sammṛś*), 1, to touch, seize, grasp, know thoroughly, master, S. ii. 107; Dhp. 374; Mil. 325; to think, meditate on (acc.), J. A. vi. 379<sup>24</sup>; Dhp. A. 197<sup>2</sup>; *sammasam* (pres. part.), S. ii. 107; *sammasantā* (pres. part.), Mil. 379; J. A. i. 74<sup>29</sup>; 75<sup>28</sup>; *sammasantī* (fem.), Thig. A. 62; *sammasamāna* (pres. part. m.), Mil. 219; 325; 398; *sammasita* (p.p.p.), J. A. i. 78<sup>7</sup>.

*sammasana*, n., grasping, mastering, Mil. 178.

*sammasitar*, m., one who grasps, clearly sees, S. N. 69.

I. *sammā* (*śamyā*), a pin of the yoke, Abhidh.; a kind of sacrificial instrument, Comm. on S. N. xix., v. 20; cf. Weber, 'Ind. Str.' i. 36, and *sammāpāsa*, below.

II. *sammā* (*samyak*), thoroughly, rightly, properly, D. i. 12; Vin. i. 12; Dhp. 89; 373; S. N. 359, etc. Before *eva* in the form *sammad*, D. i. 110; Vin. i. 9; S. N., p. 15, etc.

*sammā-ājīva*, m., right living, right means of livelihood, right occupation, the fifth stage of the noble eightfold path, Vin. i. 10; S. v. 421, etc.; formula, D. ii. 312; *sammāājīva*, living in the right way, M. i. 42; A. ii. 89.

*sammākammanta*, m., right conduct, right behaviour, the fourth stage on the path, Vin. i. 10; S. v. 421, etc.; definition, D. ii. 312; Dh. S. 300; *adj.*, behaving in the right way, M. i. 42; A. ii. 89.

*sammāññāna* (*samyagjñāna*), n., right knowledge, enlightenment, results from right concentration, D. ii. 217; A. i. 292; *adj.*, M. i. 42.

*sammāñānin*, possessing the right insight, A. ii. 89; 222.  
*sammādassana* (*samyagdarśana*), n., right views, Dhp. A. 187.  
*sammāditthi* (*samyagdrṣṭi*), f., right views, right belief, the first stage of the noble eightfold path, consists in the knowledge of the four truths, D. ii. 311; its essence is knowledge, Dh. S. 20; 297; 317; comprises the knowledge of the absence of all permanent Being and the reality of universal conditioned Becoming, S. ii. 17; iii. 135; and of the impermanence of the 5 Khandhas, S. iii. 51 = iv. 142; and of Sila, of causation and of the destruction of the Āsavas, M. i. 46-55; how obtained, M. i. 294; two degrees of, M. iii. 72; supremely important, A. i. 30-2, 292; adj., Mil. i. 47.  
*sammāditthika*, having the right belief, D. i. 139; A. ii. 89; 220 ff.; S. iv. 322.

*Sammāditthisutta*, n., the ninth Sutta of the Majjhimanikāya, M. i. 46 and ff.; G. V. 57.

*sammādrayatānupassin*, duly considering both—i.e., misery with its origin, the destruction of misery with the path, respectively, S. N., p. 135.

*sammādhārā*, f., a heavy shower, S. v. 379.

*sammāna*, n., honour, J. A. i. 182<sup>3</sup>; vi. 390<sup>12</sup>; Saddhammop. 355; *sakkāra-s°*, Dhp. A. 196.

*sammānanā*, f., honouring, veneration, Mil. 162; 375.

*sammāpatipatti*, f., right mental disposition, A. i. 69; Nett. 27; Mil. 97; *sammāpatipadā*, f., P. P. 49 ff.; *sammāpatipanna*, rightly disposed, having the right view, D. i. 8; 55; P. P. 49 f.

*sammāpassamī* (*samyak paśyat*), viewing the matter in the right way, S. iii. 51; iv. 142.

*sammāpāsa* (*samyakprāśa*), m., a kind of sacrifice, S. N. 303; A. ii. 42; S. i. 76; It. 21; J. A. iv. 302<sup>10</sup>; Comm. on S. N. xix., v. 20 (cf. I. *Sammā*).

*sammāmanasikāra*, m., right, careful, thought, D. i. 13; Sum. i. 104.

*sammāvattanā*, f., strict, proper, conduct, Vin. i. 46; 50; ii. 5.

*sammāvācā* (*samyagrāc*), f., right speech, the third stage of the noble eightfold path, Vin. i. 10; Sum. i. 314;

definition, D. ii. 312; Dh. S. 299; *sammāvāca*, speaking properly, M. i. 42; A. ii. 89.

*sammāvāyāma* (*samyagvyāyāma*), m., right effort, the sixth stage of the noble eightfold path, Vin. i. 10; Dh. S. 13; 22; 302; definition, D. ii. 312; *adj.*, M. i. 42; A. ii. 89.

*sammāvimutta* (*samyagvimukta*), n., right emancipation, A. i. 292; *sammāvimutti*, f., the same, D. ii. 217; A. ii. 196; 222; *adj.*, M. i. 42; A. ii. 89.

*sammāsañkappa* (*samyaksañkalpa*), m., right resolve, right aspiration, the second stage of the noble eightfold path, Dhp. 12; Vin. i. 10; Dh. S. 21; 298; definition, D. ii. 312; *adj.*, M. i. 42; A. ii. 89.

*sammāsati* (*samyaksmṛti*), f., right memory, right mindfulness, self-possession, the seventh stage of the noble eightfold path, Vin. i. 10; Dh. S. 23; 303; definition, D. ii. 313; *adj.*, M. i. 42; A. ii. 89.

*sammāsamādhi*, m., right concentration, the last stage of the noble eightfold path, Vin. i. 10; Dh. S. 24; 304; definition, D. ii. 313; *adj.*, M. i. 42; A. ii. 89.

*sammāsampassati* (*samyak sampaśyat*), having the right view, S. iv. 142.

*sammāsambuddha* (*samyaksambuddha*), m., perfectly enlightened, a universal Buddha, Vin. i. 5; D. i. 49; Dhp. 187; J. A. i. 44<sup>17</sup>, etc.

*sammāsambodhi* (*samyaksambodhi*), f., perfect enlightenment, supreme Buddhahood, Vin. i. 11; D. ii. 83; S. i. 68, etc. *sammiñj*, 10, to bend back, to double up, Vin. i. 5; M. i. 57; 168; D. i. 70; Sum. i. 196; J. A. i. 321<sup>11</sup>; see Leumann, 'Album Kern,' p. 393. Trenckner takes this = *sam-iñj* [sa-ing], see *sam-iñj*<sup>o</sup> above, and the literary references given there.

*sammiñjana*, n., bending, Sum. i. 196.

*Sammīta* (sa.  $\sqrt{mā}$ ), measured—i.e., just so much, no more or less; <sup>o</sup>-bhānin, Thag. 209.

*Sammiti*, m., a Buddhist sect, belonging to the Vajjiputtakas, Dip. v. 46; Sās. 14; K. V. A. 2 has *Sammitiya*.

*sammiya*, m. (abstr. from I. *samma*), a false friend (lit. one who uses the word *samma*), D., chap. xxxi. (=Grimblot,

p. 301 : *hoti pānasakhā nāma, hoti sammiya-sammiyo, yo ca atthesu jātesu hoti so sakħā*).

*sammilāta* (*sam + mlā*), withered, shrunk, M. i. 80.

*sammillabhaśinī*, gently smiling, J. iv. 24<sup>1</sup>; name of a girl in Benares, J. A. iii. 93<sup>24</sup> ff.

*sammissa* (*sammisra*), mixed, Dhp. A. 191; *sammissatā*, f., the state of being mixed, confusion, Asl. 311.

*sammukha*, face to face with; *sammukhacin্নa*, n., a deed done in a person's presence, J. iii. 27<sup>1</sup>; *sammukhā* (abl.), face to face, before, from before, D. ii. 155; S. N., p. 79; J. A. i. 115<sup>13</sup>; with the accusative, B. ii. 73 = J. i. 17<sup>9</sup>; with the genitive, D. i. 222; ii. 220; M. i. 146; in a full assembly of qualified persons, Vin. ii. 3; *sammukhe* (loc.), D. ii. 206; J. v. 461<sup>2;6</sup>; *sammukhatā*, f., presence, confrontation; Vin. ii. 93 (*saṁgha-sammukhatā*, presence of *saṁgha*); *sammukha-bhāva*, m., the same (= *sammukhi-bhāva*), Mil. 126.

*sammukhāvinaya*, m., proceeding in presence, requiring the presence of a chapter of priests and of the party accused, Vin. ii. 74; 93 ff.; iv. 207; A. i. 99; Asl. 144.

*sammukhibhāva*, m., being face to face with, coming into one's presence, D. i. 103; M. i. 438; A. i. 150; Dhp. A. 314.

*sammukhibhūta*, being face to face with, confronted, D. ii. 155; S. iv. 94; Vin. ii. 73; one who has realized the *Samyojanas*, K. V. 483; K. V. A. 144.

*sammuccā*, see *sammuti*.

*saṁmuju*, see *samujju*.

*sammujjanī* (*sammārjanī*), f., a broom, J. A. i. 161<sup>21</sup>; *saṁmuñjanī*, the same, Mil. 2; cf. *sammajjanī*.

*sammuttha* (*sammūṭha*), confused, M. i. 21; S. iv. 125; v. 331; one who has forgotten, Vin. iv. 4<sup>5</sup> (= *na ssarati*); iii. 165<sup>13</sup>.

I. *sammuti*, f. (1) Consent, permission, Vin. iii. 199; (2) choice, selection, delegation, Vin. iii. 159; (3) fixing, determination (of boundary), Vin. i. 106; (4) common consent, K. V. A. 33; *sammutideva*, m., a Deva by common consent, persons styled Deva by the world,

J. A. i. 132<sup>4</sup>; Sum. i. 174; (5) opinion, doctrine, S. N. 897; 904; 911; (6) especially the general opinion, that which is generally received as truth, provisory truth, as opposed to *paramattha*, the absolute truth, K. V. A. 34; Mil. 160; (7) traditional lore, Mil. 3; *sammuccā* (instr.), by common consent, S. N. 648; (8) a popular expression, a mere name or word, Dhp. A. 381; Mil. 28.

II. *Sammuti*, m., name of a king, Sās. 55.

*sammud*. (1) To rejoice, delight; *sammudita* (p.p.p), delighting in, Vin. i. 4; M. i. 503; S. iv. 390; (2) to agree with, to exchange friendly greeting with, Vin. i. 2; D. i. 52; S. N. 419; p. 50, etc.; *sammudanti* (pres. pl.), J. A. v. 428<sup>12</sup>; *sammudamāna* (pres. part. m.), in agreement, on friendly terms, J. A. i. 209<sup>12</sup>; ii. 6<sup>21</sup>; *sammuditvā* (ger.), J. A. ii. 107<sup>14</sup>; *sammudanīya*, pleasant, friendly, A. v. 193, cf. S. N. 419; Vin. i. 2; D. i. 52; *sammudita*, united, joined, mixed, V. V. A. 186 (read *samodita*).

*sammuyhana*, n., bewilderment, Sum. i. 193.

*sammusā*, M. ii. 202, read *sammuccā* (from *sammuti*).

*sammussanatā*, f., obliviousness, Dh. S. 14; 1849; P. P. 21.

*sammuh*, 4, to be bewildered, infatuated, muddle-headed, J. iv. 385<sup>24</sup>; Mil. 42; *sammuyhati* (pres.), J. iv. 385<sup>24</sup>; *sammūlha* (p.p.p.), D. ii. 85; M. i. 250; A. i. 165; S. N. 583; *sammoheti* (caus.), to befooled, Mil. 224.

*sammegha*, m. (=sa.), rainy or cloudy weather, J. A. vi. 51<sup>8</sup>; 52<sup>13</sup>.

*sammoda*, m. (=sa.), odour, fragrance; *ekagandha-*<sup>o</sup>, mfn., filled with fragrance, J. A. vi. 9<sup>13</sup>.

*sammodaka*, polite, D. i. 116; Sum. i. 287; *a-sammodaka* (f. <sup>o</sup>-ikā), Vin. i. 341<sup>14</sup>.

*Sammodamānajātaka*, n., the 33rd Jātaka, J. A. i. 208 ff., called *Vaṭṭakajātaka*, J. A. v. 414<sup>27</sup>.

*sammosa*, m., corruption, confusion, D. i. 19; A. i. 58; ii. 147; S. ii. 224; iv. 190; Vin. ii. 114; Mil. 266; 289.

*sammoha*, m., bewilderment, infatuation, despair, M. i. 86; 136; S. i. 24; iv. 206; Dh. S. 390.

*Sammohavinodanī*, f., name of the commentary on the Vibhanga, Sās. 116.

I. *saya* (*saya*), lying in, residing in, M. i. 188; 338; J. A. i. 297<sup>28</sup>.

II. *saya* = *saka* (?), one's own, J. A. vi. 414<sup>27-30</sup> (= *saka-rattha*, Comm.).

*sayam* (*svayam*), self, by oneself, Vin. i. 8; D. i. 12; Sum. i. 175; S. N. 57; 320, etc.; p. 57; 100, etc.

*sayamvāsin* (*svayamvāśa*), self-controlled, independent, B. ii. 20 = J. i. 5<sup>29</sup>; Dāth. i. 22.

*sayamśijha*, accomplished by oneself, Kacc. 338.

*sayamkata* (*svayamkrta*), made by oneself, Ud. 69 f.

*sayamjāta* (*svayamjata*), born from oneself, sprung up spontaneously, J. A. i. 325<sup>20</sup>; ii. 129<sup>11</sup>.

*sayamvara*, n. (*svayamvara*, m.), self-choice, J. A. v. 426<sup>5</sup>.

*sayatatta* (*sa + yata + tva*), n., the state of being thoroughly restrained, S. i. 14.

*sayana* (*śayana*), n., lying, sleeping, bed, couch, Vin. i. 57; 72; ii. 123; D. i. 5; 7; A. i. 182; J. A. ii. 88<sup>4</sup>; Mil. 243; 348; *sayanakalaha*, m., a quarrel in the bedroom, a curtain-lecture, J. A. iii. 20<sup>18</sup>; *sayanattāna*, n., a sleeping-place, Dhp. A. 82; *sayanāsana*, It. 112; Dhp. 185, etc.; see *senāsana*.

*sayanighara*, n., a sleeping-room, Vin. i. 140 f.; iv. 160; J. A. i. 433<sup>11</sup>; iii. 275<sup>19</sup>; 276<sup>6</sup>.

*sayampabha* (*svayamprabha*), radiating light from oneself, a kind of Gods, D. i. 17; S. N. 404; Sum. i. 110.

*sayambhū* (*svayambhū*), self-dependent, an epithet of a Buddha, B. xiv. 1 = J. i. 39<sup>7</sup>; Mil. 214; 236.

*sayāna*, see *stī*.

I. *sayha*, see *sah*.

II. *Sayha*, m., name of a minister of the King of Benares, J. A. iii. 31 and ff.

*Sayhajātaka*, n., the 310th Jātaka, J. A. iii. 30 and ff.

I. *sar* (*sr*), to go; *sarati* (pres.), J. A. iii. 95<sup>18</sup> (= *parihāyati*, *nassati*, Comm.); *sare* (opt.), J. A. iv. 284<sup>15</sup>; *asarā* (aor.), J. A. vi. 199<sup>7</sup>; *sarita* (p.p.p.), Dhp. v. 341; *sarāpeti* (caus.), Dhp. A. 291 (*sarāpeyyathā*); *sāreti* (caus.), to

make to go, A. i. 141; iii. 28 = M. i. 124 = S. iv. 176; Mil. 378; to rub, mix, Vin. ii. 116.

II. *sar* (*smr*), to remember, Vin. i. 28; 55; ii. 79; D. ii. 234; J. A. ii. 29<sup>6</sup>; *sarati* (pres.), D. ii. 234; *saremhase* (1 pl.), Thig. 383 (var. read. *sarāmase*, *saremase*, *saramhase*); *sarāñ* (pres. part.), Mah. iii. 6; *saritvā* (ger.), J. i. 214<sup>11</sup>; *sumariya* (ger.), Mah. iv. 65; *sarita* (p.p.p.), Vin. ii. 85; *sāreti* (caus.), to remind, Vin. ii. 3 ff.; 276; iii. 221; *sārayamāna*, reminding, J. A. i. 50<sup>1</sup>; *sāriyamāna* (pres. part. pass.), Vin. iii. 221; w. acc., D. ii. 234; w. gen., Dhp. 324; J. A. vi. 496<sup>12</sup>; with foll. fut. II. (in ~*tā*), Vin. ii. 125, 4; iii. 44, 9, etc.; *sumarati* (pres.), Dhp. 324; *sare* (1 sg. med.), J. A. vi. 227<sup>7</sup>; *saramāna* (part. med.), Vin. i. 103<sup>7</sup>; *sārāhi* (imper. 2 sg.); Mil. 79; *sara* (do.), Thag. 445; *saratu* (imper. 3 sg.), Vin. i. 273<sup>15</sup>; *sari* (aor. 3 sg.), J. A. 330<sup>27</sup>; *sarimha* (aor. 1 pl.), Dhp. A. 188<sup>20</sup>; *sarissasi* (fut.), J. A. vi. 496<sup>12</sup>; *sata* (p.p.p.), q.x.; caus. II. *sārāpeti*, Mil. 79; Vin. iii. 44<sup>8</sup>; nom. act. *sārāpana*, Mil. 79.

III. *sar* (*śr*), to crush; *sāreti* (pres.), Vin. ii. 116; *madhusitthakena s°*, to pound up with, mix with, beeswax. See *saritaka*.

I. *sara* (*śāra*), m., the reed *Saccharum Sara*, Mil. 342; an arrow, D. i. 9; Dhp. 304; Mil. 396.

II. *sara*, going, following, S. N. 3; 901.

III. *sara* (*saras*), m. and n., a lake, J. A. ii. 10<sup>14</sup>; there are seven great lakes, D. i. 54; J. A. ii. 92<sup>27</sup>; Sum. i. 164; *annavas°*, the ocean, D. ii. 89; cf. A. ii. 55, *sare* (loc.), J. A. ii. 80<sup>3</sup>; *sarasmīm* (loc.), S. N. 1092; *sarasi* (loc.), Mah. x. 7; *jātassara*, a natural lake, J. A. i. 472<sup>2</sup> ft.

IV. *sara* (*smara*), remembering, Sum. i. 106.

V. *sara* (*svara*), m., sound, voice, Vin. ii. 108; D. ii. 24 f.; J. ii. 109<sup>9</sup>; S. N. 610; Asl. 17; eight qualities, D. ii. 211; 227; *gītāssara*, song, Vin. ii. 108; *bindussara*, a sweet voice, S. N. 350; adj., J. ii. 439<sup>6</sup>; a vowel, Mil. 340; Kacc. 9; *sīhassara*, mfn., with a voice like a lion's, J. A. v. 296<sup>25</sup>; 311<sup>18</sup> (said of a prince).

*saraka*, n., a vessel, a drinking vessel, J. A. i. 157<sup>2</sup>; 266<sup>4</sup>;  
iv. 384<sup>27</sup>; Sum. i. 134; 136; Mah. xxxii. 32.

*Sarakāni*, m., name of a Sākyā, S. v. 375 and ff. (various reading, *Saranāni*).

*sarakutti*, f., intonation, resonance, Vin. ii. 108 = A. iii. 251; Asl. 16.

*saraja*, dusty, Vin. i. 48; A. ii. 54.

*Sarañjita*, m., a kind of Devas, S. iv. 308 and ff.; see *Sarājita*.

I. *sarana* (*śarana*), n., shelter, house, S. N. 591; refuge, protection, S. N. 503; J. ii. 28<sup>13</sup>; Sum. i. 229; especially the three refuges—Buddha, the Law, and the Brotherhood—J. A. i. 28<sup>10</sup>; usually combined with verbs such as *upe*, S. N. 31; *gam*, Vin. i. 4; Dhp. 190; S. N., p. 15; 25; It. 63; or *yā*, S. N. 179; Dhp. 188; *asarana*, *asaranibhūta*, without help and refuge, Mil. 148.

II. *sarana* (*sa + rāna*), concomitant with war, Dh. S. 1294; Asl. 50 (cf. Bud. Psych., 336, n. 3).

III. *Sarana*, m., one of the first disciples of the Buddha Sumana, B. v. 26; J. A. i. 34<sup>28</sup>.

IV. *Sarana*, m., one of the first disciples of the Buddha Sumedha, B. xii. 23; J. A. i. 38<sup>5</sup>.

V. *Sarana*, m., name of the father of the Buddha Piyadassi, J. A. i. 39<sup>28</sup>; his native town is also called so, J. A. i. 39<sup>25</sup>; B. xiv. 15 has *Sudatta* and *Sudhañña* respectively.

VI. *sarana* (*smarana*), n., remembrance; -tā, f., remembering, Dh. S. 14; 23; P. P.

*saranagamana*, n., taking refuge in the three Saranas, Vin. iii. 24; S. iv. 270.

*Saranamkara*, m. (1) Name of a Buddha, B. xxvii. 1; J. i. 44<sup>3</sup>; (2) name of a Bhikkhu, Sās. 169.

*saranāgamana*, n., the same as *saranagamana*, D. i. 146.

*Saranāni*, m., name of a Sākyā, S. v. 375 ff. (various reading, *Sarakāni*).

*Saranānivagga*, m., the third chapter of the Sotāpatti Saṃyutta, S. v. 369 and ff.

I. *sarada* (*śarad*), m., autumn, the season following on the

- rains, S. N. 687; *-samaya*, m., D. ii. 183; M. i. 115; It. 20; see *sārada*.
- II. *Sarada*, m., Sāriputta's name in one of his former births, Dhp. A. 130.
- sarabū*, f., a lizard, Vin. ii. 110 = J. A. ii. 147<sup>11</sup>.
- I. *sarabha* (*śā*<sup>o</sup>), m., a sort of deer, J. A. vi. 537<sup>31</sup> (*rohic-casarabhā migā* = *rohitā sarabhamigā*, Comm., *ibid.*, 538<sup>15</sup>); *Sarabhamigajātaka*, n., the 483rd Jātaka, J. A. iv. 263 ff.; J. A. i. 198<sup>23</sup>; 406<sup>1</sup> (text *Sarabhaṅga*).
- II. *Sarabha*, m., name of a Paribbājaka, A. i. 185.
- Sarabhaṅga*, m., name of a Bodhisatta, J. A. iii. 464<sup>9</sup> ff.; v. 135<sup>5</sup> ff.; Sum. i. 155; Mahābodhiv. 50; *-jātaka*, n., the 522nd Jātaka, J. A. v. 125 ff.; J. A. i. 58<sup>29</sup>; v. 101<sup>6</sup>; 114<sup>8</sup>; 122<sup>7</sup>; 272<sup>3</sup>; name of a Thera, the author of *Thag.* 487-493.
- sarabhañña*, n., intoning, a particular mode of reciting, Vin. i. 196; ii. 108; 316; J. A. ii. 109<sup>18</sup>.
- sarabhapādaka*, having legs as those of a gazelle, J. A. i. 267<sup>12</sup>.
- sarabhasam*, eagerly, quickly, Dāṭh. iv. 22; 34 f.; 43.
- sarabhāṇaka*, m., an intoner, one who intones, recites, the sacred texts in the Sarabhañña manner, Vin. ii. 300.
- Sarabhū* (*Sarayu*), f., name of a river, Vin. ii. 237; A. iv. 101; S. ii. 135; Ud. 55; Mil. 380.
- sarala*, m., the tree *Pinus longifolia*, J. A. v. 420<sup>2</sup> (thus read with B. instead of *salala* [?]).
- sarava*, with noise, noisy, Mah. xxv. 38.
- sarasa*, with its essential properties (see *rasa*), Abh. S. ix. 10; *sarasabhāro*, a method of exposition, Asl. 71.
- sarasankappa*, m., and aspiration, M. i. 453; iii. 132; S. iv. 76, 137, 190; Nett. 16.
- sarasara*, an imitative word; *sarasaram kātum*, to make the noise *sarasara*, M. i. 128.
- sarasī*, f., a large pond, Vin. ii. 201 = S. ii. 269; J. A. v. 46<sup>18</sup>.
- Sarassati* (*sarasvatī*), f., name of a river, Thag. 1104; Mil. 114.
- sarāga*, passionate, D. i. 79; ii. 299; M. i. 59.
- sarājaka*, including the king, J. A. i. 126<sup>2</sup>; fem. *-ikā*, S. i. 162; J. A. ii. 113<sup>16</sup>; 114<sup>15</sup> (*sarājika* at J. A. iii. 453<sup>6</sup>).

*sarājita*, m., denomination of a hell and its inhabitants,

S. iv. 309 ff. Various readings *Parājita* and *Sarañjita*.

*Sarāmādhipati*, m., Sās. 168.

*sarāra* (*śa<sup>o</sup>*), m., a cup, saucer, A. i. 161; J. A. i. 8<sup>14</sup>;

Mil. 282; Sum. i. 298; P. V. A. 244; 251; -ka, m., the same, Vin. i. 203; ii. 142; 153; 222.

*sarāsana* (*śa<sup>o</sup>*), n., a bow.

*sari*, according to Payogasiddhi = *sarisa* (*sadisa*), cf. *sari-vanṇa*, J. A. ii. 439<sup>14</sup> (= *samāna-vanṇa*, Com.).

*sarikkha* (*sadrkṣa*), like, resembling, S. i. 66; J. i. 443<sup>10</sup>; iii. 262<sup>25</sup>; -ka, the same, J. A. iv. 215<sup>5</sup>; -tā, f., resemblance, Dhp. A. 229; *sarikkhatta*, n., Asl. 63<sup>9</sup>; *sarikkhakatta*, n., Asl. 347; *tamsarikkha*, mfn., like that, J. A. iii. 241<sup>14</sup> (<sup>o</sup>*tā*, f.).

*sarita*, flowing, running, Dhp. 341.

*saritaka*, n., powdered stone (*pāsāna-cuṇṇa*), Vin. ii. 116; *saritasipatika*, n., powder mixed with gum, Vin. ii. 116.

See III. *sar*.

*saritar* (*smṛ + tṛ*), m., one who remembers, Kacc. 268; A. ii. 35; S. v. 197; 225.

*saritā* (*sarit*), f., a river, Dh. S. 1059; *saritam* (acc.), S. N. 3; (gen. pl.), J. ii. 442<sup>8</sup>; *saritodaka*, mfn., with fresh water, D., chap. xxxii. (Grimblot, p. 323).

*sarisa* (*sadrśa*), like, resembling, J. v. 159<sup>29</sup>.

*sarisapa*, various reading of *sirimisapa*, M. i. 10, etc.

*sarīra*, n., body, D. i. 157; M. i. 157; S. iv. 286; A. i. 50; S. N. 478; 584; Dhp. 151; J. A. ii. 81<sup>18</sup>; a dead body, a corpse, D. ii. 141; 164; M. iii. 91; the bones, D. ii. 164; relics, V. V. lxiii. 32; V. V. A. 269; six faults, J. A. i. 394<sup>7</sup> f.; a body, collection of books, K. V. A. 2; *antimasarīra*, one who wears his last body, an Anāgāmin, S. N. 624; S. i. 210.

*sarīrakicca*, n., funeral ceremonies, J. A. i. 180<sup>20</sup>.

*sarīratthaka*, n., the bony framework of the body, Asl. 388.

*sarīradhatu*, corporeal relic, V. V. A. 269; Mah. xiii. 167.

*sarīramamsa*, n., the flesh of the body, J. A. iii. 53<sup>8</sup>.

*sarīravant*, having a body, S. ii. 279.

*sarīriñ* (*śa°*), having a body, an animal, a man.

*sarīvanṇa*, resembling, J. ii. 439<sup>14</sup>.

I. *sarūpa*, of the same form, A. i. 162; P. P. 56; having a body, A. i. 83.

II. *sarūpa* (*svarūpa*), n., own form, Dhp. A. 193.

*saroja*, n., a lotus, Dāth. iii. 13.

*sarojayoni*, m., a Brahmā, an archangel, Dāth. i. 34.

*saroruha*, n., a lotus, Comm. on M., Sutta 116.

*sal* (*śal*), to cause to shake; *salayanti* (pres.), Asl. 39.

*Salakanṭha*, m., name of a Bhikkhu, Thig. A. 222.

*salakkhana* (*salakṣaṇa*), together with the characteristics, S. N. 1018.

*salakkhana* (*sva°*), n., own characteristic, that which is consistent with one's own nature, Mil. 405; Nett. 20.

*salana*, n., moving, shaking, V. V. A. 169.

*salabha* (*śa°*), m., a moth, Tel. 19; J. A. v. 401<sup>27</sup>.

*Salalavatī*, f., name of a river, J. A. i. 49<sup>10</sup>; Sum. i. 173; Vin. i. 197 (text *Sallavatī*). See *Salilavatī*.

*salala*, m., a kind of sweet-scented tree, B. ii. 51 = J. i. 13<sup>25</sup>; V. V. xxxv. 5; V. V. A. 162; Mil. 338.

*Salalāgāra*, m., name of a place of residence at Sāvatthi, S. v. 300; -ka, m., the same, D. ii. 270.

*salāka* (*śa°*), n., an arrow, a dart, A. iv. 107; *salākā*, f., a small stick, peg, thin bar, S. iv. 168; Dāth. iv. 51; blade of a grass, M. i. 79; J. A. i. 439<sup>19</sup>; ribs of an umbrella, Vin. iv. 338; Mil. 226; a pencil, small stick (used in painting the eyes with collyrium), Vin. i. 204; a kind of needle, Vin. ii. 116; a kind of surgical instrument, a stick of caustic, Mil. 112; 149; a ticket consisting of slips of wood used in voting and distributing food, Vin. ii. 99; 176; 306; J. A. i. 128<sup>16</sup>ff.; *salākam gah*, to take tickets (in order to vote or to be counted), Vin. i. 117; ii. 199; *pathamañ salākam gañhanta*, taking the first vote, first rate, A. i. 24; *salākam gāheti*, to issue tickets, to take a vote, Vin. ii. 205; *salākam dā*, to issue tickets, J. A. i. 123<sup>16</sup>; *salākam vāreti*, to throw lots, J. A. i. 239<sup>28</sup>.

*salākagāha*, m., taking of votes, voting, Vin. ii. 85; 98.

*salākagāhāpaka*, m., ticket-issuer, taker of voting tickets, Vin. ii. 84.

*salākagga*, n., room for distributing food by tickets, J. A. i. 123<sup>16</sup>.

*salākavātāpana*, n., a window made with slips of wood, Vin. ii. 148.

*salākabhatta*, n., food to be distributed by tickets, Vin. i. 58 ; 96 ; ii. 175 ; J. A. i. 123<sup>14</sup>.

*salākahattha*, m., brush-hand, a kind of play, whereby the hand is dipped in lac or dye and used as a brush, D. i. 85 ; Sum. i. 85.

*salākāvutta* (*śalākāvṛta*), subsisting by means of pegs, a kind of famine when scraps of food are scraped together with Salakās and cooked (Divyāvad. 131), Vin. iii. 6 ; 67 ; A. i. 160 ; S. iv. 323.

*salākodhāniya*, n., a case for the ointment-stick, Vin. i. 204.

*salāṭuka* (*śa°*), unripe, S. i. 150 = S. N., p. 122 ; Mil. 334 ; V. V. A. 288.

*salābha* (*sva°*), m., own advantage, Dhp. 365.

*salila*, n., water, S. N. 62 ; 319 ; 672 ; J. A. i. 8<sup>10</sup> ; Mil. 132 written *salila*, Saddhammop. 168 ; *salila-dhārā*, the waves of the sea, Mil. 117. It is also adj., *salilam āpo*, J. A. vi. 534<sup>11</sup>, flowing water.

*Salilaratī*, f., name of a river = Salalavatī, Mahābodhiv. 12.

*salla* (*śalya*), n., an arrow, M. ii. 216 ; S. iv. 208 ; J. i. 180<sup>1</sup> ; S. N. 331 ; 767 ; Mil. 112 ; often metaphorically of pain, evil, D. ii. 283 ; S. N. 51 ; 334 ; 938 f. ; J. i. 155<sup>10</sup> ; iii. 157<sup>9</sup> ; *sokas.*, S. N. 985 ; *tanhās.*, S. i. 40 ; M. ii. 256 ; *antodosas.*, Mil. 323 ; *bhavas.*, Dhp. 351.

*sallaka* (*śalyaka*), m., a porcupine, J. A. v. 489<sup>32</sup>.

*sallakatta* (*śalyakartṛ*), m., a surgeon, M. i. 429 ; ii. 216 ; S. N. 560 ; 562 ; It. 101 ; Mil. 110.

*sallakattiya*, n., surgery, D. i. 12 (text, -*kam*) ; Sum. i. 98.

*sallaki* (*śa°*), f., the tree *Boswellia thurifera*, J. iv. 92<sup>4</sup> ; pl. °-*iyo*, J. A. vi. 535<sup>19</sup> ; *bahu-kuṭaja-sallakika*, mfn., Thag. 115 (= *indasālarukkha* [?]).

*sallakkha* (*saṃlakṣ*), 10, to observe, consider, Vin. i. 48 ; J. A. i. 128<sup>22</sup> ; ii. 8<sup>13</sup> ; to discover, Dhp. A. 372 ; to examine,

J. A. v. 13<sup>11</sup>; to bear in mind, Asl. 110; J. A. vi. 566<sup>22</sup>; to determine, Dhp. A. 198; *asallakkhetvā*, without deliberation, Vin. ii. 215; inadvertently, J. A. i. 209<sup>23</sup>; *sallakkhāpeti* (caus.), to cause to be noted, Mah. ix. 24; Asl. 121; to persuade, bring to reason, J. A. vi. 393<sup>26</sup>.

*sallakkhanā*, f., discernment, testing, Dh. S. 16; 292; 555; P. P. 25; Asl. 147; *asallakkhaṇa*, n., non-discernment, S. iii. 261.

*sallap* (*samlap*), 1, to talk with, D. i. 90; ii. 109; Mil. 4; *sallapeti*, the same, Vin. iv. 1<sup>4</sup>.

*sallabandhana*, binding, fixing the arrow, preserving the evil, Thig. 347; Thig. A. 242.

*sallalikata*, pierced, perforated, J. i. 180<sup>1</sup>. Trenckner suggests that this form may have arisen from \**sallakikata* (from *sallaka*, porcupine).

*Sallavatī*, various reading instead of *Salalavatī*, which see.

*sallavejja* (*śalyavaidya*), m., a surgeon.

*Sallasutta*, n., the eighth Sutta of the *Mahāvagga* of the *Suttanipāta*, S. N., p. 109 ff.

*sallahuka*, light, J. A. i. 277<sup>27</sup>; ii. 26<sup>11</sup>; *sallahukena nakkhatena*, on lucky nights, J. A. ii. 278<sup>17</sup>; *sallahukavuttin*, whose wants are easily met, frugal, S. N. 144; Dhp. A. 80; Sum. i. 207.

*sallāpa* (*samlāpa*), m., conversation, D. i. 89; A. ii. 182; J. A. i. 112<sup>8</sup>; 189<sup>4</sup>; Mil. 94.

*Sallāvatī*, f., name of a river, Sās. 118; see *Salalavatī*, *Salilaratī*.

*sallīna* (*samlīna*), bent together, cowering, D. ii. 255; *as.*, unshaken, D. ii. 157; S. iv. 125; v. 68.

*sallīyanā*, f., cohering, stolidity, Dh. S. 1156; 1236.

*sallekha*, m., austere penance, the higher life, M. i. 13; 40; Vin. i. 305; Pts. i. 102; 103; P. P. 69 f.; Sum. i. 82; Mil. 380; *adj.*, Vin. i. 45; *sallekhitācāra*, practising austere penance, Mil. 230; 244; 348 f.; °*vutti*, mfn., Vin. ii. 197; see *dhuta*.

*Sallekhasutta*, n., the eighth Sutta of the *Majjhimanikāya*, M. i. 40 ff.

*sallekhiya*, n., the same as *sallekha* (Childers).

*savarṇka*, m., a sort of fish, J. A. v. 405<sup>32</sup>.

*savacantya*, n., a command issued by a Bhikkhu to a junior, inhibiting him from going beyond the bounds, or summoning him to come before the elders, Vin. ii. 5 ; 32 ; 276.

*savati*, see *su*.

I. *savana* (*śravana*), n., ear, S. N. 1120 ; Mil. 258 ; hearing, D. i. 153 ; 179 ; A. i. 121 ; S. i. 24 ; Vin. i. 26 ; S. N. 265 ; 345 ; Dhp. 182 ; J. A. i. 160<sup>22</sup> ; 250<sup>6</sup> ; Mil. 257 ; *sussavanam sāvesi*, she made me hear a good hearing, she taught me a good thing, J. A. i. 61<sup>7</sup> ; *savanatthāne*, within hearing, J. A. iv. 378<sup>13</sup>.

II. *savana* (*śravana*), m., name of a Nakkhatta, Kacc. 322.

III. *savana* (*sravana*), n., flowing, Dhp. 339 ; J. A. iv. 288<sup>19</sup> ; *savana-gandha*, of the body, having a tainted odour, Thig. 466.

*savanīya* (*śravanīya*), pleasant to hear, D. ii. 211 ; J. A. i. 96<sup>2</sup> (-ṇ-) ; J. A. vi. 120<sup>4</sup> = 122<sup>29</sup> (*savaneyya*).

*savanti* (*sravanti*), f., a river, Vin. ii. 238 ; B. ii. 86 = J. i. 18<sup>1</sup> ; J. vi. 485<sup>20</sup> ; Mil. 319.

*savara* (*śabara*), m., an aboriginal tribe, a savage, Vin. i. 168 ; Mil. 191.

*savali*, wrinkled.

*savighāta*, bringing vexation, Thig. 352 ; Thig. A. 242.

*savicāra*, accompanied by investigation, D. i. 37, etc., in the description of the first Jhāna.

*savijjuka* (*sa + vidyut*), accompanied by lightning, D. ii. 262.

*saviññāna* (*savijñāna*), possessed of consciousness, conscious, A. i. 83 ; -ka, the same, A. i. 132.

*Savittha*, m., name of a Thera, A. i. 118 ; S. ii. 115. See *Parivittha*, a thera, Thag. 87.

*Savitthaka*, m., a family name, Vin. iv. 8 ; 13 ; Dhp. A. 146 ; Vin. iv. 6<sup>15</sup> ; J. A. iv. 44<sup>31</sup> (all MSS. text *Vasitthaka*, cf. 47<sup>27</sup>) ; name of a crow, J. A. ii. 149<sup>7</sup> ff.

*savitakka* (^rka), accompanied by reasoning, D. i. 37, etc., in the formula of the first Jhāna.

*savidha*, n., neighbourhood, Dāṭh. iv. 32 ; v. 9.

- saredana*, having sensation, accompanied by sensation, A. i. 83.
- savera* (*savaira*), angry, D. i. 247.
- savyañjana*, with the letters, Vin. i. 21; D. i. 62; Sum. i. 176; S. N., p. 100.
- savhaya* (*sāhvaya*), called, named, Dip. iv. 7.
- sas* (*śas*), to slay, slaughter; *sassamāna* (pres. part. pass.), J. v. 24<sup>2</sup>; inf. *sasitum*, J. A. vi. 291<sup>8</sup> (read *sāsitūm*, from *sās* [?]); *sattha* (p.p.p.), q.r.
- sasa* (*śaśa*), m., a hare, [rabbit, Dhp. 342; J. iv. 85<sup>9</sup>; of the hare in the moon, J. A. iv. 84<sup>17</sup> ff.; *sasōlukā* (= *sasā ca ulukā ca*), J. A. vi. 564<sup>20</sup>; -ka, m., the same, J. iv. 85<sup>19</sup>; J. A. ii. 26<sup>11</sup>; C. 82.
- sasa-lakkhaṇa*, n., the sign of a hare, J. A. i. 172<sup>9</sup>; iii. 55<sup>25</sup>; °-*patimandita*, the moon, Comm. on M., xxxii.
- Sasakapasāṇa*, m., name of a mountain, Mahābodhiv. 135.
- sasakkari*, certainly, M. i. 415; 514 f.
- sasaṅka* (*śaśāṅka*), m., moon.
- Sasajātaka*, n., the 316th Jātaka, J. A. iii. 51 and ff.; Mahābodhiv. 11; compare the *Sasapaṇḍitacariya*, C. 82 f.; quoted as the *Sasapaṇḍitajātaka*, J. A. i. 45<sup>16</sup>.
- sasañña*, accompanied by consciousness, A. i. 83.
- sasattha* (*saśastrā*), with swords, J. iv. 222<sup>27</sup>; Asl. 62.
- sasana* (*śa°*), n., slaughter.
- Sasapāṇa*, n., name of a place, Mahābodhiv. 136.
- sasa-visāṇa*, n. (°-*viśāṇa*), a hare's horn (an impossibility), J. A. iii. 477<sup>20</sup>.
- sasambhama* (°*bhrama*), with great confusion, Mah. v. 139.
- sasin* (*śaśin*), m., the moon, Dāṭh. iv. 29; J. A. iii. 141<sup>5</sup>; v. 33<sup>25</sup>.
- sasīsa* (*saśīrsa*), together with the head; *sasīsam*, up to the head, D. i. 76; 246; J. A. i. 298<sup>15</sup>; *sasīsaka*, head and all, D. ii. 324; S. N., p. 80.
- sasura* (*śvaśura*), m., father-in-law, Vin. iii. 137; M. i. 186; Thig. 407 (*sassura*); J. A. i. 337<sup>16</sup>; *sassu-sasure* (acc. pl. or dual), father- and mother-in-law, J. A. vi. 510<sup>20</sup>; the form *sassura*, Thig. 407, has probably arisen through analogy with *sassu*.

*sasenaka*, accompanied by an army, Mah. xix. 27.

*sassa* (*śasya*), n., corn, crop, M. i. 116; J. A. i. 86<sup>31</sup>; ii. 135<sup>2</sup>; Mil. 2; *sassasamaya*, crop time, J. A. i. 143<sup>17</sup>; *susassa*, abounding in corn, Vin. i. 238; *sassā* (pl. m.), J. A. i. 340<sup>15</sup>; <sup>o</sup>-*kamma*, n., agriculture, J. A. vi. 101<sup>34</sup> <sup>o</sup>-*tīlhāna*, n.=<sup>o</sup>-*khetta*, J. A. vi. 297<sup>18</sup>; *dussassa*, mfn., having bad crops, Vin. i. 238<sup>14</sup>.

*sassaghāta*, destroying property, S. ii. 218 f.

*sassata* (*śāsvata*), eternal, perpetual, D. i. 13; M. i. 8; 426; A. i. 41; Dhp. 255; Dh. S. 1099; J. i. 468<sup>2</sup>; Mil. 413; Sum. i. 112; *dhuvassassata*, sure and certain, B. ii. 111 ff.=J. i. 19<sup>23</sup> ff.; *sassatiyā*, for ever, S. N. 1075; *a-sassata*, mfn., J. A. v. 176<sup>6</sup>; vi. 315<sup>20</sup>; *sassatāyani*, adv. (dat.), for ever (?), J. A. i. 468<sup>2</sup>; v. 172<sup>12</sup>; Fausböll takes it = *sassatā ayam* (following the Comm.), and writes *sassatāyam*.

*sassataditthi*, f., eternalism, the doctrine that soul and world are eternal, Dh. S. 1315; S. iii. 98; Nett. 40; 127.

*sassatavūla*, m., eternalist, Dip. vi. 25.

*sassatavāda*, m., an eternalist, D. i. 13; S. ii. 20; iii. 99, 182; iv. 400; P. P. 38; Sum. i. 104 ff.; eternalism, Nett. 111.

*sassatavādin*, eternalist, Smp. 312; K. V. A. 6; Nett. 111; Mahābodhiv. 110.

*sassatika*, eternalist, D. i. 17; K. V. A. 6; Mahābodhiv. 110 (*ekacca<sup>o</sup>*, partial eternalist); Vin. iii. 812; <sup>o</sup>-*ika*, mfn., J. A. v. 18<sup>11</sup>; 19<sup>25</sup>.

*sassatisamāṇi* (*śāśvatī samāṇi*), for ever and ever, D. i. 14; M. i. 8; S. iii. 143; also *sassatī samāṇi*, J. iii. 255<sup>22</sup>; V. V. lxiii. 14, explained by *sassatī samāṇi*, like the eternal things—viz., earth, sun, moon, etc., J. A. iii. 256<sup>4</sup>; V. V. A. 265; Sum. i. 105.

*sassamaṇabrahmāṇi* (*saśra<sup>o</sup>*), fem. -ī, together with *samaṇas* and brahmins, Vin. i. 11; D. i. 62; S. v. 423; S. N., p. 100; Sum. i. 174.

*sassara*, imitative of the sound *sarasara*; *chinnasassara*, giving out a broken or irregular sound of *sarasara*, M. i. 128; see J. P. T. S., 1889, p. 209.

*sassāmika* (*sasvāmika*), having a master, belonging to some-

body, D. ii. 176; having a husband, married, J. A. i. 177<sup>11</sup>; 397<sup>29</sup>; iv. 190<sup>24</sup>.

*sassirika* (*saśrīka*), glorious, resplendent, J. A. i. 95<sup>15</sup>; ii. 1<sup>8</sup>; iv. 189<sup>16</sup>.

*sassū* and *sassu* (*śvaśru*), f., mother-in-law, Vin. iii. 187; Thig. 407; S. N. 125; J. A. i. 337<sup>16</sup>; *sassū* (nom.), J. A. v. 286<sup>21</sup>; °-ayā (gen.), J. A. v. 286<sup>22</sup>; *sassu-sasure*, see *sasura*; *sassudeva*, worshipping one's mother-in-law as a god, S. i. 86; J. A. iv. 322<sup>15</sup>.

*sah*, 1, to conquer, defeat, overcome, M. i. 33; S. iv. 157; S. N. 942; Dhp. 335; It. 84; J. A. i. 74<sup>2</sup>; to bear, endure, S. N. 20; P. P. 68; to be able, D. ii. 342; *sahati* (pres.), P. P. 68; *sahate* (pres.), It. 84; *sayhāmi* (pres.), D. ii. 342; *sahē* (opt.), S. N. 942; *saheyya* (opt.), M. i. 33; *saha* (imper. excuse, forgive, beg your pardon!), J. A. iii. 109<sup>8</sup>; *sayha*, that can be endured, that can be done, S. N. 253; Dāth. ii. 29; *a-sayha*, Mil. 1148.

I. *saha*, with, together with, Vin. i. 38; S. N. 49; 928; Thig. 414=425; *sahā*, S. N. 231.

II. *saha*, enduring, M. i. 33; *sabbasaha*, mfn., J. A. v. 425<sup>5</sup>; 431<sup>3</sup>.

III. *saha* (*sahas*), n., power, see *sahasā*.

*Sahaka*, m., name of a Bhikkhu, who is now the god Brahmā, S. v. 233.

*sahakāra*, m., a sort of fragrant mango.

*sahagata*, accompanying, connected with, concomitant, Vin. i. 10; D. ii. 186; S. v. 421; K. V. 337.

*sahagāmin*, accompanying, Dhp. A. 81.

*sahaggāya*, together with his companions, Dip. xiv. 58.

*sahacetiya*, containing a Cetiya, Mah. xxxiii. 10.

*sahaja*, inborn, natural; *sahajanetta*, having an inborn eye (of wisdom), S. N. 1016; (2) born at the same time, V. V. lxxxi. 15.

*sahajāta*, born at the same time, connate, J. A. i. 54<sup>9</sup>; K. V. 387.

*Sahajāti*, f., name of a village among the Cetis, Vin. ii. 300 f.; A. iii. 355; v. 41; 157; Mah. iv. 27 ff.; S. v. 436 reads *Sahañcanike* instead.

*sahajīvin*, fem. -ī, living with, Vin. iv. 291; 325 f.

*sahattha* (*svahasta*), m., one's own hand, J. A. i. 68<sup>21</sup>; usually *sahatthā* (abl.), with one's own hand, Vin. i. 18; D. i. 109; S. N., p. 107; J. A. i. 286<sup>5</sup>; *sahatthena* (instr.), the same, J. A. vi. 305<sup>3</sup>.

*sahatthin* (*sahastin*), together with the elephant, Mah. xxv. 70.

*Sahadera*, m. (1) Name of a Thera, Dip. viii. 10; Smp. 317; (2) one of the five Pāṇḍavas, J. v. 424<sup>21</sup>; J. A. v. 426<sup>11</sup>.

*Sahadhamma*, m., a class of god, D. ii. 260.

*sahadhammika* (*saha + dharmika*), having the same Dharma, co-religionist, M. i. 64; regarding the Dharma, D. i. 94; 161; M. i. 368; Vin. i. 234; Nett. 52; Sum. i. 263 (= *sahetuka, sakāraya*); that which is in accordance with the Dhamma, Dh. S. 1327; -ñ, adv., in accordance with the Dhamma, Vin. i. 60; 69; iii. 178; iv. 141.

*sahadhammiya*, m., co-religionist, Nett. 169.

*sahadhenuka*, accompanied by a cow, Mah. xxi. 18.

*sahana*, n., endurance, Dhp. A. 170.

*sahanandin*, rejoicing with, It. 78.

*sahanukkama* = *sahānukkama*, Dhp. 398.

*sahapānisukilīta*, m., who has played with dust, together with one, a playfellow, A. ii. 186: J. A. i. 364<sup>4</sup>; iv. 77<sup>8</sup>.

*sahapesana*, together with slander, S. N. 862 f.

*sahabhārin*, mfn., being at one's service, J. A. iii. 181<sup>7</sup> (*amacca*).

*sahabhū*, arising together with, Dh. S. 1197; Nett. 16; a class of gods, D. ii. 260.

*sahamacchara*, mfn., together with envy, S. N. 862.

*Sahampati*, m., a name of the God Brahmā, Vin. i. 5; D. ii. 157; S. v. 233; Mahābodhiv. 31; J. A. iv. 245<sup>9</sup>; 266<sup>3</sup>. See Vinaya Texts, i. 86.

*Sahalin*, m., a Devaputta, S. i. 65 f.

*saharatthu*, n., living together with, Thig. 414 = 425; Thig. A. 269.

*saharāsa*, m., living together, associating, It. 68.

*sahārāsin*, mfn., living together, J. A. v. 352<sup>21</sup>.

*saharyattā*, f., companionship, D. i. 18; 235; ii. 206; M. ii. 195; iii. 99; S. iv. 306; Dhp. A. 96.

*saharyūpaga*, coming into union with, D. i. 245.

*sahaśaṅgha*, together with the order, Mah. i. 71.

*sahasā*, forcibly, hastily, suddenly, S. N. 123; J. A. i. 173<sup>26</sup>; inconsiderately, J. A. i. 173<sup>26</sup>; iii. 441<sup>27</sup>.

*sahasākāra*, m., violence, D. i. 5; A. ii. 209; P. P. 58; Sum. i. 80.

*sahaseyyā*, f., sleeping with, Vin. iv. 16.

*sahasevaka*, together with the servants, Mah. xxxvi. 43.

*sahasokin*, mfn., sorrowful (?), S. iv. 180.

*sahassa* (<sup>o</sup>*sra*), thousand, used as a singular with a noun in the plural, *sahassāni rācā*, Dhp. 100; *satasahassāni vassāni*, J. i. 29<sup>27</sup>; also in the plural after other numerals, *cattāri satasahassāni chalabhiññā*, B. ii. 204 = J. i. 29<sup>13</sup>; also with the thing counted in the genitive, *accharānam sahassāni*, Mah. xxvii. 13; A. i. 227. In combination with other numerals, *sahassa* is sometimes inflected like an adjective, *satthīsaḥassā amaccā*, sixty thousand ministers, J. A. vi. 484<sup>25</sup>; *satasahassiyo gāvo*, 100,000 cows, S. N. 308; the thing counted then precedes in a compound, *jāti-sahassāni*, 1,000 births, D. i. 13; It. 99; *ghata-sahassāni pi udakāni*, Mil. 189; *sindhara-sahasso ratho*, J. A. vi. 103<sup>18</sup>; *sahassāni sahas-sena*, thousand times thousand, Dhp. 103; *sahassass' eva*, in thousands, D. ii. 87; *sahassāni*, n., 1,000 gold pieces, J. A. vi. 484<sup>25</sup>; Mil. 10; *satasahassāni*, hundred thousand, J. i. 28<sup>30</sup>; compare *dasasahassi*; *sahassa*, fem. *ī*, worth a thousand, J. v. 484<sup>27</sup>; 485<sup>14</sup>; epithet of Brahmā, the B° of a thousand world systems, M. iii. 101.

*Sahassakaragga*, m, the second chapter of the Sotāpattisam-yutta, S. v. 360 ff.

*Sahassakkha* (*sahasrākṣa*), m., thousand-eyed, the god Sakka, S. i. 229; *sahassacakku*, m., the same, J. v. 394<sup>27</sup>.

*sahassaggha*, mfn., worth a thousand, Mil. 284.

*sahassadhā* (*sahasradhā*), in a thousand ways, A. 227 f.

*Sahassanetta* (*sahasranetra*), m., thousand-eyed, the god  
Sakka, S. i. 226; S. N. 346; J. iii. 426<sup>7</sup>; vi. 174<sup>8</sup>;  
J. A. vi. 174<sup>27</sup>.

*sahassabāhu*, m., having a thousand arms, said of *Ajyuna*,  
J. A. v. 119<sup>15</sup>; 185<sup>24</sup>; 145<sup>7</sup> (<sup>o</sup>-*rājā*); 267<sup>6</sup>; 273<sup>1</sup>; vi.  
201<sup>29</sup>.

*sahassa-rāmīsi*, m., the sun, Abhidh.; J. A. i. 183<sup>29</sup>.

*sahassāra* (*sahsrāra*), having a thousand spokes, D. ii. 172.

*sahassika* (*sahasrika*), thousandfold, J. i. 17<sup>24</sup>.

*sahassī-lokadhātu*, f., a thousandfold world, a world system,  
D. i. 46; A. i. 228; Sum. i. 130; *dasasahassī-lokadhātu*,  
ten world systems, J. A. i. 51<sup>25</sup>; 63<sup>22</sup>; compare *dasa-*  
*sahassī* and *lokadhātu*.

*Sahassorodha*, n., name of a village, Sās. 112.

*sahā*, see *saha*, I.

*sahājanetta*, see *sahajanetta*.

*sahānukkama*, with what follows it, Dhp. 398; see *saha-*  
*nuhkama*.

*sahāmacca* (*sahāmātya*), together with the ministers, Mah.  
v. 182.

*sahāya*, m., companion, friend, D. ii. 78; M. i. 86; S. iv.  
288; P. P. 36; S. N. 35; 45 ff.; J. A. ii. 29<sup>11</sup>; <sup>o</sup>-*kicca*,  
n., assistance (?), J. A. v. 339<sup>11</sup>; <sup>o</sup>-*matta*, m., com-  
panion, J. A. iv. 76<sup>8</sup>; <sup>o</sup>-*sampadā*, f., the good luck of  
having companions, S. N. 47; *a-sahāya*, Mil. 225;  
*adittha-*<sup>o</sup>, a friend who has not yet been seen personally,  
J. A. i. 377<sup>16</sup>; iii. 364<sup>12</sup>; *bahu-*<sup>o</sup>, having many friends,  
Vin. ii. 158<sup>17</sup>; *nāham ettha sahāyo bhavissāmi*, I am not  
a party to that, J. A. iii. 46<sup>1</sup>.

*sahāyaka*, fem. <sup>o</sup>*yikā*, companion, ally, friend, Vin. i. 18;  
D. ii. 155; A. ii. 186; J. A. i. 165<sup>12</sup>; ii. 29<sup>13</sup>; J. A. vi.  
256<sup>4</sup> (*gihi sahāyakā*, read *gihisahāyakā* [?]).

*sahāyatā*, f., companionship, Dhp. 61; *sahāyatta* (<sup>o</sup>*tva*), n.,  
the same, Mah. xxx. 21.

*Sahāyavara*, m., name of a Devaputta, V. V. A. 260.

*sahāvudha*, together with one's weapons, J. A. iv. 416<sup>25</sup>.

*Sahāli*, m., a class of gods, D. ii. 259.

*sahita*, accompanied with, Mah. vii. 27; united, keeping together, D. i. 4; P. P. 57; consistent, sensible, to the point, D. i. 8; A. ii. 138; S. iii. 12; Dhp. 19; P. P. 42; *araṇisahita*, n., tinder and appurtenances, Vin. ii. 217; D. ii. 340 f.; J. A. i. 212<sup>15</sup>.

*sahitar*, m., one who endures, S. N. 42.

*sahindaka*, together with Indra, D. ii. 208; 221.

*sahirañña*, possessing gold, S. N. 102.

*sahirika* (*sahrīka*), modest, Dhp. A. 398.

*sahūdaka*, together with water, J. A. v. 407<sup>9</sup> (see *sahodaka*).

*sahetu*, having a cause, together with the cause, Vin. i. 2; D. i. 180; Sum. i. 263.

*sahetuka*, having a cause, accompanied by a cause (especially of good or bad karma), A. i. 82; Dh. S. 1973.

*sahodha*, together with the stolen goods; *coram °-am gahetrā*, Thig., p. 184; Comm. on Anguttara, passim (cf. Manu ix. 270).

*sahodaka*, containing water, Mah. iv. 13.

*sahorodha*, with his harem, Mah. v. 182; G. iii. 1, 4.

*sāka* (*śāka*), n., vegetable, potherb, D. i. 166; M. i. 78; 156; A. i. 241; 295; ii. 206; P. P. 55; J. iii. 225<sup>14</sup>; J. A. iv. 445<sup>30</sup>; v. 103<sup>17</sup>; m., name of a tree (*Tectona grandis*), D. i. 92; Sum. i. 259; °-vatthu, ground for cultivation of vegetables, J. A. iv. 446<sup>5</sup>; *sāka-paññavaya* (said of teeth), J. A. v. 206<sup>21</sup> (cf. 203<sup>26</sup>).

*sākacchā* (*sāmkathya*), f., conversation, talking over, discussing, D. i. 103; ii. 109; M. i. 72; S. i. 79; A. ii. 140; 187 ff.; S. N. 266; *sākaccheti*, to converse with, talk over with, discuss, D. ii. 237; *sākacchanta* (pres. part.), Vin. i. 169; *sākacchissanti* (fut.), Vin. ii. 75; iii. 159; *sākacchātabba* (f.p.p.), Vin. v. 123; 196; *sākacchāyamāna* (pr. part. med.), A. ii. 189.

*Sākaṭāna* and *Sākaṭāyana*, m., name of a man, Kacc. 185.

*sākaṭika* (*śā°*), m., a carter, S. i. 57; Thig. 443 (Thig. A. 271 = *senika*); J. A. iii. 104<sup>22</sup>; Mil. 66; 164.

*sākalya*, n., totality; *sākalya*, A. i. 94, is misprint for *sākhalya*.

*sākāra*, with its characteristics, D. i. 13; M. i. 85; P. P. 60.

*Sākiya* (*sākyā*), name of the Buddhas clan, Vin. i. 71; ii. 128; Sum. i. 262; Dhp. A. 142; 223; V. V. lxxxi. 15; J. A. i. 88<sup>4</sup>, etc.; sometimes also used as appellation of a member of the Buddhist order, a Buddhist or bhikkhu, J. A. iv. 219<sup>6</sup>; 423<sup>19</sup>; 430<sup>8</sup>; °-*Koliyā*, pl., J. A. v. 412<sup>15</sup> foll. (the quarrel between the two tribes); the destruction of the Sākiyas, see Dhp. A. 223 and J. A. iv. 152; *sākiyānī*, f., a woman of the Śākya clan, A. iv. 274 = Vin. ii. 253, cf. J. A. ii. 392<sup>14</sup>; Ud. 22; Mahābodhiv. 116; compare *Sakka*, *Sākyā*.

*sākunika* (*sā°*), m., a fowler, S. ii. 256; P. P. 56; J. A. i. 208<sup>23</sup>.

*sākuntika* (*sā°*), m., a fowler, bird-catcher, Thig. 299; Thig. A. 227; Sum. i. 162.

*Sāketa*, n., name of a town in the Kosala kingdom, Vin. i. 88; D. ii. 146; M. i. 149; S. i. 54; Thig. 147; J. A. i. 308<sup>24</sup>; Dhp. A. 232; cf. Weber, 'Ind. Stud.' v. 154 and Rh. D., 'Budt. India,' 39; *Sāketa*, f., the same; J. vi. 228<sup>7</sup>; adj., hailing from Sāketa, J. A. ii. 234<sup>25</sup>; *sāketaka*, the same, Mil. 331.

*Sāketajātaka*, n., the 68th (J. A. i. 308 and ff.) and 237th (J. A. ii. 234 ff.) Jātaka, J. A. ii. 82<sup>6</sup>.

*Sākha*, m., name of Devadatta in anterior births: (1) *Sākha*, Mil. i. 203 = *Sākha migā* (lit. 'branch-deer' — i.e., a monkey—nom. prop. of an antelope), J. A. i. 149 ff.; (2) *Sākhakumāra*, nom. prop. of a boy, J. A. iv. 38 ff. = *Sākho senāpati*, Mil. 203<sup>4</sup>.

*sākkharappabhedā* (*sa + akṣara + prabheda*), together with the distinction of letters, with the phonology, D. i. 88; A. i. 163; S. N., p. 101; Mil. 10; Sum. i. 247 (*akkharappabhedo ti sikkhā ca nirutti ca*).

*Sākyā*, m., the same as Sākiya, which see, Mahābodhiv. 22. *sākhalya*, or *sakhalla* (abstr. from *sakhila*, q.v.), n., friendship, M. i. 446; A. i. 94; Dh. S. 1343; Sum. i. 287; Asl. 396; J. A. iv. 57<sup>5</sup>; 58<sup>3</sup> (= *mattharacana*, 'smooth words').

*sākhā* (*sākhā*), f., a branch, Vin. i. 28; M. i. 135; A. i. 152; ii. 165; 200 f.; S. N. 791; J. v. 393<sup>5</sup>; J. A. ii. 44<sup>19</sup>;

a spur of a hill, A. i. 243; ii. 140; Mil. 36; also *sākha*, n., Mah. i. 55; J. A. i. 52<sup>16</sup>; iv. 350<sup>27</sup>; J. A. i. 164<sup>17</sup> (? *yāra aggasākhā*); *sākha-vat*, having branches, J. A. iii. 493<sup>15-24</sup>; *sīla-sākha-pasākha*, adj., whose branches and boughs are like the virtues, J. A. vi. 324<sup>18</sup>; *sākhassita* (\**sākhāśrita*), living upon branches, J. A. v. 233<sup>19</sup>; <sup>o</sup>-*bhaṅga*, m., faggots, J. A. i. 158<sup>8</sup>; iii. 407<sup>7</sup>; <sup>o</sup>-*patta-phalapeta*, with branches, leaves, and fruits, A. iii. 43; <sup>o</sup>-*patta-palāsa*, n., branches and foliage, A. iii. 44; <sup>o</sup>-*palāsa*, n. (the same), M. i. 489.

*sākhānagaraka*, n., a suburb, a small town, D. ii. 146; J. A. i. 391<sup>27</sup>.

*sākhāmiga* (*śākhāmṛga*), m., a monkey, J. ii. 73<sup>5</sup>; compare *sākhamiga*.

I. *sāgatamī* (*svāgata*), ind., welcome, salutation, D. i. 179 = M. i. 481 (*sāgatamī bhante Bhagavato*); M. i. 514 (~*amī* *bhoto Ānandassa*).

II. *Sāgata*, m. (1) Name of a Thera, an attendant of the Buddha, Vin. i. 179 ff.; A. i. 25; J. A. i. 360<sup>4</sup> ff.; (2) an attendant of the Buddha Dipamīkara, B. ii. 213 = J. i. 29<sup>22</sup>.

*sāgara*, m. (1) The ocean, D. i. 89; A. i. 56; Vin. i. 246; S. N. 568, etc.; *sāgara-ūmi*, f., a wave of the ocean, a flood, J. A. iv. 165<sup>13</sup>; <sup>o</sup>-*vāri*, n., the ocean, J. A. iv. 165<sup>19</sup>; *sāgaranta* or *sāgarapariyanta*, bounded or surrounded by the ocean (said of the earth), J. A. vi. 203<sup>7-15</sup>; <sup>o</sup>-*kunḍala*, the same, J. A. iii. 32<sup>6</sup>; (2) an attendant of the Buddha Sumedha, B. xii. 23; J. A. i. 38<sup>5</sup>; a king, J. vi. 99<sup>9</sup>, 203<sup>7</sup>; Mahābodhiv. 13; a king, the father of the Buddha Atthadassin, B. xv. 14; J. A. i. 39<sup>14</sup>; an ancient king, the son of Mahāsāgara, J. A. iv. 79<sup>22</sup>; a Thera, Sās. 76; *Sāvara-Brahmadatta*, the son of Prince Brahmadatta, J. A. vi. 159<sup>31</sup> ff.

*Sāgala*, m., an attendant of the Buddha, J. A. iv. 95<sup>14</sup>; Mahābodhiv. 50.

*Sāgalā* (*śākala*), f., the capital of the Maddis, Vin. iii. 67; Ap. in Thig. A. 73; 131; Mil. 1; also *Sāgala*, n., Mil. 1; and *Sāgalanagara*, J. A. iv. 230<sup>21</sup>; v. 283<sup>26</sup> ff.; vi.

471<sup>21</sup> ff.; a town in the Magadha country, Thig. A. 127.

*Sāgaliya*, m., name of a sect in Ceylon, Mah. v. 10; Sās. 24; Mahābodhiv. 97; compare J. P. T. S., 1882, p. 114.

*sāgāra*, living in a house, It. 111; n., sleeping under the same roof, Vin. ii. 279.

*sāṅga*, together with the Āngas.

*sāṅgaya*, full of lust, impure, M. i. 24 (var. read *sāṅgaya*; this is also the reading at S. N. 279, see above).

*sācakka*, n., name of a science ('the interpretation of omens to be drawn from dogs'), Mil. 178.

*Sā-ca-ī*, name of a village, Sās. 88.

*sācariyaka*, together with one's teacher, D. i. 102.

*sāciyoga* (*sāci*+*yoga*), m., crooked ways, insincerity, D. i. 5; A. ii. 209; v. 206; P. P. 58; Sum. i. 80.

*sājīva*, n., rule of life, precept governing the monastic life of the Buddhist bhikkhus, Vin. iii. 24<sup>16</sup>; °-*samāpanna*, adj., *ibid.*; °-*kara*, adj., one who supports, J. A. iv. 42<sup>8</sup> (= *sa-ājīvākara*, Comm.).

*sāṭa* (*śāṭa*), m., a garment, cloth, Thig. 245; *sāṭī*, f., the same, S. i. 115; Dhp. 394; J. i. 481<sup>28</sup>; *sāṭaka*, m., an outer garment, cloak; cloth, Thig. 246; J. A. i. 89<sup>29</sup>; 138<sup>11</sup>; 195<sup>14</sup>; 373<sup>2</sup>; 426<sup>2</sup>; *sāṭikā*, f., the same, Vin. i. 292 ff.; ii. 31; 272; J. A. i. 330<sup>32</sup>; *sāṭiya*, the same, Vin. ii. 177.

*sāṭakalakkhaṇa*, n., prognostication drawn from pieces of cloth, J. A. i. 371<sup>28</sup>.

*Sātimattiya*, m., name of a Thera, the author of Thag. 246-248.

*sāṭiyagāhāpaka*, m., receiver of undergarments, Vin. ii. 177.

*sāṭetar*, m. (*śāṭi*), one who dispels, drives away, M. i. 220; A. v. 347 f.; 351; 359.

*sāṭheyya*, n., craft, treachery, M. i. 15; 36; 340; A. i. 95; 100; P. P. 19; 23; Mil. 289.

I. *sāṇa*, n., hemp, D. ii. 350; Mil. 267; a coarse hempen cloth, Vin. i. 58; D. i. 166; M. i. 78; A. i. 240; S. ii. 202; 221; P. P. 55; *sāṇavāka*, the same, J. A. iii. 394<sup>23</sup> (var. read.); cf. *sana*.

- II. *sāṇa* (*sa + rṇa*), indebted, subjected to the Kilesas, M. iii. 127; S. ii. 221; Thig. A. 8; cf. *anāṇa*.
- III. *Sāṇa*, a country in India, the home of the Thera Sambhūta, Vin. i. 300; ii. 298; 303; Dīp. iv. 50; v. 22; Mah. iv. 18 ff.; Smp. 294.
- sāṇadhorana*, n., a kind of play, Sum. i. 84 = *sāṇadhorikā*.
- sāṇī*, f., hemp-cloth, D. ii. 350; Vin. iii. 17; a screen, curtain, tent, J. A. i. 148<sup>12</sup> f.; 178<sup>23</sup>; 419<sup>17</sup>; -*pākāra*, m., a screen-wall, J. A. ii. 88<sup>3</sup>; Mah. vii. 27; *sāṇipasibbaka*, m., a sack or bag of hemp-cloth, Vin. iii. 17<sup>10</sup>.
- sāṇikā*, f., a curtain, J. A. iii. 462<sup>13</sup>.
- sāta* (śāta), pleasant, agreeable, It. 114; Nett. 27; *sātodaka* (fem. °*dakā* and °*dikā*), having pleasant water, D. ii. 129; M. i. 76; *sāta*, n., pleasure, joy, M. i. 508; A. i. 81 f.; S. ii. 220; J. i. 410<sup>6</sup>; Dhp. 341; S. N. 867 ff.; -*tā*, f., happiness, S. i. 17; -*tta*, n., tastiness, sweet-ness, A. i. 32; *asāta*, disagreeable, Dh. S. 1343; J. i. 410<sup>6</sup>; J. A. i. 288<sup>1</sup>; ii. 105<sup>19</sup>; S. N. 867 ff.; *sātabhakkha*, P. P. 55, read *hatabhakkha*.
- sātaputta*, m., a sweet son, J. A. vi. 238<sup>2</sup>.
- sātakumbha* (śāta°), n., gold, V. V. A. 13.
- sātaka*, m., name of a kind of bird, J. A. vi. 539<sup>9</sup> (*kotttha-pokkhara*°, cf. 540<sup>4</sup>).
- sātacca* (*sātatya*), n., perseverance, M. i. 101; S. ii. 132; A. iii. 249 f.; -*kārin*, persevering, S. iii. 268; 271; 277 f.; Dhp. 293; -*kiriyatā*, f., persevering performance, Dh. S. 1367.
- sātatañi*, adv. (from *satata*, q.v.), continually, S. i. 17<sup>27</sup> = 57<sup>5</sup>.
- sātatika*, persevering, Dhp. 23; S. ii. 232; It. 74.
- sātarava*, n., sweet result (of good words), (*Kalyāṇakamma*, Comm.), J. A. vi. 235<sup>4</sup>; 237<sup>3</sup>.
- Sātarāhana*, m., name of a king, Sum. i. 303.
- Sātagira*, m., name of a kind of Yakkhas, D. ii. 256; S. N. 153; J. iv. 314<sup>22</sup>; J. A. vi. 440<sup>8</sup>.
- Sāti*, m., name of a Bhikkhu, M. i. 256.
- sātiya*, pleasant, S. N. 853.
- sātireka*, having something in excess, D. ii. 98.
- sātisāra*, trespassing, Vin. i. 55.

- Sātodikā*, f., name of a river, J. A. iii. 463<sup>12</sup>; v. 133<sup>20</sup>.
- sāttha* (*sārtha*), with the meaning, in spirit, D. i. 62; ii. 48; It. 79; 111; S. N., p. 100; Vin. i. 21; Sum. i. 176.
- sātthaka* (*sārthaka*), fem. -*ikā*, useful, Dhp. A. 91; 116; 364; 389.
- sāthalika* (base *śrath*), lethargic, lax, M. i. 14; 200 f.; iii. 6; A. i. 71; ii. 148; iii. 108; 179 f.; see *sathila* and *sithila*.
- sādana*, n., place, house, J. iv. 405<sup>12</sup>; *Yama-sādanam sam-patto*, come to Yama's abode: dead, J. A. v. 267<sup>13</sup>; 304<sup>14</sup>; vi. 457<sup>25</sup>; 505<sup>15</sup> (do., the MSS. read always °-*sādhana*).
- sādara*, reverential, Mah. v. 289; xv. 2; xxviii. 25; xxxiii. 82; *sādariya*, n., and *sādariyatā*, f., showing regard and consideration, P. P. 24; cf. Dh. S. 1327.
- sādāna*, attached to the world, passionate, Dhp. 406 = S. N. 630.
- sālikkha* (*sādrksa*), like, similar, Kacc. 323.
- sādiy* (perhaps from *svād*), to accept, permit; *sādiyati* (pres.), D. i. 166; S. iv. 226 f.; P. P. 55; Mil. 95 ff.; *sādiyanta* (pres. part.), S. i. 78; Mil. 95; *sāditar*, m., one who accepts, appropriates, M. iii. 126.
- sādiyanā*, f., appropriating, accepting, Mil. 95.
- sādisa* (*sādṛṣa*), fem. -*si*, like, similar, D. ii. 239; S. N. 595; J. iv. 97<sup>28</sup>; Kacc. 323.
- sādu* (*svādu*), sweet, nice, Vin. ii. 196; M. i. 114; Thig. 273; S. N. 102; J. A. iv. 168<sup>30</sup>; Dh. S. 629; *asādu* (*ka*), J. A. iii. 145<sup>7</sup>; vi. 509<sup>2</sup> (text, *asādhuka*, comm. on *kaṭuka*); *sādu-karoti*, makes sweet, J. A. iii. 319<sup>17</sup>; *a-sādu-kigirā* (opt.), makes bitter, *ibid.*, 319<sup>18</sup>; *sādu*, n., sweet things, Vin. ii. 196<sup>14</sup>; *sādu-phala*, see *sādhuphala*; -*tara*, sweeter, S. N. 181; -*tā*, f., sweetness, Dāth. i. 40.
- sādh*, 10, to arrange, prepare, Mah. vii. 24; to settle up a debt, J. A. ii. 341<sup>5</sup>; to recover, J. A. i. 230<sup>9</sup>; to perform, Mah. xxxvi. 62; Sum. i. 194; to prove, J. A. ii. 306<sup>5</sup>; *sādhayemase* (opt.), J. A. ii. 236<sup>19</sup>.
- sādhaka*, accomplishing, effecting, J. A. i. 86<sup>13</sup>; Saddham-

mop. 161 ; 41 ; -tā, f., the state of effecting, Saddham-mop. 329 ; *iṇasādaka*, m., debt-collector, Mil. 365 ; *balisādaka*, m., tax-gatherer, J. A. v. 103<sup>3</sup> ; 105<sup>5</sup> ; 106<sup>3</sup>. *sādhana*, n., enforcing, proving, J. A. i. 307<sup>12</sup> ; settling up, J. A. ii. 341<sup>4</sup> ; see *sādana* ; *lāṇḍa-sādhana*, adj., A. iii. 156 ; see *lāṇḍa*.

*sādhārana*, general, common, joint, Vin. ii. 258 ; iii. 35 ; Thig. 505 ; J. A. i. 202<sup>10</sup> ; 302<sup>1</sup> ; Nett. 49 f. ; *as.*, J. A. i. 78<sup>21</sup> ; Sum. i. 71.

*sādhika*, having something beyond, D. ii. 93 ; -porisa, exceeding a man's height, M. i. 74 ; 365 ; A. iii. 403.

*sādhya* (*sādhyā*), that can be accomplished, Saddhammop. 258, etc.

*Sādhīna*, m., name of a king in Mithilā (Dīp. Madhurā), J. A. iv. 355 ff. ; Mil. 115 ; 291 ; Dīp. iii. 21.

*Sādhīnajātaka*, n., the 494th Jātaka, J. A. iv. 355 ff.

*sādhū*, good, virtuous, S. N. 376 ; 393 ; J. i. 1<sup>22</sup> ; Mah. xxxvii. 119 ; good, profitable, meritorious, Dhp. 35 ; 206 ; D. i. 88 ; S. N., p. 100 ; adv. well, thoroughly, Dhp. 67 ; J. i. 1<sup>22</sup> ; Mah. xxxvi. 97 ; xxxvii. 73 ; 110 ; commonly used as an interjection in order to denote request, J. A. i. 92<sup>3</sup> ; Dhp. A. 107 ; assent, Mah. xxxvi. 89 ; approval, Vin. i. 56, etc. ; compare Sum. i. 171.

*Sādhuka* (n.), name of a town, S. v. 348.

*sādhukāni*, well, thoroughly, Vin. i. 46 ; D. i. 62.

*sādhukāra*, m., saying 'well,' approval, cheering, J. A. i. 223<sup>24</sup>.

*sādhukilāna*, n., a festive play, a sacred festivity, Mah. iii. 11 ; *sādhukilīta*, n., the same, Mah. xx. 36 ; °-divasa, m., Vin. iii. 285 ; *sādhū-kīla*, f., the same, J. A. iii. 434<sup>16</sup> ; v. 127<sup>3</sup> ; *sādhū-kīlikā*, f., the same, J. A. iii. 433<sup>23</sup>.

*sādhujīvin*, leading a virtuous life, It. 71.

*Sādhujjana*, m., name of a Thera, Sās. 100 f.

*Sādhujjanavilāsinī*, f., a sub-commentary on the Dīghanikāya, Sās. 134.

*sādhuphala*, having wholesome fruits, J. i. 272<sup>2</sup> (read *sālu*°).

*sādhurūpa*, good, respectable, Dhp. 262.

*Sādhuvādin*, m., name of a celestial musician, V. V. xviii. 9; l. 24.

*sādhusammata*, highly honoured, D. i. 48; S. iv. 398; S. N., p. 90 f.: Mil. 4; Sum. i. 143.

*Sādhusīlajātaka*, n., the 200th Jātaka, J. A. ii. 137 f.

*sādhusīliya*, n., good character, J. ii. 137<sup>27</sup>.

I. *sānu*, m. and n., ridge, V. V. xxxii. 10; J. iii. 172<sup>16</sup>. The commentary of the former passage (V. V. A. 136), translates *vana*, wood, that of the latter, *pāṇsupabbata*; *sānupabbata*, a forest-hill, J. A. vi. 415<sup>23</sup>; vi. 540<sup>21</sup>; *pabbatasānu-*<sup>o</sup>, J. A. iii. 175<sup>13</sup>; *girisānu-*<sup>o</sup>, J. A. iii. 301<sup>25</sup>; iv. 195<sup>7</sup>.

II. *Sānu*, m., name of a sāmañera, the author of Thag. 44; S. i. 208; Dhp. A. 402<sup>18</sup>; *yakkhena gahito*, S. i. 208<sup>21</sup>. *sānucara*, together with followers, Dhp. 294.

*sānuvajja*, blameable, A. ii. 8.

*Sānuvāsin*, m., various reading instead of *Sānarāsin*, P. V. iii. 2; A. 177 ff.

*sāpa* (*śāpa*), m., a curse, V. V. A. 336.

*sāpateyya* (*svāpateya*), n., property, wealth, D. i. 142; ii. 180; Vin. i. 72; 274; J. A. i. 439<sup>14</sup>; 466<sup>6</sup>; Thig. 340; Thig. A. 240; J. A. v. 117<sup>21</sup> (*sāpateya*, var. read. *sāpatigya*).

*sāpattika*, one who has committed a sin (see *āpatti*), Vin. i. 125<sup>32</sup>.

*sāpada* (*śrāpada*), n., a beast of prey, J. ii. 126<sup>17</sup>; vi. 79<sup>4</sup>.

*sāpadesa*, illustrated by figures of speech, D. i. 4; A. ii. 22; P. P. 58; Sum. i. 76.

*sāpānadōṇī*, M. ii. 183 = 152 (Comm. = *sunakhānam pivana-dōṇī*, a dog's trough).

*Sāpūga*, n., name of a Koliya village, A. ii. 194.

*Sāpūgiya*, m., a villager from Sāpūga, A. ii. 194.

*sāpekha* (*sa+apekṣā*), longing for, D. ii. 77.

I. *sāma* (*śyāma*), (1) black, dark, Vin. iv. 120 (*kālasāma*, dark blue [?]); M. i. 246 (different from *kāla*); J. A. vi. 187<sup>12</sup> (~*arṁ mukham*, dark—i.e., on account of bad spirits); (2) yellow, of a golden colour, beautiful, J. A. ii. 44<sup>20</sup>; 45<sup>2</sup> (*mīṭi*); v. 215<sup>12</sup> (*suravṇya-sāmā*); 366<sup>10</sup> (*suravṇya-ravṇa*); *sāmā*, f., q.v.

II. *Sāma*, m. (1) Name of a youth, the son of Dukūla, Mil. 123 ff.; 198 ff. (2) Name of a Nesāda, J. A. v. 75 ff. (3) Name of a king of Benares, J. A. ii. 98<sup>7</sup> ff. (4) Name of a dog in the Lokantara Hell, J. vi. 247<sup>16</sup>.

III. *sāma* (*sāman*), n., conciliation, D. ii. 288.

*sāmam*, self, of oneself, Vin. i. 16; 33; iv. 121; D. i. 165; M. i. 383; ii. 211; S. ii. 40; iv. 230 f.; v. 390; S. N. 889; J. A. i. 150<sup>18</sup>; *sāmaññevara*—i.e., *sāmañña yeva*, S. N., p. 101. On the etymology, see Pāli Gloss., p. 268 (contracted from *sayamam* (Trenckner), cf. Michelson, ‘Indog. Forsch.’, vol. xxiii., p. 235, N. 3 (= avest., *hāmō*; slav., *samz*).

*Sāmagāma* and *°maka*, n., a village among the Sakyas, A. iii. 309; M. ii. 243.

*Sāmagāmasutta*, n., the 104th Sutta of the Majjhimanikāya, M. ii. 243 ff.

*sāmaggī* (*°grī*), f., completeness, a quorum, Vin. i. 105; 106; meeting, communion, Vin. i. 132 f.; ii. 243; unanimity, concord, Vin. i. 97; 136; 357; ii. 204; J. A. i. 328<sup>2</sup>; It. 12.

*sāmaggiya*, completeness, S. N. 810; *sāmaggiya-rasa*, m., J. A. iii. 21<sup>2</sup> (‘the sweets of concord’); *asāmaggiya*, adj., unpleasant, J. A. vi. 517<sup>21</sup> (Comm. on *asammodiya*).

*sāmacca* (*sāmātya*), accompanied by councillors and attendants, D. i. 110.

*Sāmajātaka*, n., 540th Jātaka, J. A. vi. 68 and ff.; ii. 50<sup>13</sup>; iii. 324<sup>26</sup>; iv. 90<sup>3</sup>; 276<sup>4</sup>; v. 21<sup>3</sup>; 312<sup>16</sup>.

*Sāmañcakāni*, m., name of a Paribbājaka, A. v. 120; 121; S. iv. 261; Thag. 35; various readings, *Sāmaññakāni* and *Sāmañḍakāni*. The *Sāmañcakāni-saṇyutta* is the fifth book of the Salāyatana-vagga of the Saṇyutta Nikāya, S. iv. 261 f.

I. *sāmañña* (*sāmānya*), general, universal; n., unity, company, Mil. 163; *-gata*, united, D. ii. 80; *-nāma*, n., a name given by general assent, Asl. 390.

II. *sāmañña* (*śramaṇa+ya*), n., Sramanaship, D. i. 51 ff.; M. i. 281 ff.; S. v. 25; A. ii. 27 = It. 103; Dhp. 19 f.; 311; Sum. i. 158; adj., in accordance with true

Samañaship, A. i. 142; *-tā*, f., the same, Dhp. 332; *-ttha (-artha)*, m., the aim of Samañaship, D. i. 230; M. i. 271; S. ii. 15; iii. 93; J. A. i. 482<sup>23</sup>; *-phala*, n., advantage resulting from Samañaship, fruit of the life of the recluse, D. i. 51 ff.; more especially the fruition of the four stages of the path *sotāpatti*, *sakadāgāmi*, *anāgāmi*, and *arahatta-phala*, S. v. 25; Dh. S. 1016; Asl. 423; Mil. 344; 358; Sum. i. 158; three *sāmañña-phalas*, K. V. 112.

*Sāmaññakāni*, see *Sāmañcakāni*.

*Sāmaññaphalasutta*, n., the second Sutta of the Dīgha Nikāya, D. i. 47 and ff.; *suttanta*, m., the same, J. A. i. 509<sup>32</sup>.

*sāmaññera*, see *sāmarī*.

*sāmañaka*, worthy of a Samana, Mah. xxx. 37; *assāmanaka*, unworthy of a Samana, Vin. i. 45.

*sāmañera*, m., fem. *-rī* (*śrāmañera*), a novice, Vin. i. 62 ff.; iv. 121; S. ii. 261; Mil. 2; are not present at the recital of the Pātimokkha, Vin. i. 135; *sāmañerapēsaka*, m., superintendent of Sāmañeras, Vin. ii. 177; f., also *~ā*, A. iii. 276.

*Sāmañḍakāni*, see *Sāmañcakāni*.

*sāmattha* (*samartha*), able, J. A. ii. 29<sup>12</sup>.

*sāmatthiya* (*sāmarthyā*), n., ability, Mah. xxxvii. 243.

*sāmanta*, neighbouring, bordering, D. i. 101; J. A. ii. 21<sup>9</sup>; iv. 124<sup>28</sup>; connected with, M. i. 95; abl. *sāmantā*, in the neighbourhood of, D. ii. 339; loc. *sāmante*, the same, J. A. iv. 152<sup>15</sup>=Dhp. A. 222<sup>29</sup> (*Kapila-vatthu-*<sup>o</sup>).

*sāmayika* (ts.), temporary, S. N. 54; see *sāmāyika*.

*sāmalatā* (*śyāma*<sup>o</sup>), f., the creeper Ichnocarpus, J. A. i. 60<sup>14</sup>.

*Sāmarati*, f., see *Sāmāratī*.

*Sāmareda*, m., name of a Veda, Sum. i. 247.

*sāmā*, f. (see *sāma*, *sāmalatā*, and *sāmāka*), J. A. iv. 92<sup>5</sup> (*bhisā-sāmā*, Comm. *bhisāni ca sāmāka ca*); the Priyangu creeper, J. A. i. 500<sup>19</sup>.

*Sāmā*, f. (1) One of the principal female disciples of the Buddha Kakusandha, J. A. i. 42<sup>26</sup> (B. xxiii. 21 has *Samā*); (2) a Therī, the author of Thig. 37 and ff.;

Ap. in Thig. A. 45; (3) a gaṇikā in Benares, J. A. iii. 59 ff.

sāmāka (*śyāmāka*), m., a kind of millet (*Panicum frumentaceum*), D. i. 166; M. i. 78; 156; A. ii. 206; P. P. 55; J. iii. 144<sup>25</sup>; 371<sup>24</sup>; Nett. 141.

sāmājika, m., a member of an assembly, Dāṭh. iii. 27.

sāmādhika, consisting in concentration, S. i. 120.

sāmānīgī, f., a black hind, J. A. ii. 44<sup>21</sup>.

sāmāyika (ts.), (1) on a friendly footing, in agreement, M. iii. 110; Mil. 22; (2) occurring in due season, timely, Mil. 302 f.; 305; (3) temporary, A. iii. 349 ff.; cf. sāmayika.

Sāmāvatī, f., one of the wives of King Udena of Kosambī, A. i. 26; iv. 348; Ud. 79; Thig. A. 44 f.; Dhp. A. 153; 167; 173; 175; 177 ff.

sāmi, J. A. v. 489<sup>32</sup>, read sāri.

sāmika (*srāmika*), m., lord, owner, M. i. 27; J. A. i. 194<sup>7</sup>; husband, Vin. iii. 137; J. A. i. 307<sup>8</sup>; ii. 128<sup>9</sup>; A. ii. 58 f.; *assāmikam karoti*, Sum. on D. xiv. 1, 37; *sa-*  
*ssāmika*, having a master, Dhp. A. 364<sup>9</sup>.

Sāmidatta, m., name of a Thera, the author of Thag. 90.

sāmiddhikara, causing opulence, Saddhammop. 442.

sāmin (*srāmin*), m., lord, master, husband, S. N. 83; Mah. xxxvii. 241; Sum. i. 261; cf. *surāmin*; *sāminī*, f., wife, Mah. v. 43; *assāmin*, not mastering, Mil. 253; voc. *sāmi*, J. A. ii. 159<sup>2</sup>, etc.; nom. *sāmī*, Vin. i. 303, 307 (owner); f. *sāminī*, J. A. v. 297<sup>9</sup>.

sāmiya, m., husband, J. A. i. 352<sup>29</sup>; see sāmika.

sāmiracana, n., the genitive case, J. A. i. 185<sup>6</sup>; v. 42<sup>3</sup> (*karaṇatthe*); iii. 98<sup>18</sup> (*upayogatthe*).

sāmisa (°*śa*), carnal, D. ii. 298 = M. i. 59; A. i. 81. Opp. to *nirāmisa*, spiritual.

sāmīcī, f., right, proper course, Vin. iii. 246; D. ii. 104; A. ii. 56; 65; S. v. 261; 343; -*kamma*, n., proper act, homage, Vin. ii. 22; 162; 255; A. i. 123; ii. 180; J. A. i. 218<sup>5</sup>; 219<sup>11</sup>; Mil. 8.

sāmukkāmsika (*sāmutkarsika*), principal, best, Vin. i. 16 18; D. i. 110; M. i. 380; A. v. 194; Sum. i. 277; Asl. 9; Thig. A. 137.

*sāmudda*, n., sea salt, Abhidh.; Vin. i. 202<sup>6</sup>.

*sāmuddika* (*sāmudrika*), seafaring, D. i. 222; S. iii. 155; A. iv. 127.

*sāy* (*svad*), to taste, eat; *sāyatī* (pres.), Vin. ii. 121; *sāyita* (p.p.p.), tasting, D. i. 70; ii. 95; 292; Mil. 378; *sāyanīya*, savoury, Vin. i. 44; *sāyitvā* (ger.), S. iv. 176. *sāya*, m., evening; *sāyam*, at night, Vin. iii. 147; J. A. ii. 83<sup>10</sup>; *sāya-pātam*, evening and morning, late and early, D. ii. 188; Mil. 419; J. A. i. 432<sup>5</sup>; Vin. ii. 185 (*sāyam-pātam*); *sāya-tatiyaka*, i.e., evening-third, thrice a day, the third time at night, D. i. 167; A. v. 263; 266; 268; *sāyamāsa*, m., supper, J. A. i. 297<sup>26</sup>; v. 461<sup>16</sup>; *sāyam*, quasi-nominative; *sāyam ahosi*, J. A. vi. 505<sup>6</sup>; *atisāyam*, too late, J. A. ii. 362<sup>12</sup>; v. 94<sup>3</sup>; *sāyataram*, later in the evening (compar.), J. A. vi. 366<sup>24</sup>.

*sāyanha* (*sāyāhna*), m., evening, J. A. i. 144<sup>4</sup>; *-samayaṁ*, at evening time, D. ii. 205; M. i. 147; S. N., p. 61; Vin. i. 21; *sāyanhe* (cor.), J. A. i. 144<sup>4</sup>, 237<sup>11</sup>; *ati-sāyanho* (nom.), late evening, J. A. vi. 540<sup>17</sup>; *sāyanha-samaye*, J. A. i. 279<sup>5</sup>; *°-kāle*, the same, J. A. iv. 120<sup>9</sup>.

I. *sāyana*, n., taste, Abh. S. iii. 6.

II. *sāyana*, m., the Na tree, J. A. vi. 535<sup>10</sup> (*rārayā sāyanā = nāgarukkhā*, Comm., *ibid.*, 535<sup>24</sup>, var. read. *rāyana*).

*sāyikā* (*sā°*), f., lying, sleeping, Dhp. 141; Thag. 501 = Mil. 367.

*sāyin* (*śayin*), lying, Dhp. 825.

*sār*, 10, see *sar*.

*sāra*, essential, most excellent, strong, A. ii. 110; Vin. iv. 214; J. A. iii. 368<sup>18</sup>; P. P. 53; m., the innermost, hardest part of anything, the heart or pith of a tree, M. i. 111; J. A. i. 331<sup>20</sup>; Mil. 413; most excellent kind of wood, Vin. ii. 110; D. ii. 182; 187; *sattasāra*, the elect, the salt of the earth, M. iii. 69; substance, essence, choicest part (generally at the end of comp.), Vin. i. 184; A. ii. 141; S. iii. 83; 140; S. N. 5; 330; 364; Dhp. 11 f.; *sāre patitīthito*, established, based, on what is essential, M. i. 31; A. ii. 183; value, Mil. 10; *appasāra*, of small value, D. ii. 346; *asāra*, worthless, S. N. 937;

*nissāra*, the same, Dhp. A. 136<sup>26</sup> (<sup>o</sup>-bhāva, m.); J. A. ii. 163<sup>5</sup> (pithless); *mahāsāra*, of high value, J. A. i. 384<sup>20</sup>.

I. *sāraka*, mfn. (at the end of comp.), having anything for the most essential, Mil. 133; *a-sāraka*, rotten (said of wood), J. A. ii. 163<sup>23</sup> = Dhp. A. 146.

II. *sāraka*, m., a messenger, Dhp. A. 434<sup>16</sup>.

III. *sāraka*, in the comp. *kata-sāraka* (m. [?]), a mat, Dhp. A. 187<sup>25</sup>; J. A. 248<sup>25</sup> (var. read.); iv. 474<sup>2</sup>; v. 97<sup>15</sup> (cf. *osāraka*).

*sāragandha*, m., the odour of the heart of a tree, Dh. S. 625; Dhp. A. 253.

*sāragabbha*, m., a treasury, J. A. iii. 408<sup>9</sup>; v. 331<sup>26</sup>.

*sāragavesin*, mfn., searching for hard wood, M. i. 111, 233; *sārapariyesana*, n., the same, *ibid.*

*Sāragga*, m., an Upāsaka, A. iii. 451.

*sārajj* (*sam + raj*), 1, to be pleased with, to be attached to; *sārajjati* (pres.), A. i. 260; S. ii. 172; iii. 69 f.; iv. 10 ff.

*sārajja*, n., timidity, Mil. 24; 72; 196; J. A. i. 384<sup>3</sup>; ii. 66<sup>16</sup>; *nissārajja*, undaunted, J. A. i. 274<sup>10</sup>.

*sārajjanā*, f., infatuation, feeling infatuated, Dh. S. 389; J. A. v. 446.

*sārajjāyati* (denom. of *sārajja*), embarrassed, perplexed, ashamed, S. iii. 92; A. iv. 359.

*sārajjītatta*, n., infatuation, the state of being infatuated, Dh. S. 389.

*sāraṇā*, f., reminding, remonstrating with, Vin. v. 158; 164. *sāraniya*, see *sārāṇīya*.

*sāratta*, impassioned, enamoured, passionately devoted, Vin. iii. 118; M. ii. 160; 223; S. i. 74; 77; Dhp. 345; J. i. 288<sup>13</sup>; ii. 140<sup>17</sup>; *asāratta*, unattached, S. N. 704.

*sārattha*, m. (*sārārtha*), the quintessence or the meaning of the essential points of anything (as a book), see foll.

*Sāratthadīpanī*, f., name of a commentary on the Vinaya Piṭaka, ascribed to Sāriputta, G. V. 61; 65; 71; 75; S. V. 17.

*Sāratthappakāsinī*, f., name of Buddhaghosa's commentary on the Saṃyutta Nikāya, G. V. 59; 68.

*Sāratthamañjūsā*, f., a name of a Tikā on the Anguttarattha-kathā by Sāriputta, G. V. 61; 71.

*Sāratthasamgaha*, m., name of a commentary by Buddha-piya, G. V. 72; Sās. 23.

*sārattika*, mfn., wishing hard wood, M. i. 111 = i. 233.

*sārathi*, m., charioteer, coachman, D. ii. 178; 254; S. i. 33; v. 6; S. N. 83; J. i. 180<sup>2</sup>; J. A. i. 59<sup>6</sup>; *assadamma-sārathi*, a coachman by whom horses are driven, M. i. 124; S. iv. 176; *purisadammasārathi*, a coachman of the driving animal called man, Vin. i. 35; D. i. 49; S. N., p. 100; It. 79.

*sārada*, autumnal—i.e., originating from last autumn (= year) = a year old, still new or fresh, said of seed that will ripen or is able to sprout; hence *a-sārada*, that is not able to sprout = too old, and *vi-sārada* (*q.v.*), who has far surpassed the age of a year, metaph. of persons who have surpassed childhood = wise, skilful; hence again *vesārappa* and *sārappa* (uncertainty, timidity, etc.), cf. sa. *sārada*, modest, shy, deficient [Lexicogr.]; *a-sārada* is found D. ii. 353<sup>5</sup> and S. v. 379 (text, *asārāni*), cf. *vīta-sārada* (said of the Buddha), D., chap. xxxii.; A. ii. 24; A. i. 185; D. ii. 354; S. iii. 54 (text, *sārāda*); v. 380 (text, *sārāni*); Mil. 255.

*sārada* (śā<sup>o</sup>), m., the autumn, Dhp. 149.

*Sāradassin*, m., name of a Thera, Sās. 160.

*sāradāru*, n., strong, durable wood, J. A. ii. 68<sup>16</sup>.

*sāradika* (śā<sup>o</sup>), autumnal, Vin. ii. 41; Dhp. 285 = J. i. 183<sup>17</sup>; V. V. lxiv. 17.

*sāraddha* (*samrabdha*), violent, angry, A. i. 148; 282; S. iv. 125; M. i. 21.

*sārana*, going, Asl. 138.

*Sārandada*, n., name of a shrine at Vesāli, D. ii. 75; 102; 118; A. iii. 167 f.; iv. 16; 20; 309; S. v. 259 f.; Ud. 62.

*sārabhaṇḍa(ka)*, n., a bundle of one's best things, J. A. ii. 225<sup>5-19</sup>.

*sārabhumi*, f., good soil, J. A. ii. 188<sup>5</sup>.

*sāramañjūsā*, f., a box made of choice wood, J. A. iv. 335<sup>19</sup>.

*sāramaya*, being of hard or solid wood, J. A. iii. 318<sup>11</sup>  
(Comm. *sāramkkhamaya*, ‘of *sāra* wood’—Transl.).

*sārameya*, m., a dog, Mahābodhiv. 111.

I. *sārambha*, m., (1) impetuosity, anger, A. i. 100; 299; ii. 193; M. i. 16; Dhp. 133; S. N. 483; J. iv. 26<sup>10</sup>; Mil. 289; (*sa-sāmrambha*) (2) quarrel, J. A. ii. 223<sup>4</sup>; v. 141<sup>32</sup>.  
Name of an ox in the Sārambhajātaka, J. A. i. 375<sup>2</sup>.

II. *sārambha* (*sa-ārambha*), involving killing or danger to living creatures, Vin. iii. 149; A. ii. 42 f.

*Sārambhajātaka*, n., the 88th Jātaka, J. A. i. 374 f.

*sārambhin*, impetuous, J. iii. 259<sup>23</sup>.

*Sāravarāsin*, m., the name of a Thera, Sās. 163.

*sāravarat*, mfn., valuable, having kernel or pith (said of grain or trees), A. iv. 170 (synom. *dalha*, opp. *palāpa*); S. v. 163; M. i. 111=233.

*sārasa*, m., a crane, V. V. A. 57; 163.

*sārasūci*, f., a needle made of hard wood, J. A. i. 9<sup>15</sup>.

*sārāga*, m., affection, infatuation, Vin. ii. 258; M. i. 17; 498; A. i. 264, S. iii. 69 f.; 93; Dh. S. 1059; 1230; cf. *saṃrāga*.

*sārāgin*, attached to, M. i. 239 (*sukha*-°); *sukha-sārāgita*, f., *ibid.*, impassioned.

*sārāṇīya*, courteous, polite, friendly; *sammodanīyam katham sārāṇīyam vītar*, to exchange compliments of greeting and courtesy, D. i. 52; M. i. 16; *sārāṇīya dhamma*, a friendly state which advances unity and conciliation, M. i. 322; ii. 250; Asl. 294. For derivation, see Trenckner, ‘Pāl. Misc.’, p. 75.

*sārāda*, read *sārada*, S. iii. 54.

*sārādāyin*, acquiring what is essential, S. iv. 250.

*sāri*, m., chessman, Sum. i. 85.

*sārikkha* (*sādrkṣa*), similar, Kacc. 324.

*sārin*, wandering, J. A. v. 15<sup>27</sup>; *aniketasārin*, wandering about houseless, S. N. 844; 970; *anokasārin*, wandering homeless, Dhp. 404; S. N. 628; *ditthisārin*, a partisan of certain views, S. N. 911; *vaggasārin*, joining a party, a partisan, S. N. 371; 800; 912.

*Sāriputta*, m., (1) one of the chief disciples of the Buddha,

often mentioned together with *Moggallāna*; the reputed author of *Thag.* 981–1017, originally a follower of Sañjaya, but converted by Assaji, *Vin.* i. 39 ff.; 82 f.; 214; 289; 308; 354 ff.; ii. 15; 140; 160; 212, etc.; *D.* ii. 81 f.; *M.* i. 13 ff.; *A.* i. 23; iii. 149, etc.; *S.* i. 34, etc.; *S. N.* 557; p. 121; 176; *Ud.* 3, etc.; *K. V.* 257, etc., *J. A.* i. 391<sup>21</sup>, etc.; *Mil.* 95, 231, etc.; *Sum.* i. 15, etc.; *Asl.* 9, etc.; *V. V. A.* 33, etc.; *Sāriputta-Moggallāna*, *D.* ii. 5, 52; *A.* i. 88; ii. 164, etc.; *J. A.* i. 406; ii. 107<sup>22</sup>, etc.; (2) name of a thera, author of *Līnatthapakāsinī*, Westerg. Cat. 25.

*Sāriputtasarīyutta*, n., the seventh book of the Khandha Vagga of the Samyutta Nikāya, *S.* iii. 235 and ff. *sārīrika* (*sā°*), connected with the body, bodily, *M.* i. 10; *A.* ii. 153; n., bodily relics, *Mil.* 341.

*sāruppa*, fit, suitable, proper, *Vin.* i. 39; 287; *D.* ii. 277; *S.* iv. 21 ff.; *J. A.* i. 65<sup>23</sup>; 362<sup>24</sup>; *Asl.* 294; *S. N.* 368; p. 79; 97; 104. *a-sāruppa*, mfn., *J. A.* iv. 404<sup>25</sup>; n., *Dhp.* A. 271 (opp. *khalita*); *paribbājaka-s°*, as befits a Wanderer, *J. A.* v. 228.

*Sāropamasutta*, n., two Suttas of the Majjhima Nikāya, the 29th and 30th of the whole collection, the former, the *Mahāsāropamas.*, *M.* i. 192 and ff.; the latter, the *Cūlasāropamas.*, *M.* i. 198 and ff.

*sāropin*, mfn., healing, curative, *M.* ii. 257 (*rāpa-*<sup>o</sup>).

I. *sāla*, m., a Sal tree (*Shorea Robusta*), *M.* i. 488; *D.* ii. 134; *A.* i. 202; *Dhp.* 162; *-rāna*, m., a Sal grove, *D.* ii. 134; *M.* i. 124; *S.* i. 157.

II. *Sāla*, m., one of the first disciples of the Buddha Paduma, *B.* ix. 21; *J. A.* i. 36<sup>26</sup>.

*sālaka* (*syā°*), m., a brother-in-law, used as a term of abuse, *J.* ii. 268<sup>27</sup>.

*sālakakimi*, m., a kind of worm, *Mil.* 312.

*Sālakajātaka*, n., the 249th Jātaka, *J. A.* ii. 266 and ff.; iii. 197<sup>28</sup>.

*Sālakalyāṇi*, f., the Bodhi tree of the Buddha Kondañña, *J. A.* i. 30<sup>29</sup>; *-ṇikā*, f., the same, *B.* iii. 31.

*sālamālaka*, m., an enclosure of Sal trees, *J. A.* i. 316<sup>30</sup>.

*Sālarukkha*, m., the Bodhi trees of the Buddhas Padumuttara (B. xi. 25 *Salalo*) and Vessabhu (B. xxii. 24 *Mahāsāla*) respectively, J. A. i. 37<sup>22</sup>, 42<sup>14</sup>.

*Sālavarikā*, f., a village in the Kosala country, D. i. 224; 227.

*Sālavarī*, f., a courtesan, mother of Jivaka Komārabhacca, Vin. i. 268 ff.

*sālā*, f., a hall, large room, house, hospice, J. A. i. 187<sup>2</sup>; 199<sup>16</sup>; 466<sup>25</sup>; ii. 15<sup>27</sup>; *aggi-s*, a fire-room, Vin. i. 25; *udapāna-s*, a shed over the well, Vin. i. 139; ii. 122; *upatthāna-s*, a service hall, Vin. i. 49; 139; ii. 153; 208; 210; S. v. 321; J. A. i. 160<sup>27</sup>; *kathina-s*, a hall for the Kathina, Vin. ii. 117; *gilāna-s*, a sick-room, S. iv. 210; *jantāghara-s*, a hall in the bath-room, Vin. i. 140; ii. 122; 220; *pāniya-s*, a water-room, Vin. ii. 153; *hatthi-s*, an elephant stable, Vin. i. 345; ii. 194; J. A. i. 187<sup>23</sup>.

*Sālā*, f., a Brāhmaṇa village in Kosala, M. i. 285; S. v. 144.

*sālākiya* (*sālākyā*), n., ophthalmology, D. i. 12; 69; Sum. i. 98.

*sāli* (*sāli*), m., rice, D. i. 105; ii. 293; M. i. 57; A. i. 32; 145; S. v. 10; 48; J. A. i. 66<sup>19</sup>; 178<sup>22</sup>; v. 37<sup>23</sup>; Mil. 251; S. N. 240 f.; pl. <sup>o</sup>-*iyo*, J. A. i. 325<sup>5</sup>; gen. pl. <sup>o</sup>-*inam*, J. A. vi. 510<sup>2</sup>.

*sālika*, belonging to rice, Dhp. A. 126.

*sālikā* (*sārikā*), f., a kind of bird, S. i. 190 = Thag. 1232; J. A. v. 110<sup>12</sup>; compare *sālikā*.

*Sālikedārajātaka*, n., the 484th Jātaka, J. A. iv. 276 and ff.

*sālikkhetta* (*sālikṣetra*), n., a rice-field, A. i. 241; Dhp. A. 126.

*sālittaka*, n., slingng stones, throwing potsherds, etc., P. V. 68; P. V. A. 285; J. A. i. 418<sup>4</sup>.

*Sālittakajātaka*, n., the 107th Jātaka, J. A. i. 418 and ff.

*sālin* (*sālin*), having, possessing, Dāth. i. 9.

*Salindiya*, m. and n., a Brāhmaṇa village to the east of Rājagaha, J. A. iii. 293<sup>17</sup>; 298<sup>17</sup>; iv. 276<sup>12</sup>; 276<sup>14</sup>; 279<sup>15</sup>.

*sālibhojana*, n., rice food, J. A. i. 178<sup>22</sup>.

*sāliya* or *sāliyā*. (1) The maina bird (= *sālikā*), J. A. iii. 203<sup>17</sup>; *sāliya-chāpo* (a young bird of that kind), and iii. 202<sup>23</sup>; *sāliya-cchāpo* (i.e., *sāliyā*, f., which is probably

the right form); *madhu-sāliyā*, J. A. v. 8<sup>19</sup>; (= *suvaṇṇa-sālika-sakunā*, Comm., p. 9<sup>21</sup>); J. A. vi. 199<sup>20</sup> (*suva-sāliya-*<sup>o</sup>); J. A. vi. 425<sup>25-26</sup>. (*Sāliya-racana*, the story of the maina bird, var. read. *suva-khanḍa*, a section of the 546th Jātaka, but *sāliyā*, *sālikā*, *sāliyā* is not a parrot.)

(2) Name of a bull, J. v. 104<sup>16</sup>; 105<sup>2</sup>; J. A. v. 104<sup>13</sup>. *Sāliyajātaka*, n., the 367th Jātaka, J. A. iii. 202 and f.

*Sālissara*, m., name of an Isi, J. v. 151<sup>28</sup>; J. A. iii. 463 ff. v. 133<sup>10; 13</sup>.

*sālūka* (*śā*<sup>o</sup>), n. (1) The edible root of the water-lily, Vin. i. 246 (text wrongly *sāluka*, J. A. vi. 563<sup>7</sup> and Abhidhā-napp. 688 have the same spelling; but Subhūti, in the Abh. Sūci i., has *sālūka*).

(2) m., name of a pig, J. A. ii. 419<sup>15</sup> f.

*Sālukajātaka*, n., the 286th Jātaka, J. A. ii. 419 f.

*sālūra*, m., a dog, J. A. iv. 438<sup>16</sup> (<sup>o</sup>-*samīgha*=*sunakkhagāna*, Comm.).

*Sāleyyaka*, m., inhabitant of Sālā, M. i. 285; 400.

*sāloka*, m., light; *sāloke thā*, to expose oneself for view in an opened door, Vin. ii. 267.

*sālohita*, m., a kinsman, a blood relation, usually together with *ñāti*, Vin. i. 4; D. ii. 26; 345; A. i. 139; 222; ii. 115; S. N., p. 90; p. 101.

*sāv* (*śrāv*), 10, see *su* (*śru*), J. vi. 486<sup>22</sup>.

*sāva* (*srāva*), m., juice, V. V. A. 186.

*sāvaka* (*śrāvaka*), m., a hearer, disciple (never an Arhant), D. i. 164; ii. 104; A. i. 88; M. i. 234; S. ii. 26; It. 75 f.; 79; J. A. i. 229<sup>5</sup>; fem. *sārikā*, D. ii. 105; S. iv. 379; A. i. 25; 88. (Cf. *ariya-*<sup>o</sup>, *aggā-*<sup>o</sup>, *mahā-*<sup>o</sup>.)

*sāvakatta* (*śrāvakatva*), n., the state of a disciple, M. i. 379 f.

*sāvakasāṅgha*, m., the congregation of the eight Aryas, M. ii. 120; S. i. 220 (*cattāri purisayugāni atṭha purisapuggata*); ii. 79 f.; It. 88.

*sāvajja* (<sup>o</sup>*dya*), blameable, faulty, D. i. 163; ii. 215; M. i. 119; P. P. 30; 41; n., what is censurable, sin, J. A. i. 130<sup>24</sup>; Mil. 392.

*sāvajjatā*, f., guilt, Mil. 293<sup>17</sup>.

*sāvata*, n., name of a certain throw in playing with dice, J. A. vi. 281<sup>12</sup> (var. read. *sāvattha*).

*sāvattha* (*sa + āvarta*), containing whirlpools, It. 114.

*Sāvatthi* (*Śrāvasti*), f., the capital of the Kosala kingdom, Vin. i. 83 ; 88 f. ; D. i. 178, etc. ; M. iii. 271 ; A. i. 1, etc. ; S. i. 1, etc. ; S. N., p. 17, etc. ; Ud. 3, etc. ; J. A. i. 77<sup>4</sup>, etc.

*sāvana* (*śrāvana*), n., hearing, Saddhammop. 67.

*sāvasesa* (<sup>o</sup>*śesa*), wherewith there is a remainder, incomplete, of an offence which can be done away, Vin. i. 354 ; ii. 88 ; v. 153 ; A. i. 88.

*sāvi* (*śvāvidh*), m., a porcupine, J. A. v. 489<sup>32</sup> (MSS. *sāmi* and *sāsi*, compare Manu v. 18).

*sāvittī*, f., the Vedic verse Sāvitri, S. N. 457 ; 568 = Vin. i. 246 (*Sāvitthī*).

*sāvetar* (*śrāvayitṛ*), m., one who makes others hear, who tells, D. i. 56.

*sās* (*śās*), to teach, to command ; to tell ; *satthām* (p.p.p.), it has been told, J. ii. 298<sup>23</sup> (various reading *sittham*) ; pres. *sāsati*, J. A. vi. 472<sup>22</sup> (*dūtāni* s., sends messages = *dute pesesi*, Comm.) ; inf. *sasitum* (with *ā*), J. A. vi. 291<sup>8</sup> (= *anusāsitum*, Comm.).

*sāsa* (*śrāsa*), m., asthma, A. v. 110 ; J. vi. 295<sup>19</sup>.

*sāsañka* (*sās<sup>o</sup>*), dangerous, Thig. 343 ; Thig. A. 241 ; J. A. i. 154<sup>12</sup> ; Mil. 351.

*sāsana* (*śā<sup>o</sup>*), n., order, message, J. A. i. 60<sup>22</sup> ; 328<sup>15</sup> ; ii. 21<sup>11</sup> ; Dhp. A. 107 ; 157 ; the doctrine of the Buddha, Vin. i. 12 ; D. i. 110 ; ii. 206 ; S. N. 482, etc. ; J. A. i. 116<sup>23</sup> ; -*kara*, complying with one's order and teaching, M. i. 129 ; -*kāraka*, the same, S. N. 445 ; -*kārin*, the same, A. ii. 26 ; *susāsanāni dussānam*, J. A. i. 239<sup>14</sup> (English transl.: 'true and false doctrine,' 'good and bad news').

*Sāsanapaveni*, f., name of a work, Sās. 56 ; 60.

*Sāsanuddīpikā*, f., name of a work, Sās. 130.

*sāsapa* (*sarsapa*), m., a mustard seed, S. ii. 137 ; v. 464 ; S. N. 625 ; 631 ; p. 122 ; Dhp. 401 ; Sum. i. 93 ; -*kutta*, n., mustard powder, Vin. i. 205 ; ii. 151.

*sāsava*, connected with Āsavas, co-intoxicant, Dh. S. 990; 1103; A. i. 81; Nett. 80.

*sāha*, m., six days (cf. *chāha*), J. A. vi. 80<sup>7</sup> (=chadivasa, Comm.).

*sāhatthika*, mfn., J. A. i. 168<sup>15</sup>; Asl. 97, with one's own hand.

*sāham*, abbreviation of *so aham*.

*sāhasa*, violent, hasty, S. N. 329; n., violence, acts of violence, S. N. 943; Mah. vi. 39; *asāhasena*, without violence, not arbitrarily, Dhp. 257; J. vi. 280<sup>12</sup>.

*sāhasam*, adv., J. A. vi. 358<sup>29</sup> (= *sāhasena sāhasikam kammam katrā*, *ibid.* 359<sup>3</sup>); *asāhasam*, adv. = *asāhasena*, J. A. iii. 319<sup>20</sup> (Comm. *sāhasiyatañhāya*, *ibid.* 320<sup>2</sup>, if we have not to read here *sāhasiyā tanhāya*, from *sāhasī*, f.).

*sāhasa-kiriyā*, f., violence, J. A. iii. 321<sup>3</sup>.

*sāhasika*, brutal, violent, J. A. i. 187<sup>9</sup>; 504<sup>18</sup>; ii. 11<sup>8</sup>.

*sāhasiyakamma*, n., a brutal act, J. A. i. 412<sup>15</sup>.

*sāhāra*, together with the subject territory, D. ii. 96.

*sāhin*, enduring, It. 32.

*sāhu* (*sādhu*), good, well, Vin. i. 45; S. i. 8; P. P. 71 f.

*sāhulacīvara*, n., a coarse cloth, M. i. 509 (compare Deśī-nāmamālā viii. 52; J. P. T. S., 1891, 5, and Prakrit *sāhulī*, Z. D. M. G., xxviii., p. 415).

*sāhuneyyaka* (*sa + āhu*<sup>o</sup>), worshipped, A. ii. 70; It. 110.

*sāhunna*, a strip of ragged cloth, P. V. 34; P. V. A. 173; J. P. T. S., 1891, 5; various reading, *sāhunda*.

*sālara* (*sādara*), m., sweets, taste, Asl. 320.

*sālika*, m., a bird, J. vi. 421<sup>3</sup>; *sālikā*, f., the Maina bird, J. i. 429<sup>28</sup>; vi. 421<sup>3</sup>; *sāliyā*, the same, J. vi. 425<sup>25</sup>; compare *sālikā*.

*Sālha*, m. (1) Name of one of the principal Bhikkhus at the second Council, Vin. ii. 302 ff.; A. i. 193; ii. 200; Smp. 294 ff.; Dīp. iv. 49; v. 22; Mah. iv. 28 ff.; (2) a Bhikkhu who died at Nādikā, D. ii. 91; V. v. 356 f.; (3) *S. Migāranattā*, a Bhikkhu, Vin. iv. 211 ff.

I. *si* (*śri*), 1, to go to, to take refuge to; *sayāmi* (pres.), Mah. vii. 68; *sita* (p.p.p.), reclining, resting, depending on, attached, clinging to, D. i. 45; 76; ii. 255; M. i. 364; C. 100; J. v. 453<sup>2</sup>; S. N. 229; 333; 791; 944; 1044.

II, *si*, to bind; pres. *sinoti*, Asl. 219<sup>23</sup>; p.p.p. *sita* (confounded with *sita*=sa. *śrita*, see I. *si*).

*Simṣaka*, a tree, red sandal wood, J. A. vi. 536<sup>2</sup> (*sevāla-*<sup>o</sup>).  
*simṣapā* (*śimśapā*), f., the tree *Dalbergia Sisu*, S. v. 437;

*Simṣapā*-groves are mentioned near Ālavī, A. i. 136; near Setavyā, D. ii. 316 ff.; and near Kosambi, S. v. 437.

*Simṣapāravanavagga*, m., the fourth chapter of the twelfth book of the *Mahāvagga* of the *Saṃyutta Nikāya*, S. v. 437 and ff.

*simṣare*, see *sar*.

*sikatā*, f., sand; *suvaṇṇas.*, gold dust, A. i. 253.

*sikandati*, see *sand*.

*sikāyasa-maya*, mfn., made of tempered steel (said of swords), J. A. vi. 449<sup>12</sup> (cf. Note of the Trans., p. 546).  
*sikkā* (*śikyā*), f., string, string of a balance, Vin. ii. 110; 131; J. A. i. 9<sup>16</sup>; ii. 399<sup>22</sup>; iii. 13<sup>18</sup> (text, *sikkhā*); K. V. 336 f.

*sikkh* (*śikṣ*). (1) To learn, to train oneself; usually combined with the locative, thus *sikkhā-padesu s.*, to train oneself in the *Sikkhāpadas*, D. i. 63; 250; It. 96; 118; also with the dative, indicating the purpose; thus, *vinayāya s.*, to train oneself to subject, S. N. 974; the thing acquired by training is also put in the accusative; thus, *nibbānam* *s.*, to learn, to train oneself towards *Nibbāna*, S. N. 940; Mil. 10; *sikkhati* (pres.), D. i. 63; It. 96; S. iv. 176; *sikkheyyāsi* (opt.), Mil. 10; *sikkheyyāma* (opt.), D. ii. 245; *sikkhemā* (opt.), S. N. 898; *sikkhe* (opt.), S. N. 974; *sikkheyya* (opt.), S. N. 930; *sikkhissāmi* (fut.), Vin. iv. 141; *sikkhissāmase* (fut.), S. N. 814; *sikkhato* (pres. part. gen.), S. N. 567; *sikkhamāna* (pres. part. m.), training oneself, Vin. iv. 141; D. ii. 241; It. 104; 121; *sikkhamānā*, f., a young woman undergoing a probationary course of training in order to become a nun, Vin. i. 135; 139; 145; 147; 167; iv. 121; S. ii. 261; *sikkhitabba* (fut. part. pass.), M. i. 123; D. ii. 138; Mil. 10; *sikkha*, that ought to be learnt, Mil. 10; (2) to want to overcome, to try,

tempt, D. ii. 245; *sikkhitum* (inf.), Vin. i. 270<sup>3</sup>; *sikkhitvā* (ger.), Mil. 219<sup>4</sup>; *sikkhita* (p.p.p.), Mil. 40<sup>10</sup>; *sikkhāpeti* (caus.), to teach, to train, J. A. i. 162<sup>26</sup>; 187<sup>13</sup>; Sum. i. 261; Mil. 32.

*sikkhana*, n. training, study, J. A. i. 58<sup>25</sup>.

*sikkhā* (*śiksā*), f., study, training, discipline, Vin. iii. 23 D. i. 181; A. i. 238; S. ii. 50; 131; v. 378; Dh. S. 1004; *sikkham* *paccakkhātaka*, m., one who has abandoned the precepts, Vin. i. 135; 167, etc.; (compare *sikkhā-paccakkhāna*, n., Vin. ii. 279, and *sikkham* *apaccakkhāya*, Vin. iii. 24; *sakkhā apaccakkhātā*, ibid.); *tisso sikkhā*, S. iii. 83; Pts. i. 46 ff.; Mil. 133; 237; explained as *adhisīla-*, *adhicitta-*, and *adhipaññā-sikkhā*, A. i. 234 ff.; Nett. 126.

*sikkhākāma*, anxious for training, Vin. i. 44; D. ii. 101; S. v. 154; 163; A. i. 24; 238; -*ta*, f., anxiety for training, J. A. i. 161<sup>7</sup>.

*sikkhānisamāsa*, whose virtue is training, thoroughly in accordance with the discipline, A. ii. 243; It. 40.

*sikkhānusantata-vutti*, whose behaviour is thoroughly in accordance with the discipline, Nett. 112.

*sikkhāpaka*, teaching, P. V. A. 252; Mil. 164.

*sikkhāpada*, n., a precept, D. i. 63; 146; 250; M. i. 33; A. i. 63; ii. 14; 195; S. ii. 224; v. 187; It. 96; 118; Vin. i. 102; ii. 95; 258; iii. 177; iv. 141; *pañca*, S. ii. 167; *cha*, Vin. iv. 342; *dasa*, Vin. i. 83; *dasasikkhāpadikā*, adopting herself to the ten precepts of a nun, Vin. iv. 343; *diyadḍha-sikkhāpadasata*, the Pātimokkha, A. i. 230; 234; Mil. 243.

*sikkhāpana*, n., teaching, Mil. 163.

*sikkhāpanaka*, teaching, J. A. i. 432<sup>2</sup>.

*sikkhāsamādāna*, n., the taking upon oneself of the precepts, Vin. i. 146; Mil. 162.

*sikkhāsājīva*, n., system of training, Vin. iii. 23 f.; P. P. 57 *Sikha Moggallāna*, m., name of a Brāhmaṇa, A. ii. 232.

*sikhanḍa*, m., a lock of hair; a peacock's tail.

*sikhanḍin* (*śi*<sup>o</sup>), m. (1) A peacock, J. v. 406<sup>3</sup>; V. V. A. 163; also adj. (a) tufted, crested (as birds); J. A. v. 406<sup>3</sup>;

vi. 539<sup>8</sup>; Thag. 1103 (*mayūra*); (b) with tonsured hair (as ascetics), J. A. iii. 311<sup>18</sup>. (2) Name of a brother of the Buddha Sikhin, Nett. 142. (3) A son of Mātali, D. ii. 268 (text, *Sikhaddhi*).

*sikhara* (śī°), m., the top, summit of a mountain, J. A. vi. 519<sup>24</sup>; Tel. 42; 95; Mil. 2; the point or edge of a sword, M. i. 243; S. iv. 56; crest, tuft, J. ii. 99<sup>1</sup>; (this is a very difficult reading; it is explained by the Comm. by *sundara* (elegant); Trenckner suggests *singāra*, cf. ii. 98<sup>23</sup>); a bud, Thig. 382.

*sikharinī* (śī°), f., a kind of woman, probably with bristling hairs on the pudendum, Vin. ii. 271; iii. 129 (text, °*anī*).

*sikhā* (śī°), f., point, edge, M. i. 104; crest, top-knot, Sum. i. 89; J. A. v. 406; of flame, Dhp. 308; Asl. 124; of a ray of light, J. A. i. 88<sup>30</sup>; in the corn trade, the pyramid of corn at the top of the measuring vessel, Sum. i. 79; -*bandha*, m., top-knot, D. i. 7; *vatasikhā* (*tikkhā*, a raging blast), J. iii. 484<sup>28</sup>; *susikha*, mfn., with a beautiful crest, Thag. 211 (*mora*); 1136.

*sikkhitar*, m., a master, adept, proficient, professional, J. vi. 449<sup>18</sup>; J. A. vi. 450<sup>13</sup>.

*sikhin* (śī°), m. (1) Fire, J. i. 215<sup>1</sup>; 288<sup>13</sup>. (2) N., peacock, S. N. 221; 687. (3) Name of a Buddha, B. xxi. 1 ff.; S. i. 155 ff.; ii. 9; A. i. 227; Vin. iii. 7; K. V. 203; J. A. i. 41<sup>22</sup> ff.; 94<sup>11</sup>; Sum. i. 60; Nett. 142. Mahābodhiv. 11.

*sikhin*, adj., mfn., crested, tufted, Thag. 22 (*mora*); J. A. ii. 363<sup>17</sup> (f., °*inī*).

*sigāla* (śr°), m., a jackal, D. ii. 295; S. ii. 230; 271; iv. 177 f. (text *siṅgāla*); iv. 199; J. A. i. 502<sup>14</sup>; *sigālī*, f., a female jackal, J. i. 336<sup>12</sup>; J. A. ii. 108<sup>16</sup>; Mil. 365.

*Sigalajātaka*, n., the 113th (J. A. i. 424 and ff.), 142nd (J. A. i. 489 and ff.), 148th (J. A. i. 501 and ff.), and 152nd (J. A. ii. 5 and ff.) Jātaka. At J. A. ii. 314<sup>21</sup> it denotes the *Gunajātaka*.

*Sigālavagga*, m., the tenth part of the Dukanipāta of the Jātaka, J. A. ii. 242 and ff.

*Sigālamatā*, f., name of a Bhikkhunī, A. i. 25.

*sigālika*, belonging to a jackal, J. A. ii. 108<sup>21</sup>; J. A. iii. 113<sup>22</sup> (<sup>°</sup>am nādaṁ, cf. *segalikam*, A. i. 187, where the Copenhagen MS. has *sigālakam* corrected to *segālakam*); Trenckner quotes also *singālaka*, n., the roar of a jackal, from D., chap. xxiv.

*Siggava*, m., name of the son of a minister from Pāṭali-putta, Vin. v. 2; 49; Dīp. iv. 46; v. 57 ff.; 80 ff.; Mah. v. 119 ff.; Asl. 32; Smp. 292; 298; 313; Sās. 13, etc.; Mahābodhiv. 104.

*siggū*, n. (*śigru*), name of a tree (Moringa), Abhidh.; J. A. iii. 161<sup>17</sup>; v. 406<sup>15</sup>.

I. *singa* (*śrṅga*), n., a horn, J. A. i. 57<sup>26</sup>; 149<sup>19</sup>; 194<sup>12</sup>; <sup>°</sup>-dhamaka, blowing a horn, Mil. 31.

II. *singa*, m., the young of an animal, calf, J. v. 92<sup>21</sup>; cf. Deśināmamālā viii. 31.

*siṅgāra* (*śrṅ*<sup>o</sup>), m., love; *attano siṅgaratā*, f., the sense of its own daintiness, J. A. i. 184<sup>25</sup>; an elegant dress, finery, Mil. 2; mfn., elegant, graceful (thus read J. A. ii. 99<sup>1</sup>; *siṅgāra-bhāva*, m., the being elegant or graceful (said of a horse), J. A. ii. 98<sup>23</sup>.

*siṅgāla*, m., various reading instead of *sigāla*, S. ii. 231, etc.; name of a householder, J. vi. 135<sup>5</sup>.

*Siṅgālapitā*, m., the author of Thag. 18; *Siṅgālapitika*, the same, Thag., p. 4.

*siṅgika*, mfn., having horns, J. A. vi. 354<sup>3</sup> (*āvelita-*<sup>o</sup>, having twisted horns).

*siṅgin* (*śrṅgin*), having a horn, Vin. ii. 300; clever, sharp-witted, false, Thag. 959; A. ii. 26; It. 112; cf. J. P. T. S., 1885, 53.

*siṅginada* (*śrṅgi + nada*), m., gold, V. V. lxiv. 28; V. V. A. 284.

*Siṅgiya*, various reading instead of *Piṅgiya*, S. i. 35; 60.

*siṅgila*, m., a kind of horned bird, J. A. iii. 73<sup>10</sup>.

*siṅgiloyakappa*, m., the horn-salt license (possibly license as to ginger and salt), Vin. ii. 300; 306.

*siṅgivanya* (*śrṅgivarna*), gold coloured, D. ii. 133.

*siṅgivera* (*śrṅga*<sup>o</sup>), n., ginger, Vin. i. 201; J. A. i. 244<sup>1</sup>; Mil. 63; J. A. iii. 225<sup>23</sup> (*alla-*<sup>o</sup>); i. 244<sup>1</sup> (*adda-*<sup>o</sup>); *siṅgiveraka*, the same, J. A. iii. 86<sup>2</sup>.

*siṅgī* (*śrīṅgī*), f., gold, Vin. i. 38; S. ii. 284; J. i. 84<sup>18</sup>.

*siṅgu*, f. (?), a kind of fish, J. v. 406<sup>32</sup>; plur. *singū*, J. A. vi. 537. According to Abhidh., *siṅgū* is *m.*, and Payoga-siddhi gives it as *n.*

*siṅgh*, to get scent of, S. i. 204=J. iii. 308.

*siṅghātaka* (*śrīṅgā*<sup>o</sup>), m., a plant, the *Trapa bispinosa*, J. vi. 530<sup>14</sup>; m. and n., a square, a place where four roads meet, Vin. i. 237; 287; 344; iv. 271; D. i. 83; A. ii. 241; S. i. 212; ii. 128; iv. 194; Mil. 62; 380; 365; aya-s<sup>o</sup>, M. i. 393; J. A. v. 45<sup>25</sup>; perhaps an iron chain or iron ring (in the shape of a square or triangle).

*siṅghānikā* (*śi*<sup>o</sup>), f., snot, D. ii. 293; M. i. 187; S. N. 196-198=J. i. 148 (all MSS. of both books *-n-* instead of *-ṇ-*); Mil. 154; 382.

*siṅk*, to sprinkle, J. A. iii. 144<sup>1</sup>; Mah. xxxvii. 203; to bale out a ship, S. N. 771; Dhp. 369; *siṅcasi* (pres.), J. A. v. 26<sup>12</sup>; *siṅcitum* (inf.), J. A. vi. 583<sup>27</sup>; pass. *siccati*, Thag. 50 (all MSS. *siṅcati*); *siṅca* (imper.), Dhp. 369; *siṅcamāna* (pres. part. m.), Mah. xxxvii. 203; *sitvā* (ger.), S. N. 771=Nett. 6; *sitta* (p.p.p.), Dhp. 369; J. A. iii. 144<sup>1</sup>; *seceti* (caus.), to cause to sprinkle, Mah. xxxiv. 45; *siṅcāpeti* (caus.), to cause to sprinkle, J. A. ii. 20<sup>3</sup>; 104<sup>24</sup>.

*sijjamāna* (*svidyamāna*), boiling, J. A. i. 503<sup>7</sup> (cf. *sūd*).

I. *sita* (*śita*), sharp, Dāṭh. i. 32.

II. *sita* (*śrita*), see *si*.

III. *sita* (ts.), bound; *asita*, free, S. i. 134 (confounded with II. *sita*); *sātu-*<sup>o</sup>, Dhp. 341 (bound to pleasure); *tañhā-*<sup>o</sup>, Mil. 248<sup>10</sup>.

IV. *sita* (ts.), white, Dāṭh. iii. 4.

V. *sita* (*smita*), n., a smile, Vin. iii. 105; iv. 159; S. i. 24; ii. 254; Thag. 630.

*sitakāra* (*smita*), m., smiling, smile, J. A. i. 351<sup>10</sup>.

*sitta*, see *sic* and *sinna*.

*sittha* (*siktha*), n., a lump of boiled rice, Vin. ii. 165; J. A. i. 189<sup>14</sup>; 235<sup>9</sup>; v. 387<sup>8</sup>; beeswax, *sittatelaka*, n., oil of beeswax, Vin. ii. 107; 151; *madhusitthaka*, n., beeswax, Vin. ii. 116.

*sitthāvakārakam*, adv., scattering the lumps of boiled rice,  
Vin. iv. 196.

*sithila* (*śi*°), loose, lax, bending, yielding, S. i. 49; 77 =  
Dhp. 346 = J. ii. 140<sup>20</sup>; J. A. i. 179<sup>18</sup>; ii. 249<sup>10</sup>; cf. *sathila*.

*sithilahanu*, m., a kind of bird, M. i. 429.  
*siddha*, see *sidh*.

I. *siddhattha*, mfn., one who has completed his task, Mil.  
214<sup>28</sup>; m., name of a Buddha, B. xvii. 1 ff.; J. A.  
i. 40<sup>21</sup>; Thig. A. 35; Mahābodhiv. 11; Gotama  
Buddha's name while a prince, J. A. i. 56 ff.; iv. 50<sup>11</sup>;  
328<sup>16</sup>; vi. 479<sup>15</sup>; Dip. iii. 47; Mahābodhiv. 27;  
31 f.

II. *siddhattha*, m., mustard seed (= *°ka*), Abhidh. and Comm.  
on Dhp. 114.

*siddhatthaka* (*siddhārthaka*), m., white mustard, Ap. in  
Thig. A. 181.

*Siddhatthika*, m., name of a Buddhist sect, K. V. A. 5; 52;  
94 ff.; 163 f.; Dip. v. 54; Mah. v. 9; Mahābodhiv. 97.  
*siddhi*, f., accomplishment, success, prosperity, Mah. xxix.  
70; Saddhammop. 14; 17; 325; 469; *padasiddhi*,  
substantiation of the meaning of the word, Sum. i. 66;  
*nāmasiddhika*, who thinks luck goes by names, J. A. i.  
401<sup>28</sup>; *appasiddhika*, unprofitable, fatal, etc., J. A. iv.  
4<sup>21</sup>; 5<sup>11</sup> (*sāgara*); vi. 34<sup>12</sup> (*samudda*).

*sid* (*svid*), to boil (intr.); *sida pāke*, *sijjati*, etc. (Gramm.);  
part. *sijjamāna*, boiling, J. A. i. 503<sup>7</sup>; caus. *sedeti*  
(which see).

*sidh*, to be accomplished; *siddha* (p.p.p.), ended, accomplished,  
Mah. xxiii. 45; 78; successful, Mil. 247; cooked together (as drugs), Mil. 272; dressed, prepared (as food): *a-siddha-bhojana*, mfn., J. A. v. 201<sup>27</sup>,  
cf. *siddha*, synon. to *pakka*, J. A. ii. 435<sup>21</sup>; m., a kind of semi-divine beings possessed of supernatural faculties, a magician, Mil. 120; 267.

*sinā* (*snā*), to bathe; *sinahi* (imper.), M. i. 39; *sinayitum*  
(inf.), M. i. 39; *sināta* (p.p.p.), M. i. 39; S. i. 169; 183;  
J. v. 330<sup>3</sup> (see *nahāyati*).

*sināna* (*snāna*), n., bathing, M. i. 39; S. i. 38; 43; iv. 118.

*sinānī*, f., bath-powder (?), M. ii. 46; 151; 182.

*Sinisūra*, m., son of the third Okkāka, Sum. i. 258.

*sinih* (*snih*), 4, to feel love, to be attached; *siniyhati* (pres.), Asl. 192; *siniddha* (p.p.p.), oily, greasy, J. A. i. 48<sup>1</sup>; smooth, glossy, J. i. 89<sup>23</sup>; resplendent, charming, Thig. A. 139; softened, affectionate, J. A. i. 10<sup>23</sup>; Mil. 229; 361; *sinehayati sineheti* (caus.), to soften, make tender, Mil. 172; *sinchaniya*, softening, pleasant, Mil. 172; *siniddha* (p.p.), made soft, Vin. i. 279.

*Sineru*, m., the Mount Meru, A. iv. 100; 102 f.; v. 59; S. ii. 139; iii. 149; v. 457 f.; J. A. i. 48<sup>1</sup>, etc.; P. V. A. 138; V. V. A. 125; Sum. i. 37; Asl. 298; K. V. 46; 49 ff.; 620; Mil. 101; 118; 224; Mah. xxxi. 53; cf. *Neru* and *Meru*.

*sineha* (*sneha*), m., viscidity, unctuous moisture, sap, D. i. 74; S. i. 134; A. 223 f.; J. A. i. 108<sup>18</sup>; Dh. S. 652; oil, Tel. 74; *bahusineha*, oily, fat, J. A. ii. 44<sup>3</sup>; affection, love, desire, S. N. 36; 209; 943; J. i. 190<sup>6</sup>; J. A. ii. 27<sup>24</sup>.

*sinehaka*, m., a friend, Mah. xxxvi. 44.

*sinehana*, n., oiling, softening, Mil. 229.

*sinehita*, lustful, covetous, Dhp. 341.

*sinduvāra* (ts.), m., the tree *Vitex negundo*, Sum. i. 252; Asl. 14<sup>18</sup>; see *sindhavāra*; *sindhuvāritā*, f. (i.e., *sinduvārikā*?), J. A. vi. 550<sup>23</sup>=553<sup>16</sup>; *sinduxāritā*, J. A. iv. 440<sup>12</sup>; 442<sup>7</sup> (var. read. <sup>o</sup>*vārakā*).

*sindūra* (ts.), n., red lead.

*Sindhaka*, m., name of a young brahmin, P. V. 26; P. V. A. 127 f.; 180.

*sindhava*, m., belonging to the Sindh, a Sindh horse, J. v. 259<sup>3</sup>; J. A. i. 175<sup>8</sup>; ii. 96<sup>17</sup>; iii. 278<sup>3</sup>; n., rock salt, Vin. i. 202; *Sindhavarattha*, n., the Sindh country, Dhp. A. 399; Thig. A. 270; J. A. v. 260<sup>22</sup>.

*sindhavāra* (*sindhu<sup>o</sup>*), m., the tree *Vitex negundo*, V. V. A. 177; see *sinduvāra*.

*Sindhavarāñña*, n., the Sindh forest, Thig. 438; Thig. A. 270.

*Sindhu*, m., name of a river, J. A. v. 260<sup>22</sup>; Mil. 114;

the Sindh country; *Sindhu-Sovīra*, the Sindh and Sauvīra country, V. V. lxxxiv. 7; V. V. A. 332; 337. *sinna* (*svinna*), wet with perspiration, Vin. i. 46; 51; ii. 223; ‘boiled,’ esp. in the comp., *udaka-sinna-panna*; it occurs in a series of passages, J. A. iv. 142<sup>25</sup>; 144<sup>1-21</sup>; 236<sup>27</sup>; 238<sup>17-22</sup>, where Fausböll reads *sitta*, although the var. readings give also *sinna*. The English translation, p. 149, says ‘sprinkled with water,’ but the text, 238<sup>25</sup>, speaks of leaves which are ‘sodden’ (*sedetrā*).

*Sinninagara*, n., name of a town, Sās. 103.

*sipātikā* (*sr°*), f. (1) Pericarp, M. i. 306; V. V. lxxxiv. 33; V. V. A. 344; *Hingus°*, a *s°* yielding gum, Vin. i. 201. Also written *sipātikā*; thus, *ādiṇṇasipātikā*, with burst pod or fruit skin, S. iv. 193. Hence (2) a small case, receptacle; *khuras°*, a razor case, Vin. ii. 134. On *s°* at P. V. 37 the comm. has *ekapatalā upānahā*, P. V. A. 186.

*sippa* (*śilpa*), n., art, branch of knowledge, craft, S. N. 261; J. A. i. 239<sup>4</sup>; 478<sup>6</sup>; Mil. 315; excludes the Vedas, Mil. 10; *sabbasippāni*, J. A. i. 356<sup>14</sup>; 463<sup>25</sup>; ii. 53<sup>1</sup>; eight various kinds enumerated, M. i. 85; twelve crafts, Ud. 31, cf. *dvādasavidha* s., J. A. i. 58<sup>29</sup>; eighteen sippas mentioned, J. A. ii. 243<sup>10</sup>; some sippas are *hīna*, others *ukkattīha*, Vin. iv. 6 f.; *sippaka*, n., the same, J. i. 420<sup>7</sup>; *sippatīhāna*, n., craft, M. i. 85; *sippaphala*, n., fruit, result, of one’s craft, D. i. 51; *sippāyatana*, n., an art, craft, D. i. 51; Mil. 78; *asippa*, mfn., untaught, unqualified, J. A. iv. 177<sup>24</sup> = *asippin*, Mil. 250.

*sippika* (*śilpika*), m., an artisan, S. N. 613; 651; Mil. 78; also *sippiya*, J. A. vi. 396<sup>30</sup>; 397<sup>23</sup>.

*sippī* (Prākrit *sippī*), f., a pearl oyster, J. ii. 100<sup>27</sup>; *sippi-sambuka*, n., oysters and shells, D. i. 84; M. i. 279; A. i. 9; iii. 395; *sippikā* f., a pearl oyster, J. i. 426<sup>9</sup>; ii. 100<sup>22</sup>.

*sibb* (*sic*), to sew; *sibbeti* (pres.), Vin. ii. 116; iv. 61; *sibbetvā* (ger.), J. A. i. 316<sup>19</sup>; *sibbitabba* (fut. part. pass.), J. A. i. 9<sup>6</sup>; *sibbāpeti* (caus.), Vin. iv. 61; *sibbatī* (pres.), *sibbam*, *sibbanto* (part.), J. A. iv. 25<sup>10-12</sup>; *sibi* (aor.),

J. A. iv. 25<sup>4</sup>; *sibbesi* (aor.), Vin. ii. 289; *sibbeturi* (inf.), Vin. i. 203; *sibbita* (p.p.p.), J. A. iv. 20<sup>27</sup> (*su-sibbita*); caus. *sibbāpetrā* (ger.), J. A. ii. 197<sup>6</sup>.

*sibba*, n., a suture of the skull; plur.  ${}^{\circ}\text{-}āni$ , J. A. vi. 339<sup>32</sup>; *sibbinī*, f., the same, Vin. i. 274.

*Sibba*, m., a king in Dvāravatī, = Sivi, J. v. 219<sup>18</sup>; 220<sup>21, 30</sup>; J. A. v. 224<sup>18</sup>.

*sibbana*, n., sewing, S. N. 304 = J. iv. 395<sup>16</sup>; J. A. i. 220<sup>18</sup>.

*sibbanī*, f., ‘seamstress,’ = greed, lust, Dh. S. 1059; Asl. 363; S. N. 1040 (see *lobha*).

*sibbāpana*, n., causing to be sewn, Vin. iv. 280.

*Sibbi*, m., a king in Dvāravati, = Sivi, J. vi. 421<sup>19</sup>; see Lüders, Z. D. M. G. lviii. 688.

*sibbitar*, m., one who sews, M. iii. 126.

*sibbinī*, Dh. S. 1059, read *sibbanī*.

*simbali*, f., the silk-cotton tree *Bombax heptaphyllum*, J. i. 203<sup>8</sup>; *-vana*, n., a forest of simbali trees, J. A. i. 202<sup>25</sup>; Dhp. A. 194; Tel. 38; *sattisimbalivana*, n., the sword forest, in purgatory, J. v. 453<sup>28</sup>.

*Simbalaniraya*, m., name of a purgatory, J. A. v. 275<sup>12</sup>.

*sira* (*śiras*), n. and m., head, nom. *siram*, Thig. 255, acc. *siram*, A. i. 141; *siro*, S. N. 768; *sirasam*, J. A. v. 434<sup>8</sup>; instr. *sirasā*, Vin. i. 4; D. i. 126, S. N. 1027; loc. *sirasmin*, M. i. 32; *sire*, Sum. i. 97; in compounds *siro-*, A. i. 138; *sirasā patīggah*, to accept with reverence, J. i. 65<sup>8</sup>; *pādesu sirasā nipat*, to bow one’s head to another’s feet, to salute respectfully, Vin. i. 4; S. N., p. 14; p. 98; *s. muñc*, to loosen the hair, J. A. v. 434<sup>8</sup>; cf. i. 47<sup>25</sup>; *adhosiram*, A. iv. 138.

*Sirarhāyana*, n., invoking the goddess of luck, D. i. 11.

*sirā* (*śirā*), f., a bloodvessel, Mah. xxxvii. 136; nerve, tendon, gut, Abhidh. and J. A. v. 344<sup>13</sup>; 364<sup>6-7</sup>;  ${}^{\circ}\text{-}jāla$ , m., the network of veins, J. A. v. 69<sup>21</sup>.

*siri*, see *sirti*.

*sirim̄sapa* (*sarīsrpa*), m., a serpent, a reptile, Vin. i. 3; D. ii. 57; M. i. 10; S. i. 154; S. N. 52; 964; J. i. 93<sup>19</sup>; *-tta* ( ${}^{\circ}\text{tva}$ ), n., the state of being a creeping thing, D. ii. 57.

*Sirikālakauṇijātaka*, n., the 192nd and the 382nd Jātakas, J. A. ii. 115 ; iii. 257 ff.

*Sirikālakanṇipāñha*, m., part of the Mahāummaggajātaka, J. A. vi. 349 ; cf. v. 122<sup>6</sup>.

*Sirikhetta*, n., name of a town, Sās. 7, etc.

*siriqabbha* (*śrīgarbha*), m., bedroom, J. A. i. 228<sup>27</sup> ; 266<sup>17</sup>.

*siricorabrāhmaṇa*, m., ‘a brahmin who stole good luck,’ J. A. ii. 409<sup>28</sup> (cf. *sirilakkhana*-°).

*Sirijātaka*, n., the 284th Jātaka, J. A. ii. 409 ff.

*Siritribhavanādityyanarapati*, m., name of a king, Sās. 99.

*Siritribhavanādityapavara*, n., name of a king, Sās. 142.

*Siridantadhātusāmin*, m., name of a Thera, Sās. 45.

*Siridevata*, f., the goddess Sirī, Mil. 191 ; Mahābodhiv. 122 ; J. A. iii. 264<sup>19</sup>. Also *Siridevi*, ibid.

*Sirinandadhammarājā Pararādhipati*, m., name of a king, Sās. 110.

*Sirināga*, m., a king of Ceylon, Dīp. xxii. 34 ff.; Mah. xxxvi. 21 ; 54 ff.

*Siripavesana*, mfn., lucky, bringing luck, J. A. vi. 383<sup>22</sup>.

*Sirimanda*, m., name of a Thera, the author of Thag. 447-452.

*sirimat* (*śrīmat*), glorious, D. ii. 240 ; m., name of a Thera, the author of Thag. 159-160.

*Sirimandajātaka*, n., the 500th Jātaka, J. A. iv. 412.

*Sirimandapañha*, m., part of the Mahāummaggajātaka, J. A. vi. 355-363 ; cf. iv. 412<sup>26</sup>.

*Sirimā*, f. (1) The mother of the Buddha Phussa, B. xix. 14 ; J. A. i. 41<sup>3</sup> ; (2) the mother of the Buddha Sumana, B. v. 21 ; J. A. i. 34<sup>26</sup> ; (3) name of a gaṇikā who was converted by the Buddha, A. iv. 347 ; V. V. xvi. ; V. V. A. 67 and ff. ; 74 ; 76 and ff. ; -*vimānam*, the sixteenth chapter of the Vimānavatthu.

*Sirimitta*, m., name of a Thera, the author of Thag. 502-509.

*sirilakkhana*, lucky mark, J. A. ii. 410<sup>7</sup>.

*Sirivaddha*, m. (1) Moggallāna’s name in a former existence, Dhp. A. 130 ; (2) a merchant at the time of the Buddha Sikhin, J. A. i. 94<sup>12</sup> ; (3) a minister of King Pasenadi, M. ii. 112 ; (4) a Thera, the author of Thag.

41; (5) a householder in Rājagaha, S. v. 176 and f.; (6) *S.* or *-ka*, a merchant in Mithilā, J. A. vi. 381 and ff.; cf. Asl. 51.

*Siri-vivāda*, m., a bedchamber quarrel, J. A. iii. 20<sup>18</sup> (*sayana-kalaho ti pi vadanti yeva*, Comm.).

*sirisayana* (*sriśā*<sup>o</sup>), n., a state couch, J. A. i. 398<sup>10</sup>; iii. 264<sup>20</sup>.

*siri* (*sri*), f., splendour, beauty, S. N. 686; luck, glory, prosperity, majesty, S. i. 44; J. A. ii. 410<sup>9</sup>; 466<sup>7</sup>; Sum. i. 148; the goddess of luck, D. i. 11 (see Rh. D., 'Buddhist India,' 216-222); Sum. i. 97; J. v. 112<sup>30</sup>; the daughter of Dhatarattha, J. A. iii. 257 ff.; the daughter of Sakka, J. A. v. 392 and ff.; *sassirīka*, mfn., resplendent, Dhp. A. 315<sup>12</sup>; *sassirika*, J. A. v. 177<sup>14</sup> (*punya cauda-*<sup>c</sup>); *nissirīka*, mfn., having lost its splendour, J. A. vi. 456<sup>1</sup>.

*siridhara* (*śri*<sup>o</sup>), glorious, Mah. v. 13.

*sirisa*, m., the tree *Acacia Sirissa*, D. ii. 4; S. iv. 193; V. V. lxxiv. 32; V. V. A. 331; 344; *-puppha*, n., a kind of gem, Mil. 118.

*Sirīsaravatthu*, n., an ancient town in Ceylon, J. A. ii. 127<sup>23</sup>; Mahābodhiv. 112.

*siroruha* (*śi*<sup>o</sup>), m., hair, Mah. i. 34; Saddhammop. 286.

*silatthambha* (*śilāst*<sup>o</sup>), m., a stone pillar, Mah. xv. 173.

*silā* (*śilā*), f., a stone, rock, Vin. i. 28; S. iv. 312 f.; V. 445; Sum. i. 154; Dhp. A. 144; a precious stone, quartz, Vin. ii. 238; Mil. 267; 380; *pada-silā*, f., a flag-stone, Vin. ii. 154<sup>1</sup>; *silāpatimā*, f., a stone image, J. A. iv. 95<sup>3</sup>; *silāpākāra*, m., a stone wall, Vin. ii. 153<sup>27</sup>; *silāmaya*, J. A. vi. 269<sup>19</sup>; 270<sup>22</sup>.

*silāgula*, m., a ball of stone, a round stone, M. iii. 94.

*silāgh* (*ślāgh*), to praise, *silāghate* (pres.), Kacc. 135.

*Silācetiya*, n., name of a shrine, Mahābodhiv. 132.

*silāpatṭa* (*śi*<sup>o</sup>), m., a slab of stone, a stone bench, J. A. i. 59<sup>33</sup>.

*silābhū*, n., a whip snake, J. A. vi. 194<sup>16</sup> (= *nīlapaṇḍavaṇṇasappa*).

*silāmaya* (*śi*<sup>o</sup>), made of stone, Mah. xxxiii. 22; xxxvi. 104.

*silāyūpa* (*śi*<sup>o</sup>), m., a stone column, S. v. 445; Mah. xxviii. 2.

*Silāvati*, f., name of a town in the Sākiya country, S. i. 117 and ff.

*silāsana* (*śi*<sup>o</sup>), n., a stone seat, Dhp. A. 87.

*silittha* (*śliṣṭa*), adhering, connected, Sum. i. 91; Jat. iii. 154.

*siluccaya* (*śilo*<sup>o</sup>), m., a mountain, Thag. 692; J. i. 29<sup>5</sup>; vi. 272<sup>6</sup>; 278<sup>21</sup>.

*silutta*, m., a rat snake, Abhidh.; J. A. 194<sup>16</sup> (= *gharasappa*).

*silesa* (*śleṣa*), m., J. v. 445<sup>25</sup> (*silesūpamā*, said of women, = *puriśānarī cittabandhanena silesasadisā*, *ibid.* 447<sup>3</sup>—i.e., sa. *śleshopamā*, a pun, riddle, puzzle.

*Silesaloma*, m., name of a Yakkha, J. A. i. 273<sup>10</sup>.

*siloka* (*śloka*), m., fame, D. ii. 223; 255; M. i. 192; A. ii. 26; 143; S. N. 438; Vin. i. 183; Mil. 325; *pāpasi-loka*, having a bad reputation, Vin. iv. 239; *asiloka*, m., blame, J. vi. 491<sup>9</sup>; *silokaravat*, mfn., famous, M. i. 200; (2) a verse, Mil. 71; J. A. v. 387<sup>17</sup>.

*siva* (*śiva*), auspicious, happy, fortunate, blest, S. i. 181; J. ii. 126<sup>6</sup>; Mil. 248; m., the god Siva, S. i. 56; a worshipper of the god Siva, Mil. 191; the same as Sivi, J. iii. 468<sup>4</sup>; n., happiness, bliss, Nirvāṇa, S. N. 115; 478; S. iv. 370.

*Sivaka*, m., name of a Thera, the author of Thag. 183 and f.

*sivavijjā* (*śiva + vidyā*), f., knowledge of auspicious charms, D. i. 9; Sum. i. 93 (alternatively explained as knowledge of the cries of jackals).

*sivā* (*śivā*), f., a jackal, Sum. i. 93.

*sivātikā*, various reading instead of *sipātikā*, which see.

*Sivi*, m. (1) A king in Aritthapura, J. A. iv. 401<sup>27</sup>; v. 210<sup>18</sup>; (2) the son of the foregoing, J. A. i. 45<sup>15</sup>; iv. 401 ff.; v. 210 ff.; Mil. 119; (3) a king in Jetuttaranagara, J. A. vi. 480<sup>7</sup>; 484<sup>9</sup>; (4) a king in Dvāravatī, J. A. vi. 421<sup>28</sup>=Sibbi; (5) name of a people, C. 79; J. iv. 405<sup>1</sup>, etc.

*sivikā* (*sibikā*), f., a palanquin, litter, B. xvii. 16 (text *savakā*); J. A. i. 52<sup>13</sup>; 89<sup>17</sup>; Vin. i. 192; *-gabbha*, m., a room in shape like a palanquin, an alcove, Vin. ii. 152; *mañca-*<sup>o</sup>, J. A. v. 135<sup>6</sup>; 262<sup>2</sup> (a throne palanquin?).

*Sivijātaka*, n., the 499th Jātaka, J. A. iv. 401 ff.

*Sivirattha*, n., name of a kingdom, J. A. iii. 467<sup>24</sup>; iv. 401<sup>27</sup>; 411<sup>18; 22</sup>; v. 210<sup>18</sup>; vi. 419<sup>11</sup>, etc.

*sireyyaka*, hailing from the Sivi country, a kind of cloth, Vin. i. 278; 280, J. A. iv. 401<sup>17; 20</sup> and Sum. i. 133 reads *siveyyaka*.

*sis* (*śīś*), 10, to leave; *sesesi* (aor.), D. ii. 344; *sesenta* (part. pr.), J. A. v. 107<sup>6</sup>; *sesetvā*, J. A. i. 399<sup>3</sup>; *sissati* (pass.), to be left, remain, V. V. A. 344.

*sisira* (*śīśira*), cool, cold, Dāth. v. 33; m., cold, cold season, Vin. ii. 47 = J. i. 93<sup>20</sup>.

*sissa* (*śīśya*), m., a pupil; *sissānusissā*, m. pl., Asl. 32.

*sī* (*śī*), (a) to lie down; *seti* (pres.), S. i. 41; 47; J. i. 141<sup>25</sup>; Dhp. 79; 168; S. N. 200; *sayati* (pres.), Vin. i. 57; J. ii. 53<sup>16</sup>; Sum. i. 261; *saye* (opt.), It. 120; *sayetha* (opt.), Thag. 501; Mil. 367; S. N. 401; *sayam* (pres. part.), It. 82; 117; S. N. 193; *sayāna* (pres. part. m.), D. i. 90; ii. 292; M. i. 57; It. 117; 120; S. N. 151; 1145; *semāna* (pres. part. m.), D. ii. 24; M. i. 88; S. i. 121; J. i. 180<sup>1</sup>; *sayamāna* (pres. part. m.), Thag. 95; *sessam* (fut.), S. N. 970; *sessati* (fut.), S. i. 83; *asayittha* (aor.), J. A. i. 385<sup>4</sup>; *settha* (aor.), S. N. 970; *sayitvā* (ger.), J. A. ii. 77<sup>14</sup>; *sayāpeti* (caus.), to lay down, to put down, J. A. i. 245<sup>12</sup>; v. 461<sup>11</sup>; *sayita* (p.p.), J. A. v. 438<sup>8</sup>; i. 338<sup>27</sup>; *sukhasayita*, Mil. 255<sup>16</sup>; *sukhasayitabhāva*, m., J. A. v. 127<sup>19</sup>. (b) To dwell, live at, *sayāmi* (pres.), Dhp. 169. See *si*.

*sikara* (*śī°*), m., drizzling rain.

*sigha* (*śīghra*), quick, rapid, swift, M. i. 120; A. i. 45; Dhp. 29; P. P. 42; *-gāmin*, walking quickly, S. N. 381; *sīghasota*, swiftly running, D. ii. 132; A. ii. 199; S. N. 319; <sup>°</sup>*vāhana*, mfn., swift (as horses), J. A. vi. 22<sup>10</sup>; *sīghani*, adv., Mil. 147; *atisīghani*, adv., Mil. 82; compar. *sīghatarani*, adv., Mil. 82; *sīghasīghani*, adv., J. A. i. 103<sup>16</sup>, etc.

*sīta* (*śīta*), cold, cool, D. i. 74; 148; ii. 129; S. N. 467; 1014; Vin. i. 31; n., coldness, Vin. i. 3; J. i. 165<sup>19</sup>; J. A. i. 165<sup>15</sup>; Mah. i. 28; S. N. 52; 966; *sīti-kata*, made cool, Vin. ii. 122; *sīti-bhū*, to become cooled,

tranquillized; -*bharissanti* (fut.), S. ii. 83; iii. 126; iv. 213; v. 319; It. 38; -*bhūta*, tranquillized, Vin. i. 8; ii. 156; S. i. 141; 178; S. N. 542; 642.

*sīta*, n., sail (?), J. A. iv. 21<sup>6</sup>.

*sītaka*=*sīta*, S. iv. 289 (*vāta*).

*sītabhīruka*, mfn., being a chilly fellow, Vin. i. 288<sup>16</sup> (cf. *sītāluka*).

*sītala* (*sī*<sup>o</sup>), cold, cool, J. A. ii. 128<sup>28</sup>; Sum. i. 1; Mil. 246; tranquil, J. A. i. 3<sup>24</sup>; n., coolness, Mil. 76; 323; *sītalibhāra*, m., becoming cool, Saddhammop. 33.

*Sītarava*, n., name of a grove at Rājagaha, Vin. i. 182 ff.; ii. 76; 156; iii. 159; D. ii. 116; A. iii. 374; S. i. 210 ff.; iv. 40; Thag. 6; J. A. i. 92<sup>13</sup>; Mahābodhiv. 44.

*Sītaraniya*, m., a Thera, the author of Thag. 6.

*Sītaralāhaka*, residing in cold clouds, a kind of devas, S. iii. 254; 256.

*sītasamaya* (*sīta*<sup>o</sup>), m., the cold weather, Dhp. A. 186.

I. *sītā*, f. a furrow, Vin. i. 240<sup>19</sup> (*satta sītāyo*); *gambhīrasīta*, mfn., with deep mould (*khetta*), A. iv. 237<sup>8</sup>; 238<sup>1</sup> (text, <sup>o</sup>-*sīta*); cf. *sītalōti*.

II. *Sītā*, f., the daughter of King Dasaratha, J. iv. 126<sup>6</sup>; vi. 557<sup>30</sup>; J. A. iv. 124 and ff.

*sītalū*, chilled, Kacc. 194.

*sītaluka*, mfn., susceptible of cold, Vin. i. 288<sup>16</sup> (synon. *sītabhīruka*).

*sītalolī*, f., mud or loam from the furrow adhering to the plough, Vin. i. 206.

*Sītāharāya* n., name of a poem, Sum. i. 76; perhaps an early form of the Rāmāyaṇa.

*sīti* (from *sīta*), tranquillized; used in frequent compounds with verbs: *sīti-bhu*, etc.; *iti-siyā*=*sīti-bhaveyya*. The word *sītisiyāvīmokkha*, Pts. ii. 43, must be artificial, arisen from the pāda *sīti-siyā vimutto*, S. N. 1073.

*sītibhāra*, m., tranquillization, Thig. 360; Thig. A. 244; Pts. ii. 43.

*sītun̥ha* (*sītoṣṇa*), n., cold and heat, J. A. i. 10<sup>3</sup>; Abh. S. vi. 6.

*sītodaka*, mfn., with cool water (*pokkharanī*), M. i. 76; *sītodika* (°-iya), the same, J. A. iv. 438<sup>29</sup>.

*sīd*, see *sad*.

*sīdana*, n., sinking, Mah. xxx. 54.

*Sīdā*, f. (1) Name of a river, J. vi. 100<sup>3</sup>; so called because its water is so fine and light that everything thrown into it sinks down; this agrees with the words of Megasthenes, quoted by Lassen, I. A. ii. 657 [first edit., pp. 632-663], but he calls it *Silas*.\* Trenckner quotes also *Sīda*, n., from J. A. ii. 326<sup>14</sup>=330<sup>11</sup>=iv. 451<sup>1-3</sup>, where the edited text reads *sīdanti* instead of *sīdan ti num viditvāna ārakā parivajjaye*. (2) An ocean round Mount Meru, J. A. vi. 125<sup>8, 10</sup>; *Sīdantare*, within the Sīdā sea, J. vi. 125<sup>5: 15</sup>; J. A. vi. 125<sup>8; 20</sup>.

*sīna* (śīna), cold, frosty, M. i. 79; *sīnapatta*, having congealed leaves, or, rooted in the ground, Mil. 117; °-patta, so read J. A. ii. 163<sup>13</sup> (instead of *sīta-patta*).

*sīpada* (śī-), n., the Beri disease, morbid enlargement of the legs, Abhidh.; hence *sīpadin* and *sīpadika*, mfn., suffering from that disease, Vin. i. 91<sup>13</sup>, 322<sup>24</sup>.

*sīmattha* (°stha), dwelling within the boundary, Vin. i. 255.

*sīmanta*, m., a boundary, Mah. xxv. 87; sin, S. N. 484; J. A. iv. 311<sup>17</sup>.

*sīmantarikā*, f., the interval between, J. A. i. 265<sup>18</sup>.

*sīmantinī*, f., a woman, J. A. iv. 310<sup>7</sup>; vi. 142<sup>30</sup>.

*sīmā*, f., boundary, limit, parish, Vin. i. 106 ff.; 309; 340; *anto-sīmāñ*, within the boundary, Vin. i. 132; 167; *ekasīmāya*, within one boundary, in the same parish, J. A. i. 425<sup>4</sup>; *nissīmāñ*, outside the boundary, Vin. i. 122; 132; *bahisīmagata*, gone outside the boundary, Vin. i. 255.

*sīmātiga*, transgressing the limits of sin, conquering sin, S. N. 795.

*Sīmālañkāra*, m., name of a work by Vācissara, G. V. 62; 71; Sās. 43; 74; a commentary on the same, G. V. 64; 74.

*Sīmāvinicchaya*, m., name of a work, Sās. 43.

*Sīmāsaṅgaha*, m., name of a work, Sās. 43.

*sīmāsamugghāta*, m., removal, abolishing, of a boundary, Mah. xxxvii. 33.

*sīra* (ts.), m., a plough.

*sīla* (*sīla*), n., nature, character; *adānasīla*, illiberal, S. N. 244; *pāpasīla*, of sinful character, S. N. 246; *rādasīla*, disputatious, quarrelsome, S. N. 381 and f.; moral practice, morality, D. i. 3 ff.; 63 ff.; A. i. 152; S. i. 34; Dhp. 144; 303; S. N. 292; 294; Sum. i. 69 ff.; *pāpaka* and *bhaddaka* s., It. 26 and f.; *sekha* and *asekha* s., A. i. 219 f.; *ariya* s., D. ii. 112; A. ii. 1; *sīla, samādhi*, *paññā*, D. ii. 81; 84; It. 51; Sum. i. 57; *saddhā*, s., *cāga*, *paññā*, M. iii. 99; s. is a condition for realizing the Path, S. v. 30; Sum. i. 176; *sīlāni*, moral duties, moral precepts, D. ii. 80; 94; A. i. 231; Thig. 459; Thig. A. 282; Nett. 29; three tracts on morality in the Suttas, called ‘*Cūla*,’ ‘*Majjhima-*,’ and ‘*Mahā-sīla*’ respectively, D. i. 3 ff.; 63 ff., etc.; four silas, Mil. 243; Asl. 168; *pañcasīlam*, the five precepts, Vin. ii. 162; B. ii. 120; J. i. 28<sup>18</sup> (enumerated, S. ii. 68, etc., Pts. i. 42 ff.); *dasasīlam*, the ten precepts, Mah. xviii. 10; B. ii. 190; J. i. 28<sup>18</sup> (enumerated, S. iv. 342 f.); *atthāṅgasīlam*, Mil. 333, the first eight precepts of the *dasasīla*; cf. also Mil. 336; *bhinnasīla*, mfn., Mil. 257; *dussīla*, mfn., *ibid.*, *sīla-samādhi-paññā-vimutti-ñāṇa-dassana*, n. = the five Dhammakkhandhas, Dhp. A. 256; Mil. 98, etc.; *sīla* is *ekavidha*, *duvidha*, *tividha*, or *catubbidha*, J. A. iii. 195<sup>46</sup>.

*sīlakathā* (śī<sup>o</sup>), f., exposition of the duties of morality, Vin. i. 15; A. i. 125; J. A. i. 188<sup>1</sup>; name of a Gandha, Sās. 157.

*sīlakkhandha*, m., all that belongs to moral practices, body of morality, Vin. i. 62 ff.; iii. 164; A. i. 124; 291; ii. 20; S. i. 99 f.; It. 51; 107; Nett. 90 f.; 128; Mil. 243.

*Sīlakkhandharagga*, m., the first part of the Dīgha Nikāya, G. V. 55 f.

*Sīlakhaṇḍa*, n., part of the Bhūridattajātaka, J. A. vi. 177-184.

*sīlagandha*, m., the fragrance of good works, Dhp. 55.

*sīlacarana*, n., moral life, J. A. iv. 328<sup>20</sup>; 332<sup>14</sup>.

*Silatthitivagga*, m., the third chapter of the Satipatthāna Samyutta of the Mahāvagga of the Saṃyutta Nikāya, S. v. 171 and ff.

*sīlatittha* (*sīlatirtha*), the titthas of which consist of morality, S. i. 169 ; 183.

*sīlana*, Vis. Mag., ch. vii.

*Silabuddhi*, m., name of a Thera, Sās. 57 ; 61 ; 69 ff.

*sīlabbata* (*sīla+vrata*), n., good works and ceremonial observances, Dhp. 271 ; A. i. 225 ; S. iv. 118 ; Ud. 71 ; S. N. 231, etc.; *sīlarata*, the same, S. N. 212 ; 782 ; 790 ; 797 ; 803 ; 899 ; It. 79 f.; *-parāmāsa*, m., the infatuation of good works, the delusion that they suffice, Vin. i. 184 ; M. i. 433 ; Dh. S. 1005 ; *sīlabbatupādāna*, n., grasping after works and rites, D. ii. 58 ; Dh. S. 1005 ; 1216. The old form *sīlavata* is also found, J. vi. 491<sup>8</sup> (*ariya-sīlavata*, mfn.).

*sīlabheda*, m., a breach of morality, J. A. i. 296<sup>20</sup>.

*sīlamattaka*, n., a matter of mere morality, D. i. 3 ; Sum. i. 55.

*sīlamaya*, consisting in morality, It. 51.

*Silavamsa*, m., name of a Thera, Sās. 98 f.

*Silavagga*, m., the second Vagga of the Ekanipāta of the Jātaka, J. A. i. 142 and ff.

*sīlarat* (*sī*<sup>9</sup>), virtuous, observing the moral precepts ; Sum. i. 286 ; *sīlarā* (nom. sg.), D. i. 114 ; S. i. 166 ; It. 63 ; P. P. 26 ; 53 ; J. A. i. 187<sup>1</sup> ; *-vantam* (acc.), Vin. iii. 133 ; S. N. 624 ; *-vatā* (instr.), S. iii. 167 ; *-vato* (gen.), S. iv. 303 ; *-vanto* (nom. pl.), P. P. 13 ; Dh. S. 1328 ; Nett. 191 ; *-vante* (acc. pl.), J. A. i. 187<sup>28</sup> ; *-vantehi* (instr.), D. ii. 80 ; *-vantānam* (gen. pl.), M. i. 334 ; *-vatam* (gen. pl.), Dhp. 56 ; J. i. 144<sup>19</sup> ; *-vatī* (fem.), D. ii. 12 ; *-vantatara* (compar.), J. A. ii. 3<sup>21</sup> ; m., name of several persons : (1) *Sīlavakumāra*, a son of King Brahmadatta, J. A. i. 262 and ff. ; (2) *Sīlaratthera*, the author of Thag. 608-619 ; (3) *Sīlavanāgarājā*, an elephant, the Buddha in a former existence, J. A. i. 45<sup>20</sup> ; 320<sup>4</sup> ; 322<sup>23</sup> ; *Sīlavatī*, f., the queen of King Okkāka, J. A. v. 279<sup>1</sup> ff.

*sīlavata*, see *sīlabbata*.

*sīlavatta*, n., morality, virtue, S. i. 143; cf. J. iii. 360<sup>18</sup>.

*Sīlavanāgajātaka*, n., the 72nd Jātaka, J. A. i. 319 ff.

*sīlavināśa*, m., loss of morality, Dhp. A. 156<sup>19</sup>.

*sīlariṇḍī* (*śī*<sup>o</sup>) f., moral transgression, Vin. i. 171 f.; D. ii. 85; A. i. 95; 268 ff.; P. P. 21; *sīlariṇḍī*, trespassing, D. ii. 85; P. P. 21; Vin. i. 227.

*Sīlariṇīmāṁsaka*, testing one's reputation, J. A. i. 369<sup>7</sup>; ii. 429<sup>17</sup>; iii. 100<sup>6</sup>; 193<sup>22</sup>.

*Sīlariṇīmānsajātaka*, n., the 290th, 330th, and 362nd Jātakas, J. A. ii. 429 and ff.; iii. 100 and ff.; 193 and ff. respectively.

*Sīlariṇīsanajātaka*, n., the 86th and 305th Jātakas, J. A. i. 369 and ff. (see also ii. 429<sup>18</sup>); iii. 18 and ff. respectively.

*sīlasamīvara* (*śī*<sup>o</sup>), m., self-restraint in conduct, D. i. 69; Dh. S. 1342; Sum. i. 182.

*sīlasamīvuta* (*śīlasamīvṛta*), living under moral self-restraint, Dhp. 281.

*sīlasatthar* (*śīla + sāstr*), m., the master of moral conduct, an epithet of the Buddha, G. V. 66.

*sīlasampadā* (*sīlasampad*), f., practice of morality, Vin. i. 227; D. ii. 86; M. i. 194; 201 f.; A. i. 95; 269 f.; ii. 66; P. P. 25; 54.

*sīlasampanna*, practising morality, virtuous, Vin. i. 228; D. i. 63; ii. 86; M. i. 354; Thig. 196; Thig. A. 168; Sum. i. 182.

*sīlācāra* (*śī*<sup>o</sup>), m., practice of morality, J. A. i. 187<sup>9</sup>; ii. 3<sup>22</sup>; name of a Thera, Sās. 143.

*Sīlāniṁsajātaka*, n., the 190th Jātaka, J. A. ii. 111 and ff.

*sīlin* (*śīlin*), having a disposition or character; *ariyasīlin*, having the virtue of an Ārya, D. i. 115; *niddāsīlin*, drowsy, S. N. 96; *vuddhasīlin*, increased in virtue, D. i. 114; *sabhāsīlin*, fond of society, S. N. 96.

*sīliya*, n. (cf. sa. *śailī* and *sāilya*), wrong conduct, J. iii. 74<sup>1</sup> = iv. 71<sup>22</sup> (Comm. = *dussīlabhāva*); cf. *sīlāni* = *anācāra*, J. A. iii. 118<sup>10-12</sup>; *sādhu-sīliya*, n., J. ii. 137<sup>27</sup> (= *sundara-sīlabhāva*, *sīlasampāda*, Comm. ib. 138<sup>4</sup>).

*Sīva*, m., a Thera, Vin. v. 3; Sās. 20.

*Sīvaka*, m. (1) Name of a yakkha, S. i. 241 = Vin. ii. 156; (2) name of a paribbājaka, usually called Moliya Sīvaka, A. iii. 356; S. iv. 230; Mil. 137; Thag. 14; (3) a physician with King Sivi, J. iv. 406<sup>21</sup>; J. A. iv. 404<sup>18</sup>; 406<sup>20</sup> ff.

*sīvathikā*, f., a cemetery, place where dead bodies are thrown to rot away, Vin. iii. 86; D. ii. 295 and ff.; A. iii. 268; J. A. i. 146<sup>13</sup>; (cf. sa. *sīvalaya*, At. S. i. 211, read *sītavana*).

*Sīvala*, m., the son of the Buddha Mañgala, B. iv. 20.

*Sīvalā*, f., one of the principal female disciples of the Buddha Mañgala, B. iv. 24; one of the principal female disciples of the Buddha Siddhattha, B. xvii. 19; J. A. i. 34<sup>9</sup>; 40<sup>9</sup>, respectively, read *Sīvalī*.

*Sīvalī*, m., name of a Thera, A. i. 24; J. A. i. 408<sup>12</sup> and ff.; Sās. 40.

*Sīvalī*, f. (1) One of the principal female disciples of the Buddhas Mañgala and Siddhattha, see *Sīvalā*; (2) the daughter of Polajanaka, J. vi. 38<sup>5</sup>; 63<sup>26</sup>; 65<sup>11</sup>; 67<sup>8;24</sup>; J. A. vi. 37 ff.; (3) the daughter of King Āmañḍagāmini, Dip. xix. 8; xxi. 40 f.; Mah. xxxv. 15. (No. 2 is called *Sitalidervī* in the Barhut inscriptions.)

*sīveyyaka*, see *siveyyaka*.

I. *sīsa* (ts.), n., lead, D. ii. 351; S. v. 92; Mil. 331; a leaden coin, J. A. i. 7<sup>33</sup>; °-kāra, m., a worker in lead, Mil. 331; °-maya, mfn., leaden, Vin. i. 190.

II. *sīsa* (*śīrṣa*), n., head, Vin. i. 8; A. i. 207; S. N. 199; 608; p. 80; J. A. i. 74<sup>10</sup>; ii. 103<sup>25</sup>; *sīsam nahāta*, who has performed ablution of the head, D. ii. 172; *ādittasīsa*, whose turban has caught fire, S. i. 108; iv. 440; A. ii. 93; *sisato*, towards the head, Mah. xxv. 93; highest part, *bhūmisīsa*, highest part of the soil, hill, place of vantage, Dip. xv. 26; J. A. ii. 406<sup>2</sup>; front part, *sangāmasīsa*, the front battle, the thick of the battle, P. P. 69; J. A. i. 887<sup>1</sup>; *megasīsa*, the head of a cloud, J. A. i. 103<sup>4</sup>; point, chief point, Pts. i. 102; panicle, ear (of rice or crops), A. iv. 169; Sum. i.

118; head, heading, *paribhogasīsena*, under the head of use, J. A. ii. 24<sup>18</sup>; cf. *saññasīsena*, Asl. 200; *kammatṭhāna-sīsena*, Dhp. A. 333; contrasted with *sama*, as hill to plain, Pts. i. 101, 102.

*sīsaka*, n., head, *uttarasīsaka*, head northwards, D. ii. 137; *hetthāsīsaka*, head downwards, J. A. iii. 18<sup>19</sup>; *dhammasīsaka*, who has made righteousness his aim, Mil. 47.

*sīsakatāha*, n., a skull, D. ii. 297 = M. i. 58.

*sīsakalanda*, m., Mil. 292<sup>7</sup>. (Signification unknown; cf. *kalanda*, a squirrel, and *kalandaka*, J. A. vi. 227<sup>6</sup>; a blanket [cushion?] or kerchief; cf. Latin *calantica*.)

*sīsacchari*, m., the skin of the head, Vin. i. 277.

*sīsacola* (*śīrṣa<sup>0</sup>*), m., a head-cloth, turban, Mah. xxxv. 53.

*sīsaccheja* (*śīrṣa* + *chedya*), resulting in decapitation, A. ii. 241.

*sīsaccheda* (*śīrṣaccheda*), m., decapitation, death, J. A. i. 167<sup>10</sup>; Mil. 358.

*sīsappacālakam*, swaying the head about, Vin. iv. 188

*sīsavirecana*, n., purging to relieve the head, D. i. 12; Sum. i. 98.

*sīsavethana* (*śīrṣa-vestana*), n., head-cloth, turban, M. ii. 193; *sīsavetha*, m.=next word, M. i. 244.

*sīsavedanā* (*śīrṣa<sup>0</sup>*), f., headache, M. ii. 193; plur. M. i. 244.

*sīsānulokin*, M. i. 147 (=regarding attentively, not losing the sight of one's aim [?]. The Commentary says: *yo unnataṭṭhane pitthim passanto ninnatthāne sīsam passanto gacchati ayam sīsānulokiti*).

*sīsābādha*, m., disease of the head, Vin. i. 270 f.

*sīsābhitāpa* (*śīrṣā<sup>0</sup>*), m., heat in the head, headache, Vin. i. 204.

*sīsika*, m., one who carries something on his head, Kacc. 188.

*Sīsūpacālā*, f., name of a Therī, the sister of Sāriputta, the author of Thig. 196-203; S. i. 133 f.; Thig. A. 162; 168 and ff.

*sīha* (*simha*), m. (1) A lion, D. ii. 255; S. i. 16; A. ii. 38; 245; iii. 121; S. N. 71; J. A. i. 165<sup>11</sup>; Mil. 400; often used as an epithet of the Buddha, A. ii. 24; iii. 122; S. i. 28; It. 123; fem. *sīhi*, lioness, J. A. ii. 27<sup>11</sup>;

(2) name of a general of the Licchavis, the nephew of Nāgita, who became a Thera, the author of Thag. 81-83; Vin. i. 233 ff.; D. i. 151; A. iii. 38 ff.; iv. 79 ff., 180 ff.; Sum. i. 310 f.; J. A. ii. 262<sup>8</sup>.

*Sīhakotthukajātaka*, n., the 188th Jātaka, J. A. ii. 108 and f.

*Sīhacummajātaka*, n., the 189th Jātaka, J. A. ii. 109 f.

*Sīhajātaka*, n., the same as Guṇajātaka, J. A. ii. 23 f.

*sīhanāda* (*simha*°), m., a lion's roar, the Buddha's preaching, a song of ecstasy, a shout of exultation, A. ii. 33; D. i. 161; 175; S. ii. 27; 55; J. A. 119<sup>5</sup>.

*Sīhanādasutta*, n., the 11th and 12th Suttas of the Majjhima Nikāya, the former, the *Cūla-S.*, M. i. 63 and ff.; the latter, the *Mahā-S.*, M. i. 68 and ff.; they form the two first Suttas of the *Sīhanādaravagga*, M. i. 68-112.

*sīhanādika*, m., one who utters a lion's roar, a song of ecstasy, A. i. 23.

*sīhapāñjara*, n., a window, J. A. i. 304<sup>21</sup>; ii. 31<sup>15</sup>.

*Sīhapura*, n. (1) A town founded by the third son of King Upacara, J. A. iii. 460<sup>26</sup>; (2) a town in the Lāla kingdom, Dīp. ix. 4; 5; 43; Mah. vi. 35; viii. 6 f.; Mahābodhiv. 111.

*sīhapotaka*, m., a young lion, J. A. iii. 149<sup>27</sup>.

*Sīhappapāta*, m., name of a lake in the Himālaya, A. iv. 101; Sum. i. 164; J. A. v. 415<sup>24</sup>.

*Sīhabāhu*, m., the father of Vijaya, Dīp. ix. 3; 21; Mah. vi. 10 and ff.; vii. 44 ff.; Mahābodhiv. 111.

*sīharatha*, m., a chariot drawn by lions, Mil. 121.

*Sīharāja*, m., name of a Thera, Sās. 36 f.

*Sīhala* (*simhala*), Simhalese, Mah. xxxvii. 183; m., Ceylon, Dīp. ix. 1; Mah. vii. 44 ff.; xxxvii. 60; Mahābodhiv. 111 f.

*Sīhaladīpa* (*simhaladvīpa*), m., Ceylon, J. A. vi. 30<sup>3</sup>; Asl. 103; Sum. i. 1 (*Sīhala*-).

*Sīhalabhbāsā* (*simhalabhbāsā*), f., Ceylonese language, Mahābodhiv. 1; Sum. i. 1 (*Sīhala*-).

*Sīhalamahāsāmin*, m., name of a Thera, Sās. 90.

*Sīhalavatthu*, n., name of a commentary, G. V. 62; 72.

*Sīhasinātīttha*, n., name of a Tiththa, Mahābodhiv. 135 f.

*Sīhasīvalī*, f., name of Vijaya's mother, Dīp. ix. 3; Mah. vi. 34.

*Sīhasāra*, m., name of a king, G. V. 73; Sās. 82 ff.

*sīhavikkilita* (*simhavikrīdita*), n., the lion's play, the attitude of the Buddhas and Arhats, Nett. 2; 4; 7; 124.

*sīhaseyyā* (*simhásayyā*), f., lying like a lion, on the right side, D. ii. 134; A. i. 114; ii. 40; 244; J. A. i. 119<sup>11</sup>; 330<sup>28</sup>.

*sīthassara*, mfn., having a voice like a lion, J. A. v. 284<sup>23</sup>; 296<sup>25</sup>, etc. (said of a prince).

*sīhahanu*, having a jaw like a lion, of a Buddha, B. xiii. 1 = J. i. 38<sup>25</sup>; m., Suddhodana's father, Dīp. iii. 44; 45; 51; Mah. ii. 15; 17; 19.

*Sīhā*, f., name of a Therī, the daughter of General Sīha's sister, the author of Thig. 77-81; Thig. A. 78 ff.

*sīhāsana* (*simhō*), n., a throne, Mah. v. 62; xxv. 98.

*sīhini*, f., a female lion, Mil. 67 (pl. °-iyo).

*sīhī*, the same, J. A. ii. 29<sup>21</sup>; iii. 149<sup>25-27</sup>.

*su* (interj.), shoo! generally repeated; *su su*, Thig. A. 110. (used in order to scare away), J. A. ii. 250<sup>1</sup>; J. A. vi. 165<sup>27-32</sup> (said of the hissing sound of a snake); denominative verb: *susumāyati* (q.v.), cf. *sūkara*.

I. *su* (*śru*), to hear; *sunomi* (pres.), J. iv. 443<sup>23</sup>; *sunāti* D. i. 62; 152; S. v. 265; S. N. 696; It. 98; Mil. 5; *suneyya* (opt.), Vin. i. 7; D. i. 79; *sunē*, J. iv. 240<sup>29</sup>; *sunā* (imper.), S. iii. 121; *sunāhi* (imper.) S. N., p. 21; *sunohi* (imper.), D. i. 62; S. N. 997; *sunātu* (imper. 3 sg.), Vin. i. 56; *sunāma* (imper. 1 pl.), S. N. 354; *sunōma* (imper. 1 pl.), S. N. 350; 988; 1110; *sunātha* (imper. 2 pl.), D. i. 131; ii. 76; It. 41; S. N. 385; *sunotha* (imper. 2 pl.), S. N. 997; Mil. 1; *sunāntu* (imper. 3 pl.), Vin. i. 5; *sunānta* (pres. part.), S. N. 1023; Sum. i. 261; *savaṁ*, J. iii. 277<sup>22</sup>; *sotum* (inf.), D. ii. 2; S. N. 384; *sotare* (inf.), Kacc. 283; *sussām* (fut. 1 sg.), S. N. 694; *sunītum* (inf.), Mil. 91; *sossati* (fut.), D. ii. 131; 265; J. ii. 107<sup>19</sup>; J. A. ii. 63<sup>11</sup>; *sussāmi* and *sanissāmi* (fut. 1 sg.); S. iii. 220; *sossi* (fut. 2 sg.), J. vi. 423<sup>8</sup>; *assum* (aor. 1 sg.), J. iii. 572<sup>1</sup>;

*assu* (aor. 2 sg.), J. iii. 541<sup>10</sup>; *suṇi* (aor. 3 sg.), J. A. iv. 336<sup>6</sup>; *assosi* (aor. 3 sg.), D. i. 87; 152; S. N., p. 99; *assumha* (aor. 1 pl.), J. A. ii. 79<sup>19</sup>; *assuttha* (aor. 2 pl.), S. ii. 230; *assosuṁ* (aor. 3 pl.), Vin. i. 18; D. i. 111; *sutrā* (ger.), Vin. i. 12; D. i. 4; S. N. 30; *sutrāna* (ger.), Vin. i. 19; D. ii. 30; S. N. 202; *suṇitvā* (ger.), J. v. 96<sup>9</sup>; Mah. xxiii. 80; *suṇiya* (ger.), Mah. xxiii. 101; *sūyati* (pres. pass.), M. i. 30; J. A. i. 72<sup>1</sup>; 86<sup>5</sup>; Mil. 152; *suyyati* (pres. pass.), J. iv. 141<sup>20</sup>; J. A. iv. 160<sup>16</sup>; v. 459<sup>23</sup>; *sūyare* (pres. pass. 3 pl.), J. vi. 528<sup>30</sup>; *savaniya* (fut. part. pass.), that should be heard, agreeable to the ear, D. ii. 211; *sotabba* (fut. part. pass.), that should be heard, D. i. 175; ii. 346; *suta* (p.p.p.), D. i. 1; M. i. 1; S. N. 793; p. 12; see separately; *sāreti* (caus.), to cause to hear, to tell, J. A. i. 344<sup>14</sup>; *nāmam s.*, to shout out one's name, Vin. i. 36; Sum. i. 262; to declare, *mām dāst ti sāvaya*, announce me to be your slave, J. iii. 437<sup>13</sup>; cf. J. A. iv. 402<sup>22</sup>; to cause to be heard, to play, D. ii. 265; *sunāpeti*, to cause to hear, Dhp. A. 166; *sussūsati* (desiderative, often written *sussūyati*), M. iii. 183 (text *sussūsanti*), A. iv. 393 (do.); *sussusam* (part.) S. N. 189 (var. read., text *sussussā*); *sussūsamāna* (part. med.), S. N. 383; *sussūsim̄su* (aor.), Vin. i. 10; *sussūsissanti* (fut.), Vin. i. 150; S. ii. 267 (text *sussu-*).

- II. *su* (ts.), well, good; beautiful; perfectly; easily; exceedingly, used as the first part of various compounds.
- III. *su* (*sru*), 1, to flow, *savati* (pres.), S. N. 197; 1034; J. vi. 278<sup>2</sup>; Dhp. 370; *savantī* (part. fem.); Thig. A. 109.
- IV. *su* (*svid* and *sma*, cf. *sa*, *assa*), a particle of interrogation, often added to the interrogative pronouns; thus, *ko su*, S. N. 173; 181; *kim su*, S. N. 1108; *katham su*, S. N. 183; 185; 1077; it is often also used as a pleonastic particle in narration; thus, *tadā su*, then, D. ii. 212; *hatthe su sati*, when the hand is there, S. iv. 171. It often takes the forms *ssu* and *assu*; thus, *tyassu=te assu*, D. ii. 287; *yassāham=yeassu aham*, D. ii. 284,

note 5; *api ssu*, Vin. i. 5; ii. 7; 76; *tad-assu=tadā su*, then, J. i. 196<sup>2</sup>; *tay'assu*, three, S. N. 231; *āditt'assu*, kindled, D. ii. 264; *nāssu*, nct, S. N. 291; 295; 297; 309; *sv-assu=so su*, J. i. 196<sup>2</sup>. Euphonic *m* is sometimes added, *yehi-m-su*, J. vi. 564<sup>16</sup>, note 3; *kaccim-su*, S. N. 1045, 1079. A still fuller form adds *añ* with euphomic *d*; M. i. 77; *ittham sudam*, thus, S. N., p. 60; *tatra sudam*, there, Vin. i. 4; 34; D. i. 87; ii. 91; It. 15; *api ssudam*, D. ii. 264; S. i. 119; *api sudam*, S. i. 113; *sā ssudam*, S. ii. 255.

*sunisumāra* (*śiśu*<sup>o</sup>), m., a crocodile, S. iv. 198; Thig. 241; Thig. A. 204; J. A. ii. 158<sup>27</sup> ff.; -ri, f., a female crocodile, J. A. ii. 159<sup>7</sup>; *sunisamārīni*, f., Mil. 67; *sunisumārapatitena vandetum*, to fall down in salutation, Sum. i. 291.

*Sunisumāragiri*, m., a place in the Bhagga country, J. A. iii. 157<sup>28</sup>; usually in the locative form -gire, Vin. ii. 127; iv. 115; 198; M. i. 95; ii. 91; A. ii. 61; iii. 295 ff.; S. iii. 1; iv. 116; J. A. iii. 157<sup>29</sup>; Abhidh. takes this as n.; the 2 ed. reads <sup>c</sup>-giram.

*Swinsumārajātaka*, n., the 208th Jātaka, J. A. ii. 158 and ff.  
*suka* (*śuka*), m., a parrot, J. A. i. 458<sup>21</sup>; ii. 132<sup>24</sup>; instead of *suka* read *sūka*, S. v. 10. See *suva*.

*Sukajātaka*, n., the 255th Jātaka, J. A. ii. 291 and ff.

*sukaṭa* (*sukṛta*), well done, good virtuous, D. i. 55; Mil. 5;  
*sukata*, the same, D. i. 27; n., a good deed, virtue, Dhp. 314.

*sukatin* (*sukṛtin*), fortunate.

*sukara*, feasible, easy, D. i. 250; Dhp. 163; S. N., p. 123;  
*na sukaro so Bhagara amhehi upasamkamitam*, S. i. 9.

*sukiccha* (*sukṛcchra*), n., great trouble, pain, J. iv. 451<sup>23</sup>.

*sukittita* (*sukṛtita*), well expounded, S. N. 1057.

*sukumāra*, delicate, lovely, Mah. lix. 29; see *sukhumāla*.

*sukumālatta* (<sup>o</sup>*ratva*), n., loveliness, Sum. i. 282.

*sukusala* (<sup>o</sup>*śala*), very skilful, J. A. i. 220<sup>18</sup>.

I. *sukka* (*śukra*), m., planet, star, Ud. 9 = Nett. 150; n., semen,  
*sukkarisatti*, f., emission of semen, Vin. ii. 38; iii. 112;  
 K. V. 163.

II. *sukka* (*śukla*), white, bright; bright, pure, good, S. ii. 240; v. 66; 104; Dhp. 87; Dh. S. 1303; It. 36; J. i. 129<sup>21</sup>; Mil. 200; *sukkadhamma*, J. i. 129<sup>21</sup>; *kanhāsu-karī*, evil and good, S. N. 526; *Sukkā*, a class of gods, D. ii. 260.

*sukkamisa* (*śuklānśa*), m., bright lot, fortune, Dhp. 72.

*sukkapakkha* (*śuklapakṣa*), m., the bright fortnight of a month, A. ii. 19; Mil. 388; the bright half, the good opportunity, Thig. 358; Thig. A. 244.

*sukkavāra* (*śukra*<sup>o</sup>), m., Friday.

*Sukkā*, f., name of a Therī, the author of Thig. 54-56; S. i. 212 f.; Ap. in Thig. A. 58 ff.

*sukkh* (*śuṣka*-), to be dried up, Mil. 152; J. A. v. 472<sup>24</sup>; *sukkhanta* (pres. part.), getting dry, J. A. i. 498<sup>16</sup>; *sukkhamāna* (pres. part. m.), wasting away, J. A. i. 304<sup>28</sup>; *sukkhissati* (fut.), Dhp. A. 234; *sukkhāpeti* (caus.), Vin. iv. 86; Dhp. A. 188; J. A. i. 201<sup>6</sup>; 380<sup>2</sup>; ii. 56<sup>25</sup>; Sum. i. 262; *sukkhita* (p.p.p.), Mil. 303. See *sus*.

*sukkha* (*śuṣka*), dry, dried up, D. ii. 347; J. i. 228<sup>16</sup>; J. A. i. 326<sup>11</sup>; iii. 435<sup>11</sup>; v. 106<sup>27</sup>; Mil. 261; 407.

*sukkhana*, n., drying up, J. A. iii. 390<sup>15</sup> (*assu*-<sup>o</sup>).

*sukkhakaddama* (*śuṣkakardama*), m., dried mud, Mah. xvii. 35.

*sukkhavipassaka*, m., a barely contemplative philosopher, a kind of Arhat.

*sukkhāpana*, n., drying, making dry, J. A. vi. 420<sup>13</sup>.

*sukh*, 10, to make happy; *sukheti* (pres.), D. i. 51; S. iv. 331; Sum. i. 157; *sukhayati* (pres.), Asl. 117; *sukhāpeti*, the same, D. ii. 202; Mil. 79.

*sukha* (ts.), agreeable, pleasant, blest, Vin. i. 3; Dhp. 118; 194; 331; S. N. 383; *patipadā*, pleasant path, easy progress, A. ii. 149 f.; Dh. S. 178; *kanṇa-s.*, pleasant to the ear, D. i. 4; happy, pleased, D. ii. 233; n., well-being, happiness, ease, Vin. i. 294; D. i. 73 ff.; M. i 37; S. i. 5; It. 47; Dhp. 2; S. N. 67; Dh. S. 10; Asl. 117; two kinds of, Pts. i. 188; another pair, A. i. 80; three, It. 67; four, A. ii. 69; *sukham*, in happiness, comfortably, s. *seti*, rests in ease, S. i. 41; Dhp. 79; 201; J. i. 141<sup>25</sup>; s. *edhati*, thrives, prospers,

- S. i. 217; Dhp. 193; S. N. 298; *s. viharati*, lives happily, Dhp. 379; see *sikkitu* (p.p.p.) and *sukhāyati*. *sukhakāma*, longing for happiness, M. i. 341; S. iv. 172; 188. *sukhakārin*, causing happiness, Kacc. 217. *sukhatthin* (*sukhārthin*), fem. *-nī*, longing for happiness, Mah. vi. 4.
- sukhada*, giving pleasure, S. N. 297.
- sukhadhamma* (-*rma*), m., a good state, M. i. 447.
- sukhanisinna*, comfortably seated, J. A. iv. 125<sup>23</sup>.
- sukhapatiśamvedin* (-*prati*-), experiencing happiness, P. P. 61.
- sukhappatta* (°*prāpta*), come to well-being, happy, J. A. iii. 112<sup>7</sup>.
- sukhapharānatā*, f., diffusion of well-being, ease, Nett. 89 (among the constituents of Samādhi).
- sukhabhāgiya*, participating in happiness, Nett. 120 f.; 125 f.; 239 (the four *s. dhammā* are *indriyasamvāro*, *tapasāñkhāto puññadhammo*, *bojjhaṅgabhbāvanā*, and *sabbūpadhipatiñissaggasāñkhātām nibbānām*).
- sukhabhūmi*, f., a soil of ease, source of ease, Dh. S. 984; Asl. 346.
- sukhallikānuyoga*, m., luxurious living, Vin. i. 10<sup>12</sup> (kāma-°); *cattāro s.*, D. xxix.
- sukharinicchaya* (-*niścaya*), m., discernment of happiness, M. iii. 230 and ff.
- sukhavipāka*, resulting in happiness, ease, D. i. 51; A. i. 98; Sum. i. 158.
- sukhavihāra*, m., dwelling at ease, S. v. 326.
- Sukhavihārijātaka*, n., the tenth Jātaka, J. A. i. 140 and ff.
- sukhavihārin*, dwelling at ease, well at ease, D. i. 75; Dh. S. 163; J. A. i. 140<sup>3</sup>.
- sukhasamvāsa*, pleasant to associate with, Dhp. 207.
- sukhasaññin* (-*saññin*), conceiving happiness, considering as happiness, A. ii. 52.
- sukhasamuddaya* (-*udaya*), m., origin of bliss, It. 16; 52.
- sukhasamphassa* (°*saṁsparśa*), pleasant to touch, Dh. S. 648.
- sukhasammata*, deemed a pleasure, S. N. 760.
- sukhāy*, 1, to be pleased, J. A. ii. 31<sup>4</sup>; *asukhāyamāna*, being displeased with.

*sukhāvaha*, bringing happiness, conducive to ease, S. i. 2 f.; 55; Dhp. 35; J. ii. 42<sup>15</sup>.

*sukhita*, happy, blest, glad, S. i. 52; iii. 11; iv. 180; S. N. 1029; healthy, Mah. xxxvii. 128; *-atta* (-ātman), happy, easy, S. N. 972; m., one of the chief disciples of the Buddha Phussa, B. xix. 19 = *Surakkhita*, J. A. i. 41<sup>4</sup>.

*sukhin*, happy, at ease, D. i. 31; 73; 108; A. ii. 185; S. i. 20; 170; iii. 83; Dhp. 177; S. N. 145; being well, unhurt, J. iii. 541<sup>5</sup>; fem. *-nī*, D. ii. 13; M. ii. 126.

*sukhindriya*, n., the faculty of ease, S. v. 209 f.; Dh. S. 452; It. 15; 52.

*Sukhindriyarakkha*, m., the fourth chapter of the Indriya Saṃyutta of the Mahāvagga of the Saṃyutta Nikāya, S. N. v. 207 and ff.

*sukhudraya*, having a happy result, A. i. 97; Pts. i. 80; Tel. 89.

*sukhuma* (*sūkṣma*), subtle, minute, Vin. i. 14; D. i. 182; S. iv. 202; A. ii. 171; Dh. S. 676; Thig. 266; Dhp. 125 = S. N. 662; fine, exquisite, D. ii. 17; 188; Mil. 313; *-tta* (*tva*), n., fineness, delicacy, D. ii. 17 f.; *-ka* (dim.), Pts. i. 185; *susukhuma*, very subtle, Thag. 71 = 210 (<sup>o</sup>-*nipūnattha-dassī*); cf. *sokhumma*; *khoma*<sup>o</sup>, *kappāsa*<sup>o</sup>, *kambala*<sup>o</sup> (n.?), the finest sorts of linen, cotton stuff, woolwork (resp.), Mil. 105.

*sukhumakamma* (*sūkṣmakarman*), n., fine, delicate work, Dhp. A. 324.

*sukhumacchika*, fine-meshed, D. i. 45; Sum. i. 127.

*sukhumaditthi* (*sūkṣma + dr̥ṣṭi*), f., subtle view, It. 75.

*sukhuma-dhāra*, with fine edge, Mil. 105.

*sukhumāla* (*sukumāra*), tender, delicate, refined, delicately nurtured, A. i. 145; Vin. i. 15; 179; ii. 180; A. i. 145; beautifully young, graceful, J. A. i. 397<sup>16</sup>; S. N. 298; *samaṇa-s.*, a soft, graceful Samaṇa, A. ii. 87; fem. *sukhumālī*, Thig. 217; Mil. 68; *sukhumālī*, f., J. vi. 514<sup>23</sup>; *sukhumālatā*, f., the being delicately nurtured, J. A. v. 295<sup>8</sup>.

- sukhūpaharāna*, n., happy offering, luxury, J. A. i. 231<sup>27</sup>.
- sukhetta* (*sukṣetra*), n., a good field, D. ii. 353; A. i. 135; S. i. 21.
- sukhedhita* (*sukha+edhita*), grown up in comfort, delicate, S. v. 351.
- sukhesin* (*sukhaiśin*), looking for pleasure, Dhp. 341.
- sugata*, faring well, happy, D. i. 83; P. P. 60; especially of spiritual welfare, happy, blessed, S. iv. 253; Dhp. 419; a common epithet of the Buddha, Vin. i. 35; iii. 1; D. i. 49; A. ii. 147; It. 78; almost used as a name of the Buddhas, Vin. i. 5; iii. 9; A. ii. 113 (*s.-hata*, killed by the Buddha, var. read. *suhato*); 147; It. 98; 112; J. i. 84<sup>27</sup>; iii. 472<sup>18</sup>; J. A. ii. 15<sup>6</sup>; *s.-mahācīvara*, the Buddha-robe, J. A. i. 119<sup>22</sup>; 330<sup>23</sup>; cf. Vin., iv. 173<sup>5</sup>
- sugataṅgula*, n., a Buddha-inch, an inch according to the standard accepted by Buddhists, Vin. iv. 168.
- sugatavidatthi*, f., a Buddha-span, a span of the accepted length, Vin. iii. 149; iv. 173.
- sugatavrinaya*, m., the law of the Buddha, A. ii. 147.
- sugatālaya*, m., imitation of the Buddha, J. A. i. 490<sup>24</sup>; 491<sup>2;8</sup>; ii. 38<sup>22</sup>; 148<sup>22</sup>; 162<sup>13</sup>; iii. 112<sup>17</sup>.
- sugati*, f., happiness, bliss, Vin. ii. 162; 195; D. i. 143; ii. 141; P. P. 60; It. 24; 77; 112; *suggati* (in verses), Dhp. 18; D. ii. 202 (printed as prose).
- sugatin*, righteous, Dhp. 126; J. i. 219<sup>29</sup> (*suggatī*).
- sugatorāda*, m., a discourse of the Blessed one, J. A. i. 119<sup>9</sup>; 349<sup>3</sup>; ii. 9<sup>14</sup>; 13<sup>1</sup>; 46<sup>2</sup>; iii. 368<sup>19</sup>.
- sugandha*, fragrant, J. A. ii. 20<sup>3</sup>; m., pleasant odour, Dh. S. 625; name of a Thera, the author of *Thag.* 24.
- sugandhi*, the same as *sugandha* (= sa.), Abhidh; J. A. 100<sup>19</sup>.
- sugandhika*, fragrant, Mah. vii. 27; J. A. i. 266<sup>7</sup> (*pañca-sugandhika-parivāra*).
- sugahana* (*sugra<sup>o</sup>*), n., a good, tight, seizing, J. A. i. 223<sup>1</sup>.
- sugahita* and *suggahita*, grasped tightly, attentively, A. ii. 148; 169; J. A. i. 163<sup>1</sup>; 222<sup>26</sup>.
- suggava*, virtuous, J. iv. 53<sup>23</sup>.
- suṅka* (*śulka*), m. and n., toll, tax, customs, Vin. iii. 52; iv. 131; A. i. 54 f.; J. A. iv. 132<sup>12</sup>; vi. 347<sup>4</sup>; gain, profit,

Thig. 25 ; Thig. A. 32 : purchase-price of a wife, Thig. 420 ; Mil. 47 f. ; *odhisuṇka*, stake, J. vi. 279<sup>21</sup> ; °-gahana, J. A. v. 254<sup>11</sup> ; *a-suṇkāraha*, J. A. v. 254<sup>12</sup>.

*suṇkaghāṭa*, n., customs' frontier, Vin. iii. 47 ; 52.

*suṇkatṭhāna* (*śulkasthāna*), n., taxing place, customs' house, Vin. iii. 62 ; Mil. 359.

*suṇkika*, m., a receiver of customs, J. A. v. 254<sup>12</sup>.

*suṇkiya*, n., price paid for a wife, J. vi. 266<sup>16</sup>.

*suc* (*śuci*), 1, to mourn, grieve ; *socati* (pres.), S. N. 34 ; Dhp. 15 ; J. i. 168<sup>7</sup> ; *socare* (pres. 3 pl.), S. N. 445 ; Dhp. 225 ; *socamāna* (pres. part.), J. A. ii. 75<sup>3</sup> ; *asocam* (pres. part.), not grieving, S. i. 116 ; *mā soci*, do not wail, D. ii. 144 ; *mā socayittha* (plur.), do not wail, D. ii. 158 ; *socayati* (caus.), to cause to grieve, D. i. 52 ; S. i. 116 ; Mil. 226 ; *soceti*, J. A. ii. 8<sup>8</sup> ; *socāpayati*, the same, S. i. 116.

*Sucandaka*, n., Rāma's palace, J. A. iv. 130<sup>8</sup>.

*sucarita*, well conducted, right, good, Dhp. 168 and f. ; n., good conduct, virtue, merit, A. i. 49 f. ; 57 ; 102 ; Dhp. 231 ; It. 55 ; 59 f. ; Pts. i. 115.

*suci* (*śuci*), pure clean, white, D. i. 4 ; A. i. 293 ; S. N. 226 ; 410 ; n., purity, pure things, J. A. i. 22<sup>26</sup> ; goodness, merit, Dhp. 245 ; a tree used for making foot-boards, V. V. A. 8.

*sucikamma* (*śucikarman*), whose actions are pure, Dhp. 24.

*sucigandha* (*śuci-*), having a sweet perfume, Dhp. 58.

*sucigavesin* (*śucigaveśin*), longing for purity, S. i. 205.

*sucighatika*, see *sūcighatikā*.

*sucighara*, Vin. ii. 301 f. ; see *sūcighara*.

*sucijātika* (*śuci°*), of clean descent, J. A. ii. 11<sup>13</sup>.

*sucitta* (°*tra*), much variegated, Dhp. 151.

*Sucitti*, m., name of an Upāsaka, D. ii. 259.

*Suciparivāra*, m., name of a merchant in Benares, J. A. iii. 257<sup>14</sup> ff. ; 264<sup>24</sup> ; 444<sup>19</sup> ; v. 114<sup>22</sup>.

*sucibhojana* (*śuci°*), n., pure food, S. N. 128.

*sucimat*, pure, an epithet of the Buddha, A. iv. 340.

*Sucimukhī*, f., name of a Paribbājikā, S. iii. 238 and ff.

*sucimhita* (*śucismita*), having a pleasant, serene smile, V. V.

xviii. 10; l. 25; lxiv. 12; V. V. A. 96; 280 (also explained as a name); J. iv. 107<sup>21</sup>.

*Sucirajātaka*, n., J. A. iv. 360<sup>24</sup>, probably = Sovīrajātaka.

*Sucirata*, m., name of a Brāhmaṇa, Sum. i. 155; J. A. v. 57 ff.

*Suciiloma*, m., name of a Yakkha at Rājagaha, S. i. 207; see *Sūciiloma*.

*sucirasana* (*śuci-*), wearing clean, bright clothes, S. N. 679.

*Suciimati*, f., name of the mother of Kapila, Ap. in Thig. A. 73.

*Succajātaka*, n., the 320th Jātaka, J. A. iii. 66 and ff.

*succhanna*, well covered, Dhp. 14.

*sujana*, m., a good man, Mah. i. 85.

*Sujampati*, m., the husband of Sujā, a name of Sakka, S. i. 225; 230; 234 and ff.; 239; S. N. 1024; J. iii. 146<sup>30</sup>; iv. 9<sup>20</sup>; 403<sup>27</sup>; 409<sup>4</sup>; v. 137<sup>26</sup>; 139<sup>17</sup>; vi. 102<sup>17</sup>; 484<sup>1</sup>; 573<sup>21</sup>; J. A. v. 139<sup>27</sup>; Dhp. A. 186.

I. *sujā* (*sruc*), f., a sacrificial ladle, D. i. 120; 138; S. i. 169; Sum. i. 289; 299.

II. *Sujā*, f., the name of Sakka's wife, S. i. 230; J. A. iii. 277<sup>27</sup>; 491<sup>18</sup>; 494<sup>2</sup>; v. 139<sup>27</sup>; vi. 157<sup>4</sup>; Dhp. A. 194; cf. *Sujātā*.

*sujāta* (ts.), well born, of noble birth, D. i. 93; S. N. 548 f.; p. 112; m., name of several persons; (1) one of the principal disciples of the Buddha Padumuttara, B. xi. 24; Ap. in Thig. A. 16; (2) a Buddha, B. xiii. 1 ff.; J. i. 38<sup>24</sup>; 39<sup>7</sup>; 44<sup>7</sup>; J. A. i. 37<sup>27</sup>; 38<sup>10</sup>; Sās. 145; Mahābodhiv. 10; (3) a Khattiya in the time of the Buddha Tissa, J. A. i. 40<sup>18</sup>; (4) a householder in Benares, J. v. 465<sup>4</sup>; 468<sup>16</sup>; J. A. v. 465<sup>8</sup> and ff.; (5) son of a householder in Benares, P. V. 7 = J. iii. 157<sup>14</sup>; J. A. iii. 157<sup>17</sup> and ff.; P. V. A. 39 and ff.; (6) son of King Assaka, V. V. lxiii. 2; 32; V. V. A. 259 and ff.; (7) a Brāhmaṇa at Benares, the father of the Theri Sundarī, Thig. 322 and ff.; Thig. A. 229 and ff.; (8) a Bhikkhu at Sāvatthi, S. ii. 278 and f.; (9) a Thera at Sahassorodhagāma, Sās. 112; (10) a

Thera in Palenagāma, Sās. 124; (11) S. Pippalāyana, a Pabbajita, Ap. in Thig. A. 73.

*Sujātajātaka*, n., the 269th, 306th, and 352nd Jātaka, J. A. ii. 347 and ff.; iii. 20 and ff.; 155 and ff. respectively.

*Sujātā*, f., name of several women; (1) the wife of Sakka, Ud. 29; J. A. i. 201<sup>3:28</sup>; 205<sup>23</sup>; 206<sup>2:4:7</sup>; iii. 499<sup>10</sup>; Dhp. A. 185; 188; 191; compare *Sujā*; (2) mother of the Buddha Konḍañña, B. iii. 25; J. A. i. 30<sup>13</sup>; (3) one of the chief female disciples of the Buddha Sobhita, B. vii. 22; J. A. i. 35<sup>22</sup>; (4) the mother of the Buddha Padumuttara, B. xi. 19; J. A. i. 37<sup>20</sup>; Dhp. A. 251; one of the chief female disciples of the Buddha Piyadassin, B. xiv. 21; J. A. i. 39<sup>5</sup>; (5) the queen of King Brahmadatta, J. iii. 22<sup>18</sup>; J. A. iii. 21<sup>19</sup>; 22<sup>27</sup>; (6) the wife of the Bodhisatta in Benares, J. A. ii. 121<sup>23</sup> and ff.; (7) a Bhikkhuṇī, died at Nādikā, D. ii. 92; S. v. 356 and f.; (8) a Therī in Sāketa, author of Thig. 145-150, Thig. A. 136 and ff.; (9) the daughter of Dhanañjaya, sister of Visākhā, daughter-in-law of Anāthapindika, A. iv. 91 and ff.; J. A. ii. 347<sup>7</sup> and ff.; (10) daughter of Senānī at Uruvelā, A. i. 26; J. A. i. 68<sup>7</sup> and ff.; Thig. A. 2; Dhp. A. 118; Sum. i. 58; 173; Asl. 34; Mahābodhiv. 28; Sās. 2.

*sujāti*, of noble family, Mah. xxix. 50.

*sujīra*, easy to live, Dhp. 244.

*sujjhati*, see *sudh*.

*suññā* (*śūnya*), empty, uninhabited, D. i. 17; ii. 202; S. i. 180; iv. 173; Sum. i. 110; Mil. 5; s. *gāma*, a deserted village, simile for the eye, where no ‘soul’ dwells, Dh. S. 597; Asl. 309; empty, devoid of reality, M. i. 435; S. iii. 167; iv. 54; 296; S. N. 1119; absent, abolished, Mil. 96; useless, M. i. 483; empty, devoid of, S. iv. 54; 297; Dāth. v. 17; Mil. 96; *suññakappa*, m., a Kappa in which there are no Buddhas; *suññasuññā*, empty of permanent substance, Pts. ii. 178; *asuññā*, not empty, Mil. 130.

*suññata*, empty, devoid of lusts, evil dispositions, and Karma, but especially of soul, ego, Thig. 46; Thig. A.

50; Dh. S. 344; *nibbānam*, Asl. 221; *phassa*, S. iv. 295; *rimokkha*, Dhp. 92; Dhp. A. 282; Mil. 413; *rimokkha*, *samādhi*, and *samāpatti*, Vin. iii. 92 and ff.; iv. 25 and ff.; *samādhi*, S. iv. 360; 363; Mil. 337; *anupassanā*, Pts. ii. 48 ff.

*Suññataragga*, m., the third chapter of the Uparipaññāsa of the Majjhima Nikāya, M. iii. 104-187.

*Suññatasutta*, n., two Suttas of the Majjhima Nikāya, the former, the Cūla S., the 121st, M. iii. 104 and ff.; the latter, the Mahā S., the 122nd, M. iii. 109 and ff.

*suññatā* (*śūnyatā*), f., emptiness; freedom from lust, ill-will, and dullness, Nibbāna, M. iii. 111; K. V. 232; Asl. 221; Nett. 118 and f.; 123 and f.; 126; of two kinds, K. V. A. 64; 177; *-pakāsana*, n., the gospel of emptiness, Sum. i. 99; 123; *-paṭisamayutta*, relating to the Void, connected with Nibbāna, A. i. 72 = iii. 107 = S. ii. 267; Sum. i. 100 and ff.; Mil. 16; *-vihāra*, m., dwelling in the sense of emptiness, Vin. ii. 304; M. iii. 104; 294.

*suññatta* (*śūnyatra*), n., emptiness, the state of being devoid, Asl. 221.

*suññāgāra* (*śūnyāgāra*), n., an uninhabited spot, solitude, Vin. i. 97; 228; ii. 158; 183; iii. 70; 91 and ff.; D. i. 175; ii. 86; 291; M. i. 33; S. iv. 133; 359 and ff.; It. 39; J. A. iii. 191<sup>5</sup>; Mil. 344.

*sutṭhu* (*susṭhu*), well, s. *tāta*, well, father, J. A. i. 170<sup>24</sup>; s. *kataṁ*, you have done well, J. A. i. 287<sup>11</sup>; Sum. i. 297; *sutṭhutaram*, still more, J. A. i. 229<sup>31</sup>; *sutṭhutā*, f., excellence, A. i. 98 and f.; Nett. 50.

*sutṭhita* (*susthita*), well established, Dhp. A. 115.

*sunā* (*śvan*), m., a day, Kacc. 327.

*Sunanta*, m., name of a Thera, Sās. 118.

*sunīsā* (*śnuṣā*), f., a daughter-in-law, Vin. i. 240; iii. 136; D. ii. 148; M. i. 186; 253; J. vi. 498<sup>17</sup>; *sunhā*, the same, Vin. ii. 10; A. iv. 91; Thig. 406; J. A. ii. 347<sup>15</sup>; vi. 506<sup>18</sup>.

I. *suta* (*śruta*), heard, see *su*; heard, taught, A. ii. 97 f.; renowned, J. ii. 442<sup>7</sup>; n., sacred lore, learning, M. iii.

99; A. i. 210 f.; ii. 7; S. iv. 250; J. ii. 42<sup>13</sup>; Mil. 248; *appa-ssuta*, who has little learning, *bahu-ssuta*, who has much learning, A. ii. 6 f.; S. ii. 159; *sutadharma*, remembering what is heard, A. ii. 23; *sutasannicaya*, hoarding up what is heard, A. ii. 23; *suta-dhamma*, mfn., having heard the law, Vin. i. 3<sup>25</sup> = Ud. 10<sup>18</sup>; *a-suta*, not heard, Vin. i. 238<sup>9</sup>; J. A. iii. 233<sup>27</sup>; *assuta*, the same, J. iii. 233<sup>26</sup>; *dussuta*, M. i. 228; *sussuta*, M. iii. 104;—n., learning, religious instruction, J. v. 450<sup>15</sup>; 485<sup>18</sup>; J. A. v. 485<sup>17</sup>.

II. *suta* (ts.), m., son, Mah. i. 49; fem., *sutā*, daughter, Thig. 384.

*sutakari* (*śruta*<sup>o</sup>), m., a poet of religious learning, a Vedic poet, A. ii. 230.

*Sutanā*, f., name of a deer, J. iv. 419<sup>29</sup>; J. A. iv. 413<sup>13</sup>; 417<sup>1</sup>; 421<sup>16</sup>.

*Sutanu*, m., name of a boy, J. iii. 329<sup>8</sup>; J. A. iii. 325<sup>2</sup>; 329<sup>12; 28</sup>; various reading, *Sutana*; at river at Sāvatthi, S. v. 297.

*Sutanojātaka*, n., the 398th Jātaka, J. A. iii. 324 and ff.

*sutappaya*, easily contented, P. P. 26.

*sutamaya* (*śrutamaya*), fem. <sup>o</sup>*yī*, consisting in learning, *sutamayī paññā*, wisdom obtained by learning, Pts. i. 4, 22 ff.; Nett. 8; 50; 60.

*sutavat* (*śrutarat*), who has heard, learned, Vin. i. 14; A. ii. 178; S. N. 70; 90; 371; *sutaranta-nimmita*, founded by learned, pious men, Mil. 1; m., name of a Paribbajaka and Paccekabuddha, A. iv. 369 and ff.; M. iii. 69; *assutavat*, unlearned, M. i. 1 (~ *rā puthujjano*, laymen).

*Sutasoma*, m. (1) The son of King Koravya in Indapattana, J. v. 479<sup>1</sup>; 483<sup>10</sup>; 485<sup>13</sup>; 494<sup>3</sup>; 499<sup>4</sup>; 507<sup>25</sup>; J. A. v. 457 and ff.; Mahābodhiv. 50; (2) son of King Brahmadatta in Benares, J. v. 179<sup>4; 8; 19</sup>; 181<sup>12; 16</sup>; 183<sup>12</sup>; 184<sup>13</sup>; 185<sup>23</sup>; 186<sup>8</sup>; 190<sup>20</sup>; J. A. v. 177 and ff.

*Sutasomajātaka*, n., the 525th and 587th Jātaka, the former, the Culla-S., J. A. v. 177 and ff.; the latter, the Mahā-S., J. A. v. 456 and ff.

*sutassava*, m. (*śrutasrava*), the far-renowned one, an epithet

of Buddha, S. N. 353 (gen. *sutassavassa*, thus read instead of *sutassa vassa*).

*Sutā*, f., daughter of an Upāsaka in Sāvatthi, V. V. xxxii. 1 ; 2 ; 8 ; V. V. A. 131.

*suti* (*śruti*), f., hearing, tradition, S. N. 839 ; 1078 ; Mil. 3 ; Mah. i. 3 ; also: rumour; *sutivasena*, by rumour, J. A. iv. 285<sup>24</sup> ; 476<sup>23</sup>.

*sutihīna* (*śruti*°), deprived of hearing, deaf.

I. *sutta*, see *sup.*

II. *sutta* (*sūtra*), n., a thread, string, Vin. ii. 150 ; D. i. 76 ; ii. 13 ; J. A. i. 52<sup>1</sup>; used as a denomination of lust, Dh. S. 1059 ; Asl. 364 ; *kālas*, a carpenter's measuring line, J. A. ii. 405<sup>6</sup> ; Mil. 418 ; a portion of the Buddhist Scriptures, the old Suttapiṭaka, D. ii. 124 ; one of the divisions of the Scriptures, A. ii. 103 ; 178 ; 185 ; G. V. 57 ; Mahābodhiv. 95 ; a rule, a clause (of the Pātimokkha), Vin. i. 65 ; 68 ; ii. 68 ; 95 ; iii. 327 ; a chapter, division, of a text, S. iii. 253 ; v. 46 ; S. N., p. 3 ; Nett. 118 ; an ancient verse, a quotation, J. A. i. 288<sup>17</sup> ; 307<sup>15</sup> ; 314<sup>13</sup> ; used as a masculine noun, S. iii. 221 ; *suttaso*, Sutta by Sutta, Kacc. 212 ; *gosutta*, n., the lore of cows, J. A. i. 194<sup>22</sup> ; *hatthisutta*, n., the lore of elephants, an elephant trainer's handbook, J. A. ii. 46<sup>24</sup>. *suttaka* (*sūtraka*), n., a string, Vin. ii. 271 ; a string of jewels or beads, Vin. ii. 106 ; iii. 48 ; Asl. 321 ; a denomination of lust, Asl. 364.

*suttakāra* (*sūtra*-), m., a cotton-spinner, Mil. 331.

*suttaguṇa* (*sūtra*-), m., a ball of string, D. i. 54 ; M. iii. 95.

*suttajāla* (*sūtra*-), n., a web of thread, a spider's web, Dhp. A. 412.

*suttadhara*, m., 'one of the principal officers who maintained the rules or axioms,' D'Alwis, 'Introd. to Kacc.', pp. 99-100.

*Suttaniddesa*, m., a book by Saddhamma Jotipāla, G. V. 64 ; 74 ; Sās. 74.

*Suttanipāta*, m., the fifth division of the Khuddakanikāya, G. V. 57 ; Sās. 94 ; a commentary on the same was written by Buddhaghosa, G. V. 68.

*suttanta*, m., a chapter of the Scriptures, a discourse, dialogue, Vin. i. 140 f.; 169; ii. 75; iii. 159; iv. 344; A. i. 60; 69; 72; ii. 147; S. ii. 267.

*Suttantapitaka*, n., the second division of the Buddhist Scriptures, G. V. 55; Sās. 27; 150.

*suttantika*, versed in the Suttantas, Vin. i. 169; ii. 75; 161; iii. 159; J. A. i. 218<sup>2</sup>; Mil. 341; -duka, n., the Suttanta pairs, the pairs of terms occurring in the Suttantas, Dh. S. 1296 and ff.; -vatthūni, the physical bases of spiritual exercise in the Suttantas, Pts. i. 186.

*Suttapiṭaka*, n., the same as Suttantapitaka, Mahābodhiv. 95.

*suttalūkha*, roughly sewn together, Vin. i. 287; 297.

*suttavāda*, m., a division of the Sabbatthavādins, Dīp. v. 48; Mah. v. 6; K. V. A. 3 f.; Sās. 14; Mahābodhiv. 97.

*Suttavibhaṅga*, m., a portion of the Vinaya Piṭaka, Vin. ii. 96; 306; iii.-iv.

*Suttasamṛgaha*, m., name of a work, Sās. 180.

I. *sutti* (*śukti*), in *kururindakasutti*, an appurtenance filled with chunam for rubbing the body, Vin. ii. 107; see *sotti*.

II. *sutti* (*sūkti*), f., a good saying, Saddhammop. 340; 617.

*suttika*, connected with a thread, bound with a thread, Kacc. 189.

*suthita* (?), beaten out, Mil. 415.

*sudarś*, see *su*, IV.

*Sudatta*, m., name of various persons; (1) the father of the Buddha Sumana, B. v. 21; J. A. i. 34<sup>26</sup>; (2) the father of the Buddha Sumedha, B. xii. 18; J. A. i. 38<sup>4</sup>; (3) the father of the Buddha Piyadassin, B. xiv. 15 = Sudinna, J. A. i. 39<sup>3</sup>; (4) one of the eight Brāhmans who recognized the signs on the Buddha's body, J. i. 56<sup>4</sup>; Mil. 236; (5) an Upāsaka who died at Nādikā, D. ii. 92; S. v. 356 and f.; (6) a Devaputta, S. i. 53; (7) Anāthapiṇḍika's family name, Vin. ii. 156; S. i. 212; A. i. 26; iii. 451; Dīp. ii. 1.

*Sudattā*, f., name of various women; (1) the mother of the Buddha Sumedha, B. xii. 18; J. A. i. 38<sup>5</sup>; (2) one of the first disciples of the Buddha Tissa, B. xviii. 22; J. A. i. 40<sup>26</sup>.

*sudanta* (*sudānta*), well subdued, tamed, D. ii. 254; Dhp. 94.

*sudassa* (°*rśa*), easily seen, Dhp. 252; m., a kind of gods, found in the fourteenth Rūpabrahmaloka, D. ii. 52; P. P. 17; K. V. 207.

*sudassana* (*sudarśana*), well-looking; m., name of various persons: (1) One of the chief disciples of the Buddha Sujāta, B. xiii. 25; J. A. i. 38<sup>19</sup>; (2) the Bodhisatta in the time of the Buddha Vessabhu, B. xxii. 11; J. A. i. 42<sup>7</sup>; Mahābodhiv. 11; (3) a cousin of King Pasenadi, S. i. 82; Dhp. A. 356; (4) a Pacceka-buddha, M. iii. 69; (5) a convert, died at Nādikā, D. ii. 92; S. v. 356 f.; (6) a King of the Nāgas, J. vi. 171<sup>21</sup>; 188<sup>3</sup>; 190<sup>4</sup>; 192<sup>5</sup>; J. A. iv. 182<sup>20</sup>; vi. 167<sup>29</sup>; (7) a king, usually called Mahāsudassana, J. A. i. 391<sup>30</sup>; Sās. 152; (8) name of a mountain, B. ii. 200; J. i. 29<sup>5</sup>; vi. 125<sup>13</sup>; 126<sup>7</sup>; J. A. ii. 214<sup>12</sup>; 214<sup>14</sup>; vi. 125<sup>17</sup>; 126<sup>17</sup> (=Sineru); Asl. 298; (9) name of a monastery in the town of Ramma, J. A. i. 11<sup>10</sup>; 12<sup>5</sup>; Mahābodhiv. 5; 129; n., name of various towns: (10) a town of the gods, J. A. ii. 214<sup>13</sup>; V. V. A. 161; 285; (11) the birthplace of the Buddha Sumedha, B. xiii. 18; J. A. i. 37<sup>29</sup>; 38<sup>4</sup>; the present Benares, J. v. 191<sup>18</sup>; J. A. iv. 119<sup>28</sup>; v. 177<sup>12</sup>; 186<sup>2</sup>.

*Sudassanā* (*sudarśanā*), f., the mother of the Buddha Atthadassin, B. xv. 14; J. A. i. 39<sup>14</sup>.

*Sudassī*, f., name of a heaven, P. P. 17; it is inhabited by the gods called *Sudassins*, M. iii. 103; K. V. 207.

*Sudātha*, m., having good teeth, name of a deer, J. iii. 192<sup>16</sup>; 23; J. A. iii, 192<sup>20</sup>; 21.

*sudittha* (*sudrṣṭa*), well seen, S. N. 178; p. 143.

*Sudinna* m. (1) The father of the Buddha Piyadassin, J. A. i. 39<sup>3</sup>=Sudatta, B. xiv. 15; (2) a Bhikkhu of the Kalanda clan, Vin. ii. 286; iii. 11 and ff.; Mil. 170; Mahābodhiv. 92.

*sudujaya* (*sudurjaya*), difficult to win, Mah. xxvi. 3.

*suduttara* (*sudustara*), very difficult to escape from, Dhp. 86; S. N. 358.

- sududdasa* (*sudurdrśa*), very difficult to see, Vin. i. 5 ; Dhp. 36 ; used as an epithet of the Nibbāna, S. iv. 369.
- sudubbala* (*sudurbala*), very weak, S. N. 4.
- sudullabha* (*sudurlabha*), very difficult to obtain, S. N. 138.
- Sudeva*, m. (1) The father of the Buddha Dipaṅkara, Mahābodhi. 4 = Sumedha, B. ii. 207 ; (2) one of the chief disciples of the Buddha Maṅgala, B. iv. 23 ; J. A. i. 34<sup>8</sup> ; (3) one of the chief disciples of the Buddha Sujāta, B. xiii. 25 = Deva, J. A. i. 38<sup>19</sup>.
- sudesika* (°śīka), m., a good guide, Mil. 354 ; Asl. 123.
- sudesita* (°śīta), well preached, Dhp. 44 ; S. N. 88 ; 230.
- sudda* (śūdra), m., a Śūdra, Vin. ii. 239 ; D. i. 104 ; M. i. 384 ; A. i. 162 ; ii. 194 ; S. i. 102 ; P. P. 60 ; S. N. 314 ; fem. *suddī*, D. i. 241.
- suddittha*, the same as *sudittha* (after the analogy with *duddittha*) Vin. i. 129<sup>15</sup> : J. iv. 192<sup>13</sup>, etc.
- suddha*, see *sudh*.
- suddhaka*, n., a minor offence, less than a Saṅghādisesa, Vin. ii. 67.
- Suddhaṭṭhakasutta*, n., the fourth Sutta of the Aṭṭhakavagga of the Sutta Nipāta, S. N., p. 149 f.
- suddhanta* (śuddhānta), m., women's apartment.
- suddhanta* (*sudhānta*), well blown, M. iii. 248 ; Asl. 326 ; = *saṁdhanta*, A. i. 253 ; Vin. ii. 59<sup>4</sup> (°parivāsa, see below).
- suddhantaparivāsa*, m., a probation of complete purification, Vin. ii. 59 and ff.
- suddhapīti* (śuddhaprīti), whose joy is pure, Mah. xxix. 49.
- suddhabuddhi* (śuddha°), of pure intellect, J. i. 1<sup>18</sup>.
- suddhavainṣatā* (śuddha + vainśa + tā), f., purity of lineage, Mah. lix. 25.
- suddhavasaua* (śuddha°), wearing pure clothes, Thig. 338 ; Thig. A. 239.
- suddhavālukā* (śuddha°), f., white sand, Mah. xix. 37.
- suddhasaṅkhārapuñja* (śudha + saṁskāra°), m., a mere heap of Saṁkhāras, S. i. 135.
- suddhājīwin* (śu-), living a pure life, Dhp. 366.
- suddhānupassin*, seeing what is pure, S. N. 788.

*suddhāvāsa* (*śu°*), m., pure abode, name of a heaven and of the gods inhabiting it, D. ii. 50; Dhp. A. 369; name of a Pacceka brahmā, S. i. 146 and ff.

*suddhāvāsakāyika*, belonging to the pure abode, epithet of the Suddhāvāsa gods, Vin. ii. 302; D. ii. 253; S. i. 26.

*suddhi* (*śuddhi*), f., purity, purification, D. i. 54; M. i. 80; ii. 132; 147; S. i. 166; 169; 182; iv. 372; Thig. 293; Dh. S. 1005; S. N. 478; *suddhimvada*, stating purity, S. N. 910; *suddhināya*, leading to purity, S. N. 910.

*suddhika* (*śu°*), connected with purification, Dh. S. 519-522; *udaka-s.*, pure by use of water, S. i. 182; Vin. i. 196; *udakasuddhikā*, f., cleaning by water, Vin. iv. 362; *susāna-s.*, fastidious in the matter of cemeteries, J. A. ii. 54<sup>10</sup>.

*suddhikagāthā*, f., the last Vagga of the Sutta Nipāta, G. V 57.

*Suddhikabhāradvāja*, m., name of a Brāhmaṇ, S. i. 166.

*Suddhikavagga*, m., the first chapter of the Indriya Saṃyutta of the Mahāvagga of the Saṃyutta Nikāya, S. v. 193 and ff.

*suddhimagga* (*śuddhimārga*), m., the path leading to purification, S. i. 103.

*Suddhodana*, m., name of the father of the Buddha, a nobleman among the Sakyas of Kapilavatthu, Vin. i. 82; D. ii. 7; 52; S. N. 685; B. ii. 66=J. i. 16<sup>10</sup>; B. xxvi. 13; Ap. in Thig. A. 26; 83; Thig. A. 1; J. A. i. 15<sup>23</sup> and ff.; Dhp. A. 135; 384; Mil. 236; Dīp. iii. 45 and ff.; Mah. ii. 20 and ff.; Mahābodhiv. 7; 14; Sās. 2.

*Suddhodām*, m., son of Suddhodana, the Buddha.

*sudh* (*śudh*), 4, to become pure; *sujjhati* (pres.), M. i. 39; S. i. 34; 166; *suddha* (p.p.p.), clean, pure, Vin. i. 16; D. i. 110; S. N. 476; purified, pure of heart, M. i. 39; Dhp. 125; S. N. 90; simple, mere, unmixed, S. i. 135; Asl. 72; *suddhatta* (<sup>o</sup>*tva*), n., purity, D. ii. 14; *suddhatā*, f., the same, S. N. 435; *sodheti* (caus.), to make clean, to purify, Vin. i. 47; M. i. 39; Dhp. 141; Sum. i. 261; 13<sup>5</sup>; to examine, search, J. A. i. 200<sup>6</sup>;

291<sup>1</sup>; ii. 123<sup>1</sup>; to search for, to seek, J. A. ii. 135<sup>12</sup>; to clean away, to remove, J. A. iv. 404<sup>19</sup>; to correct, J. A. ii. 48<sup>7</sup>; *sodhāpeti* (caus.), to cause to clean, to clean, J. A. i. 305<sup>3</sup>; ii. 19<sup>27</sup>; *sodhīyati* (pass.), is cleansed, adorned, B. ii. 40 f.=J. i. 12<sup>2</sup>.

*Sudhaññaka*, n., the birthplace of the Buddha Revata, B. vi. 16; = *Sudhaññavati*, J. A. i. 35<sup>7</sup>.

*Sudhanā*, f., name of a female adherent of the Buddha, A. iv. 347.

*Sudhamma*, m. (1) The father of the Buddha Sobhita, B. vii. 16; J. A. i. 35<sup>20</sup>; (2) a Bhikkhu, Vin. ii. 19 and ff.; Dhp. A. 262; (3) a kind of gods, V. V. lxii. 3; V. V. A. 258.

*Sudhamma*, n. (1) The birthplace of the Buddha Sobhita, B. vii. 16; J. A. i. 35<sup>19</sup>; (2) a town in Burma, the modern Thaton, Sās. 10, etc.

*sudhammatā* (*sudharmatā*), f., good nature, J. A. ii. 159<sup>19</sup>; vi. 527<sup>8</sup>.

*Sudhammamahāsāmin*, m., name of a Thera, Sās. 83 and f.

*Sudhammā* (°rmā), f. (1) The council hall of the gods, D. ii. 207 and ff.; 220 and f.; 268; 274; M. ii. 79; S. i. 221; V. V. lxxiv. 1; V. V. A. 298; J. A. i. 204<sup>24</sup>; 205<sup>4</sup>; (2) the mother of the Buddha Sobhita, B. vii. 16; J. A. i. 35<sup>20</sup>; (3) one of the chief female disciples of the Buddha Athadassi, B. xv. 20; J. A. i. 39<sup>16</sup>; (4) a Therī in the time of the Buddha Kassapa, Dip. xvii. 19 ff.; Mah. xv. 147; Mahābodhiv. 129 and f.; (5) the daughter of King Kiki, J. vi. 481<sup>13</sup>; J. A. vi. 481<sup>17</sup>; Ap. in Thig. A. 17 f.; 104; 114; 131; 181; 192; (6) the queen of King Renu, J. iv. 452<sup>15</sup>; 29; J. A. iv. 445<sup>19</sup>; 448<sup>4</sup>; (7) the wife of Sakka, J. A. i. 201<sup>2</sup> and ff.; Dhp. A. 188; 191.

*Sudhammālaṅkāra*, m., name of a Thera, Sās. 83.

*sudhā* (ts.), f., the beverage of the gods, nectar, J. v. 396<sup>7</sup>; Tel. 39; whitewash, cement, Vin. ii. 154; -*kamma*, n., whitewashing, coating of cement, J. A. vi. 432<sup>6</sup>; Mah. xxxviii. 74.

*sudhi*, wise.

*sudhota*, well washed, thoroughly clean, J. A. i. 331<sup>20</sup>.

*suna* (*śūna*), swollen, Vin. ii. 253; A. iv. 275; 470.

*suna* (*śuna*), m., a dog, also written *sunya*, J. vi. 353<sup>20</sup>; 357<sup>6</sup> (cf. *sunakha*).

*Sunakkhatta*, m., a Licchavi prince at Vesāli, D. i. 152; 155; M. i. 68; ii. 252; Nett. 99; J. vi. 255<sup>8</sup>; J. A. i. 389 f.; iv. 75<sup>14</sup>; vi. 219<sup>26</sup>.

*Sunakkhattasutta*. n., the 105th Sutta of the Majjhima Nikāya, M. ii. 252.

*sunakha* (*śunaka*), m. (1) A dog, A. i. 48; Thig. 509; J. A. i. 175<sup>12</sup>; 189<sup>27</sup>; ii. 128<sup>2</sup>; 246<sup>9</sup>; fem. *sunakhī*, a bitch, J. A. iv. 400<sup>24</sup>; (2) name of a hell, J. A. v. 145<sup>2</sup>.

*Sunakhajātaka*, n., the 242nd Jātaka, J. A. ii. 246 and ff.

*Sunanda*, m. (1) The father of the Buddha Kondañña, B. iii. 25; J. A. i. 30<sup>12</sup>; (2) the charioteer of the King of Benares, J. A. vi. 10<sup>26</sup> and ff.; (3) the charioteer of King Sivi, J. v. 213<sup>19; 23</sup>; J. A. v. 214<sup>28</sup>; 227<sup>17</sup>; (4) a Bhikkhu, Sās. 146 and f.

*Sunandā*, f. (1) One of the chief female disciples of the Buddha Diparikara, B. ii. 214 = J. i. 29<sup>23</sup>; Mahābodhiv. 5; (2) the mother of the Buddha Dhammadassi, B. xvi. 13; J. A. i. 39<sup>26</sup>; (3) an Accharā, V. V. xviii. 10; l. 25; (4) a queen of Benares, J. vi. 134<sup>31</sup>; (5) the daughter of a garland-maker in Rājagaha, V. V. xxxvii. 5; V. V. A. 170; (6) name of a Therī, Mahābodhiv. 169.

*sunaya*, easily deducted, clearly understood, A. iii. 179 = *sunnaya*, A. ii. 148.

*sunahāta* (*susnāta*), well bathed, well groomed, D. i. 104; see *sunhāta*.

*Sunāga*, m., a Thera, the author of Thag. 85.

*Sunāparanta* (*Sronāparānta*), m., name of a country, M. iii. 268; S. iv. 61; identified with Burma, Sās. 11; 47; 54; 56; -ka, living in S., M. iii. 268; S. iv. 61.

*Sunāma*, m., a minister of King Aṅgati, J. vi. 221<sup>16</sup>; 222<sup>4, 10</sup>; 230<sup>14</sup>; 255<sup>6</sup>; J. A. vi. 221<sup>3</sup>, etc.

*Suniddā*, f., name of an Upāsikā, V. V. xxv. 5; V. V. A. 117 and f.

*sunimmadaya*, easily overcome, D. 243 and ff.

*Sunimmita*, m., name of a god, D. i. 219; A. iv. 243; S. iv. 280; V. V. xl. 18; V. V. A. 189; 192; J. A. i. 81<sup>11</sup>.

*sunisita* (*suniśīta*), well whetted or sharpened, J. iv. 118<sup>18</sup>.

*Sunīta*, m., name of a Thera, the author of Thag. 620-631.

*Sunīdha*, m., a minister in Magadha, Vin. i. 228 and ff.=D. ii. 86 and ff.; Ud. 87 and ff.

*Sunetta*, m. (1) A Pacceka-buddha, P. V. 64; 68; P. V. A. 177; 265; 283; *cfr.* A. iii. 371; 373; iv. 103 f.; 135; (2) one of the chief disciples of the Buddha Sobhita, B. vii. 21; J. A. i. 35<sup>21</sup>; (3) an Upatīkā of the Buddha Dhammadassi, B. xvi. 18; J. A. i. 39<sup>27</sup>.

*Suneru*, Dhp. A. 190= *Sineru*.

*sundara* (ts.), beautiful, good, J. A. ii. 11<sup>17</sup>; 98<sup>26</sup>; m., name of a Bhikkhu from Rājagaha, Vin. iii. 36.

*Sundarasamudda*, m., name of a Thera, the author of Thag. 459-465.

*Sundarā*, f., one of the Aggasāvikās of the Buddha Anomadassi, Dhp. A. 131= *Sundari*, B. viii. 23; J. A. i. 36<sup>6</sup>.

*Sundarikabhāradvāja*, m., name of a Brāhmaṇ, M. i. 39; S. i. 167; S. N., p. 79; -*sutta*, n., the fourth Sutta of the Mahāvagga of the Sutta Nipāta, S. N., p. 79.

*Sundarikā*, f., a river in the Kosala country, M. i. 39; S. i. 167; S. N., p. 79.

*Sundari*, f. (1) One of the chief female disciples of the Buddha Anomadassi, B. viii. 23; J. A. i. 36<sup>6</sup>= *Sundarā*, Dhp. A. 131; (2) a Therī at Benares who was murdered by the Titthiyas at Jetavana, the author of Thig. 312-337; Thig. A. 228 and ff.; Ud. 43 and ff.; J. A. ii. 415 and ff.; Dhp. A. 394.

*Sundarinandā*, f., name of a Bhikkhunī, the author of Thig. 82-86, Vin. iv. 211 and ff.; 232; 234; Thig. A. 80 and ff.

*sunnaya*, easily understood, A. ii. 148= *sunaya*, A. iii. 179.

*sunhāta* (*susnāta*), well washed, well groomed, S. i. 79; see *sunahāta*.

*sup* (*svap*), to sleep; *supati* (pres.), S. N. 110; J. v. 215<sup>29</sup>; *suppati* (pres.), S. i. 107; *soppati* (pres.), S. i. 107; 110;

*supe* (opt.), S. i. 111; *supanta* (pres. part.), Vin. i. 15; *suppamāna* (part. med.), J. iii. 404<sup>16</sup>; *supi* (aor.), Mil. 89<sup>4</sup>; *supīmsu* (aor. 3 pl.), Vin. ii. 78; *sottum* (inf.), S. i. 111; *supita* (p.p.p.), sleeping, sleep, S. N. 331; *sutta* (p.p.p.), asleep, D. ii. 130; Dhp. 47; It. 41; sleeping, sleep, D. i. 70; ii. 95; M. i. 448; S. iv. 169; It. 41. *supakka* (°*kva*), thoroughly ripe, Mah. xv. 38.

*supatipanna* (*suprati-*), see *supatipanna*.

*supanña* (*suparna*), m. Fairwing, a kind of bird, D. ii. 259; S. i. 148; J. ii. 107<sup>26</sup>; J. A. i. 202<sup>27</sup>; ii. 13<sup>11</sup>; iii. 91<sup>2;4</sup>; 187<sup>21</sup>; 188<sup>2</sup>; vi. 256<sup>14;19</sup>; 257<sup>6</sup>, etc.; four kinds, S. iii. 246.

*Supannasamyutta*, n., the ninth book of the Khandhavagga of the Samyutta Nikāya, S. iii. 246 and ff.

*suparṇasālā* (*su + parṇasālā*), f., a beautiful hut, J. A. i. 7<sup>7</sup>.

*Supatittha*, n., name of a shrine near Rājagaha, Vin. i. 35.

*supatittha* (*sūpatirtha*), easy to get down to, D. ii. 129; Ud. 83 = *sūpatiththa*, M. i. 76.

*Supatta*, m., name of a crow, J. ii. 435<sup>15</sup>; J. A. ii. 483<sup>19</sup> and ff.; name of a vulture, J. A. iii. 484<sup>5</sup>.

*Supattajātaka*, n., the 292nd Jātaka, J. A. ii. 433 and ff.

*Supabhā*, f., name of an Upasikā, Vin. iii. 39.

*suparikkammakata*, well prepared, well polished, D. i. 76; A. ii. 201; Sum. i. 221.

*suparimāṇdala*, well rounded, complete, Mah. xxxvii. 225.

*suparihīna*, thoroughly bereft, quite done for, It. 35.

*Supassa*, m., a king of the Nāgas, Vin. i. 219; a former name of Mount Vepulla, S. ii. 192.

*supāṇa* (*śvan*), m., dog, D. ii. 295 = M. i. 58; 88; S. N. 201; Mil. 147; various reading *surāṇa* (which see).

*supāṇa*, m. = foregoing, J. iv. 400<sup>10</sup>.

*supāpika*, very sinful, wicked, A. ii. 203.

*supāyika* (?), J. iv. 118<sup>18</sup> (read : *supāsita* ?).

*supina* (*śrapna*), m. and n., a dream, D. i. 9; 54; S. N. 360; 807; 927; J. i. 374<sup>4</sup>; J. A. i. 334<sup>28</sup>; 335<sup>1</sup>; Sum. i. 92; 164; *supinante*, at the end of a dream, Thig. 394; *supinantena*, in one's dreams, Vin. ii. 125; iii. 112; Thig. A. 258; the five dreams of the Buddha, A. iii.

- 240; J. A. i. 69<sup>6</sup>; *dussupisa*, m., an unpleasant dream, J. A. i. 335<sup>26</sup>; *Mahāsupina-jātaka*, J. A. i. 337 ff.
- supinaka*, m., a dream, Vin. ii. 25; D. ii. 333; M. i. 365; Sum. i. 92.
- supubbanha* (*su+pūrvāhna*), m., a good morning, A. i. 294.
- suposatā*, f., good nature, Vin. i. 45.
- suppa* (*śūrpa*), m., a winnowing basket, Ud. 68; J. A. i. 502<sup>19</sup>; ii. 428<sup>13</sup>; Mil. 282; -ka, m., a toy basket, Asl. 321.
- suppatikāra* (*su+pratikāra*, m., easy requital, A. i. 123.
- suppatippanna* (*suprati-*), well conducted, A. ii. 56; P. P. 48;
- tā*, f., good conduct, Nett. 50.
- suppatippatālita*, well played on, D. ii. 171; A. iv. 263.
- suppatiriddha* (*su+prati-*), thoroughly understood, A. ii. 185.
- suppatā*, f., in *mugga-s.*, pea-soup talk, sugared words, Mil. 370.
- suppatithita* (*supratisthita*), firmly established, It. 77; S. N. 444.
- suppatithitatittha*, n., name of a Tittha on the Nerañjarā, J. A. i. 70<sup>6</sup>.
- suppatīta* (*supra°*), well pleased, Mah. xxix. 64; m., name of the father of the Buddha Vessabhu, D. ii. 7; B. xxii. 18; J. A. i. 42<sup>12</sup>.
- suppadhamsiya*, very liable to be molested, S. ii. 264.
- suppadhota*, thoroughly cleansed, D. ii. 324.
- suppabuddha* (*supra°*), well awake, Dhp. 296; m. (1) A Sākyā, the father-in-law of the Buddha, Mil. 101; Mah. ii. 19; Dhp. A. 296; (2) a leper at Rājagaha, Ud. 48.
- suppabhāta* (*supra°*), well dawned, a good daybreak, S. N. 178.
- suppameyya*, easily fathomed, A. i. 266; P. P. 35.
- supparattin*, thoroughly mastered, A. iv. 140.
- supparāyita*, well woven forth, evenly woven, Vin. iii. 259.
- Supparāsā*, f., an Upāsikā of the Koliya tribe, A. i. 26; ii. 62; iv. 348; Ud. 15; J. A. i. 407 and ff.; Dhp. A. 212.
- supparevita* (*supravedita*), well preached, It. 78; Thig. 341; Thig. A. 240.
- suppasanna* (*suprasanna*), thoroughly full of faith, Mah. xxxiv. 74.

*suppahāra (suprahāra), m., a good blow, J. iii. 83<sup>6</sup>.*

*Subrahman*, m. (1) Name of a god, D. ii. 261; S. i. 53; 146 and ff.; (2) the father of the future Buddha Metteya, Asl. 415.

*subh* (*śubh*), 1, to shine, be splendid, look beautiful; *sobhati* (pres.), J. A. i. 89<sup>18</sup>; ii. 93<sup>8</sup>; *sobhetha*, let your light shine, Vin. i. 349 = ii. 162 = J. A. iii. 487<sup>23</sup> = S. i. 217; *sobhi* (aor.), J. A. i. 143<sup>5</sup>; *sobheti*, to make resplendent, adorn, grace, A. ii. 7; S. N. 421; J. A. i. 43<sup>20</sup>; Mil. 1; to make clear, D. i. 105.

*subha* (*śubha*), shining, bright, beautiful, D. i. 76 = ii. 13 = M. iii. 102; Dh. S. 250; Sum. i. 221; auspicious, lucky, pleasant, S. N. 341; It. 80; good, S. N. 824, 910; *subhato man*, to consider as a good thing, S. N. 199; J. i. 146<sup>26</sup>; cf. S. iv. 111; n., welfare, good, pleasure, *-vasena*, for pleasure's sake, J. A. i. 303<sup>3</sup>; 304<sup>22</sup>; *asubha*, S. v. 320; *subhāsubha*, pleasant and unpleasant, Mil. 186; J. iii. 243<sup>18</sup> (*niraya* = *subhānam asubham*, unpleasant for the good, Comm.); cf. below *subhāsubha*.

*Subha*, m. (1) The son of Todeyya, a young man at Sāvatthi, D. i. 204 and f.; M. ii. 196; iii. 202; Sum. i. 7; 27; Nett. 182; (2) the son of Datta, usurped the kingdom of Ceylon, Dip. xxi. 45; Mah. xxxv. 51 and ff.

*subhakīṇa* (*śubhakīrṇa*), m., the lustrous gods, a class of gods, D. ii. 69; M. i. 2; 329; 390; iii. 102; A. i. 122; J. A. iii. 358<sup>24</sup>; K. V. 207; also written °*kīṇha* (-*kṛtsna*), A. ii. 231; 233; iv. 40; 401.

*Subhakūta*, m., name of the Cetiyapabbata at the time of the Buddha Kassapa, Smp. 331; Mahābodhiv. 129.

*subhaga* (ts.), happy, beloved, charming; m., a son of the Nāga king Dhataratṭha, J. vi. 189<sup>27</sup>; 198<sup>11</sup>; J. A. vi. 168<sup>1</sup>; 189<sup>22</sup> and ff.

*subhagakaraya*, n., making happy, or beloved (by charms), D. i. 11; Sum. i. 96.

*subhagati* (*śubha*<sup>o</sup>), f., going to bliss, to heaven, Mah. xxv. 115

*Subhagavana*, n., a forest at Ukkatṭhā, D. ii. 50; M. i. 1; J. A. ii. 259<sup>14</sup>; K. V. 559.

*subhaṅgana*, with beautiful courts, J. vi. 272<sup>3</sup>.

*subhatthāyin* (*śubhasthāyin*), remaining, continuing, in glory, D. i. 17; Sum. i. 110.

*Subhadda*, m., name of various persons. (1) One of the chief disciples of the Buddha Kondañña, B. iii. 30; J. A. i. 30<sup>13</sup>; (2) a convert, died at Nādika, D. ii. 92; S. v. 358 and ff.; (3) Buddha's last convert, D. ii. 148 ff.; Sum. i. 45; K. V. 601; Mil. 180; (4) a monk who tried to stir up a schism among the monks immediately after the Buddha's death, Vin. ii. 284; Smp. 283; D. ii. 162; Sum. i. 2; 6; Mahābodhiv. 85 and f.; Sās. 3 and f.; (5) a son of Upaka and a hunter's daughter, Thig. A. 221.

*Subhaddā*, f. name of various women. (1) An accharā, V. V. xviii. 11; l. 26; (2) one of the chief disciples of the Buddha Revata, B. vi. 22; J. A. i. 35<sup>9</sup>; (3) the queen of Mahāsudassana, D. ii. 187; 189; 194; S. iii. 145; J. A. i. 392<sup>7; 21</sup>; 393<sup>4; 18</sup>; (4) the daughter of the Madda king, the queen of the king of Benares, J. v. 51<sup>16</sup>; J. A. v. 39<sup>25</sup> and ff.; in a former existence she was an elephant, *Cullasubhaddā* by name, J. A. v. 37<sup>10</sup> and ff.; (5) a daughter of Anāthapiṇḍika, called *Culla-subhaddā*, Mil. 383; 387; (6) the daughter of a householder in Sāvatthi, V. V. xxxiv. 3; V. V. A. 149 and ff.; 192.

*subhadhātu* (*śubha-*), f., the element of splendour, S. ii. 150.

*subhanimitta* (*śubha-*), n., auspicious sign, auspiciousness as an object of one's thought, M. i. 26; A. i. 3; 87; 200; S. v. 64; 103.

*subhara*, easily supported, frugal; -tā, f., frugality, Vin. i. 45; ii. 2; M. i. 13.

*subhasaññā* (*śubhasamjñā*), f., notion of beauty, Nett. 27.

*subhasaññin* (*śubhasamjñin*), considering as beautiful, A. ii. 52.

*Subhasutta*, n. (1) The tenth Sutta of the Dīgha Nikāya, D. i. 204 and ff.; Sum. i. 7; (2) the 99th Sutta of the Majjhima Nikāya, M. ii. 196 and ff.

*Subhā*, f., name of two Therīs. (1) The daughter of a smith, the author of Thig. 388-365; Thig. A. 286

and ff.; (2) the daughter of a Brāhmaṇ at Rājagaha, the author of Thig. 366-399; Thig. A. 245 and ff.

*subhānupassīn*, looking for pleasure, Dhp. 7; *a-*, It. 80.

*subhāvita*, well reflecting, Dhp. 14; It. 21.

*subhāsita* (<sup>o</sup>*sita*), well spoken, D. i. 3; 143; ii. 273; Dhp. 51; S. N. 252; 325, etc.

*Subhāsitasutta*, n., the third Sutta of the Mahāvagga of the Sutta Nipāta, S. N., p. 78 and f.

*subhāsubha* (*subhāsubha*), good and bad, Dhp. 409=S. N. 633.

*subhikkha* (<sup>o</sup>*kṣa*), having plenty of food, Dhp. A. 417; n., plenty, D. i. 11; *-vāca*, called plenty, renowned for great liberality, It. 66.

*Subhinnā*, n., name of a town in Burma, Sās. 35.

*Subhūta*, m., name of a Thera, the author of Thag. 320-324.

*Subhūtacandana*, m., the author of the Liṅgatthavivaraṇa, G. V., 63; 67.

*Subhūti*, m., name of a Thera, the author of Thag. 1; A. i. 24; v. 387 and ff.; Ud. 71; Mil. 386; 391.

*subhūmi*, f., a good soil, M. i. 124.

*Subhoja*, m., one of the eight Brāhmaṇs who took note of the marks on the Buddha's body just after his birth, Mil. 286= *Bhoja*, J. i. 56<sup>4</sup>.

*suma*, m., the moon, Kacc. 321.

*Sumaṅgala*, m. (1) One of the chief disciples of the Buddha Dipaṅkara, B. ii. 213=J. i. 29<sup>21</sup>; Mahābodhiv. 5; (2) a Brāhmaṇ at the time of the Buddha Siddhattha, Mahābodhiv. 11; (3) a merchant at the time of the Buddha Kassapa, B. xxv. 41; J. A. i. 94<sup>21</sup>; (4) a gardener in Benares, J. A. iii. 489 and ff.; (5) a Thera, the author of Thag. 43; Thig. A. 28; (6) an Ācariya, G. V. 67; 71; Sās. 169; n., the birthplace of the Buddha Sujāta, B. xiii. 20; J. A. i. 38<sup>18</sup>.

*Sumaṅgalajātaka*, n., the 420th Jātaka, J. A. iii. 439 and ff.

*Sumaṅgalapasādānī*, f., a commentary on the Khuddasikkhā by Vācissara, G. V. 62; 71.

*Sumaṅgalamātā*, f., the mother of the Thera Sumaṅgala, the author of Thig. 23, 24, Thig. A. 28 and ff.

*Sumaṅgalavilāśinī*, f., Buddhaghosa's commentary on the Dīgha Nikāya, G. V. 59; 68.

*Sumaṅgalasāmin*, m., name of a Thera, Sās. 34.

*sumajjhantika*, m., a good noon, A. i. 294.

*sumati* (ts.), wise, Mah. xv. 233; m., name of a Thera, G. V. 69.

*sumatikata* (*sumatikṛta*), well harrowed, A. i. 239 (*khetta*).

*sumana* (*sumanas*), (1) glad, happy, D. i. 3; A. ii. 198; S. N. 222; 1028; Dhp. 68; (2) kind, friendly, J. iv. 217<sup>9</sup> (opp. *disa*); m., name of various persons; (3) A Buddha, B. v. 1 ff.; J. i. 34<sup>30</sup>; 35<sup>12</sup>; 44<sup>5</sup>; J. A. i. 30<sup>18</sup>; 34<sup>17</sup>; Dhp. A. 117; Mah. i. 6; Mahābodhiv. 10; (4) an Upatīkāka of the Buddha Padumuttara, B. xi. 24; J. A. i. 37<sup>21</sup>; (5) the eldest son of King Bindusāra, murdered by Asoka, Mah. v. 37; Smp. 301; Mahābodhiv. 99; (6) a pupil of Anuruddha, took part at the second council, the author of Thag. 330-334; Vin. ii. 305; A. iii. 358 and ff.; Smp. 294 and ff.; Dip. iv. 51; v. 22; 24; Mah. iv. 49 and ff.; (7) the son of Sanghamittā, accompanied Mahinda to Ceylon, the author of Thag. 429-434, Smp. 319 and ff.; Dip. xii. 13; 26; 39; xv. 6; 28; 93; Mah. v. 168, etc.; Sās. 17; 32; Mahābodhiv. 116, etc.; (8) a garland maker, Asl. 426; Mil. 115; 291; (9) a Thera, Sās. 19 and f.

*Sumanakūṭa*, m., the Adam's Peak on Ceylon, Dip. xv. 48; xvii. 14; Mah. i. 77, etc.; Mahābodhiv. 128; 131 and f.; -*vayuṇanā*, f., a commentary by Deva, G. V. 63; -*vayuṇana*, n., a commentary by Vācissara, G. V. 72.

*Sumanadeva*, m., name of a Thera, Asl. 31<sup>8</sup>.

*sumanā*, f., the great-flowered jasmine, J. A. i. 62<sup>15</sup>; iv. 455<sup>9</sup>; *sumanapuppha*, n., a jasmine flower, Mil. 291; *sumanapatta*, n., a cloth with a jasmine pattern on it, J. A. i. 62<sup>4</sup>.

*Sumanā*, f., name of various women. (1) One of the Aggasāvikās of the Buddha Anomadassin, B. viii. 23; J. A. i. 36<sup>6</sup>; Dhp. A. 131; (2) an Accharā, V. V. xlvi. 46; V. V. A. 197; (3) the wife of Sirivaddhaka, the

mother of Osadha, J. A. vi. 381<sup>1</sup>; <sup>6</sup>; (4) a female Nāga, the queen of the Nāga king Campeyya, J. A. iv. 455<sup>14</sup> and ff.; (5) Prince Sumana's wife, the author of Thig. 16, A. iii. 32 and f.; Thig. A. 22 and f.; Smp. 301; (6) a Therī, the author of Thig. 14, A. iv. 347; Thig. A. 20 f.; (7) the mother of Sujāta Pippalāyana, Ap. in Thig. A. 73; (8) the wife of Sumitta, the mother of Kassapa and Saṅghamitta, Mahābodhiv. 169; (9) the wife of Dhanañjaya, the mother of Visākhā, Dhp. A. 230 and f.

*sumanoratha*, having pious wishes, Mah. xiv. 43.

*sumanohara*, very charming, Mah. xxvi. 17.

*sumar*, see *sar*.

*sumahā*, very great, D. ii. 107.

*Sumahāvatāra*, m., name of a Gandha, G. V. 62; 72.

*Sumāgadhā*, f., a lotus pond near Rajagaha, S. v. 447.

*sumānasa*, joyful, Vin. i. 25; Mah. i. 76.

*sumāpita*, well built, J. i. 7<sup>11</sup>.

*Sumitta*, m. (1) One of the Aggasāvakas of the Buddha Siddhatta, B. xvii. 18; J. A. i. 40<sup>9</sup>; (2) an inhabitant of Kāsi, Ap. in Thig. A. 72; (3) the brother of Vijaya, the father of Kassapa and Saṅghamitta, Mahābodhiv. 112; 154 and f.; 164 and f.; 167; 169.

*Sumukha*, m. (1) A general of the crow king Supatta, J. A. ii. 433<sup>20</sup> and ff.; (2) a general of the king of swans, J. iv. 424<sup>17</sup>; <sup>21</sup>, etc.; J. A. iv. 424<sup>10</sup>, etc.; v. 337 and ff.

*Sumucalinda*, n., name of a tank, J. A. vi. 582<sup>5</sup>; see *Mucalinda*.

*sumuttha* (<sup>o</sup>*kta*), happily released, D. ii. 162.

*sumedha* (<sup>o</sup>*medhas*), wise, Vin. i. 5; M. i. 142; A. ii. 49 and f.; Dhp. 208; S. N. 117; 211, etc.; It. 33; m., name of various persons; (1) a Buddha, B. xii. 1 and ff.; V. V. lxxxii. 7; V. V. A. 319 and ff.; J. i. 38<sup>8</sup>; 44<sup>7</sup>; J. A. i. 37<sup>27</sup>; <sup>28</sup>; Dhp. A. 117; (2) the father of the Buddha Dipamkara, B. ii. 207 = J. i. 29<sup>19</sup>; (3) a Brāhmaṇ at Amaranvatī at the time of the Buddha Dipamkara, J. A. i. 2<sup>14</sup> and ff.; Mahābodhiv. 2; 5; 8; 10; (4) the father of the Buddha Nārada, J. A. i. 37<sup>6</sup> =

*Sudeva*, B. x. 18; (5) a *Thera*, G. V. 71; *Sās.* 69; 72.

*Sumedhakathā*, f. (1) The story of *Sumedhā*, J. A. i. 2<sup>28</sup> and ff.; (2) a work on rhetorics by *Mahāsilavamīsa*, *Sās.* 98.

*sumedhasa* (*sumedhas*), wise, D. ii. 267; A. ii. 70; *Dhp.* 29.

*Sumedhā*, f., name of various women. (1) the mother of the Buddha Dipamkara, B. ii. 207 = J. i. 29<sup>20</sup>; *Mahābodhiv.* 4; (2) the daughter of King Brahmadatta, J. A. iv. 316 and ff.; (3) a Therī, the author of *Thig.* 448-522, Ap. in *Thig.* A. 130; *Thig.* A. 272 and ff.

*Sumeru*, m., Mount Meru.

*Sumbha*, m., the inhabitants of the Sumbha country, S. v. 89; 168 and f.; *-rattha*, n., the Sumbha kingdom, J. A. i. 393<sup>17</sup>.

*sumh* and *sumbh* (*sumbh*), to strike, hurt; *sumhāmi* (pres.), J. iii. 185<sup>2</sup>; *sumhati*, vi. 549.

*Suyāma*, m. (1) Name of a god, D. i. 217; S. iv. 280; A. iv. 242; J. A. i. 48<sup>16</sup>; 53<sup>17</sup>; 81<sup>10</sup>; iv. 266<sup>8</sup>; *Mil.* 23; *Mahābodhiv.* 16; 31; (2) one of the eight Brāhmaṇs who took note of the marks on the Buddha's body shortly after birth, J. i. 56<sup>4</sup>; *Mil.* 236.

*Suyāmana*, m., name of a *Thera*, the author of *Thag.* 74.

*su-yittha* (*su-iṣṭa*), well sacrificed, A. ii. 44.

*siyutta* (*°kta*), well suited, suitable, J. A. i. 296<sup>28</sup>.

*sura* (ts.), m., god, S. N. 681; name of a Bodhisatta, J. A. v. 12<sup>1</sup>; 13<sup>1</sup>; *surakaññā*, f., a goddess, a heavenly maid, J. v. 407<sup>20</sup> (= *devadhūtā*, Comm.).

*surakkhita* (*°kṣita*), well guarded, m., one of the chief disciples of the Buddha Phussa, J. A. i. 41<sup>4</sup> = *Sukhita*, B. xix. 19.

*suragaja*, m., an elephant of the gods, *Mahābodhiv.* 41.

*Surattha* (*surāśtra*), n., name of a country, *Surat*, P. V. A. 244 and f.; J. A. iii. 463<sup>11</sup>; v. 133<sup>20</sup>; *Mil.* 331; 359; m., an inhabitant of *Surat*, P. V. A. 245; 250.

*surata* (ts.), n., sexual intercourse.

*suratta*, very red, J. A. i. 119<sup>20</sup>.

*Suraparicara*, m., name of a king of the Cetis (= Devadatta in an anterior birth), Mil. 202.

*surabhi* (ts.), fragrant, S. iv. 71; V. V. lxxxiv. 32; J. A. i. 119<sup>22</sup>; Dāth. iv. 40; Mil. 358; -*karandaka*, m., fragrance box, a fragrant box, Thig. 253; Thig. A. 209.

*suramma* (°*mya*), very delightful; m., name of a king, Sās. 120.

*Suramūmukha*, m., name of a mule, J. vi. 185<sup>28</sup>.

*Surasena*, m., name of a people and their country, A. i. 213.

*surā*, f., spirituous liquor, Vin. ii. 295; 301; iv. 110; D. i. 146; A. i. 212; 295; It. 63; J. A. i. 199<sup>28</sup>; 252<sup>9</sup>; Dhp. 247; n. (?), J. vi. 23<sup>7-9</sup>; J. A. vi. 23<sup>28-29</sup> (read *sura-m-appiyā* [?]); -*ghaṭa*, m., a pitcher of strong drink, J. iii. 477<sup>24</sup>; -*ghara*, n., a drinking house, J. v. 367<sup>4</sup>.

*Surājamaggadīpanī*, f., name of a gandha, Sās. 154.

*Surādha*, m., name of a Thera, the author of Thag. 135-136, S. iii. 80 and f.

*surādhutta* (-*dhūrta*), m., a drunkard, S. N. 106; J. A. i. 268<sup>10</sup>.

*surānakkhatta* (-*nakṣatra*), n., a drinking festival, J. A. 362<sup>3</sup>.

I. *surāpāna*, n., a liquor shop, Dhp. A. 299.

II. *surāpāna*, n., drinking strong liquor, J. A. i. 50<sup>6</sup>.

*Surāpānajātaka*, n., the 81st Jātaka, J. A. i. 360 and ff.

*surāpīta*, who has drunk liquor, J. i. 426<sup>8</sup>.

*surāmada*, m., tipsiness, J. A. i. 352<sup>11</sup>; 362<sup>5-7</sup>.

*Surāmā*, f. (1) One of the aggasāvikās of the Buddha Sumedha, B. xii. 24; J. A. i. 88<sup>6</sup>; (2) one of the aggasāvikās of the Buddha Siddhattha, B. xvii. 19; J. A. i. 40<sup>10</sup>.

*Surāvinicchaya*, m., name of a gandha by Nānavara, Sās. 81; 121.

*surinda* (°*dra*), m., the king of the gods, Mahābodhiv. 28.

*suriya* (*surya*), m. (1) The sun, Vin. i. 2; D. ii. 319; A. i. 227; S. v. 29 and ff.; J. A. ii. 73<sup>1</sup>; Mil. 299; size of the sun, Asl. 318; *suriyāni utthāpetuṇi*, to go on

- till sunrise, J. A. i. 318<sup>19</sup>; (2) the sun as a god, D. ii. 259; S. i. 51; J. vi. 89<sup>11</sup>; 90<sup>10</sup>; 201<sup>25</sup>; 247<sup>4</sup>; 263<sup>12</sup>, etc.; J. A. iv. 63<sup>6</sup>, etc.; (3) the son of the King of Benares, J. vi. 137<sup>8</sup>; <sup>20</sup>, etc.; J. A. vi. 134 and ff.; (4) the son of Brahmadatta, J. A. i. 127<sup>24</sup>, etc.; Dhp. A. 303 f.
- suriyakanta* (*sūryakānta*), m., the sun-gem, a kind of gem, Mil. 118.
- Suriyagutta* (*sūryagupta*), m., name of a Thera, Mahābodhiv. 166.
- suriyaggāha* (*sūryagrāha*), m., eclipse of the sun, D. i. 10; J. A. i. 374<sup>10</sup>.
- Suriyadeva*, m., one of the sons of Devagabbhā, J. A. iv. 81<sup>6</sup>; P. V. A. 93; 111.
- Suriyapassa*, m., a mountain in the Himālaya, J. A. v. 38<sup>9</sup>.
- suriyamanḍala* (*sūrya-*), n., the orb of the sun, A. i. 283; Dh. S. 617.
- suriyarasmi* (*sūryaraśmi*), m., a sunbeam, J. A. i. 502<sup>32</sup>.
- Suriyaramsa*, m., name of a Thera, Sās. 146; 163.
- suriyavaccasā* (*sūrya+varcas*), f., having the splendour of the sun, a name of the daughter of the Gandhabba king Timbaru, D. ii. 258; 265; 267 and f.; 288.
- Suriyassa-peyyāla*, m., part of the fourth chapter of the Magga Samyutta of the Mahāvagga of the Samyutta Nikaya, S. v. 29 and ff.
- suriyuggamana* (*sūryodgamana*), n., sunrise, Mah. xxiii. 22; J. A. i. 107<sup>25</sup>.
- suruci* (ts.), resplendent, S. N. 548; m. (1), the Bodhisattva at the time of the Buddha Maṅgala, B. iv. 10; J. A. i. 32<sup>2</sup>; <sup>14</sup>; Mahābodhiv. 10; (2) a king of Mithilā, J. A. iv. 315<sup>28</sup>; (3) son of the foregoing, J. A. ii. 333<sup>22</sup>; iv. 315<sup>29</sup>; 316<sup>1;9</sup>; (4) son of the foregoing, J. iv. 319<sup>25;28</sup>, etc.; J. A. ii. 333<sup>23</sup>; iv. 316<sup>9</sup> and ff.
- Surucijātaka*, n., the 489th Jātaka, J. A. iv. 314 and ff.; ii. 333<sup>28</sup>.
- surucira*, very resplendent, Mah. xxx. 73.
- suruṅga* (ts.), f., a subterranean passage, Mah. vii. 14.
- Surundhana*, n., name of a town in the Kāsi country, J. A. iv. 104<sup>14;18</sup> and ff.

*surusurukārakam*, making the sound *surusuru*, making a hissing sound (when eating hastily), Vin. iv. 197.

*surūpa* (ts.), handsome.

*Surūpasārī*, f., name of a Brāhmaṇī, Thig. A. 162.

*surūpin*, fem. -nī, handsome, Mah. xxii. 20.

*Sulakkhaṇā*, f., the wife of Añjanasakka in Devadaha, Ap. in Thig. A. 152.

*suladdha* (°bdha), well taken; n., a good gain, bliss, Vin. i. 17; It. 77.

*sulabha* (ts.), easy to be obtained, It. 102; J. A. i. 66<sup>18</sup>; iv. 125<sup>7</sup>.

*Sulasā*, f., name of a courtesan, P. V. A. 4 and ff.; J. iii. 438<sup>12; 16</sup>; J. A. iii. 435 and ff.; -jātaka, n., the 419th Jātaka, J. A. iii. 435 and ff.

*sulasī*, f., a medicinal plant, Vin. i. 201; compare Deśinā-mamālā viii. 40.

*sulopī*, f., a kind of small deer, J. vi. 437<sup>32</sup>; J. A. vi. 438<sup>16</sup>. *sura* (śuka), m., a parrot, J. vi. 421<sup>3</sup>; J. A. i. 324<sup>3</sup>; fem. *suri*, J. vi. 421<sup>3</sup>.

*Suvakhaṇḍa*, n., part of the Mahāummaggajātaka, J. A. vi. 425<sup>26</sup>, critical note.

*suvaca* (*suvacas*), of soft speech, compliant, M. i. 43; 126; S. N. 143; J. A. i. 224<sup>16</sup>.

*suvanṇa* (°rṇa), of good colour, good favoured, beautiful, D. i. 82; Dh. S. 223; It. 99; P. P. 60; J. A. i. 226<sup>4</sup>; -tā, f., beauty of colour or complexion, P. P. 34; *suranṇa*, n., gold, S. iv. 325 and f.; S. N. 48; 686; often together with *hiraṇṇa*, Vin. iii. 16; 48; D. ii. 179; the dictionaries give *suranṇa*, m.=good colour, beauty; a Garuḍa; a certain weight; °-āni, pl., precious things, J. A. i. 206<sup>4</sup>.

*Suranṇakakkaṭakajātaka*, n., the 389th Jātaka, J. A. iii. 293 and ff.

*suranṇakāra* (*surarṇa*-), m., a goldsmith, D. i. 78; M. ii. 18; iii. 243; A. i. 253 and f.; J. A. i. 182<sup>10</sup>.

*Suranṇakukkuṭa*, m., name of a mountain, Sās. 120.

*Suranṇakūṭa*, m., name of the Cetiya mountain at the time of the Buddha Konāgamaṇa, Smp. 330.

- Suranñagiritāla*, m., name of a mountain, J. A. vi. 514<sup>1</sup>.
- Suranñaguhā*, f., name of a cave in the Himālaya, J. A. iii. 208<sup>18</sup>; v. 337<sup>28</sup>; 469<sup>29</sup>; vi. 56<sup>12</sup>; other caves, Sās. 103; 115.
- Suranñapabbata*, m., name of a mountain in the Himālaya, J. A. i. 50<sup>19</sup>; 55<sup>28</sup>; ii. 92<sup>27</sup>.
- Suranñapassa*, m., a mountain in the Himālaya, J. v. 42<sup>23</sup>; 47<sup>24</sup>; J. A. v. 38<sup>10</sup> and ff.
- suranñapādukā*, f., golden slippers, Vin. i. 15.
- suranñapālī*, f., the queen of King Pañdukābhaya, Mahā-bodhiv. 112.
- Suranñabhūmi*, f., name of a country, J. A. iii. 188<sup>14</sup>; iv. 15<sup>27</sup>; vi. 34<sup>8</sup>, etc.; P. V. A. 47; 271 and f.; Mil. 359; Smp. 314; Dīp. viii. 12; Mah. xii. 6; 44; Mahā-bodhiv. 113; 115; Sās. 1, etc.
- suranñamaya* (*surarṇa-*), made of gold, J. A. i. 146<sup>7</sup>.
- Suranñamigajātaka*, n., the 359th Jātaka, J. A. iii. 182 and ff.
- Suranñayānalokana*, n., name of a village, Sās. 120.
- suranñarājahamīsa*, m., a golden royal mallard, J. A. i. 342<sup>5</sup>.
- suranñavarṇa* (*surarṇavarṇa*), gold-coloured, brilliant, J. A. ii. 104<sup>21</sup>; iv. 333<sup>10</sup>.
- Suranñavihāra*, m., name of a monastery, Sās. 106.
- suranñavīhi*, f., a street in Indras town, J. A. v. 386<sup>1</sup>.
- Suranñasāma*, m., name of a Nesāda, J. A. vi. 74<sup>2</sup> and ff.
- suranñahamīsa*, m., the golden mallard, the king of the hamīsa, J. A. i. 207<sup>2</sup>; ii. 853<sup>24</sup>.
- Suranñahamīsajātaka*, n., the 136th Jātaka, J. A. i. 474 and ff.
- suratthi* (*srasti*), hail, well-being, C. 100 = J. iv. 31<sup>14</sup>; compare *sotthi*.
- surammita* (-*varmita*), well harnessed, J. A. i. 179<sup>8</sup>.
- suraratthāpita* (*su+arasthāpita*), well known, ascertained, J. A. i. 279<sup>18</sup>; Mil. 10 ( $^{\circ}tthāpita$ ).
- surāna* (*śrān*), m., dog, M. iii. 91 = *supāna*, M. i. 58; *surāna*, the same, J. vi. 247<sup>18</sup>; *surā*, Saddhammop. 379; 408.
- surānaya*, easily brought, easy to catch, S. i. 124; 238; J. A. i. 80<sup>1</sup>.
- surāmin* (*srāmin*), m., a master, S. N. 666.

*suviggaha* (<sup>o</sup>*graha*), of a fine figure, handsome, Mah. xix. 28.  
*suviñjāna*, easily known, S. N. 92.

*suviññāpaya* (*su*+*vijñā*), easy to instruct, Vin. i. 6.  
*suvidūravidūra*, very far off, A. ii. 50.

*Suvideha*, m., name of a country and its inhabitants, M. i. 225.

*suvinīta*, well played on, D. ii. 171.

*suribhatta* (<sup>o</sup>*kta*), well divided and arranged, S. N. 305.

*surimutta* (<sup>o</sup>*kta*), well emancipated, S. N. 975.

*surilitta* (<sup>o</sup>*pta*), well perfumed, D. i. 104.

*surisama*, very uneven, dangerous, Thig. 352; Thig. A. 242.

*surisuddha* (<sup>o</sup>*suddha*), perfectly pure, Vin. i. 11=S. v. 422.

*surihīna*, thoroughly bereft of, J. i. 144<sup>21</sup>.

*Surīra*, m., name of a god, the messenger of Sakka, S. i. 216.

*surutthikā* (*surṛsti*), f., abundance of rain, J. A. ii. 80<sup>1</sup>;  
 Sum. i. 95; see *subbutthikā*.

*suve*, see *sve*.

*sus* (*śuṣ*), to be dried, to wither; *sussati* (pres.), S. N. 434;  
*sussanta* (pres. part. act.), J. A. i. 503<sup>3</sup>; ii. 424<sup>15</sup>;  
 being thirsty, J. A. vi. 5<sup>8</sup>; *sussamāna* (pres. part. med.),  
 J. A. i. 498<sup>15</sup>; S. N. 434; *sussissati* (fut.), J. A. i. 48<sup>1</sup>;  
*sussitrā* (ger.), J. A. ii. 5<sup>28</sup>; 389<sup>10</sup>; *soseti* (caus.) Mah.  
 xxi. 28; compare *sukkh*.

*susanīruta* (<sup>o</sup>*vṛta*), having the senses controlled, Dhp. 8;  
 S. N. 413.

*susanīkhata* (<sup>o</sup>*skṛta*), well prepared, A. ii. 63.

*susañña* (-*samījña*), having a good understanding, J. vi. 49<sup>10</sup>;  
 J. A. vi. 52<sup>9</sup>.

*susaññata* (-*samīyata*), thoroughly restrained, J. i. 188<sup>11</sup>.

*susañthāna* (-*samīsthāna*), having a good consistence, well  
 made, S. N. 28.

*susañthita* (-<sup>o</sup>*samīsthita*), firmly standing, S. N. 755.

*susamāraddha* (<sup>o</sup>*bdha*), thoroughly undertaken, D. ii. 103;  
 S. ii. 264 and ff.; Dhp. 293.

*susamāhita*, well grounded, steadfast, D. ii. 120; Dhp. 10;  
 It. 113; -*atta*, of steadfast mind, S. i. 4; 29.

*susamuccinna*, thoroughly eradicated, M. i. 102.

*susamuṭṭhāpaya* (-*utthāpaya*), easily raised, S. v. 113.

*susambudha*, easy to understand, Vin. i. 5; S. N. 764.

*susavī* (^*savī*), f., the plant *Mormordica charantia*.

*susāna* (*śmaśāna*), n., a cemetery, Vin. i. 15; 50; ii. 146;

A. i. 241; ii. 210; P. P. 59; J. A. i. 175<sup>7</sup>; āmaka-s, a place where the corpses are left to rot, J. A. i. 61<sup>28</sup>; 372<sup>8</sup>; vi. 10<sup>28</sup>.

*susānaka*, employed in a cemetery, Mah. x. 91.

*susānavaddhana* (*śmaśāna+vardhana*), augmenting the cemetery, fit to be thrown into the cemetery, Thig. 380.

*susāyanha*, m., a good, blissful evening, A. i. 294.

*susikkhāpita*, well taught, trained, J. A. i. 444<sup>29</sup>.

*susikkhita*, well learnt, thoroughly acquired, S. N. 261; easily trained, docile, J. A. i. 444<sup>30</sup>; ii. 43<sup>1</sup>.

*susippika* (-*śilpika*), m., a skilful workman, Mah. xxxiv. 72.

*Susima*, various reading instead of *Susīma*, which see.

*susira* (*śuśira*), full of holes, hollow, J. i. 146<sup>25</sup>; S. N. 199; J. A. i. 172<sup>1</sup>; 442<sup>28</sup>; Sum. i. 261; Mil. 112; n., a hole; a wind instrument, Comm. on M., chap. xxxvii.

*Susīma*, m., name of various persons. (1) A god, S. i. 64; 217: (2) an ascetic at the time of the Buddha Atthadassin, B. xv. 9; J. A. i. 39<sup>11</sup>; Mahābodhiv. 11; (3) a king of Benares, J. A. ii. 46<sup>13</sup> and ff.; (4) the son of the Purohita of the King of Benares, J. A. iii. 391<sup>21</sup> and ff.; (5) a Paribbājaka at Rājagaha who was ordained as monk, S. ii. 119 and ff.

*Susīmajātaka*, n., the 163rd and 411th Jātaka, J. A. ii. 45 and ff.; iii. 391 and ff. respectively.

*susila* (-*śila*), moral, virtuous, S. i. 141.

*susīlin* (*suśīlin*), moral, J. ii. 69<sup>16</sup>.

*susīlya*, n., morality, S. i. 209.

I. *susu* (*śiśu*), m., a boy, lad, Vin. iii. 147 = J. ii. 284<sup>28</sup>; D. i. 115; M. i. 82; A. ii. 22; J. A. ii. 57<sup>3</sup>; (Sum. i. 284 explains *susu* as a doubled *su* = well, thoroughly, and this is probably right); ājāṇīya-susūpama, M. i. 445, read ājāṇīya-ass-ūpama (cf. Thag. 72).

II. *susu*, the sound *susu*, hissing, J. A. iii. 347<sup>13</sup> (cf. *su* and *susumāyati*).

III. *susu*, m., the name of a sort of water animal (alligator [?]), J. vi. 587<sup>19</sup> (plur. *susū*)=V. 255<sup>21</sup> (*kumbhīlā makasā susū*).

*susuka*, m., an alligator, an infant, a porpoise, a sort of fish (see *susukā*, f.), Abhidh. 1003, see 672.

*susukā*, f., an alligator, Vin. i. 200; A. ii. 123; M. i. 459; Mil. 196.

*susukka* (-śukla), very white, resplendent, D. ii. 18; S. N. 548.

*susukham*, very happily, Dhp. 197.

*susuddha* (-śuddha), very pure, brilliant, Mah. i. 1; xxx. 64.

*susunāga* (*śiśu-*), m., a young elephant, D. ii. 254; the father of King Kālāsoka, Dip. v. 25; 980 f.; Mah. iv. 6; Smp. 320; Sās. 6 and f.; Mahābodhiv. 96; Vin. iii. 293<sup>23</sup>.

*susumāyati*, to make the sound *su-su*.

*sussata* (*susmṛta*), well remembered, M. i. 520.

*sussaratā* (*susvaratā*), f., melodiousness of voice, Kh. P. 14.

*sussavana* (-śravāṇa), n., a good hearing, good news, J. A. i. 61<sup>7</sup>.

*sussūs* (*śuśrūṣ*), to wish to hear, to listen, attend, ; *sussūsanti* (pres.), D. i. 230; A. i. 72; *sussūsimsu* (aor.), Vin. i. 10; *sussūsamāna* (pres. part. m.), S. N. 383.

*sussūsa*, adj., wishing to hear or learn, obedient, S. i. 6; J. iv. 134<sup>21</sup>.

*sussūsā* (*śuśrūṣā*), f., wish to hear, obedience, attendance, Thag. 588; S. N. 186; J. A. iii. 526<sup>7</sup>; Mil. 115.

*sussūsin*, obedient, J. iii. 525<sup>20</sup>.

*sussonī* (-śronī), having beautiful hips, J. iv. 19<sup>29</sup>; J. A. iv. 20<sup>4</sup>.

*Sussondī*, f., the principal queen of King Tamba in Benares, J. A. iii. 187<sup>18</sup> and ff.; various reading, *Sussonī*.

*Sussondijātaka*, n., the 360th Jātaka, J. A. iii. 187 and ff.

*suhajja* (*suhṛd*), m., friend, S. iv. 59; Dhp. 219; S. N. 37; J. A. i. 274<sup>28</sup>.

*suhatā* (*sukha+tā*), f., happiness, J. iii. 158<sup>24</sup>.

*Suhattha*, m., name of a Thera, Sās. 120.

- suhada (-hrda)*, friendly, m., a friend, J. A. iv. 76<sup>22</sup>; vi. 382<sup>5</sup>;  
*suhadā*, f., a woman with child, J. v. 330<sup>4</sup>.
- suhadaya (-hrdaya)*, friendly, Dhp. A. 362.
- Suhana*, m., 'Strongjaw,' name of a horse, J. ii. 31<sup>24</sup> and f.;  
 J. A. ii. 31<sup>11</sup> and ff.
- Suhanujātaka*, n., the 158th Jātaka, J. A. ii. 30 and ff.
- suhanna*, n., modesty (?), J. i. 421<sup>23</sup>.
- suhita*, satiated, M. i. 30; J. A. i. 266<sup>14</sup>; 361<sup>28</sup>; v. 384<sup>12</sup>;  
 Mil. 249.
- suhuju* (*su+rju*), very upright, Kh. P. 15, 30 (cf. *sūju*).
- suhutīthita* (*su+utthita*), well risen, S. N. 178.
- suhuta*, well offered, burnt as a sacrificial offering, A. ii. 44.
- Suhemanta*, m., name of a Thera, the author of Thag. 106.
- Suhemā*, f., name of the wife of the hamsa King Dhatarattha,  
 J. v. 366<sup>12</sup>.
- sūka* (*sūka*), m., the awn of barley, etc., S. v. 10; 48;  
 A. i. 8.
- sūkara* (ts.), m., a hog, pig, Vin. i. 200; D. i. 5; A. ii. 42;  
 209; It. 36; J. A. i. 197<sup>2</sup>; ii. 10<sup>14</sup>; Mil. 118; 267;
- sukarī*, f., J. A. ii. 406<sup>5</sup>.
- Sūkarakhata*, f., a cave on the Gijjhakūta at Rājagaha,  
 M. i. 497; S. v. 238; Dhp. A. 125 (where misread as  
*Sūkarabata*).
- Sūkarajātaka*, n., the 153rd Jātaka, J. A. ii. 9 and ff.
- sūkarantaka*, n., a kind of girdle, Vin. ii. 136.
- sūkaramaddava*, n., a plant or tuber, called 'pig-tender,'  
 perhaps truffles, D. ii. 127; Ud. 81 and f.; Mil. 175.
- sūkarasāli*, f., a kind of rice, J. A. vi. 531<sup>14</sup>; (var. read.  
*sukasāli*).
- sūkarika*, m., a boar-hunter, S. ii. 257; P. P. 56; Thig. 242;  
 Thig. A. 204.
- sūc*, 10, to point out, show, indicate.
- sūcaka* (ts.), m., an informer, slanderer, S. ii. 257; S. N.  
 246.
- sūcana* (ts.), n., indicating, exhibiting.
- sūci* (ts.), f., a needle, Vin. ii. 115; 117; 177; S. ii. 215  
 and f.; 257; J. A. i. 111<sup>25</sup>; 248<sup>15</sup>; a hairpin, Thig.  
 254; J. A. i. 9<sup>15</sup>; a small door-bolt, a pin to secure

the bolt, M. i. 126; Thig. 116; Thig. A. 117; cross-bar of a rail, railing, D. ii. 179.

*sūcikatṭha*, whose bones are like needles, P. V. 35; P. V. A. 180 (*sūcigātā ti rā pātho*. *Vijjhānatthena sūcikā ti laddhanāmāya khuppi pāsāya ajjhāpīlītā*. *Sūcikanṭhā ti keci paṭhanti*. *Sūcichiddasadisā mukhadvārā ti attho*). *sūcikamma*, n., needlework.

*sūcikā*, f., a needle; hunger, P. V. 22; P. V. A. 107; a small bolt to a door, Vin. ii. 120; 148.

*sūcikāra*, m., a needle-maker, S. ii. 216.

*sūcighaṭikā*, f., a small bolt to a door, Vin. ii. 237; Ud. 52; J. A. i. 346<sup>31</sup>.

*sūcighara* (-*grha*), n., a needle case, Vin. ii. 301 and f.; iv. 123; 167; S. ii. 231; J. A. i. 170<sup>5</sup>.

*Sūcijātaka*, n., the 387th Jātaka, J. A. iii. 281 and ff.

*sūcinālikā*, f., a needle-case made of bamboo, Vin. ii. 116.

*sūcimukha*, ‘needle-faced,’ a mosquito, Abhidh. 646; a sort of intestinal worm, Sāra-sangaha, 218; ~ā pāṇā (in hell), M. iii. 185<sup>2</sup>; °*mukhī*, f., name of a Paribbājikā, so Trenckner reads S. iii. 238 instead of *sucimukhī* (which see).

*sūciloma*, needle-haired, whose hair consists of needles, S. ii. 257; m., name of a Yakkha at Gayā, S. i. 207; S. N., p. 47.

*sūciratta* (-*raktra*), needle-faced, having a face like a needle, Pgd. 55.

*sūcivāñijaka*, m., a needle-seller, S. ii. 215.

*sūcivijhana*, n., an awl, Abhidh. 528.

*sūju* (*su + rju*), upright, S. N. 143.

*sūnā* (*sūnā*), f., a slaughter-house, J. A. vi. 62<sup>25</sup>; see *sūnā*.

*sūta* (ts.), m., a charioteer, J. iv. 408<sup>28</sup>; a bard, panegyrist, J. A. i. 60<sup>18</sup>; J. v. 258<sup>4</sup>.

*sūtighara* (-*grha*), n., a lying-in-chamber, Dhp. A. 340=J. A. iv. 188<sup>18</sup>; J. A. vi. 485<sup>9</sup>.

*sūda* (ts.), m., a cook, D. i. 51; S. v. 149 and ff.; J. A. v. 292<sup>27</sup>; Sum. i. 157; *sūdaka*, m., the same (said with contempt), J. v. 507<sup>21</sup>.

*sūdana*, n., destruction, Kacc. 322.

*sūna* (*śūna*), swollen, Mil. 357<sup>10</sup>; often wrongly spelt *suna*, Vin. ii. 253 = A. iv. 275<sup>6</sup> (cf. Leumann, 'Gött. Anz.', 1899, p. 595); Asl. 197 (*suna-bhāva*).

*sūnā* (ts.), f., a slaughter-house, Vin. i. 202; ii. 267; *asisūnā*, the same, Vin. ii. 26; M. i. 130; 143; also *sūna*, m. (?), J. vi. 111<sup>14</sup>; *sūnāpana*, J. A. vi. 111<sup>22</sup>; *sūnaghara*, Vin. iii. 59; *sūna-nissita*, Vin. iii. 151.

*sūnu* (ts.), m., a son, child, Mah. xxxvii. 80; xxxviii. 87.

*sūpa* (ts.), m., broth, soup, curry, Vin. ii. 77; 214 and ff.; iv. 192; D. i. 105; S. v. 149 and ff.; J. A. ii. 66<sup>11</sup>; *samasūpaka*, with equal curry, Vin. iv. 192. Also n., Vin. i. 239<sup>21</sup> (-āni), and f., *sūpi*, J. iv. 352<sup>2</sup> (*bidalasūpiyo*); *sūparyāñjanaka*, n. (?), a vessel for curry and sauce, Vin. i. 240<sup>10</sup>; *sūpakāra*, m., a cook.

*sūpatīthita* (°sthita), firmly established, It. 80.

*sūpatittha* (*supatīrtha*), easy of access, M. i. 76 = *supatittha*, D. ii. 129; Ud. 83.

*sūparyāñjana*, n., curry, J. A. i. 197<sup>13</sup>.

*sūpika*, m., a cook, Sum. i. 157; J. A. vi. 62<sup>25</sup> (var. read.); 277<sup>1</sup>.

*sūpin*, having curry, together with the curry, J. iii. 328<sup>5</sup>.

*sūpeyya*, n., curry, D. ii. 198; -*pāṇṇa*, n., curry leaf, curry stuff, J. A. i. 98<sup>26</sup>; 99<sup>5</sup>; -*sāka*, m., a potherb for making curry, J. A. iv. 445<sup>29</sup>.

*sūyati*, see *su*, I.

I. *sūra* (*śūra*), valiant, courageous, S. i. 21; J. A. i. 262<sup>30</sup>; 320<sup>16</sup>; ii. 119<sup>22</sup>; m., a hero, a valiant man, D. i. 51; 89; S. N. 831; p. 102; Sum. 157; 250; n., valour, S. v. 227, read *sūriya*.

II. *sūra* (ts.), m., the sun, Ap. in Thig. A. 150; S. *Ambattha*, name of a man, A. i. 26; iii. 451; S. *Vāmagotta*, the son of a king of Benares, J. vi. 134<sup>7</sup>; J. A. vi. 134<sup>10</sup>; 157<sup>21</sup>.

*sūrakathā* (*śūnō*), f., a tale about heroes, D. i. 8; Sum. i. 90.

*Sūrakitti*, m., name of a king, Sās. 105; 106; 115.

*sūragarjita* (*śūra+garjita*), an heroic utterance, a shout of defiance, Dhp. A. 159.

*sūrata* (ts.), kindly disposed, S. iv. 305.

*Sūradaddara*, m., a king of the Nāgas, J. A. iii. 16<sup>6</sup>.

*sūrabhāva* (*śū*<sup>o</sup>), m., strength, valour, J. A. i. 130<sup>8</sup>.

*Sūrasena*, m., name of a people, A. iv. 252; 256; 260; J. vi. 280<sup>23</sup>; J. A. vi. 281<sup>2</sup>.

*sūrin* (ts.), wise, Mah. xxvi. 23.

*sūriya* (*śaurya*), n., valour, S. v. 227 (text, *sūra*) ; J. i. 282<sup>17</sup>; Mil. 3.

I. *sūla* (*śūla*), m. and n. (1) A sharp-pointed instrument, a stake, Vin. ii. 26 = M. i. 130 = Thig. 488 ; S. v. 441 ; Thig. A. 288 ; J. A. i. 143<sup>19</sup>; 326<sup>2</sup>; Tel. 54; *sūle uttās*, to impale, A. i. 48 ; J. A. i. 326<sup>2</sup>; ii. 443<sup>6</sup>; iv. 29<sup>3</sup>; *ayasūla*, an iron stake, J. A. iv. 29<sup>5</sup>; S. N. 667 ; (2) a spit, J. A. i. 211<sup>2</sup>; roasted on a spit, roasted meat, J. A. iii. 220<sup>16</sup>; *manisas.*, the same, or perhaps a spit with roasted meat, J. A. iii. 52<sup>22</sup>; 220<sup>18</sup>; 15 ; (3) an acute, sharp pain, Asl. 397 ; *sūlā*, f., the same, A. v. 110<sup>5</sup>.

*sūlin* (*śūlin*), m., a name of Siva.

*Sūleyyarucira*, m., a kind of god, D. ii. 260.

*sūlāra* (*su+udāra*), magnificent, Mah. xxviii. 1.

*se* (indecl.), an enclitic particle added to certain plural forms : (1) to the 1st person plur. of verbs—e.g., *labhāma-se*, *ahuramha-se*, J. iii. 26<sup>18-19</sup> = Dhp. A. 147 ; *yamāma-se*, Dhp. 6 ; *sikkhissāma-se*, S. N. 814 ; (2) to nom. plur. of nouns—e.g., *samūhatā-se*, S. N. 14 ; *pavādiyā-se*, S. N. 885 ; *rukkhā-se*, J. iii. 399<sup>1</sup>; cf. the Vedic termination -āsas ; Oldenborg, K. Z. xxv. 315 (Trenckner).

*sekha* (ts.), m., sprinkling, J. A. i. 93<sup>8</sup>.

*sekata* (*sai*<sup>o</sup>), n., a sandbank, Dāth. i. 32.

*sekadhbāri*, f. (?), J. vi. 536<sup>10</sup> (*nīlapupphī-*<sup>o</sup>, Comm. *nīlapupphī-ādikā puppharallīyo*).

*sekkhā*, various reading instead of *sekha*, which see.

*sekha* (*śaikṣa*), belonging to training, in want of training, imperfect, Vin. i. 17; 248; iii. 24; Dh. S. 1016; who has still to learn, denotes one who has not yet attained Arhatship, D. ii. 143 ; M. i. 4; 144 ; A. i. 63 ; P. P. 14; It. 9 f. ; 53 ; 71 ; S. N. 970 ; 1038 = S. ii. 47 ; definition,

A. i. 231; S. v. 14; 145; 175; 229 and ff.; 298; 327; *s. pātipada*, the path of the student, M. i. 354; iii. 76; 300; *s. sila*, the moral practice of the student, A. i. 219 f.; ii. 6; 86 and f.; *asekha*, not to be trained, adept, perfect, Vin. i. 62 and ff.; iii. 24; P. P. 14 (= *arhat*).

*sekhabala*, n., the strength of the disciple, of five kinds, A. ii. 150.

*sekharā* (*śe<sup>०</sup>*), m., a crest, chaplet.

*sekhasammata*, esteemed to be under discipline, educated, Vin. iv. 179.

*Sekhasutta*, n., the 53rd Sutta of the Majjhima Nikāya, M. i. 353 and ff.

*sekhiya*, connected with training; *s. dhamma*, rule of good breeding, Vin. iv. 185 and ff.

*segālaka*, n., a jackal's cry, A. i. 187 and f.

*Seggū*, f., name of the daughter of an Upasaka, J. ii. 180<sup>4</sup>.

*Seggujātaka*, n., the 217th Jātaka, J. A. ii. 179 and f.

*sec*, 10, see *sic*.

*secanaka* (ts.), n., sprinkling, J. A. vi. 69<sup>19</sup>; *asecanaka*, delicious, M. i. 114; Mil. 405.

*settha* (*śrestha*), best, excellent, D. i. 18; 98; S. iii. 13; S. N. 47; 181; 822; 907; Dhp. 1; 26; J. i. 443<sup>10</sup>; J. A. i. 88<sup>5</sup>; compar. *setthatara*, J. v. 148<sup>8</sup>.

*setthakamma*, n., excellent, pious deeds, Mah. lix. 9.

*setthasammata*, considered the best, J. iii. 111<sup>24</sup>.

I. *setthi* (*śreṣṭhin*), m., foreman of a guild, treasurer, wealthy merchant, Vin. i. 15 and f.; 271 and ff.; ii. 110 and ff.; 157; S. i. 89; J. ii. 367<sup>9</sup>; J. A. i. 122<sup>11</sup>, etc.; *Rājagaha* -s., the treasurer of Rājagaha, Vin. ii. 154; J. A. iv. 37<sup>15</sup>; *Bārānasi* -s., the treasurer of Benares, J. A. i. 242<sup>7</sup>; 269<sup>16</sup>; *janapada-setthi*, a treasurer of the country, J. A. iv. 37<sup>15</sup>; *setthi gahapati*, Vin. i. 273; S. i. 92; there were families of *setthis*, Vin. i. 18; J. A. iv. 62<sup>26</sup>; -*thana*, n., the position as a treasurer, J. A. ii. 122<sup>17</sup>; 231<sup>20</sup>; hereditary, J. A. i. 231<sup>29</sup>; 243<sup>26</sup>; ii. 64<sup>18</sup>; iii. 475<sup>7</sup>, etc.; *setthānuseṭṭhi*, treasurers and under-treasurers, Vin. i. 18; see 'Vinaya Texts,' i. 102.

- II. *setthi*, f., ashes, Abhidh. 35; D. chap. xxvii.
- Setthitala*, n., name of a vihāra, Sās. 119.
- setthitta* (*śreṣṭhatva*), n., the office as treasurer, S. i. 92.
- seni* (*śreni*), f., a guild, Vin. iv. 226; J. A. i. 267<sup>4</sup>; 314<sup>20</sup>; iv. 43<sup>8</sup>; Dāṭh. ii. 124; their number was eighteen, J. A. vi. 22<sup>21</sup>; 427<sup>11</sup>; -*pamukha*, m., the head of a guild, J. A. ii. 12<sup>9</sup> (text *seni*-); (2) a division of an army, J. vi. 583<sup>27</sup>; *ratha-*<sup>o</sup>, J. vi. 48<sup>1</sup>; 49<sup>21</sup>; *senimokkha*, m., the chief of an army, J. vi. 371<sup>19</sup> (cf. *senā* and *seniya*).
- seta* (*śveta*), white, D. ii. 297 = M. i. 58; S. N. 689; J. A. i. 175<sup>8</sup>; m., name of a mountain in the Himālayas, S. i. 67 = Mil. 242; an elephant of King Pasenadi, A. iii. 345.
- setaka* (*śvetaka*), white, transparent, D. ii. 129; M. i. 76; 167; 283; n., a village in the Sumbha country, S. v. 89; 168 and ff. (various reading *Sedaka*, cfr. *Desaka*).
- Setakanīka*, n., name of a village in the south, Vin. i. 197; Sum. i. 173; J. A. i. 49<sup>11</sup>; Mahābodhiv. 12.
- Setaketu*, m., name of the son of a brahmin in Benares, J. i. 401<sup>17</sup>; iii. 234<sup>1;5</sup>; J. A. iii. 232<sup>24</sup> and ff.; -*jātaka*, n., the 377th *Jātaka*, J. A. iii. 232 and ff.
- setageru* (m. [?]), name of a tree, J. vi. 535<sup>20</sup>.
- setāṅga* (*śvetāṅga*), white bodied, Mah. x. 54.
- setaccha*, m. (*śvetākṣa*), a tree, J. A. vi. 585<sup>26</sup>; *setacchakūṭa*, adj., J. vi. 539<sup>6</sup> (*sakuna*).
- setacchatta* (*śvetachattrā*), n., a white umbrella, an emblem of royalty, D. ii. 19; A. i. 145; J. A. i. 177<sup>27</sup>; 267<sup>11</sup>.
- setatthika* (*śvetāsthī + ka*), suffering from famine, Vin. iii. 6; S. iv. 323; A. i. 160; f., mildew, Vin. ii. 256; J. A. v. 401<sup>27</sup>.
- setapacchāda* (*śvetapra<sup>o</sup>*), with white covering, S. iv. 292.
- setapaññi* (f. [?]), a tree, J. vi. 335<sup>17</sup>.
- setamba*, m., a sort of mango, Abhidh. 558 (traced also by Trenckner in Dhp. A. and *Papañcasūdanī*).
- Setavyā*, f., a town in the Kosala country, D. ii. 316 and ff.; A. ii. 37; S. N. 1012; V. V. A. 229, etc.; *Setavyaka*, adj., D. ii. 317 ff.
- Setavyārāma*, m., the place where the Buddha Kassapa died, B. xxv. 52.

*seti*, see *stī*.

*Setibhinda*, m., name of a king, Sās. 42; 120; 128.

*setu* (ts.), m. (1) A causeway, bridge, Vin. i. 230=D. ii. 89; J. A. i. 199<sup>24</sup>; *uttara-s.*, a bridge for crossing over, M. i. 134; Mil. 194; *nala-s.*, a bamboo bridge, Thag. 7; (2) name of a young Brāhmaṇ, K. V. 268.

*setukāraka*, m., a bridge-maker, one who paves the way, S. i. 83; K. V. 345.

*setughāta*, m., pulling down of the bridge leading to something, Vin. i. 59; iii. 6; A. i. 220; 261; ii. 145 and f.; Dh. S. 299; Asl. 219; Sum. i. 305.

*Setuccha*, m., name of a Thera, Thag. 103.

*sed* (*svid*), 10, to cause to transpire, to heat, to steam; *sedeti* (pres.), J. A. v. 271<sup>10</sup>; *sedesum* (aor.), Vin. iii. 82; *sedetvā* (ger.), J. A. i. 324<sup>19</sup>; ii. 74<sup>24</sup>; *sedita* (p.p.p.), J. A. i. 52<sup>23</sup>; *sedāpeti* (caus.), J. A. iii. 122<sup>1</sup>.

*sedā* (*sveda*), m., sweat, transpiration, D. ii. 293; A. ii. 67 and f.; It. 76; S. N. 196; J. i. 146<sup>10</sup>; J. A. i. 118<sup>8</sup>; 138<sup>11</sup>; 243<sup>19</sup>; sweating for medical purposes, *mahā-s.*, a great steam-bath; *sambhāra-s.*, bringing about sweating by the use of herbs, etc.; *sedā-kamma*, n., sweating, Vin. i. 205.

*sedaka*, sweating, transpiring, D. ii. 265; n., a village in the Sumbha country, S. v. 168= *Setaka*.

*sedaja* (*sveda-*), sprung from moisture, insects, worms, etc.

*sedārakkhitta* (*sveda+araksipta*), earned in the sweat of the brow, A. ii. 67 and ff.

I. *sena* (*śayana*), see *sayana* and *senāsana*.

II. *sena* (*śyēna*), m., a hawk, J. ii. 60<sup>9</sup>; J. A. i. 273<sup>18</sup>; ii. 51<sup>7</sup>.

*senaka*, m., a carter, Thig. A. 271; a name of various persons. (1) A Thera, the author of Thag. 287-290; (2) a learned man in Mithilā, the spiritual adviser of the Vedeha king, J. vi. 356<sup>11</sup>, etc.; J. A. vi. 330<sup>4</sup> and ff.; (3) the minister of King Janaka of Benares, J. iii. 345<sup>6</sup>; J. A. i. 46<sup>8</sup>; iii. 341<sup>24</sup> and ff.; (4) a minister of King Maddava of Benares, J. iii. 340<sup>10; 13</sup>; 341<sup>9</sup>; J. A. iii. 337<sup>2</sup> and ff.; (5) a King in Benares, J. iii. 278<sup>20</sup>;

279<sup>7</sup>; J. A. iii. 275<sup>10</sup> and ff.; (6) a monkey, J. A. ii. 78<sup>18</sup> and ff.

*Senakavagga*, m., the second chapter of the Chanipāta of the Jātakatthakathā, J. A. iii. 275-316.

*senagutta*, m., a minister of war, only in the comp., *mahā-*<sup>°</sup>, J. A. vi. 2<sup>26</sup>; 54<sup>6</sup>; *mahāsenaguttatthāna*, n., the position of a generalissimo, J. A. v. 115<sup>28</sup>.

*senā* (ts.), f., an army, Vin. i. 241; iv. 104 and ff.; 160; S. i. 112; J. A. ii. 94<sup>19</sup>; Mil. 4.

*senānāyaka*, m., a general, Vin. i. 73.

*senānī* (ts.), m., a general; the father of Sujātā, A. i. 26; J. A. i. 68<sup>6</sup>; *senānikuṭimbika*, m., the head of the Senānī family, the father of Sujātā, J. A. i. 26<sup>6</sup>; Mahābodhiv. 28; *Senāninigama*, m., a village at Uruvelā, the home of Sujātā, Vin. i. 21; Asl. 34.

*senānikuṭilatā*, f., strategy, Asl. 151.

*senāpacca* (<sup>°</sup>*tya*), n., the position as general, Mah. xxxviii. 81.

*senāpati*, m., a general, Vin. i. 233 and ff.; S. N. 556; J. A. i. 133<sup>11</sup>; iv. 43<sup>6</sup>; *dhamma-s.*, a general of the law, Mil. 343.

*senāpatika*, m., a general, A. iii. 76; 78; 300.

*senābyūha* (-<sup>°</sup>*vyūha*), m., a review, Vin. iv. 107; D. i. 6; Pts. ii. 213; Sum. i. 85 (-*vyūha*).

*senāsana* (*śayanāsana*), n., sleeping and sitting, dwelling, Vin. i. 196; 294; 356; ii. 146; iii. 88, etc.; D. ii. 77; A. i. 60; It. 103; 109; Sum. i. 208; J. A. i. 217<sup>11</sup>.

*senāsanagāha*, m., allotment of lodging-places, Vin. ii. 167.

*senāsanagāhāpaka*, m., apportioner of lodging-places, house-steward, Vin. ii. 167.

*senāsanacārikā*, f., a wandering from lodging-place to lodging-place, Vin. i. 203; iii. 21; J. A. 126<sup>23</sup>.

*senāsanapaññāpaka*, m., regulator of the lodging-places, Vin. ii. 75; 176; iii. 158 and f.; iv. 38.

*senāsanapaṭibāhana*, n., keeping out of the lodging, J. A. i. 217<sup>7</sup>.

*senāsanapaviveka*, n., seclusion in respect of lodging, A. i. 240 and f.

*senāsanavatta*, n., rule of conduct in respect of lodging-places, Vin. ii. 220.

*seni*, see *seni*.

*seniya* (*sainya*), m., (1) belonging to an army, soldier, J. A. i. 314<sup>20</sup>; Dhp. A. 203<sup>2</sup> (*seniyo*); (2) surname of King Bimbisāra, D. i. 111; M. i. 94; Ud. 11; Vin. i. 37; 72 and ff.; (3) name of a dog-keeper in the Koliya country, M. i. 387 and ff.

*senūpiyā*, f., a bed-fellow, J. v. 96<sup>13</sup>.

*senesika*, greasy, Vin. i. 200.

*separṇī* (*Śriparṇī*), f., name of a tree, *Gmelina arborea*, J. i. 174<sup>9</sup>; J. A. i. 173<sup>17</sup>.

*semānaka*, lying, Thag. 14; cfr. *si*.

*semha* (*śleṣman*), n., phlegm, Vin. ii. 137; D. ii. 14; 293; A. ii. 87; iii. 101; S. N. 198; 434; Mil. 112; 303.

*semhāra*, m., a monkey (explained by *makkata*), M. i. 429.

*semhika* (*ślaiśmika*), m., a man of phlegmatic humour, Mil. 298.

*seyy*, to drop, let fall, discharge, J. i. 174<sup>9</sup>.

*seyya* (*śreyas*), better, excellent; *seyyo* (nom. masc.), S. iii. 48 and f.; S. N. 918; Dhp. 308; Dh. S. 1116; J. i. 180<sup>2</sup>; *seyyasi* (nom. fem.), J. v. 393<sup>21</sup>; *seyyo* (nom. neut.), often used as a noun, meaning good, happiness, well-being, Vin. i. 33; D. i. 184; ii. 330; S. N. 427; 440; Dhp. 76; 100; J. ii. 44<sup>24</sup>; cf. *seyyaso*; *seyyā* (nom. fem.), J. v. 94<sup>26</sup>; *seyyāmī* (nom. acc. neutr.), J. A. iii. 287<sup>13</sup>; ii. 402<sup>6</sup>.

*Seyya*, m., a king of Benares, J. A. v. 354<sup>9</sup>, read *Samiyama*.

*seyyaka*, lying, M. i. 433, see *uttānaseyyaka* and *agabbhaseyyaka*.

*seyyamīsa*, m., the better part, J. ii. 402<sup>6</sup>.

*seyyagga*, n., the number of beds (?), Vin. ii. 167.

*Seyyajātaka*, n., the 282nd Jātaka, J. A. ii. 400 and ff.; iii. 13<sup>11</sup> (text, *Seyyamīsajātaka*).

*seyyathā* as, just as, s. *pi*, Vin. i. 5; D. i. 45; It. 90; 113; J. A. i. 339<sup>33</sup>; *seyyathidamī*, as follows, namely, Vin. i. 10; D. i. 89; ii. 91; S. v. 421; It. 99 (= \*sed-yathā [?], Pischel, Gr. 3423, but cf. Trenckner, P. M. 75).

*Seyyasaka*, m., name of a trespassing Bhikkhu, Vin. ii. 7 and ff.; iii. 110 and ff.

*seyyaso*, indecl., still better, Dhp. 43; J. ii. 402<sup>6</sup>.

*seyyā* (*sayyā*), f., a bed, couch, D. i. 112; M. i. 502; S. N.

29; 152; 535; Dhp. 305; 309; four kinds, A. ii. 224.

*serin* (*svairin*), self-willed, independent, self-possessed, M. i.

506; J. i. 5<sup>25</sup>; m., a god, formerly a king, S. i. 57 and f.

*seritā* (*svairitā*), f. independence, emancipation of will, S. N.

39 and f.

*Seriṇī*, f., name of a courtezan in Hattinipura, P. V. A. 201.

*Serira*, m., name of a trader in the Seriva country, J. A. i. 111<sup>5</sup>; n., name of a country, J. A. i. 111<sup>5</sup>.

*Serirat*, m., name of a trader in the Seriva country, J. A. i. 111<sup>6</sup>.

*Serivānijajātaka*, n., the third Jātaka, J. A. i. 110 and ff.

*serivihāra*, m. (*svaira-*<sup>o</sup>), lodging privately (not in a vihāra), M. i. 469 ff.

*serissa*, *serissaka*, various reading instead of *serisa*, *serisaka*, which see.

*serisaka*, made of Sirīsa wood, name of a hall, D. ii. 356 and f.; V. V. lxxxiv. 53; V. V. A. 331; 351; m., name

of a god, V. V. lxxxiv. 21; 37 and f.; V. V. A. 332 and ff.; P. V. A. 244.

*serīsamaha*, m., a festival in honour of the Serisaka Vimāna, V. V. lxxxiv. 37; 53.

*Seruma*, m., name of an island, J. A. iii. 187<sup>20</sup>; J. iii. 189<sup>24</sup>.

*sereyaka*, m. (*sai*<sup>o</sup>), name of a tree (*Barleria cristata*), J. iii. 258<sup>12</sup>.

*sel*, 10, to shout, B. i. 36; S. N. 682 (text, *selenti*); see J. P. T. S., 1885, p. 54.

I. *selā* (*saila*), rocky, Dhp. 8; m., rock, stone, crystal, gem, S. i. 127; D. ii. 39; Dhp. 81; J. ii. 14<sup>2</sup>; Vin. i. 4 f.; iii. 147<sup>5</sup>=J. ii. 284<sup>24</sup>.

II. *Sela*, m., (1) name of a brahmin at Āpana, the author of Thag. 818-841; S. N., p. 99 and ff.; Sum. i. 276;

Mil. 167 and f.; 183; (2) name of a king, J. vi. 99<sup>9</sup>.

*selagula*, m., a rocky ball, J. A. i. 147<sup>22</sup>.

*Selasutta*, n., the seventh Sutta of the Mahāvagga of the Sutta Nipāta, and the 92nd Sutta of the Majjhima Nikāya, S. N., p. 99 and ff.; M. i. 146.

*Selā*, f., name of a Therī, the author of Thig. 57-59; Thig. A. 61 and ff.; S. i. 134; the youngest sister of Candakumāra, J. vi. 143<sup>8</sup>; J. A. vi. 143<sup>6</sup>; 157<sup>21</sup>.

*selissaka*, n., noise, row, mad pranks, S. iv. 117 (compare *sailūṣa* [?]).

I. *sev* (ts.). (1) To serve, associate with, resort to, Vin. ii. 203; A. i. 124 and ff.; S. N. 57; 75; P. P. 33; It. 107; to practice, embrace, make use of, Vin. i. 10 = S. v. 421; M. iii. 45; Dhp. 167; 293; 310; S. N. 72; 391; 927; J. i. 361<sup>24</sup>; J. A. i. 152<sup>17</sup>; aor. *aserissan*, J. iv. 178<sup>4</sup>.

II. *sev*, 10, to cause to fall, to throw down, J. iii. 198<sup>23</sup>.

*sevaka*, serving, following; m., a servant, dependent, J. ii. 420<sup>3</sup>; J. A. ii. 12<sup>9</sup>; 125<sup>19</sup>.

*sevanā*, f., following, associating with, S. N. 259; Dh. S. 1326; P. P. 20; cohabiting, Vin. iii. 29; Dhp. A. 395.

*sevā*, f., service, resorting to, S. i. 110; Thig. A. 179.

*sevāla* (*śai*<sup>o</sup>), m., the plant *Blyxa octandra*, moss, J. iv. 71<sup>2</sup>; J. A. ii. 149<sup>26</sup>; iii. 520<sup>21</sup>; v. 462<sup>19</sup>; Mil. 35; m. and n., J. A. v. 37<sup>13</sup>; -*mālaka* (or -*mālika*), m., who makes garlands of *Blyxa octandra*, A. v. 268; S. iv. 312.

*Sevitabbāsevitabbasutta*, n., the 114th Sutta of the Majjhima Nikāya, M. iii. 45 and ff.

*sevin*, serving, practising, S. N. 749; It. 54.

*sesa* (*śesa*), remaining, left, D. ii. 48; S. N. 217; 354; J. A. ii. 128<sup>21</sup>; -*ka*, the same, Mah. x. 36; xxii. 42; xxv. 19.

*soka* (*śoka*), m., sorrow, grief, Vin. i. 6; D. i. 36; ii. 305; A. i. 51; S. i. 110; S. N. 584; 586; J. A. i. 189<sup>25</sup>.

*sokajjhāyikā*, f., a woman who plays the fool, a comedian, Vin. iv. 285; J. A. vi. 580<sup>26</sup>.

*Sokatiṇa*, f., name of an Accharā, V. V. A. 93; 211 = *Sona-dinnā*, V. V. xviii. 10; l. 25.

*sokara* (*saukara*), belonging to a swine, s. *marīsa*, pork, Kacc. 190.

*sokavat* (*śo*<sup>o</sup>), sorrowful, Mah. xix. 15.

- sokika*, sorrowful, *a-s.*, free from sorrow, Thig. A. 229.
- sokin* (*śokin*), fem. *nī*, sorrowful, Dhp. 28.
- Sokkataya*, n., name of a town in Siam, Sās. 50; 61.
- sokhya* (*saukhyā*), n., happiness, S. N. 61; J. v. 205<sup>1</sup>.
- sokhumma* (*saukṣmyā*), n., fineness, minuteness, A. ii. 17.
- sogata*, belonging to the Buddha, Buddhist.
- sogandhika* (*sati*<sup>o</sup>), m., a purgatory, S. i. 152; S. N., p. 124; n., the white water-lily (*Nymphaeō lotus*), Abhidh. 475; 689; J. v. 419<sup>25</sup>; J. vi. 518<sup>20</sup>; 537<sup>29</sup> (*seta-sogandhi-yehi*).
- socana*, n., sorrow, mourning, Dhp. A. 138; *-nā*, f., the same, D. ii. 306; S. i. 108 = S. N. 34.
- socittatta*, n., sorrowfulness, D. ii. 306; Pts. i. 38.
- sociya* (*śocya*), deplorable, Saddhammop. 262.
- soceyya* (*śauca*), n., purity, S. i. 78; A. i. 94; ii. 188; v. 263; J. i. 214<sup>9</sup>; Mil. 115; 207; is threefold, A. i. 271; It. 55; further subdivided, A. v. 264; 266 and ff.
- sojacca* (\**saujātya*), n., nobility, high birth, J. ii. 137<sup>27</sup>.
- Sotthika*, m., one of the chief attendants of the Buddha Vessabhu, B. xxii. 25.
- Sotthija*, see *Sotthija*.
- I. *sona* (*śona*), red, crimson; m., name of various persons.
- (1) One of the chief disciples of the Buddha Vessabhu, D. ii. 4; B. xxii. 23; J. A. i. 42<sup>12</sup>; (2) a horse belonging to the King of Benares, J. ii. 31<sup>24</sup> and f.; J. A. ii. 32<sup>2</sup> and ff.; (3) son of a gahapati at Rājagaha, S. iii. 48 and ff.; iv. 113; (4) *S. Kuṭikanṇa*, a disciple of Mahākaccāyana, the author of Thag. 365-369, Vin. i. 194; A. i. 24; Ud. 57; (5) *S. Kuraragharika*, a Thera, J. A. vi. 15<sup>12</sup>; (6) *S. Kolivisa*, a Thera, the author of Thag. 632-634, Vin. i. 179 and ff.; A. i. 24, and probably also iii. 374 and ff.; (7) *S. Potiriyaputta*, a Thera, the author of Thag. 193-194; (8) one of the apostles of Savanñabhūmi, Sās. 10, etc.; Mahābodhiv. 113; 115; see *Sona*; (9) a minister to King Mahāsena of Ceylon, Dīp. xxii. 70 and f.; Mah. xxxvii. 10 and ff.
- II. *sona*, m., a dog, J. i. 146<sup>30</sup>; S. N. 675; *sonī*, f., a bitch, Mah. vii. 8 = *sona*, It. 36.

III. *sona* (cfr. *śyonāka*), m., a kind of tree; the Bodhi trees of the Buddhas Paduma and Nārada, B. ix. 22; x. 24; J. A. i. 36<sup>26</sup>; 37<sup>8</sup>.

*Sonaka*, see *Sonaka*.

*Sonākayana*, m., name of a young man, A. ii. 232.

*Sonadanda*, m., name of a Brāhmaṇ at Campā, D. i. 111 and ff.; Sum. i. 279 and ff.; -*sutta*, n., the fourth Sutta of the Dīgha Nikāya, D. i. 111 and ff.

*Sonadinna*, m., name of a god, who was a householder in the Kāsi kingdom in the time of the Buddha Kassapa, J. vi. 118<sup>17</sup>; J. A. vi. 118<sup>4</sup> and ff.

*Sonadinnā*, f. (1) Name of an Accharā, V. V. xviii. 10; l. 25 = *Sokatinñā*, V. V. A. 98; 211; (2) name of an Upāsikā, V. V. xxiii. 5; V. V. A. 114 and f.

*Sonanandajātaka*, see *Sonanandajātaka*.

*Sonā*, f. (1) One of the aggasāvikās of the Buddha Sumana, B. v. 27; J. A. i. 34<sup>27</sup>; (2) a Therī, the author of Thig. 102-106, A. i. 25; iv. 348; Ap. in Thig. A. 96; Thig. A. 95 and ff.

*sonita* (*śo*<sup>9</sup>), n., blood, Thig. 467.

*sonī* (*śronī*), f., the buttock, S. N. 609; J. v. 302<sup>17</sup>; J. A. v. 216<sup>20</sup>; (2) a bitch, see II. *sonā*.

*Sonuttara*, m. (1) A hunter, J. A. v. 36<sup>23</sup> and ff. (various reading *Sonuttara*); Mil. 201; (2) a Brāhmaṇ, the father of Nāgasena, Mil. 8; (3) name of the princes of Suvaṇṇabhūmi, Mhw. xii. 54, cf. Vin. iii. 318 (*Sonuttara*), Sās. 10.

*sonda* (*śauṇḍa*), addicted to drink, a drunkard, D. ii. 172; J. v. 499<sup>11</sup>; J. A. v. 436<sup>1</sup>; Mil. 345; *a-sonḍa*, m., J. v. 116<sup>22</sup>; fem. -ī, *itthisonḍī*, a woman addicted to drink, S. N. 112; *a-sonḍī*, f., A. iii. 38; *yuddha-sonḍa*, J. A. i. 204<sup>18</sup>; *dāsi-sonḍa*, a libertine, J. A. v. 436<sup>2</sup>; *dhamma-sonḍatā*, affectionate attachment to the law, J. A. v. 482<sup>17</sup>.

*sonḍaka* (*śauṇḍaka*), m., a drunkard, J. A. vi. 30<sup>12</sup>.

*sonḍā* (*śu*<sup>9</sup>), f., an elephant's trunk, Vin. ii. 201; M. i. 415; J. A. i. 50<sup>20</sup>; 187<sup>15</sup>; Mil. 368; *sonḍa*, m., the same, S. i. 104<sup>10</sup>.

*sonḍika* (*śaundika*), m. (1) A distiller and seller of spirituous liquors; (2) a drunkard, Mil. 93<sup>4</sup>.

*sonḍikata* (a serpent), who has expanded its neck, J. v. 166<sup>7</sup> (= *kataphana*, Comm.), cf. *sonḍī*, II.

*sonḍikā*, f., tendril of a creeper, M. i. 228; 374; S. i. 106; Mil. 374; peppered meat, S. ii. 98; compare Sanskrit *śaunḍī*, long pepper.

*sonḍī*, f., a natural tank in a rock, J. A. i. 462<sup>3</sup>; *udaka-*<sup>o</sup>, J. A. iv. 333<sup>17</sup>.

*sonḍī*, f., the neck of a tortoise, S. iv. 177 (*sonḍī-pañcamāni aṅgāni*).

*sonṇa* (*suvarna*), n., gold, Mah. v. 87; V. V. xxxvi. 7.

*sonṇakāra* (*suvarṇa-*), m., a goldsmith.

*Sonnagiri*, name of a locality in Ceylon, Mhu. xxxiv. 4; Comm. on M. ch. 115 (*Sonagiri*).

*sonṇadhaja*, with golden flags, J. A. ii. 48<sup>11</sup>.

*Sonṇamāli*, name of a Dagoba at Anurādhapura (Mahā-thupa), Mhu. xxvii. 3.

*sonṇamaya*, golden, made of gold, J. vi. 203<sup>8</sup>.

*sonṇavālukā*, f., gold dust, J. vi. 278<sup>1</sup>.

*sonṇālamkārd*, with golden ornaments, J. A. ii. 48<sup>11</sup>.

I. *sota* (*śrotas* and *śrotra*), n., ear, the organ of hearing, Vin. i. 9; 34; D. i. 21; Dh. S. 601; Asl. 310; *ohita-s*, with open ears, J. A. i. 129<sup>19</sup>; an organ of sense, D. i. 106; J. A. i. 164<sup>11</sup>; a nostril, J. i. 163<sup>5</sup>; *sotena* (instr.), J. i. 163<sup>5</sup>; *sotā* (nom. pl.), S. N. 345.

II. *sota* (*srotas*), m. and n., stream, flood, torrent, S. N. 433; It. 114; J. A. i. 323<sup>30</sup>; *sīgha-s*, having a quick current, D. ii. 132; S. N. 319; metaphorically, the stream of cravings, S. N. 1034; S. iv. 292; It. 114; denotes also the noble eightfold path, S. v. 347; *bhava-s*, the torrent of existence, S. i. 15; iv. 128; *soto* (nom. sing.), S. iv. 291 and f.; v. 347; *sotā* (nom. plur.), S. N. 1034; *sotāni* (acc. plur.), S. N. 433; plur. *sotāyo* (f. [?], or wrong reading instead of *sotāso*, *sotāse* [?]), J. iv. 287<sup>1</sup>; 288<sup>18</sup>.

*sotañjana* (*srotoñjana*), n., a kind of ointment made with antimony, Vin. i. 203.

*sotatta*, scorched, J. i. 390<sup>31</sup> = M. i. 79, read *so tatto* (*cf.* M. i. 536).

*Sotattaginidāna*, n., name of a work by Cullabuddhaghosa, G. V. 63.

*sotadhātu* (*śroto-dhātu*), f., the ear element, the ear, Vin. ii. 299; D. i. 79; S. ii. 121; Dh. S. 601; 604; Mil. 6.

*Sotappamālinī*, m., name of a Gandha, G. V. 62; 72.

*sotar* (*śrotr̥*), m., a hearer, D. i. 56; A. ii. 116; iii. 161 and ff. used as a feminine noun, Ap. in Thig. A. 200.

*sotavat* (*śrotorat*), having ears, *sotavanto* (nom. pl.), Vin. i. 7; D. ii. 39.

*sotaviññāna* (*śroto-vijñāna*), n., auditory cognition, perception through the ear, Dh. S. 443.

*sotaviññeya* (*śroto-vijñeyā*), cognizable by hearing, D. ii. 281; Dh. S. 467.

*sotānugata* (*śroto-nugata*), following on hearing, acquired by hearing, A. ii. 185.

*sotāpatti* (*śrotaāpatti*), f., entering upon the stream—*i.e.*, the noble eightfold path (S. v. 347), conversion, Vin. ii. 93, etc. By it the first three Samyojanas are broken, S. v. 357; 376. It has four phases (*aṅgas*): faith in the Buddha, the Law, and the Order, and, further, the noble Silas, S. ii. 68 and ff.; v. 362 and ff. Another set of four *aṅgas* consists of *suppurisasaṁseva*, *saddhammasavana*, *yonisomanasiikāra*, and *dhammānuḍhammapatiṭṭatti*, S. v. 347; 404. The converted is endowed with *āyu*, *vāṇya*, *sukha*, and *adhipateyya*, S. v. 390; he is called wealthy and glorious, S. v. 402; conversion excludes rebirth in purgatory, among animals and petas, as well as in other places of misery, S. v. 356; D. ii. 155. The converted man is sure to attain the Sambodhi (*niyato sambodhipārāyano*, D. 156, discussed in Dial. i. 190-192); *-magga*, m., the way to conversion, the lower stage of conversion, Sum. i. 287; see *magga*; *-phala*, n., the effect of having entered upon the stream, the fruit of conversion, Vin. i. 293; ii. 183; M. i. 325; A. i. 44; S. iii. 168; 225; v. 410 and ff.; P. P. 13, etc.

*Sotāpattivagga*, m., the first chapter of the Dīṭṭhi-Samyutta of the Khandha Vagga of the Saṃyutta Nikāya, S. iii. 202 and ff.

*Sotāpattisamyutta*, n., the eleventh Book of the Mahāvagga of the Saṃyutta Nikāya, S. v. 342 and ff.

*sotāpanna* (*srotaāpanna*), one who has entered the stream, a convert, Vin. ii. 161; 240; iii. 10; D. i. 156; A. ii. 89; S. ii. 68; iii. 203 and ff.; 225 and ff.; v. 193 and f.; Sum. i. 313, etc. See *sotāpatti*.

*sotāyatana*, n., the sphere of hearing, Dh. S. 601 and ff.

*sotāvadhāna*, n., giving ear, attention, M. ii. 175.

*sotindriya*, n., the faculty of hearing, Dh. S. 604.

*Sotumbarā*, f., name of a river, J. vi. 507<sup>8</sup>.

*sotti* (*śukti*), f., a shell filled with chunam and lac, used for scratching the back, a back-scratcher, M. ii. 46; A. i. 208; see *sutti*, Vin. ii. 107.

*sottiya* (*śrotriya*), m., well versed in sacred learning, a learned man, M. i. 280; S. N. 533 and f.; see *sotthiya*.

*sotthāna* (*svastyayana*), n., blessing, well-fare, S. N. 258; J. vi. 139<sup>19</sup>; A. iv. 285<sup>10</sup>; J. v. 29<sup>23</sup> (where the metre requires *sothayanam*).

*sotthi* (*svasti*), f., well-being, safety, blessing, J. A. i. 335<sup>17</sup>; s. *hotu*, hail! D. i. 96; *sotthim gam*, to go in safety, S. N. 269; *sotthinā*, safely, prosperously, D. i. 72; 96; ii. 346; M. i. 185; J. A. ii. 87<sup>3</sup>; *suwatthi*, the same, J. iv. 32<sup>4</sup>.

*sotthika*, m., a brahmin, Mah. v. 104; see *sottiya* and *sotthiya*.

*sotthikamma* (*svasti + karma*), n., a blessing, J. A. i. 343<sup>17</sup>.

*sotthikāra* (*svasti + kāra*), m., an utterer of blessings, a herald, J. A. vi. 43<sup>3</sup>.

*sotthigata* (*svastigata*), n., a safe wandering, a prosperous journey, Mah. viii. 10; *sotthigamana*, n., the same, J. A. i. 272<sup>11</sup>.

*Sotthija*, m., the chief attendant of the Buddha Koṇāgamana, D. ii. 6; B. xxiv. 22 (text *Sotthija*); J. A. i. 43<sup>9</sup>.

*sotthibhāva* (*svasti-*), m., well-being, prosperity, safety, J. A. i. 209<sup>27</sup>.

*sotthiya* (*śrotriya*), m. (1) A learned man, a brahmin, Dhp. 295; Ap. in Thig. A. 200; J. iv. 301<sup>17</sup>; 303<sup>27</sup>; J. A. v. 466<sup>8</sup>; (2) name of a Setthi at the time of the Buddha Vessabhu, J. A. i. 94<sup>14</sup>; compare *Sotthika*; (3) name of a straw-carrier who worshipped the Buddha, J. A. i. 70<sup>30</sup>; Mahābodhiv. 30.

*Sotthivatī*, f., name of a town in the Cetiya country, J. A. iii. 454<sup>19</sup>.

*sotthivācaka*, m., utterer of blessings, a herald, Mil. 359.

*sotthisalā*, f., a hospital, Mah. x. 101.

*Sotthisena*, m., name of a king in Benares, J. v. 90<sup>5</sup>; J. A. v. 88<sup>18</sup> and ff.

*sotha* (*śotha*), m., swelling.

*sodaka* (ts.), containing water, Mah. xxx. 38; xxxvii. 200.

*sodara* (ts.), m., a uterine brother.

*sodariya* (*sodarya*), m., a uterine brother, J. i. 308<sup>6</sup>; iv. 484<sup>27</sup>.

*sodhaka* (*śo°*), m., one who cleanses, Mah. x. 90.

*sodhana* (*śo°*), n., cleansing, Dhp. A. 195; examining, J. A. i. 292<sup>11</sup>; payment, J. A. i. 321<sup>20</sup>.

*sodhanī* (*śo°*), f., a broom.

*sona*, m., dog, It. 36; see *sona*.

*Sona*, m. (1) One of the apostles of Suvaṇṇabbūmi, see *Sona*; (2) the son of a Brāhmaṇ in Benares, J. v. 318<sup>19</sup>; J. A. v. 312<sup>24</sup> and ff.

*Sonaka*, m. (1) Son of a Purohita in Rājagaha, J. v. 249<sup>7;8</sup> and ff.; J. A. v. 247<sup>19</sup>; called *Sonakumāra*, J. A. v. 247<sup>10</sup>; (2) the son of a caravan chief from Kāsi, Vin. v. 2; Smp. 292; 313; Asl. 32; (3) a therā, Disciple of Dāsaka, Vin. iii. 292; Dip. iv. 39 and ff.; v. 79 and ff.; Mah. v. 103 and ff.; Sās. 13 and ff. (text *Sonaka*), compare *Sona* (1).

*Sonakajātaka*, n., the 529th Jātaka, J. A. v. 247 and ff.

*Sonanandajātaka*, n., the 532nd Jātaka, J. A. v. 312 and ff.; iv. 119<sup>28</sup>.

*Sonuttara*, see *Sonuttara*.

*sopacāram*, deferentially.

*sopadhīka*, together with the Upadhis, S. N. 789.

*sopāka* (*śrapāka*), m., a man of a very low caste, an outcast,

S. N. 187; name of a Thera, the author of *Thag.* 33; 480-486.

*sopāna*, m. and n., stairs, staircase, *Vin.* ii. 117; 152; D. ii. 178; J. A. i. 330<sup>4</sup>; 348<sup>13</sup>; V. V. lxxviii. 5; *dhura-sopāna*, the highest step of a staircase (?), J. A. i. 330<sup>33</sup>. *sopānakalīṅgara*, m., flight of steps, *Vin.* ii. 128 (var. read. *sopāna-kalevara*, as at M. ii. 92).

*sopānaphalaka*, m., a step of a staircase, J. A. i. 330<sup>26</sup>.

*soppa* (*svapna*), n., sleep, S. i. 110; *soppana*, n., the same, D. ch. xxxi.

*sopha* (*śopha*), m., swelling.

*sobbha* (*śvabhra*), n., a hole, pit, D. i. 127; M. i. 11; J. vi. 166<sup>4</sup>; *Thag.* 229; a water-pool, S. ii. 32; S. N. 720; *kussobbha*, n., a small collection of water, S. ii. 32; 118; S. N. 720; *mahāsobbha*, n., the ocean, S. ii. 32; 118.

*Sobha*, m., a king at the time of the Buddha Konāgamana, B. xxiv. 16; D. ii. 7; *Mahābodhiv.* 128.

*sobhagga* (*saubhāgya*), n., prosperity, beauty, *Thig.* 72; J. A. i. 51<sup>28</sup>; 475<sup>24</sup>; iv. 133<sup>24</sup>.

*sobhañjana* (*saubhāñjana*), m., the tree *Hyperanthica moringa*, J. v. 405<sup>19</sup>; *sobhañjanaka*, m., the same, J. iii. 161<sup>31</sup> (= *siggurukkha*, Comm.); vi. 535<sup>13</sup>.

*sobhaṇa*, n. (1) A kind of edging on a girdle, *Vin.* ii. 136; (2) beauty, ornament, *Mil.* 356<sup>7</sup>.

*sobhāna* (*śobhana*), adorning, shining, A. ii. 8; 225; very often spelt *sobhana*, J. A. i. 257<sup>9</sup>; *Dhp.* A. 144, etc.; *nagara-sobhanā*, f., a courtesan, J. A. ii. 367<sup>6</sup>; good, *Mil.* 46 (text °*na*); *Sobhaṇa*, n., the birthplace of the Buddha Atthadassi, B. xv. 14 = *Sobhita*, J. A. i. 39<sup>14</sup>.

*sobhanagaraka*, n., a kind of game, fairy scenes, D. i. 6; 13; Sum. i. 84.

*Sobhavatī*, f., the capital of King Sobha, B. xxiv. 16; D. ii. 7; J. A. i. 43<sup>7</sup>.

*sobhā* (*śobhā*), f., splendour, radiance, beauty, Mah. xxxiii. 30; J. A. iv. 333<sup>18</sup>; *Thig.* A. 226.

*Sobhita*, m. (1) Name of a Buddha, B. vii. 1 and ff.; J. i. 85<sup>24</sup>, etc.; J. A. i. 30<sup>18</sup>, etc.; *Mahābodhiv.* 10; *Dhp.* A.

117; Mah. i. 6; (2) name of an attendant of the Buddha Piyadassi, B. xiv. 20; J. A. i. 34<sup>4</sup>; (3) name of a Thera, the author of *Thag.* 234-236, Vin. iii. 109; A. i. 25; *Thag.*, p. 32; *Asl.* 32.

*Sobhita*, n., the birthplace of the Buddha Atthadassi = *Sobhaya*, B. xv. 14.

*sobhiya* (?), J. vi. 277<sup>7</sup> (Comm., *sobhiyā ti nagarasobhānā sampannarūpā purisā*).

*Soma*, m. (1) A Vedic god, D. i. 244; ii. 259; J. v. 28<sup>25</sup>; vi. 201<sup>25</sup>; 568<sup>9</sup>; *s.-yāga*, the Soma sacrifice, J. iv. 116<sup>26</sup>; (2) name of a Thera, Sās. 44 and f.; (3) name of kind of tree, J. vi. 530<sup>3</sup> (*somarukkhā*).

*Somadatta*, m. (1) The youngest brother of Sutasoma, J. v. 185<sup>18</sup>; J. A. v. 185<sup>12</sup>; 192<sup>7</sup>; (2) the son of a Brāhmaṇ, J. ii. 167<sup>6</sup>; J. A. ii. 166<sup>2</sup> and ff.; Dhp. A. 317; (3) the son of a Brāhmaṇ in Benares, J. vi. 182<sup>13; 26</sup>; 183<sup>26</sup>; J. A. vi. 170<sup>3</sup> and ff.; (4) a young elephant, J. iii. 389<sup>12</sup>; J. A. iii. 389<sup>3</sup>.

*Somadattajātaka*, n., the 211th and the 410th Jātaka, J. A. ii. 164 and ff.; iii. 388 and ff., respectively.

*Somadevī*, f., the queen of King *Vatthagāmini*, Mah. xxxiii. 47 and ff.

*somanassa* (*saumanasya*), n., mental ease, happiness, joy, D. i. 3; ii. 278; M. i. 85; 313; S. iv. 232; P. P. 59; Sum. i. 53; it is more than *sukha*, D. ii. 214; m., name of a king of Videha, J. vi. 47<sup>5</sup>; *S. -kumāra*, the son of King Reṇu in Uttarapañcāla, J. iv. 447<sup>6</sup>; 452<sup>16</sup>; J. A. i. 45<sup>28</sup>; iv. 445<sup>27</sup> and ff.; *S. -mālaka*, m., name of a terrace, Mahābodhiv. 130; Mhw. xv. 159.

*Somanassajātaka*, n., the 505th Jātaka, J. A. iv. 444 and ff.

*somanassita*, satisfied, pleased, contented, V. V. A. 351.

*somanassindriya*, n., the faculty of pleasure, S. v. 209 and ff.: Dh. S. 18.

*Somamitta*, m., name of a Thera, the author of *Thag.* 147-148.

*Somayāga*, m., name of an Isi, J. vi. 99<sup>27</sup>; cf. *soma*.

*Somā*, f. (1) Name of a Therī, the author of *Thig.* 61-62; the daughter of the Purohita of King Bimbisāra, S. i.

129 ; A. iv. 347 ; Thig. A. 66 and f. ; (2) a sister of King Pasenadi, M. ii. 125.

*Somārāma*, m., a monastery in Ceylon, Mhu. xxxiii. 84.  
*sombhā*, f., a puppet, doll, Thig. 390 ; explained as *sombhakā*, Thig. A., 257.

*somma* (*savmya*), pleasing, agreeable, gentle, Dāth. i. 42 ; Sum. i. 247 ; Asl. 127.

*soracca* (from *sorata*), n., gentleness, restraint, A. ii. 68 ; 113 ; S. i. 100 ; 172 ; 222 ; S. N. 78 ; 292 ; Dh. S. 1342 ; J. iii. 442<sup>3</sup> ; iv. 302<sup>16</sup> ; Mil. 162 ; V. V. A. 347 ; (in Buddhist Sañskrit, *saurabhyā*) ; *soracciya*, n., the same, J. iii. 453<sup>4</sup>.

*Sorattha*, m., the king of Surat, P. V. A. 245 and ff ; = *Surattha*, P. V. 58.

*Soratthaka* (*saurāstraka*), m., an inhabitant of Surat, Mil. 381.

*sorata* (*suvrata*), gentle, kind, humble, self-restrained, M. i. 125 ; S. i. 65 ; iv. 305 (text, *sūrata*) ; A. iii. 349 ; 393 and f. ; S. N. 309 ; 515 ; 540 ; J. iv. 303<sup>13</sup>; 21; 25.

*Soreyya*, n., a town near Takkasilā, Vin. ii. 299 ; iii. 11 ; Dhp. A. 204 and ff.

*Soreyyarevata*, m., a therā, Mhw. iv. 21.

*sovaggika*, connected with heaven, Vin. i. 294 ; D. i. 51 ; A. ii. 54 ; 68 ; S. i. 90 ; Sum. i. 158.

*soracassa* (from *suvaca*), n., gentleness, suavity, Nett. 40 ; 127 ; -*karaya*, making for gentleness, M. i. 96 ; A. ii. 148=iii. 180 ; -*tā*, f., the being amenable, gentleness, suavity, M. i. 126 ; A. i. 83 ; iii. 449 ; Dh. S. 1327 ; P. P. 24 ; S. N. 266 ; *sovacassāya* and *soracassiya*, n., the same, Dh. S. 1327 ; P. P. 24.

*sovarṇa* (*sauvarṇa*), golden, D. ii. 210 ; J. i. 226<sup>1</sup> ; -*maya*, golden, Vin. i. 39 ; D. ii. 170, etc. ; J. A. ii. 112<sup>2</sup> ; n., name of a Vihāra, Sās. 111.

*sovanyaya*, golden, J. i. 226.

*sovannika*, connected with gold, Kacc. 189.

*sorathī* (*svasti*), f., hail! safety, Pajjamadhu 11.

*sorathika*, safe, M. i. 117 ; V. V. xviii. 7 ; -*ālañkāra*, m., a kind of auspicial mark, J. A. vi. 488<sup>27</sup>.

*sovidalla* (*sau<sup>o</sup>*), m., an attendant on the harem.

*Sovīra*, m., name of a people and its country, D. ii. 235; V. V. lxxxv. 52; J. A. iii. 470<sup>o</sup>; Mil. 359.

*sovīraka* (*sauvīra*), n., sour gruel, Vin. i. 210; S. ii. 111; V. V. xix. 8.

*Sovīrajātaka*, n., J. A. iv. 401<sup>12</sup>; = *Adittajātaka*, J. A. iii. 469 and ff.

*sosa* (*śoṣa*), m., drying up, consumption, Vin. i. 71.

*sosana* (*śosana*), n., causing to dry (in surgery), Mil. 353.

*sosānika* (*śmasānika*), connected with a cemetery, bier-like, Vin. ii. 149; m., one who lives in or near a cemetery, P. P. 69 and f.; Mil. 342.

*sosika*, afflicted with pulmonary consumption, Vin. i. 93.

*sosīta*, frozen, J. i. 390<sup>31</sup>; read *so sīta*, see M. i. 79.

*sohajja* (*sauhrdyā*), n., friendship.

*sohada* (*sauhrda*), m., a friend, Mah. xxxviii. 98.

*sohicca* (*sauhityā*), n., satiety.

*solasa* (*śoḍāśa*), sixteen, D. i. 128; J. A. ii. 87<sup>8</sup>; Mil. 11; *solasahi* (instr.), D. i. 31; *solasehi* (instr.), D. i. 139; *solasannam* (gen.), J. A. iv. 124<sup>7</sup>.

*solasa*, fem. -*stī*, sixteenth, *kalam nagghati solasim*, he is not worth a sixteenth particle of, A. iv. 252; S. iii. 156; v. 44; 343; Dhp. 70; It. 19.

*solasaka*, n., a collection of sixteen, Dhp. A. 292.

*solasakkhattum*, sixteen times, Sum. i. 261.

*solasama*, sixteenth, Mah. ii. 29.

*sneha* (ts.), m. (1) Oil, unctuous moisture, D. i. 74; *sneharicēcana*, n., oil as a purgative, J. A. iii. 48<sup>20</sup>; (2) affection, lust, desire, A. ii. 10; S. iv. 188; S. N. 36; 943; (3) a friend, Dhp. A. 212<sup>3</sup>; -*ja*, originating in affection, S. i. 207; S. N. 36; 272; -*anvaya*, following on affection, S. N. 36.

*Syāmrat̄tha*, n., Siam.

*svaṇya* (*suvarṇa*), n., gold, Dhp. A. 96; 118.

*svappa* (*sv-alpa*), very little, a few.

*svassa* = *so assa*.

*svākāra*, being of good disposition, Vin. i. 6.

*svākkhāta* (*sv-ākhyāta*), well preached, Vin. i. 12; ii. 199; M. i. 67; A. i. 34; ii. 56; S. N. 567.

*srāgata*. (1) Welcome, Thig. 337; Thig. A. 236; (2) learnt by heart, Vin. ii. 95, 249; see *sāgata*.

*svātana* (*śvastana*), relating to the morrow; -*nāya*, for the following day, Vin. i. 27; D. i. 125; S. N., p. 100; 102; J. A. i. 11<sup>17</sup>, etc.

*svātivatta* (*su + ativarta*), easily overcome, S. N. 785.

*svāna* (*śvan*), m., a dog, Kacc. 327.

*svāssu*=*so assu*, J. i. 196<sup>1</sup>.

*svāham*=*so aham*.

*sve* (*śvas*), to-morrow, Vin. ii. 77; D. i. 108; J. A. i. 32<sup>4</sup>; 243<sup>5</sup>; ii. 47<sup>12</sup>; *sredirasa*, Dhp. A. 130<sup>5</sup>; *sure suve*, day after day, Dhp. 229; J. v. 507<sup>19</sup>.

*Salavagga*, m., the fifth chapter of the ‘*Salāyatana Samyutta*’, S. iv. 70 and ff.

*salala*, see *salala*.

*salāyatana* (*śad*<sup>o</sup>), n., the six organs of sense and the six objects—viz., eye, ear, nose, tongue, body, and mind; forms, sounds, odours, tastes, things tangible, ideas; in the fourth place of the *paticcasamuppāda*, D. ii. 32; M. i. 52; A. i. 176; S. ii. 3; Vin. i. 1.

*Salāyatanañavagga*, m. (1) The last chapter of the Majjhima Nikāya, M. iii. 258 and ff.; (2) the fourth section of the Samyutta Nikāya, S. iv. 1 and ff., G. V. 56.

*Salāyatanañvibhaṅgasutta*, n., the 137th Sutta of the Majjhima Nikāya, M. iii. 215 and ff.

*Salāyatanaśāmyutta*, n., the 35th Samyutta of the Samyutta Nikāya, S. iv. 1 and ff.

# THE STORY OF KALMĀṢAPĀDA AND ITS EVOLUTION IN INDIAN LITERATURE

(A STUDY IN THE MAHĀBHĀRATA AND THE  
JĀTAKA)

By K. WATANABE, PH.D.

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## INTRODUCTORY REMARKS.

SCARCELY any story is so widely distributed in Indian literature as that of Kalmāṣapāda, that curious tale of a cannibal king with 'spotted feet' (*kalmāṣapāda*), who was doomed to devour many human beings through a sage's curse.

The Mahābhārata tells this story in full detail. It is also described in both the famous Purāṇas, Vishṇu, and Bhāgavata, familiar to European scholars through the translations of those two great pioneers of Oriental learning—H. H. Wilson and Eugène Burnouf.

The Buddhists made this king a predominant figure in the Jātakas and Avadānas. In the Pāli collection of the birth-stories his conversion is depicted in romantic colours.

In the various Avadānas preserved in the Chinese Tripitaka, the king appears more frequently, and with more varied features than in the Pāli literature. Later Buddhist writers of popular works in China and Japan took the king as the type of an Oriental Nero. Nor is he absent from Jain literature. Finally, it is an important and interesting fact that we can trace this story so far back as the Vedic age. Vestiges are found not only in many commentaries, but even in the Rgveda itself.

Thus the story, commencing with the Vedic age, reaches to the later time of the Purāṇas, with various tendencies and features, representing the literatures of different periods.

It was common property to the poets of Brahmanism, Buddhism, Hinduism, and Jainism. A study of the legend, therefore, is by no means without significance for inquiries into Indian literature. But it is curious how, in spite of its importance, it has escaped the eyes of investigators of the Mahābhārata and Jātakas, except only for a few remarks of limited scope made by Professors Holtzmann and Speyer, the late great Wilson and Dr. Muir.

The little article here published attempts to supply this want, and tries to show how great is the significance of a study, through which many questions on the Epics and Jātakas may find elucidation.

I am, of course, here making no claim for my inquiry, either of ultimate validity or of exhaustive treatment, for many other things still remain awaiting further investigations. But at least I hope that the reader will acknowledge the importance of a comparative and systematic study of a story like this, even through my imperfect treatment of the subject.

For the publication of this article I am deeply grateful to Professor Rhys Davids, who encouraged me to let my work appear in this journal. I am also very much indebted to the kind offer of Mrs. Rhys Davids to read through my manuscript.

To my teacher and friend, Professor Leumann, I am especially grateful for his generous help in giving me important materials together with useful advice.

My thanks are, further, due to the kindness of Dr. Sakaki and Dr. Walleser for lending me copies of some passages from *Laikāvatāra*. Dr. Walleser gave me also several important suggestions from the Tibetan sources.

K. W.

STRASSBURG, April 8, 1909.

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NOTE.—Among the authorities to which reference is made in this paper, two works are consulted in almost every page, with the abbreviations: T.E. and N.

T.E.=*Tokio Edition of the Chinese Tripitaka*, 1888-92, Part I.  
(*Thien*)—XL. (*Shang*). Every Part has 10-15 volumes.

N.=*Nanjo's Catalogue of the Buddhist Tripitaka*, 1883.

## I. THE KALMĀṢAPĀDA STORY IN BUDDHIST LITERATURE.

1. *The Texts.*—The story of Kalmāṣapāda is told in various texts under various forms. A list of those texts is appended :

### *A. Pāli.*

1. Mahāsutasoma-jātaka (No. 537).<sup>1</sup>
2. Cariyā-piṭaka, III., 12.<sup>2</sup>
3. Nidāna-kathā, I., v. 265.<sup>3</sup>
4. Jayaddisa-jātaka (No. 513).<sup>4</sup>
5. Cariyā-piṭaka, II., 9.<sup>5</sup>

### *B. Sanskrit.*

6. Rāṣtrapāla-pariprēchā.<sup>6</sup>
7. Jātakamālā, XXXI.<sup>7</sup>
8. Bhadrakalpāvadāna.<sup>8</sup>
9. Laṅkāvatāra.<sup>9</sup>

### *C. Chinese.*

10. Older Samuktāvadāna,<sup>10</sup> translated by Khān Sam-hui in A.D. 251.
11. Śatpāramitā-samuccaya,<sup>11</sup> translated by Khān Sam-hui in A.D. 251.

<sup>1</sup> Fausböll's Jātaka, V., p. 456 *et seq.*; translation by Francis, V., p. 246 *et seq.*

<sup>2</sup> Cariyā-piṭaka, edited by Morris, 1882 (P.T.S.), pp. 100-101.

<sup>3</sup> Fausböll, I., p. 46; Rhys Davids's 'Buddhist Birth Stories,' p. 57.

<sup>4</sup> Fausböll, V., p. 21 *et seq.*; Francis, V., p. 11 *et seq.*

<sup>5</sup> Morris, p. 90.

<sup>6</sup> Finot: Rāṣtrapāla-pariprēchā (Bib. Buddh.), 1901, p. 22.

<sup>7</sup> Kern's edition, 1891 (Harvard Oriental Series), p. 207. Eng. translation by Speyer (Sacred Books of the Buddhists), 1895, p. 291 *et seq.*

<sup>8</sup> S. d'Oldenbourg's 'On the Buddhist Jātaka' (translated by Wenzel), J.R.A.S., 1893, p. 331 *et seq.*; Bendall's Cat. of the Buddh. Skt. MSS., Cambridge, 1883, p. 91.

<sup>9</sup> A copy of the Paris MS. by Dr. Sakaki, and collated by him with other 3 MSS., and a photographic reproduction of the R.A.S. MS., No. 5 (Cowell and Eggeling's Catalogue, p. 6), made by Dr. Walleser.

<sup>10</sup> Nanjō's Cat. of the Chinese Tripitaka, no. 1539, fasc. 2 (Tokio edition of Tripitaka XIX., 7, f, 23b). Nanjō takes Khān (=Khān-kiu) for Tibet, but this word means Samarkand.

<sup>11</sup> N., no. 143, fasc. 4 (T.E. VI., 5, 67a).

12. Samyuktāvadāna ;<sup>1</sup> the translator's name was lost.
13. Saṅgharakṣa-samuccaya,<sup>2</sup> translated by Saṅghabhūti in A.D. 384.
14. Bodhisattva-pūrvacaryā;<sup>3</sup> the translator's name was lost.
15. Mahāprajñāpāramitā-śāstra,<sup>4</sup> translated by Kumārajīva in A.D. 405.
16. Zan-wān-hu-kwo-pān-zo-po-lo-mi-king :
  - A. First translation,<sup>5</sup> translated by Kumārajīva in A.D. 404-412.
  - B. Second translation,<sup>6</sup> translated by Amoghavajra in A.D. 765.
17. Laṅkāvatāra :
  - A. First translation,<sup>7</sup> translated by Guṇabhadra in A.D. 445.
  - B. Second translation,<sup>8</sup> translated by Bodhiruci in A.D. 513.
  - C. Third translation,<sup>9</sup> translated by Sikṣānanda in A.D. 700-704.
18. Damamūkāvadāna,<sup>10</sup> translated by Hwui-ciao, etc., in A.D. 445.
19. Ratnakūṭa XVIII. (Rāṣtrapāla) :
  - A. First translation,<sup>11</sup> translated by Jñānagupta in A.D. 591.
  - B. Second separate translation,<sup>12</sup> translated by Dānapāla in A.D. 982-1014.
20. Simhasaudāsamāṇsabhabhakṣanivṛtti,<sup>13</sup> translated by Ch'-yen in A.D. 721.

#### D. Tibetan.

21. Dsang-lun.<sup>14</sup>

<sup>1</sup> N., no. 1368, fasc. 1 (T.E. XIX., 7, 29b).

<sup>2</sup> N., no. 1352, fasc. 1 (T.E. XXIV., 7, 94b).

<sup>3</sup> N., no. 432, fasc. 3 (T.E. VI., 5, 43a).

<sup>4</sup> N., no. 1169, fasc. 4 (T.E. XX., 1, 32a). The exact date of the translation is given in N., no. 1476, fasc. 10 (T.E. XXXVIII., 1, 60b).

<sup>5</sup> N., no. 17, fasc. 2. The date of translation after Chēng-yuen-lu, fasc. 1. Skt. title may be somewhat as Maitrirājarāṣtrapālaprajñā-pāramitā (T.E. X., 50b).

<sup>6</sup> N., no. 965, fasc. 2 (T.E. XXV., 76b).

<sup>7-9</sup> 1, N., no. 175, fasc. 4 (T.E. IV., 6, 28a); 2, N., no. 176, fasc. 8. (T.E. IV., 6, 67a); 3, N., no. 177, fasc. 6 (T.E. IV., 6, 111a).

<sup>10</sup> N., no. 1322, fasc. 11 (T.E. XIV., 9, 64a).

<sup>11</sup> N., no. 28, fasc. 81 (T.E. II., 4, 104b). The exact date of translation see Chēng-yuen-lu, fasc. 10.

<sup>12</sup> N., no. 873 (T.E. II., 10, 68b).

<sup>13</sup> N., no. 460 (T.E. XXIV., 8, 81a). Nanjio's Skt. rendering and English translation are both wrong. It should be translated : 'The Sūtra on King Simhasaudāsa abstaining from flesh.'

<sup>14</sup> Schmidt's 'Der Weise und der Thor,' 1845; Tibetan, p. 248 *et seq.*; German, vol. ii., p. 311 *et seq.*

Besides these texts, Kalmāṣapāda is included in a list of Yakṣas in the Mahāmāyūrī-vidyārājñī, as a tutelary demon of the people Vairyā.<sup>1</sup>

2. *Classification of the Texts.*—If the contents of the texts above given are carefully compared, a noticeable mark of difference is soon discovered. This relates to a prelude in the story, in which the mysterious birth of Kalmāṣapāda by a lioness is described. Some texts omit this prelude, while in others this introduction forms one of the most important points. Thus it may be natural to divide all the texts into two great groups according to these distinguishing marks. Those which have not this prelude are grouped under the first, and those which have it belong to the second.<sup>2</sup>

Under the first group a subdivision is made to distinguish two forms from the moral teachings which form the central point of the story. Some of them teach a single moral maxim only. In others, however, two or more moral lessons are given, with the occasional addition of a few dogmatical explanations. We may further divide the second form into two versions: the Sanskrit and the Pāli.

Another dichotomy is applied in the second group. The first is characterized by answering a question: Why had Kalmāṣapāda received such a curious name? The lioness story is therefore introduced as an *a priori* reason. The second, beside that etymological explanation, solves yet another question: Why did the king become cannibal? A curse story is told here, as an *a posteriori* solution.

<sup>1</sup> N., nos. 306-308 (T.E. XXV., 6, 71a; XXVII., 7, 48b; XXVII., 7, 61a). According to the R.A.S. MS., 102a, and the Calcutta MS., 138b—

Kalmāṣapādo Vairyāyām, Virateṣu Maheśvaraḥ,  
Vṛhaspatī ca Śrāvastyām, Sākete Sāgaro vaset.

See also d'Oldenbourg's edition in the Sapiški of the Oriental Part of the Imperial Russian Archæological Society, 1897-98, p. 231.

<sup>2</sup> The second division is only made *par excellence* of the Sanskrit, as we can expect few original texts of the early Chinese translations, written in *some language other than Sanskrit.*

Group I.	1. First form (Simplicity of the subject)	10 13 15
	2. Second form (Plurality of the subject)	
Group II.	1. Sanskrit version	11 12 14 6 19 A. B. 16 A. B.
	2. Pāli version	1 2 3 4 5
Group II.	1. First development ( <i>A priori</i> explanation of the character)	7 8 17 A. 20
	2. Second development ( <i>A posteriori</i> explanation of the conduct)	18 21 9 17 B. C.

## A. THE FIRST GROUP.

### 1. THE FIRST FORM.

3. *Text 10, Older Samyuktāvadāna*.—This old Jātaka collection consists of sixty-four short chapters of various stories and allegories. Our text is found under No. 89. The text runs literally as follows:

‘Once in remote ages there was a Brahmin, who begged a king to give him something. The king was about to go hunting, and therefore made the Brahmin wait till his return to the palace. Stalking his game and getting separated from his followers, the king entered a deep valley, where he met with a Rākṣasa waiting to devour him. The king said: “Listen! This morning I have met with a Brahmin, to whom I have promised something on my return. I will first give him alms and then come back here as thy victim.” The Rākṣasa said: “I wish to devour thee now. Wilt thou certainly come here again?” The king answered: “Were I not true to my word, I should have

forgotten the Brahmin." The Rākṣasa allowed him to go free. So the king returned to his palace, gave liberal alms to the Brahmin, and delivered over his kingdom to his successor. Then he came back again to the Rākṣasa, who was deeply moved by his faithfulness, paid great homage to him, and gave up the intention of devouring him.'

The names of the king and the Rākṣasa are here not given.

None of those episodes in the later texts—as, for example, the captivity of ninety-nine kings—is found here. The text is composed only of the central and essential point of the story, around which different factors were gradually added. This evidently shows the text to be the simplest and primitive form of all Kalmāṣapāda legends.

4. *Text 13, Samgharakṣa-samuccaya.*—Samgharakṣa, the author of the text, was, according to an introduction of the translator, a native of Suraṭha, and honoured by the famous king Kaniṣka as his teacher.<sup>1</sup> Three works composed by him are still extant.<sup>2</sup> Our text treats of the former births of the Buddha, with various examples, which praise his excellent virtues. Some dogmatical treatment is added thereto. The text describes the legend of the King Aśoka.<sup>3</sup>

The Kalmāṣapāda story in the text is mainly the same as that in the last text, except that the description is more detailed and complete. Here the names of the hero and his antagonist are mentioned.

'Thus I have also heard: In the ancient time there was a king named *Sutasoma*.<sup>4</sup> . . . Once he was going to a pond in order to bathe, driving in a carriage adorned with rare plumage. As he was passing the city-gate, a Brahmin with a grave face, being intelligent and wise, came to beg money.

<sup>1</sup> This tradition is analogous to the relation of Aśvaghoṣa to the King Kaniṣka. On Suraṭha see Watters, 'On Yuan Chwang,' II., 248.

<sup>2</sup> N., nos. 1325, 1326, 1350.

<sup>3</sup> Fasc. 3 (T.E. XXIV. f., 120a *et seq.*).

<sup>4</sup> The Chinese Su-da-ma is apparently an abridged transliteration of Sutasoma. Or we may take Sudama for Sudāma, which seems to have some connection with the Vedic Sudās.

. . . At that time a winged demon with the name of *Kalmāṣapāda*,<sup>1</sup> showing his fearful form, carried off the king. The king then shed tears. Considering what the king was thinking, the demon asked : "O great king, why do you weep and cry ? Why are you so sorrowful and distressed?" The Bodhisattva answered : "I have no care for my body, but I have promised a Brahmin to give money. On that account I am sorrowful and distressed. . . ." The rest of the story is substantially the same as in the last text. At the end of the story three stanzas are recited by the demon-king to praise the noble character of Sutasoma.

5. *Text 15, Mahāprajñāpāramitā-śāstra*.—This voluminous commentary on the *Pañcavimśatisāhasrikā-prajñāpāramitā*<sup>2</sup> is said to be the work of the famous *Mahāyāna* doctor Nāgārjuna.

The great commentary takes the story as an example of the exercise of the *Śila-pāramitā*, and quotes it immediately after the *Śivi-jātaka*. The meeting of the king with the Brahmin, his pastime, his unhappy accident and his final triumph over the demon-king are vividly written. Besides these factors, which already exist in the last two texts, a new episode is now found ; this is the story of the captivity of ninety-nine kings.

The existence of the story as a separate *Sūtra* in the time of Nāgārjuna, may be proved from a description of fasc. 14, where the name of the *Sutasoma-rājā-sūtra* is mentioned in relation to the above-given example.<sup>3</sup>

It would not be quite superfluous to give here the whole translation of the story, because it is one of the most important texts, and it will serve for comparative purposes later on :

' Question : How can we complete the *Silapāramitā* ?  
Answer : The commandments shall be strictly observed, by

<sup>1</sup> In Chinese : Kat-ma sha-pa-ra (Ka-ma-sha-po-lo). If this reading is right it suggests the name *Kalmāṣapāla*.

<sup>2</sup> N., nos. 1b, 2, 3, 4. The Skt. MSS. of this text exist in the libraries of Cambridge, Paris, and Calcutta.

<sup>3</sup> T.E. XX., 1, 90b.

taking no care even for one's own life ; just as the king *Sutasoma*<sup>1</sup> did not violate the precept even when in danger of destruction through the great king *Kalmāṣapāda*.<sup>2</sup>

'Once upon a time there was a king named *Sutasoma*, who observed the commandments with energetic diligence, speaking the truth always. One morning, driving in his royal chariot, followed by court ladies, he was going to take his pastime in a garden. As he reached the city-gate he met a Brahmin who begged of him. [The Brahmin said :] "O king ! you are a happy and virtuous man, and I am very poor. Pity me and give me more or less !" The king answered : "Yes, willingly ! The Tathāgata teaches that alms must be always given, but wait till my return." Having thus given his promise, the king entered the garden and amused himself with the bath and other enjoyments. Just then a king with two wings, named *Kalmāṣapāda*,<sup>3</sup> came flying through the air and captured the king from among the royal ladies, as a Garuda catches a Nāga from the ocean. All the king's female attendants cried out, and wept. Everyone in the garden was distracted. Without and within the city arose a great panic and lamentation. *Kalmāṣapāda*, carrying the king, flew away through the air and confined him among the ninety-nine kings. Seeing that *Sutasoma* wept continually, his tears dropping like rain, *Kalmāṣapāda* asked : "Why, O great Kṣatriya-king, do you weep like a child ? Where life is, there of necessity is death. There is a coming together, then follows a separation." *Sutasoma* answered : "I fear not death, but only my violation of truthfulness. Since my birth I have never spoken an untruth. This morning, as I reached the city-gate, a Brahmin came for alms. I promised to give him something after my return. But now from this deplorable accident I must commit a sin by having told a lie. Therefore I am weeping." *Kalmāṣapāda* said : "If you fear to

<sup>1</sup> In Chinese : Su-da-su-ma (Su-to-su-mo).

<sup>2</sup> In Chinese : Ko-ma-sha-pa-da (Ka-mo-sha-po-ta).

<sup>3</sup> Here the translator renders the name by a Chinese phrase (Lu-tsö), meaning having [spotted] feet like a deer [skin].

tell a lie, I will allow you once to return, but you must come back here again after seven days, when you have finished giving to the Brahmin. It is not difficult for me to capture you if you were not to come back to me, since I have the power of flying." When Sutasoma reached his kingdom he gave alms very generously, inducted his heir-apparent to the throne, and assembled the whole population of the kingdom to beg them to excuse him, with the words : " My wisdom [as a king] was imperfect. My reign was not lawful. You are begged therefore to excuse me. Now my body belongs no more to me. I shall go back again [to Kalmāṣapāda to be a victim]." The people and the royal relatives besought him with their heads bent to the ground, saying : " O king, please reign over this kingdom with your benevolence. Have no anxiety on account of Kalmāṣapāda. We will build you an iron palace, guarded by a strong army. Though Kalmāṣapāda have miraculous power, he deserves not to be feared." The king said : " It cannot be so." He uttered then a stanza :

" To speak truth is the best of all moral precepts. To speak truth is a ladder attaining to heaven. To speak truth is very great, though it may seem a trifle. A liar will fall down to hell. Now I keep troth, and therefore can I feel no remorse, even if I give up my life."

'The king immediately went out in order to meet Kalmāṣapāda, who marvelled and rejoiced, when he saw Sutasoma from afar. He said : " You are a man who speaks truth and never breaks his word. All human beings take care for their life, but, when you were liberated from death, you came again to me for the sake of truthfulness. Verily you are a great man!" Then the king Sutasoma praised truthfulness : " For speaking truth, he is called a man. He is called not a man, when he speaks not truth." Thus he praised truthfulness and blamed the lie. Hearing that, Kalmāṣapāda felt the pure faith awake in him, and said to the king : " Verily you have spoken an excellent thing. I will now liberate you and give you the

ninety-nine kings as a gift. They may return to their kingdoms, as they wish."

'When he had thus spoken, the hundred kings returned [to their kingdoms].'

## 2. THE SECOND FORM.

### (A) *The Sanskrit Versions.*

6. *Text 11. Sat-pāramitā-samuccaya.*—As the title of the text indicates, it includes seventy-four sūtras, describing various former births of the Buddha, which are arranged under the six Pāramitās. The Kalmāṣapāda-legend, under the name Phumiṇ-rājā-sūtra, occurs in the last section of the Śila-pāramitā.

The hero and his adversary are described in the text as follows :

'In very remote time the Bodhisattva was a king named *Phu-min* (Japanese : *Fu-myo*).<sup>1</sup> He reigned over a great kingdom. His benevolence and sympathy radiated over ten regions of the earth. The people praised his virtues with hymns, because they were favoured by his compassion as children are loved by their father. In a neighbouring country a king lived. He ruled his subjects with rigorous laws. His strength was that of a lion, and he could catch a flying bird as he ran.'

This vigorous ruler is called *A-gun*,<sup>2</sup> a contracted transliteration for Āngulimāla, who is identified as this king in his former birth. Once this king tried to eat human flesh, and found it very delicious. He commanded his cook therefore thenceforth to offer him this horrible food. All his ministers remonstrated with him on this inhuman deed. As the king listened not to them, they banished him to a lonely mountain.

'The king entered now a deep forest and offered a prayer

<sup>1</sup> This may be rendered as *Samantaprabhāsa* or *Samantaraśmin*. But it may also be read as *Subhāsa* or *Svabhāsa*, as having some connection with *Saudāsa*.

<sup>2</sup> The identification is found in T.E. VI., 5, 68b.

to a sacred tree : " If thou helpest me to be restored to my lost kingdom, I will bring thee a hundred kings as a sacrifice." Then follows in the text the captivity of the kings, the meeting of Phu-min to a Brahmin on the way to visit diseased and distressed persons, his confinement, his honourable return to the cannibal king, and his victory in converting the man-eater. The Brahmin who met Phu-min and received from him 12,000 gold pieces preaches the Buddhist doctrine of impermanence; composed in *four stanzas*.<sup>1</sup> These stanzas form the important part of the story, and they deserve to be here translated.

(1) At the end of the kalpa, heaven and earth will be entirely burnt up (*a*). The Mount Sumeru and the great oceans will be reduced to ashes and dust (*b*). Their happiness therein being ended, the gods and Nāgas will perish (*c*). Even the two standards<sup>2</sup> will fall down. How may there remain a land that is everlasting ?

(2) Birth, old age, sickness and death have no end, turning like a wheel (*a*). Wishes for the most part cannot be fulfilled ; sorrow and distress cause great injury (*b*). As desire is deep, calamity is high ; wounds and sores are due not to an external (*cause*), (but due to inner desire) (*c*). The three worlds are all *painful*. Is there no country on which we may depend ? (*d*)

(3) Existence is in its nature nothingness. It exists only through cause and condition (*a*). That which is once prosperous must (at last) fall into decay. That which is once full must (at last) be reduced to nothingness (*b*). Living beings resemble creeping worms living in an illusion (*c*). Sound and its echo are both *void* ; so also are kingdoms and lands (*d*).

(4) Consciousness and mind have no definite shape.<sup>3</sup>

<sup>1</sup> According to the commentaries on the Text 16 (N., nos. 1566 and 1567), the stanzas explain in regular order the four characteristics of the Duḥkha-satya: Anitya, Duḥkha, Śūnya, Anātman. See German translation by Schmidt, Dsang-lun, p. 318 (Text, pp. 254-255).

<sup>2</sup> Heaven and earth.

<sup>3</sup> Schmidt's translation : 'Die volle Erkenntniss (Weisheit) ist un-körperlich,' is not right. The Tibetan text reads like the Chinese.

They drive four snakes in temporary existence<sup>1</sup> (*a*). Ignorance cherishes (this temporary existence) as a precious thing and takes possession of it as a pleasant carriage<sup>2</sup> (*b*). The body has no constant master and the mind possesses no everlasting residence (*c*). The three worlds are all illusion. How, then, should there be such a country? (*d*).

The Damamūkāvadāna and Zan-wān-hu-kwo-sūtra borrow these stanzas in their Kalmāṣapāda legends. The translators of both texts used the Chinese rendering of our text, with few corrections. A short story of a prince, who was murdered for his debaucheries, is added to the main story in our text, and concludes with the identifications of Sutāsoma to Buddha himself and of Kalmāṣapāda to Āṅgulimāla. This supplementary story is modified and enlarged in the Damamūkāvadāna, and the same identifications are made.

7. *Text 12. Samyuktāvadāna*.—The name of the translator was lost when the Chēng-yuen-lu was composed, A.D. 800.<sup>3</sup> The catalogue registers the Avadāna under the later Hān dynasty. This may be right, as the transliterations of the Sanskrit names and the technical terms show the characteristics of this period. But it must be later than the older Samyuktāvadāna, which is shorter than our text. The word ‘older’ in this title seems to be expressly given by the Buddhist scholars in ancient times to that Avadāna in order to distinguish it from our text and N., no. 1966.

The Avadānas consist of thirty-one sections, describing birth-stories and miracles of Buddha. No. 8 is our story,

<sup>1</sup> Schmidt takes these for birth, old age, sickness, and death, but in fact, they mean four dhātus: earth, water, fire, and air. See Kiō-shain-fa-shu fasc. 11 (N., no. 1636; T.E. XXXVII., 3, 67a). Text 16 B. reads: It is produced from four dhātus. Cf. *Suvarṇaprabhāsa*, Chap. 6, vv. 11—12 (Cambridge Ms. Add. 875, f. 19A., Calcutta ed., p. 31).

<sup>2</sup> Schmidt: ‘Aus der Unwissenheit Erzeugten, wird alles dauernde Heil angenommen.’ Text 16 B. reads: Fettered by love of ignorance Ātman and that which belongs to Ātman are produced.

<sup>3</sup> This work is wanting in the Nanjio’s Catalogue. The description of our text is found in fasc. 2, T.E. XXXVIII., 6, 8a.

the contents of which are in the main identical with the former text :

'In ancient times there was a king. He was accustomed to eat human flesh, and gave orders to the cook to kill human beings in the night and to dress the flesh. His subjects knowing this banished the king, and, electing a wise man, crowned him as king. The cannibal king, after thirteen years, grew two wings in his body, and flying through the air devoured human beings in remote and near places. He offered up a prayer to a tree spirit in a mountain to bring him happiness, saying : "If thou so favour me that I return again to my kingdom and regain the throne I will offer thee five hundred kings in sacrifice."'

Then follow in the story the captivity of the kings and other acts, as they are played in the Avadānas above mentioned. The name of Sutasoma or Phu-miñ, however, in our story is never found. The Brahmin utters here also stanzas, but they are not given in full form, only named. After the question of the man-eater the deliverer preaches five commandments, ten good works, four infinities, and six pāramitās.<sup>1</sup>

The text gives the identifications of the hero and antagonist in the story as Buddha and Aṅgurimāla, as in the last Avadāna. It explains the etymology of Rājagrīha. The captured kings in the story after their liberation remained by the deliverer (Sutasoma), who built beautiful residences for them in his city. So the city received the name 'king's house.'

8. *Text 14. Bodhisattvapūrvacaryā, Text 6, 19 A.B.*  
*Rāstrapāla-pariprcchā.*—The Bodhisattvapūrvacaryā contains twenty-three Jātakas, among which 1-6 and 20-23 are written in detailed manner, while 7-19 are only found in abridged form. Our story is briefly summarized as No. 11 :

'When I was Sutasoma<sup>2</sup> I saved the lives of one hundred kings who were expelled to die, and converted Kalmāṣa-

<sup>1</sup> 5 Silas; 10 Kuśalamūlas; 4 Apramāṇas (see Mahāvyutpatti, sec. 69).

<sup>2</sup> Su-da-so-mi (Su-to-su-mi)

*pāda*<sup>1</sup> to the right view, by which the twelve years' curse on him was cancelled.'

A similar allusion is made in the Rāṣtrapāla-pariprcchā. The Sanskrit text corresponds exactly to both Chinese translations. The passage in the text is found under the enumeration of the great achievements of the Bodhisattva for the attainment of Buddhahood.

'When I lived as *Sutasoma* the renowned king, the deed I wrought was this: Through my faithfulness to duty, I delivered one hundred kings who had been carried off to their death.'

The former text seems to have abridged a certain extensive form of the story, because the duration of the curse-burdened condition of Kalmāṣapāda points to a complicated construction as the source of this allusion. The conversion of the man-eater is also dogmatically affirmed as against the primitive moral form of the legend in the first group.

The word 'right view,' *Samyag-dr̥sti*, means technically Buddhist doctrine or dogmas, not simply moral insight.

The later text may be supposed to have the same source as the former, the number of the captured kings being exactly similar.

9. *Text 16, A.B. Zan-wān-hu-kwo-pān-zo-po-lo-mi-king.*—Here a special development of the Kalmāṣapāda story may be seen. The Mahāyāna-followers now applied this story to the propagation of their Prajñāpāramitā doctrine. The text is evidently a new production, for other older Prajñāpāramitā Sūtras are referred to therein.<sup>2</sup> Both translations agree very closely. The epitome of the story is as follows:

'Kalmāṣapāda, the heir-apparent of Thien-lo,<sup>3</sup> intended

<sup>1</sup> Ka-ma-sha-ba (Ka-mo sha-fu).

<sup>2</sup> Viz., Mahāprajñāpāramitā (*Śatasāhasrikā*), Vajracchedikā, Suvikrānta-vikrāmi and Pañcavimśatisāhasrikā. See fasc. 1, sect. I. In sect. II., Pañcavimśatisāhasrikā is cited.

<sup>3</sup> This name never occurs in other Chinese scriptures, and it is very difficult to identify it with the Sanskrit name. In a commentary on the text (N., no. 1566), compiled by the famous C'-cō-tá-sh (see N., p. 460), this name is taken for the father of Kalmāṣapāda, being a Chinese translation of Magadha (!). (T.E. XXX., 8, 13a.)

to sacrifice one thousand kings to his domestic god<sup>1</sup> on the occasion of his coronation, and had already captured 999 kings. As to the 1000<sup>th</sup> he caught a king named *Phu-min*, who asked Kalmāśapāda to let him go free once to perform his last religious services. After his liberation Phu-min returned to his capital and gave alms to one hundred monks, who preached the Prajñāpāramitā. The head-priest instructed the king in *four stanzas*. Through him the king realized holy life. The king, after loyally returning, explained these four stanzas to his unhappy companions. They obtained thereby the holy state. Kalmāśapāda was delivered also through the exhortation of Phu-min.

The text had apparently borrowed its materials from Text 11. Not only the name of the hero, but the four verses, as I have said, coincide exactly. The first translator, Kumārajīva, copied, therefore, the whole Chinese rendering of the verses from that text, with a few insignificant corrections.<sup>2</sup>

#### (B) *The Pāli Versions.*

10. *Text 1. Mahāsutasoma-jātaka*.—This text is one of the more voluminous Jātakas, extending to 54 pages in Fausböll's Edition, though it is shorter than the Mahāummagga or Vessantara, each of which covers over 100 pages. Abstract of the text :

I. *Introduction* (Fausböll, V. p. 457-458<sup>10</sup>; Francis, V. p. 246-247).—(a) There was once a king named *Koravya*, who ruled in the city Indapattha in Kuru. His son was *Sutasoma*. (b) The father sent him to Takkasilā for his education. A prince of the king *Brahmadatta* of Kāsi also went there for the same object. The Bodhisattva formed a friendship with the Kāsi prince and a hundred other royal sons.

II. *Man-eater*.—(1) *Cannibalism* (F. 458<sup>10</sup>-461<sup>6</sup>; Fr. 247-249).—The Bodhisattva ruled righteously after his coronation, but the Kāsi prince, as king, never took his meal without meat. The cook by carelessness let the meat be

<sup>1</sup> *Mahākāla* in the translation B.

<sup>2</sup> See *Additional Notes*, I., 9.

stolen by a dog of the king. Going, therefore, to a cemetery he took a piece of flesh from the thigh of a corpse, roasted it, and gave it to the king, who found it tasteful, and ordered him to prepare the same dish in future. The cook did so, killing men in the night. The people complained and reported the loss of their kinsfolk to a leading officer, Kālahatthi, who caught the cook and learnt the whole truth.

(2) *Remonstration* (F. 461<sup>11</sup>-470<sup>30</sup>; Fr. 249-256).—Kālahatthi remonstrates with the king, telling a fish legend. The king answers him with a Sujāta story. Kālahatthi continues his speech by citing the example of a Brahmin. The king replies again with a fable. The officer refutes this with the story of a golden goose. But seeing that the king would not give up his wicked custom, Kālahatthi had him expelled from his kingdom.

(3) *The ex-King in the Forest* (F. 470<sup>30</sup>-473<sup>16</sup>; Fr. 256-257).—The ex-king killed many human beings in the forest, and at last devoured even his cook, whom he had taken as his only follower. Afterwards he captured a Brahmin, whose escort pursued the ex-king and wounded him. He offered up, therefore, a prayer to the nymph of a banyan-tree: ‘If, within seven days, thou canst heal my wound, I will bathe thy trunk with blood drawn from 101 kings.’ He met with a Yakṣa, from whom he learned a spell, enabling him to run quickly.

(4) *Captivity of Kings* (F. 473<sup>16</sup>-476<sup>2</sup>; Fr. 258-259).—Now the man-eater captured the hundred kings one by one, and drilled holes in the palms of their hands and hung them up by a cord on the banyan-tree. He did not catch Sutasoma, because he had been his tutor in Takkasilā. The nymph of the tree did not desire the bloody sacrifice, and complained of it to the four great kings in heaven. They gave her the advice that Sutasoma was alone able to cure the man-eater. The nymph made the ex-king capture Sutasoma for his own cure.

III. *Sutasoma*.—(1) *Captivity of Sutasoma* (F. 476<sup>2</sup>-487<sup>19</sup>; Fr. 259-266).—Sutasoma went to bathe in the garden

Migāsira on the day of the Phussa conjunction. He met with a Brahmin called *Nanda* who had come from Takka-silā, bringing with him the knowledge of *four stanzas* taught by Kāśyapa Buddha, and each worth a hundred pieces of money. The king promised him to hear the stanzas after his bath. The man-eater caught the king in his bath. Being asked by the man-eater, Sutasoma explains the reason of his weeping, and was allowed by the cannibal after a long conversation to return only in order to hear the stanzas. The Brahmin uttered the stanzas for the king, and received 4,000 pieces of money. Notwithstanding the lamentations and entreaties of his parents and subjects, the king came back to the man-eater.

(2) *Deliverance of the Man-Eater* (F. 487<sup>30</sup>-511; Fr. 266-277).—Moved by the fearlessness and truthfulness of the king, the man-eater, at the end of a long dialogue, begged to hear the four stanzas. The Bodhisattva uttered the stanzas, when the man-eater granted him four boons<sup>1</sup> which he had requested. When the Bodhisattva had cured the man-eater, he returned with the latter to Kāśī, reconciled the queen and Kālahaṭṭhi, and restored him again to the throne. The place where the man-eater was cured received the name of Kammāsadamma.

The name of the hero is Sutasoma as in the Sanskrit version, but the adversary, the man-eater, is not named in the main part of the story. Nevertheless we read his name clearly in verses 472, 473,<sup>2</sup> and in the conclusion<sup>3</sup> as

<sup>1</sup> 1. Long life to the man-eater; 2. The release of the captured kings; 3. Their restoration to their respective kingdoms; 4. Abstinence from human flesh.

<sup>2</sup> F. V., p. 503; Fr. V., p. 274: ‘Kammāsapādena vihēhitattā talāvutā assumukhā rudantā.’ (With bodies injured by Kammāsapāda, strung up [upon the tree] through [perforated] palms of hands, with faces full of tears, crying.) Francis’s translation is here rather free, omitting the important name of the king. The verse 473 is the same, except that it is spoken by the kings themselves.

<sup>3</sup> F. V. 511; Fr. V. 279: ‘Kammāsapādassa damitaṭṭhāne niviṭṭhattā pana so Kammāsadamma-nigamo nāma jāto.’ (On the spot, where Kammāsapāda was converted, the place grew into the town of Kammāsadamma, viz., taming of Kammāsa[pāda].)

Kammāsapāda. This is a rather curious fact. But it is probable that this important name, at the time when the present form of the Mahāsutasoma-jātaka was compiled, which may belong to a comparatively recent date, was no longer familiar to the Pāli Jātaka writers, and, therefore, was totally omitted in the main part of the story, leaving only slight traces in the more insignificant parts quite neglected and unnoticed.

Though the Jātaka is considerably enlarged and elaborate as compared with the Sanskrit versions, and in artificial and dramatic skill far exceeds them, the main points of the story agree with the Śatpāramitāsamuccaya. Among these similarities two points are especially important: Firstly, the nymph of the banyan-tree, as the object of the man-eater's worship, is found here in the same way as in the Chinese version. Secondly, the four stanzas,<sup>1</sup> which form the most important point of the story, are similar. The contents of the stanzas in the Pāli and Chinese are not quite identical. The central idea of both is not different.

*Pāli.**Chinese.*

- |   |  |
|---|--|
| 1-2. The necessity of becoming acquainted with the wise.<br>3. The impermanence of earthly existence contrasted with the eternity of the dharma.<br>4. The great difference between the dharma and worldliness. | <hr/> 1. Impermanence<br>2. Pain<br>3. Emptiness<br>4. Non-ego <div style="margin-left: 20px; margin-top: -100px;">           } of the world and living beings.         </div> <hr/> |
|---|--|

Verses 1-2 in the Pāli serve as an introduction, and the last is a fuller explanation of the third, which recurs in the Dhammapada,<sup>2</sup> and is the main subject of the stanzas. This verse 3, teaching the impermanence of worldly power and splendour, strikes the same chord as the Sanskrit version, except that the latter arranges the verses more

<sup>1</sup> F. V., pp. 477, 483, 494; Fr. V., p. 264.

<sup>2</sup> Verse 151, Samyutta I., p. 17.

dogmatically and systematically than the Jātaka, and explains only the negative side.

In the Chinese text the Brahmin receives 12,000 pieces of gold for reciting the four stanzas, while in the Pāli the fee is 4,000.

The four boons, which the man-eater gave to Sutasoma to hear the stanzas, are not known in the Chinese versions.

In general, the elaborate and prolix style of the Pāli-jātaka is sufficient to prove the recent date of its present form; hence little comment is called for. One of the most modern elaborations of the Jātakas is probably the episode of the dialogue between the king and Kālahatthi. The long remonstrance of the commander-in-chief and the opposition of the king, with the many examples and legends, show us clearly the lateness of this part. The Jātakamālā, which we shall soon examine, is indebted to the Jātaka for its poetical material, and takes over many verses from our text. But Śūra, the author of the poem, is quite ignorant of this episode. The introduction belongs also to a modern date, as the description itself suggests. The identification of the *dramatis personæ* (*samodhāna*) in the Jātaka is more particularized and artificial than the Sanskrit version. Besides the two main rôles, the other persons identified are: Ānanda as the Brahmin Nanda, Sāriputta as Kālahatthi, Kassapa as the nymph of the tree, and Anuruddha as the god Sakka.

11. *Texts 2 and 3, Cariyā-pitaka and Nidāna-kathā*.—The story in the Cariyā-pitaka is an abridged form of the Mahā-sutasoma-jātaka. The whole text verbatim is as follows:

(1) Once, when I was Sutasoma, lord of the earth, I was captured by a man-eater, and remembered a Brahmin with distress of heart.

(2) Having strung up the hundred warriors through [their perforated] palms, and reduced them to despair, that he might offer his sacrifice, he led me among them.

(3) The man-eater asked me: 'Do you wish to be released? If you again come back to me, I will let it be as you wish.'

(4) On this question I promised faithfully to return.

When I returned to the city I delivered up my pleasant kingdom.

(5) After I had remembered the hundred dharmas, which were practised by former Buddhas, and had given alms to the Brahmin, I came back again to the man-eater.

(6) Now I did not hesitate whether I should be killed or not. I came back again to give up my life in order to keep my troth. There is nothing like speaking the truth. Such is my perfection in speaking the truth.

The laconic allusion to the cruel treatment of the captured kings by the man-eater in verse 2 cannot be understood without the full text of the Mahāsutasoma-jātaka.

Text 3, the Nidāna-kathā, condenses the story still more. This introduction to the Jātaka is, of course, a more recent compilation than the Jātaka itself. The story is given in like manner in the Cariyā-piṭaka, as an example of the perfection of the veracity and faithfulness of the Bodhisattva. I will borrow here the translation by Professor Rhys Davids:<sup>1</sup>

'And so in the Mahāsutasoma Birth according to the word: Guarding the word of Truth, and offering up my life, I delivered the hundred warriors: Such is my perfection of Truth.'

Here is a curious parallelism of the adaptation of the story to serve as an example of the Pāramitā. In the Chinese texts the story serves always as the example of the Śīla-pāramitā,<sup>2</sup> while both Pāli texts use it as the example of the perfection of truthfulness among the ten Pāramitās.<sup>3</sup>

12. *Texts 4 and 5, Jayaddisa-jātaka and Cariyā-piṭaka, II., 9.*—The Jayaddisa-jātaka apparently is a modified form of the Mahāsutasoma-jātaka. The trace of this recast may be sufficiently followed in the text. The Jātaka divides the personality of Sutasoma into two individuals. The first

<sup>1</sup> Buddhist Birth-Stories, p. 507.

<sup>2</sup> See Texts 11 and 15.

<sup>3</sup> Daśa-pāramitās in the Mahāyāna-Texts are different. See Mahāvyutpatti 34. On the Pāli Pāramitās see F.I., p. 45 *et seq.*; Buddhist Birth-Stories, p. 19 *et seq.*; Childers' Pāli Dictionary, p. 385. They are: 1. Dāna; 2. Śīla; 3. Nekkhamma; 4. Paññā; 5. Viriya; 6. Khanti; 7. Sacca; 8. Adhiṭṭhāna; 9. Metti; 10. Upekhā.

half of his worldly career as the king makes up the part of Jayaddisa. From the second half of his religious achievement as the deliverer, is derived the character of Alitasattu. The episode in the Mahāsutasona, the wounding of the man-eater, by the followers of the travelling Brahmin, is found here in an imperfect sketch. The text overlooks the important motive of this interlude in the original Jātaka, making it rather an insignificant and unnecessary act. The Brahmin Nanda, who brought the four stanzas, also appears here, but the verses are not given in detail. The conclusion of the Jātaka evidently presupposes the existence of the Sutasona-jātaka, describing the village, where the ogre was tamed by Alitasattu :

‘This village grew into the town Culla-kammāsadamma. The region, where the man-eater was tamed by the great being Sutasona, was to be known as the town Mahā-kammāsadamma.’<sup>1</sup>

The tentative adaptation of the name Kammāsa for the man-eater, in total ignorance of the original meaning, is most interesting. For the Jātaka itself see the following epitome.

### I. Introduction (F.V., p. 21-22<sup>7</sup>; Fr.V., 11-12).

A king lived in a city of the northern Pañcāla, in the kingdom of Kampilla. Cursed by a rival in her former existence, the queen had her new-born children twice devoured by an ogress. At the third birth the attendants of the queen prevented the ogress from devouring the son. But the ogress got him, and went to a cemetery, when she reared him on human flesh. He became, therefore, an ogre. The queen gave birth to yet another son, who is called Jayaddisa. When he succeeded his father as king, the Bodhisattva was born as his son, with the name of Alitasattu.

<sup>1</sup> F. V., pp. 35-36. So gāmo Culla-kammāsadamma-nigamo jāto. Sutasona-mahāsattena porisādassa damita-padeso Mahā-kammāsa-dammap nāmā 'ti veditabbo. Fr.V., p. 19.

II. *Man-eater* (F. 22<sup>7</sup>-22<sup>25</sup>; Fr. 12-13).

The ogre used to feed on human flesh, without hiding his shape. People petitioned the king to catch him. Escaping from the pursuit of the people, he roamed about in a forest and captured men one by one, devouring them. He seized a Brahmin, but, being wounded by a splinter of wood as he was running, dropped his prey.

III. *Jayaddisa* (F.V., 22<sup>25</sup>-25<sup>16</sup>; Fr. 13-14).

King Jayaddisa proclaimed a hunt. Just as he was starting, a native Brahmin of Takṣasilā named *Nanda* came into the king's presence bringing *four stanzas*, each worth one hundred pieces of money. The king met with the man-eater, and was made captive. He begged the ogre to liberate him only till he had heard the stanzas. The ogre allowed it. The king promised to come back again after seven days.

IV. *Alitasattu* (F.V. 25<sup>18</sup>-36; Fr. 14-19).

*Alitasattu* persuaded his father to send him to the man-eater, as a substitute. The great lamentation of the royal family and subjects then follows.<sup>1</sup> As the prince came to the man-eater, the latter, moved by his heroism and fearlessness, could not devour him.<sup>2</sup> *Alitasattu*, observing that the ogre was his only uncle, cured him, and brought him back to Jayaddisa, who wished to deliver the kingdom to him. As he declined it, the king built a settlement in a mountain for him.

An abridgment of this Jātaka is found in the ninth section of the second Book, *Sīla-pāramitā* in the Cariyāpitaka. It consists of eleven stanzas.<sup>3</sup> As the contents are

<sup>1</sup> Here the Rāmāyaṇa is referred to. See Fausböll, vol. v., p. 29, v. 80.

<sup>2</sup> The Sasa-jātaka is here alluded to. See Fausböll, vol. v., p. 33, v. 98.

<sup>3</sup> Epitome I.-II., are wanting. Stanzas 1-6=III., 7-11=IV.

in the main identical with the Jātaka, the translation may be here omitted.

## B. THE SECOND GROUP.

### 1. THE FIRST FORM.

18. *Text 20. The Simhasaudāsa-māṃsabhaṅgānivṛtti*.—The text is a beautiful poem consisting of 38½ stanzas, accompanied by a short piece of prose. The name of the man-eater is called here Simhasaudāsa. Saudāsa is the well-known patronymic of Kalmāṣapāda in the Epics and Purāṇas. The father of the ex-king is not Brahmadatta of Benares, as in the other Buddhist texts, but is the same as in the Brahmanic literature—viz., Sudāsa of Magadha. The name of Kalmāṣapāda does not occur in the text, but the spotted feet of Saudāsa are described. The name of the hero is Śrutasoma.<sup>1</sup> The first ligature of this name, Śru, is easily changeable with aksara Su in the Sanskrit writing.<sup>2</sup>

The text teaches, as the title indicates, the prohibition against eating flesh as its main subject. The impermanence and emptiness of the world are also preached as subordinate matters. The short supplementary prose piece describes the Śivi-jātaka in a contracted form.

### I. *Prelude*.

The king Sudāsa went to a mountain to hunt. Having been left by his followers, he roamed about the forest and met with a lioness, who forced the king to wed her (v. 1-3). The lioness was delivered of a son with a lion's head and human body, 'a powerful man of spotted feet like a king of animals.' When he learned from the mother-lioness that he was the son of Sudāsa, he visited the king, and afterwards succeeded him (v. 4-9).

<sup>1</sup> In Chinese, Wan-yueh=renowned-moon.

<sup>2</sup> This change of the ligature is seen also in the Brahmanic MSS. See the St. Petersburg Skt. Dictionary, vol. vii., p. 1053.

## II. Main Part.

(1) *Cannibalism of Saudāsa*.—Inheriting the lion's nature, Saudāsa ate only flesh. Once a dog stole the meat reserved for him. From fear of punishment the cook took a small child, roasted it, and sent the dish to the king. As this pleased the king's taste, he ordered the same dish in future (v. 10-15). The subjects of the king, learning of this horrible crime, attempted to kill Saudāsa. He offered up a prayer to a goblin to give him wings, and vowed that if the wish were fulfilled, he would sacrifice to him one hundred kings (v. 16, 17).

(2) *Captivity of Kings*.—As a feathered demon, Saudāsa caught ninety-nine kings, and at last captured Śrutasoma while in his bath. Śrutasoma begged the demon to set him free on condition that he would come back again after seven days. The demon suffered him to go (v. 18-25).

(3) *Emancipation of Saudāsa*.—Śrutasoma, after seven days, during which he heard the Dharma, came again to Saudāsa and preached to him on the heavy crime of flesh-eating. He expounded also the impermanence and emptiness of the world and of living beings. Converted, Saudāsa liberated the kings in prison (v. 26-36), returned to Magadha, reigned righteously, and forbade his subjects to eat flesh. Śrutasoma uttered a vow that these kings, as well as Saudāsa, would realize Buddhahood in the future (v. 36-38½).

14. *Text 17A. Laṅkāvatāra*.—The text preserves an older form than the two other translations and the existing Sanskrit text, as we shall see presently. Like many of the Mahāyāna-sūtras, the text emphatically forbids the eating of any flesh.<sup>1</sup> Many examples on the sinfulness of flesh-eating, which would convert the human

<sup>1</sup> See Śikṣāsamuccaya, p. 133, quoting the Lankāvatāra.

Hastikakṣe, Mahāmeghe, Nirvāṇāngulimālike,  
Laṅkāvatāra-sūtre ca, maya māṃsam vigarhitam.

being into a cannibal, are given. Among these examples the Kalmāṣapāda legend is also referred to :

'In remote times there was a king with the name of Simhasaudāsa. He was accustomed to flesh-food, and at last ate human flesh. As the subjects of the king could not endure [this horrible usage] they excited a revolt, and refused to pay taxes. Flesh-eating brings these great misfortunes. The Buddhist must, therefore, absolutely not eat flesh.'

The text implies a fuller story as told in the last text, for the name Simhasaudāsa evidently refers to it.

15. *Text 7. Jātakamālā*.—It is very regrettable that there is no Chinese translation of this highly poetical work, the fame of which was already noticed by the famous I-thing.<sup>1</sup> A work, bearing the same title and author is found in Nanjo's Catalogue, No. 1312. But it is quite different, and it seems that the work wrongly connected two different texts under the well-known title.<sup>2</sup>

Our text combines the Pāli Sutasoma-jātaka and the Sanskrit traditions. On the side of the hero, Sutasoma,

<sup>1</sup> Takakusu's translation, pp. 162, 163, 177.

<sup>2</sup> The contents of the N., no. 1312 :

Fasc. 1	{ 1. Tigress . . . : . . . : . . .	Jātakamālā 1
	2. Śivi . . . : . . . : . . .	Jātakamālā 2
	3. Supratisthita . . . . .	
Fasc. 2	{ 4. Bimbisāra . . . . .	Jātakamālā 6
	5. Ajataśatru . . . . .	
	6. Hare . . . . .	
Fasc. 3	{ 7. Maitracitta-nāga . . . . .	Jātakamālā 8
	8. Maitrabala . . . . .	
	9. Merchant . . . . .	
Fasc. 4	{ 10. Sudatta . . . . .	Events in the lifetime
	11. Sick monk . . . . .	of Buddha.
	12. Candraguṇa . . . . .	
	13. Stūpa . . . . .	
	14. Puṇyavardhana . . . . .	

Fasc. 5-16, Chap. 11-34, Commentaries on the dāna-pāramitā, taught in the Rāṣtrapāla-jātaka (perhaps Rāṣtrapālapariprcchā ?).

the poet Śūra is indebted to the Pāli; while on the side of the adversary, Saudāsa, he borrows the materials from the Sanskrit.

Sutasoma  
in the Pāli  
Jātaka.

- |  |  |
|--|--|
| 1. The Bodhisattva happened to be born in the royal house of Koravya . . . .   | } Kern, pp. 207-8<br>} Speyer, pp. 291-2 |
| 2. He went to bathe . . . .  | } K., p. 208.<br>} S., pp. 292-3         |
| 3. Meeting with the Brahmin who brought the stanzas . . . .  | } K., p. 209<br>} S., pp. 293-4          |
| 4. His dialogue with the man-eater, as he was captured . . . .   | } K., pp. 211-3<br>} S., pp. 297-300     |
| 5. Lamentation of the royal family for his departure . . . .   | } K., pp. 213-6<br>} S., pp. 300-3       |
| 6. His curing of the man-eater. Receiving the four boons for the four stanzas . . . .                                    | } K., pp. 216-24<br>} S., pp. 303-13     |
| 1. Sudāsa went to hunt and was compelled to wed a lioness who gave birth to a son, Saudāsa . . . .                       | } K., p. 209<br>} S., p. 294             |
| 2. His cannibalism . . . .   | } K., p. 209<br>} S., pp. 294-5          |
| 3. His prayer to Goblins in order to escape from death at the hands of his subjects, promising 100 kings as an offering. | } K., p. 209<br>} S., p. 295             |

Saudāsa  
in the Sans-  
krit Texts.

Jātakamālā

Here we have sufficient ground to assume that the author of the Jātakamālā was not acquainted with at least the present form of the Sutasoma-jātaka, but he had used a more primitive version of the story. The Brahmin bringing four stanzas to the hero is not named in the Jātakamālā, while he is called Nanda in the Pāli. Kālahatthi, who plays a by no means unimportant rôle in the Pāli text, and whose dialogue with the man-eater is suitable material for a poetical work, is not found here. The complicated episode of the nymph of the banyan-tree is also foreign to Śūra. The Jātakamālā owes much to the Pāli in the second half of the story, which is concerned with the conversion of the man-eater. In the entire metrical portion of the text, which numbers nearly one hundred stanzas, verses 1-46 cannot be found in the Pāli stanzas, but in the remaining

part twenty-one verses have been carefully identified by Professor Speyer.<sup>1</sup> The father of the man-eater, bearing the Epic name of Sudāsa, his unnatural relation with the lioness, the birth of Saudāsa, the prayer of the man-eater to goblins,<sup>2</sup> to escape from peril, and the captivity of the hundred kings, all agrees exactly with the Simhassaudāsa-sūtra given above.

16. *Text 9. Bhadrakalpāradāna*.—In the Chinese Tripitaka this work is wanting. The story is found under No. 84<sup>3</sup> in the Avadāna. As I had not an opportunity of reading the manuscript of this text, I have used an extract made by Professor d'Oldenbourg.<sup>4</sup> Dr. Rājendralāla Mitra gives also a short notice of the story in his 'Nepalese Buddhist Literature':<sup>5</sup>

'Rāja Sudāsa of Benares had by a lioness a son named Sandāsa.<sup>6</sup> When that son came to the throne he was in the habit of eating privately raw human flesh in the prison-house. He was for this expelled by the nobles from the throne. He fell in with his lioness mother, who advised him to celebrate a sacrifice of a hundred royal youths. After ninety-nine princes had been already secured, the ex-king went in search of Sutasoma, whose achievements form the subject of another part—viz., Sutasoma-jātaka. The Lord said I was that Sutasoma.'

Professor d'Oldenbourg maintains that this Jātaka 'mostly copies word for word' from the Jātakamālā. But,

<sup>1</sup> Speyer's Eng. Trans., p. 340. Among 95 verses, V. 47, 48, 49 = P. 54, 55, 56; 52 = P. 59; 54 = P. 60; 61-66 = P. 64-71; 67 = P. 72; 71, 72 = P. 40, 41 (74, 75); 74, 75 = P. 40, 43 (76, 77); 78 = P. 80; 93, 94 = P. 102, 103.

<sup>2</sup> Kern's Text, p. 209. Yato 'sau bhītaḥ Saudāso nara-rudhira-piśita-bali-bhugbyo bhūtebhya upaśuśrāva; asmāt samkaṭān mukto 'ham rājñām kumāraśatena bhūta-yajñāṇaṁ karisyāmiti. The object for the sacrifice is not here the nymph of the tree as in the Pāli, or in other Avadanās.

<sup>3</sup> Bendall, Cat. of the Buddh. Skt. MSS., p. 91.

<sup>4</sup> See I, 1, 8 footnote.

<sup>5</sup> Nepalese Buddhist Literature, p. 46.

<sup>6</sup> 'Sutasoma' in the work.

as Professor Speyer had already pointed out,<sup>1</sup> there are some minute discrepancies with the latter. The meeting of Saudāsa with his lioness mother in his banishment is never found in the other Avadānas or Jātakas.

17. *Texts 18, 21. Damamūkāvadāna*.—The Tibetan text of the work was translated from the Chinese, which originated from Khotan, and was compiled in Turfan in its present form.<sup>2</sup> No wonder, therefore, that we see an exact coincidence in these two texts, that word after word can be almost identified in the two translations. A conscientious comparison of these two versions has been published by Professor Takakusu.<sup>3</sup>

The following epitome of this text would manifest to us how the story reached a highly elaborate and developed construction :

I. *Prelude* (Chinese, T.E. XIV., 9, 64a, 1-6 ; Schmidt, 311<sup>14</sup>-312<sup>9</sup>).

Brahmadatta, the King of Benares, went to hunt, and being left by his followers, he entered a forest, where he saw a lioness. She forced the king to cohabit with her. After some time she was delivered of a son, whose body was like a man but whose feet were spotted. Mindful of the father, the lioness brought the baby to the king, who had him nourished and educated, giving him the name Kalmāṣapāda.

II. *Kalmāṣapāda*.

(1) *Indirect Cause of the Fall* (Ch., 64a, 6-11 ; Sch., 312<sup>9</sup>-313<sup>3</sup>).—Kalmāṣapāda succeeded to the throne and had two queens, one a Brahminee and the other a Kṣatriyan lady. One day he said to them both that she who first followed him into the garden should share with him in

<sup>1</sup> Speyer's *Jātakamālā*, pp. 313-314.

<sup>2</sup> Feer's 'Analyse du Kandjour,' p. 283. Mdo., vol. xxviii., 1; N. 1476, fasc. 9 (T.E. XXXVIII., 1, 53b).

<sup>3</sup> *J.R.A.S.*, 1901, p. 447 *et seq.* : Tales of the Wise and the Fools in Tibetan and Chinese.

the amusements of the day, the other not. The Brahmin lady worshipped a temple on the way, and so failed to pass the day with the king. She begged the king at another time to grant her wish, and demolished the temple. The god of the temple intended to be avenged upon the king, but it was very difficult to get a chance.

(2) *Direct Cause of the Fall* (Ch., 64a, 11-17; Sch., 312<sup>9</sup>-314<sup>7</sup>).—In a mountain lived a sage, receiving every day the king's invitation to a meal. One day, as he came not to the king, the temple-god transformed himself into the saint, and requested the king thenceforth to offer him always meat. In another day when the true sage came, the king gave him meat. Being offended with this unworthy food, he laid a curse upon the king to become a cannibal for twelve years.

(3) *Cannibalism* (Ch., 64a<sup>17</sup>-64b<sup>12</sup>; Sch., 314<sup>7</sup>-315<sup>25</sup>).—The cook of the king neglected to prepare flesh, and from fear of punishment, finding the corpse of a child, roasted it and gave it to the king. Surprised at the tastiness of the food, the king ordered the cook to offer him always the same. The officers, from the complaint of townsmen at the loss of their kinsfolk, caught the cook in the night, when he had captured a child and killed it. The king had now to confess his wicked custom to the officers, who intended to put the king to death in his bath. The king begged their forgiveness. As they heard him not, the king became a flying man-eater in consequence of his fearful oath, and thenceforth he destroyed many human beings.

(4) *Imprisonment of a Thousand Kings* (Ch., 64b, 12-15; Sch., 316<sup>26</sup>-317<sup>16</sup>).—Many rākṣasas followed Kalmāṣapāda, and requested him to make a banquet in which a thousand kings should be devoured. He captured as many as 999 kings, and imprisoned them.

### III. *Sutasoma*.

(1) *Captivity* (Ch., 64b16-65a7; Sch., 317<sup>16</sup>-319<sup>14</sup>).—As the thousandth, Kalmāṣapāda captured *Sutasoma* while he bathed. The latter begged the man-eater to release him

for seven days, so that he could give alms to a Brahmin. The man-eater agreed. Sutasoma heard the four verses from the Brahmin.

(2) *Triumph* (Ch., 65a, 7-16; Sch., 319<sup>16</sup>-320).—For all the lamentations and entreaties of the royal family and his subjects, Sutasoma came faithfully back to the man-eater. He recited four stanzas for Kalmāṣapāda, and preached the fearful result of the killing in contrast with the blessed rewards of mercy. Kalmāṣapāda was converted, released the imprisoned kings, and returned to his kingdom again as a peaceful ruler.

The noticeable and important point in the story is the curse uttered by the sage. This is doubtless an influence of the Mahābhārata, and it will be fully treated of in the next chapter. This is quite a new factor in the story, never known to the Pāli Jātaka or to the northern Avadānas. The stanzas recited by the Brahmin are identical with those in Texts 11 and 16a. The translator of our Avadāna copied the whole text from the later with only a few alterations.<sup>1</sup>

Sutasoma and Kalmāṣapāda immediately after the story are identified as having been the Buddha and Aṅgulimāla in a former existence.<sup>2</sup>

18. *Texts 9, 17 B.C. Laṅkāvatāra, its Second and Third Translations.*—The second translation by Bodhiruci is of an enlarged form, thrice the size of the first, with many interpolations, one of which may be seen in the case of the Kalmāṣapāda legend. Beside the example of Simhasaudāsa, the text repeats the story under the name of Kalmāṣapāda, after an allusion to the Sivi-jātaka.

The third translation by Śikṣānanda is of almost the same size, but the division of the chapters is somewhat different. It corresponds generally to the existing Sanskrit text.<sup>3</sup>

<sup>1</sup> See *Additional Notes*, I., 9.

<sup>2</sup> Ch. xxiv., T.E. XIV., 9, 65a, 15; Sch., p. 321.

<sup>3</sup> See Bendall's Cat., p. 21. A part of the text was published by the Buddhist Text Society in India, 1900-2. Cf. Satis Chandra Vidyābhūṣāṇa's Correspondence in *J.R.A.S.*, 1905, p. 831 *et seq.*

The following is a comparison of the Sanskrit and the two Chinese texts :

SANSKRIT.<sup>1</sup>

Bhūta-pūrvam Mahā-mate 'tite 'dhvani rājā 'bhūt Simhasaudāso nāma. Sa māmsabhojan-āhāratiprasamgena ca pratisevamāno rasatṛṣṇā-dhyavasāna-paramatyā māmsāni mānuṣyāny api bhakṣitavān. Tān - nidānaṇi ca mitrāmātya - jñāti-bandhu - vargeṇāpi parityaktaḥ, prāg eva paura-jānapadaiḥ. Svārājya-viṣaya-parityāgāca ca mahad vyasanam āśāditavān. [Then follows an allusion to the Śivi-jātaka.]

Anyeśām ca Mahā-mate narēndra-bhūtā-nām satām aśvenāpahṛtānām atavyāpī paryatāmānām simhyā saha maithunāup gata-vatām jīvitabhayād apatyāni cōtpādita-vantah simhasanivāsānvayāḥ Kalmāṣapāda-prabhṛtayo nrpa-putrāḥ: pūrva-janma-mām-sāda - doṣe - vāsanayā manusyēndrabhūtā api santo māmsādā abhūvan. Ihaiva ca Mahā-mate janmānāi saptakutirake 'pi grāme pracura-māṃsa-laulyād atiprasamgena niṣeyyamāṇā mānuṣya-mānsādā ghorā dākā vā dākinyāś ca samjāyante : jāti-parivarte ca Mahāmate tathāiva ca māṃsa-rasādhyavasānatayā simha-vyāghra-dvīpi-vṛka-taraksu-mārjāra jambu-kōlukādi-pracura-māṃsādā - yoniṣu pracurata-piṣit'āsana - rākṣasādī-ghoratarata - yoniṣu

## BODHIRUCI.

O Mahāmati, I remember, in ancient time there was a king named Simhādāsa, who was accustomed to eat flesh. Addicted to the taste of meat, he at last ate human flesh. His father, mother, brothers, wives, and sons abandoned him. All peoples in towns and lands excited a revolt against him and destroyed his life. [Then follows the Śivi-jātaka.]

## ŚIKṢĀNANDA.

In ancient time, O Mahāmati, there was a king, named Simhasambhava. Addicted to the taste of meat, he tried various kinds of flesh. Thus he ate at last human flesh. The people could not suffer this and excited a revolt against him. He lost his kingdom and throne and suffered many things. [Then follows the Śivi-jātaka.]

O Mahāmati, there is a king who never took flesh-meal, went out for amusement, driving his horse. Alarmed at something, the horse dashed into a deep ravine. The king lost his followers and found no way to return. Lions, tigers, and wolves did him no harm, for he never ate flesh. He enjoyed sensual pleasure with a lioness who gave birth to *Kalmāṣapāda* and others. The sons by heredity naturally ate flesh, though they became kings. It pleased them to eat flesh in a town with seven families. Excessive meat-eating brought them at last to eat human flesh. Boys and girls born to them were all Rākṣasas. O Mahāmati, those, who are addicted to eating flesh, are the result of the latent cannibal

In ancient time there was a king who went forth to hunt, driving his horses. Frightened at something, the horses dashed into a forest, where the king found no way out, and saw no human habitation. There he amused himself with a lioness, committing an odious deed. The lioness gave birth to sons, the elder of whom was called *Kalmāṣapāda*. He became afterwards a king, reigning over seven kotis of families. By heredity he ate nothing but flesh; commencing with flesh of bipeds and quadrupeds, he at last ate human flesh. Boys and girls born to him were all Rākṣasas. After the existence of that life, they had to be reborn as lions, wild dogs, wolves, tigers, leopards, eagles, or hawks. It is impos-

<sup>1</sup> R.A.S. MS., f. 117b 6—118b 2; Dr. Sasaki's copy of a Paris MS. I have omitted to give here various readings for the sake of simplicity.

## SANSKRIT.

vinipātyante. Yatra  
vinipātitānām duḥkhe  
na mānusa-yonir api  
samāpadyate, prāg eva  
nirvṛtiḥ. Ity evam-  
ādayo Mahāmate māṇ-  
sa-deśāḥ.

## BODHIRUCI.

force of their former  
existence. They would  
be re-born as Rākṣasa,  
lion, tiger, wolf, wild  
dog, cat, badger, owl,  
kite, eagle, or falcon.  
They would suffer the  
pains of hunger and  
thirst, for living beings  
would give them no  
chance to protect their  
lives. They desire to  
eat the flesh of others  
with wicked thoughts,  
and would descend to a  
yet more painful exist-  
ence after death. It is  
impossible for them to  
get even a human body,  
much more to find the  
way of Nirvāṇa.

## ŚIKṢĀNANDA.

sible for them to obtain  
again even human exist-  
ence, much more to  
realize Nirvāṇa, eman-  
cipation from Saṃsāra.

The interesting interpolation already noticed manifests itself herein, that when and where it took place nothing was known as to the identity of Simhāsaudāsa and Kalmāṣapāda; and, moreover, that the interpolator, besides the first example, in spite of the name of Simhāsaudāsa implying the lioness legend, made the entirely superfluous addition of the Kalmāṣapāda story, which was at that time one of the most popular Avadānas among the northern Buddhists—perhaps through the existence of a similar story in the Damamūkāvadāna. The interpolator modified the story in adopting it, for here the lioness not only brought forth Kalmāṣapāda but also his brothers. The King Sudāsa, who had an unnatural intercourse with that queen of beasts, according to the Sanskrit text, had many participants in his odious deed.

Thus it is not rash to suppose that the allusion in the later forms of Laṅkāvatāra shows the latest development of the Kalmāṣapāda story.

## II. KALMĀṢAPĀDA STORIES IN THE BRAHMANIC LITERATURE.

19. *Arrangement of the Stories.*—In the last chapter the versions of the story are arranged according to the various stadia of their development, from the simplest to the most

elaborate form. In the present chapter it would be convenient to take the contrary way, commencing with the latest form in the Purāṇas and Mahābhārata, then tracing backwards its origin in the Vedic literature.

Though their forms are manifold, the main character of the story in the Avadāna and Jātaka remains always unchanged. Various elements and factors are only added around one and the same central point. The case in the Brahmanic literature is utterly different. The story in the Mahābhārata, which the Purāṇas inherited and modified, borrowed the materials from old traditions kept in the Rg-veda and its commentaries, and transformed them as a new recast. Thus the story newly constructed differs from its originals in character. On this account, the traces of our story in old writings are faint and fragmentary, and to seek the connection from that end would be a difficult task, if one had no knowledge of the whole story lately developed.

20. *Purāṇic Literature*.—In three Purāṇas the Kalmāṣapāda story is told in its full form—that is to say, in the Viṣṇu, the Bhāgavata, and the Skanda. In other Purāṇas the name of the king appears in the genealogical lists, giving only a short allusion to the story.

As Professor Macdonell indicates,<sup>1</sup> the Bhāgavata presupposes the existence of the Viṣṇu. Naturally, therefore, we find a perfect coincidence of the story in the two Purāṇas.<sup>2</sup> The contents of the story are summarized as follows :

#### 1. *Cause of the Cannibalism—the Curse.*

(a) *Indirect Cause (the King and two Rākṣasas)*.—Saudāsa, the king, went into the forest to hunt, and saw a couple of tigers, which are transformations of two rākṣasas. The king killed one of them ; the other vowed vengeance (Viṣṇu, IV., 4, 22-23 ; Bhāgavata, IX., 9, 20).

<sup>1</sup> Macdonell's 'Sanskrit Literature,' p. 302. See also Winternitz, 'Geschichte d. Indischen Literatur,' I. pp. 464-465.

<sup>2</sup> Viṣṇu, IV., 4, 20 *et seq.* Bombay ed., 1867, IV., f. 12a. Wilson's translation, Works, VIII., p. 305 *et seq.* (Original ed., p. 381). Bhāgavata, IX., 9, 20. Burnouf's French translation, III., p. 288 *et seq.*

(b) *Direct Cause (the King and Vasiṣṭha).*—The king celebrated a sacrifice conducted by his teacher, Vasiṣṭha. When the sacrifice was ending the rākṣasa assumed the shape of Vasiṣṭha, and commanded the king to give him meat for his food. Then the demon transformed himself into a cook and dressed human flesh, which the king gave to the sage (V., 24-26 ; Bh., 21). The sage, provoked by the insult, cursed the king into becoming a cannibal for twelve years (V., 26-27 ; Bh., 22-23).

### *2. Effect of the Curse—the Cannibalism.*

(a) The king intended to curse the sage with the holy water in the sacrifice ; but reminded by queen Madayantī, he set it down at his feet, as this cursed water causes unhappy effect if it be thrown on to the earth or into the air. From the power of the imprecation his feet became spotted, hence he received the name *Kalmāṣapāda* (V., 28-32 ; Bh., 23-25).

(b) In consequence of the imprecation the king became a cannibal, and in the sixth watch of the night wandered through the forest and destroyed many human lives. Once he saw a Brahmin sleeping with his wife. In spite of the entreaties of the wife, he devoured the husband. The wife cursed the king to die immediately, should he sleep with his queen (V., 32-36 ; Bh., 25-35).

### *3. After play—Birth of Aśmaka.*

At the expiation of the term of his curse Saudāsa went home, but, reminded of the imprecation of the Brahmin's wife, remained childless. However, having solicited the interposition of Vasiṣṭha, the queen became pregnant. The pregnancy endured seven years, and the queen opened the womb with a piece of stone, and was delivered of a son, who is therefore called Aśmaka (V., 37-38 ; Bh., 36-39).

In the Skanda-Purāṇa the story is thrice mentioned. The story in the Brahma-khaṇḍa<sup>1</sup> is absolutely identical

<sup>1</sup> R. Mitra's Notices of the Sanskrit MSS., vol. viii. (1886), p. 20.

with the contents given above. The Avanta-khaṇḍa<sup>1</sup> in the Purāṇa alludes also to the same story. But a story occurring in the Anbhika-khaṇḍa<sup>2</sup> is a direct copy of that in the Mahābhārata.

To register Kalmāṣapāda in the genealogy of the solar race, the Vāyu, Liṅga, Garuḍa, and Kūrma, on the one hand, agree exactly, composed in the same verses, with a summary on the birth of Aśmaka in a country called Kalmāṣapādaka.<sup>3</sup>

The stanzas are apparently borrowed from the Hari-vaiṣṇava. Here Sudāsa is the father of Kalmāṣapāda, and Aśmaka is his son. The Matsya, Padma, and Brahma, on the other hand, have the same genealogical order, describing R̥tuparṇa as the father of the king, and Sarvakarman as his son.<sup>4</sup> The Agni-Purāṇa is similar with the Matsya and others in giving the patronymic lineage of Kalmāṣapāda, but it has its own independent stanzas.<sup>5</sup> In this Purāṇa the name Kalmāṣāṅghri *metri causa* occurs, with the same meaning as Kalmāṣapāda. In the Mārkaṇḍeya-Purāṇa the king is not mentioned, but allusion is made to a story narrating the destruction of Vasiṣṭha's hundred sons by

<sup>1</sup> R. Mitra's Notices of the Sanskrit MSS., vol. v. (1880), p. 73.

<sup>2</sup> *Ibid.*, vol. vi. (1882), p. 117.

<sup>3</sup> Vāyu, II., 26, 176 (Mitra's ed., II., p. 283); Linga, Pūrvārdha, 66, 26 (Bombay, 1858, f. 182b); Garuḍa, I., 142, 33-34 (Calcutta, 1890, p. 135); Kūrma, XX., 9, 11-12 (Calcutta, 1887, p. 230). I quote here the passage from the Linga :

Sudāsasya sutāḥ proktāḥ Saudāso nāma pārthivāḥ ; 26 B.

Khyātāḥ Kalmāṣapādo vai nāmna Mitrasahaś ca saḥ,

Vasiṣṭhas tu mahātejā kṣetre Kalmāṣapādake 27

Aśmakam janayāmāsa Ikṣvāku-kula-vardhanam. 28 A.

Vāyu's reading 'Ikṣvāku-kulavṛddhye' is not right. Kūrma reads : 'Ikṣvāku-kuladhvajam.'

<sup>4</sup> Matsya, XII., 46 (Vidyāśāgara ed., 1876, p. 46); Padma, V., 8, 151 (Ānandāśrama Skt. Series, 1893-94, vol. iii., p. 793); Brahma, VIII., 81-82. (On the difference of the genealogical order, see Wilson's Viṣṇu, III., p. 313 *et seq.*)

<sup>5</sup> Agni, 272, 31-32 (Bib. Ind., 1870-1879, vol. iii., p. 18)—

Śrutayor R̥tuparṇo 'bhūt, tasya Kalmāṣapādakah 31 B.

Kalmāṣāṅghreḥ Sarvakarmā hy Anaraṇyos tasya bhavat 32 A.

Viśvāmitra.<sup>1</sup> This story, as we shall see, is closely connected with our story, being a part of its original form.

21. *Epic Literature*.—Kalmāṣapāda appears in various places in the Mahābhārata. The main story of the king, however, is found in the Ādi-parvan 178.<sup>2</sup> The summary of the story is as follows :

### 1. *Cause of the Cannibalism—the Curses.*

(a) *First Curse (Śakti and the King)*.—Kalmāṣapāda went to hunt and met Śakti, the son of Vasiṣṭha, on a narrow road. As the Brahmin did not give way to the King, he whipped the ascetic, who cursed the king to become a cannibal (178, 1-14).

(b) *Auxiliary Cause (Vasiṣṭha and Viśvāmitra)*.—Vasiṣṭha and Viśvāmitra were struggling to get the position of preceptor to the king. As the king begged the protection of Śakti, Viśvāmitra ordered a rākṣasa to possess the king, who lost his reason thereby (15-23).

(c) *Second Curse (the King and a Brahmin)*.—A Brahmin met with the king in the forest and begged of him some meat. Having forgotten it, the king ordered the cook at midnight to dress meat for the Brahmin; but the cook informed the king that he failed to get any. The king ordered him to roast human flesh, which he had obtained from the executioner. When the dressed flesh was given, the Brahmin cursed the king to roam about as a cannibal (24-36).

### 2. *Effect of the Curses.*

(a) *Direct Effect (Destruction of the Hundred Sons of Vasiṣṭha)*.—The curse on the king thus repeated brought about a terrible result. The king devoured first Śakti, then, urged by Viśvāmitra, he killed all the sons of Vasiṣṭha, ninety-nine of younger brothers of Śakti (37-42).

<sup>1</sup> IX., 6 (Bib. Ind., 1869, p. 69 *et seq.*; Dutt's English translation of the Mārkaṇḍeya-Purāṇa, 1897, p. 50).

<sup>2</sup> Nilakanṭha's ed., chap. 176 (vol. i., f. 200a-202b); Protag Chandra Roy's translation, vol. i., pp. 505-511; Dutt's translation, vol. i., pp. 247-250; Muir's Sanskrit Texts, I., p. 415. Cf. Jacobi's Mahābhārata, p. 19; Winternitz' 'Ind. Literatur,' I., p. 346.

(b) *Indirect Effect (Lamentation of Vasiṣṭha)*.—Overcome with grief, Vasiṣṭha determined to destroy himself, but all means were unsuccessful. At last he went to the rivers Vipāś and Śatadrū to drown himself, but he found that also impossible (43-179, 9).

### 3. Deliverance.

(a) *Vasiṣṭha*.—The sage met with Adṛsyantī, the wife of Śakti, and having learned of her pregnancy, he rejoiced and gave up his intention of suicide (10-16).

(b) *The King*.—With his daughter-in-law, the sage visited the king in the forest, and freed him from the curse. The king returned to his old residence in Ayodhyā with the sage (17-47).

### 4. After-Play.

The queen of Kalmāṣapāda, Madayantī, conceived by Vasiṣṭha, a connection solicited by the king. The queen tore open her womb with a piece of stone and was delivered of a son, after twelve years' pregnancy. The son is, therefore, called Aśmaka, who founded a city, Paudanya.

After a few chapters in the same Parvan, there is an apologetical explanation for the immorality committed by Vasiṣṭha.<sup>1</sup> ‘Why did that great and illustrious sage Vasiṣṭha—knowing as he knew all the great precepts of religion—go to her to whom he should not go? Was this an act of sin on the part of Vasiṣṭha?’<sup>2</sup> The explanation is absolutely the same with that in the two Purāṇas above summarized. An allusion to this apology is given in chapter cxxii., where morality for women is taught:

‘We have heard that Madayantī, being appointed by (her husband) Saudāsa, went to Ṛṣi Vasiṣṭha to raise up offspring. That lady obtained from him a son, named Aśmaka. She did this, moved by the desire of doing good to her husband.’<sup>3</sup>

This defence of Vasiṣṭha, which, on the other side, also indicates the ennoblement of the military race through the

<sup>1</sup> Ādi, 184, 1-26; Dutt's translation, p. 254.

<sup>2</sup> Ādi, 184, 2-8.

<sup>3</sup> Ādi, 122, 21-22; Dutt, I., p. 174.

blood of a Brahmin, must be, of course, a later production, as the legend itself clearly shows.

An episode occurring during the cannibal period of the king is composed in the Aśvamedha-parvan.<sup>1</sup> Manifestly it presupposes the existence of the main story above mentioned.

The scene is the forest, where the ex-king Kalmāṣapāda is roaming, terrible to see. A certain Brahmin, Uttanika, ordered by his teacher, comes to beg of the cannibal king jewelled earrings, worn by his queen, Madayantī. The king intended to devour him, but the Brahmin promised him to come again as victim after the fulfilment of his duty, as a Brahmin always keeps his word. In the hope of his deliverance from the curse through the merit of giving such precious thing, the king agreed to the request of the Brahmin, and also refrained from killing him afterwards. This episode has a striking analogy with the Sutasoma-jātakas, the main object of which teaches truthfulness. It would not be unnatural to suppose that here the Epic had received an unconscious influence from Buddhist writings.

A short passage in the Karna - parvan<sup>2</sup> relating to Kalmāṣapāda indicates a quite different origin :

' You shall know all this, O Śalya ; I will speak again to you. A rākṣasa by the name of *Kalmāṣapāda*, while bathing in a tank, said : Begging is Kṣatriya's dirt, . . . the Madra-women are the dirt of the whole female sex. While going down the stream a king rescued the Rākṣasa.'

Now who this king is is entirely obscure in the text. But it is not impossible to expect here also a faint influence from Buddhist scriptures. Then the said king may be Sutasoma, who has delivered Kalmāṣapāda.

Like the Purāṇas, the Harivamśa and the Rāmāyaṇa bring the name of the king into the genealogical tree of the Ikṣvāku race. In the Harivamśa, which has a close connection with various Purāṇas, the stanzas registering

<sup>1</sup> Aśvamedha, 56, 30 *et seq.*; Dutt, XIV., p. 67 *et seq.*; P. Ch. Roy, XIV., p. 147 *et seq.*

<sup>2</sup> Karna, 45, 22-24; Dutt, VIII., p. 91.

Kalmāṣapāda<sup>1</sup> are identical with those found in the Vāyu and elsewhere.

In the Rāmāyaṇa the genealogical description of the hero is twice repeated.<sup>2</sup> The surname of Puruṣādaka, the man-eater, is given here also. This shows that the cannibal story is known to the author of the Rāmāyaṇa.

22. *Epic and Purāṇas*.—Before trying to examine the origin of the Epic story, it would be necessary to give a glance at the relation between the Epic and Purāṇic stories, and at the same time to look briefly at their historical meaning.

In general, the Mahābhārata represents a culminating period of the priestly supremacy. Its tendency is to convince the submission of the worldly power to the Brahmanic sovereignty. Every legend in the Epic more or less shows this tendency, the story of the king Nahuṣa being a good example.

The Kalmāṣapāda story especially manifests this with vivid colouring, as Professor Holtzmann has pointed out.<sup>3</sup> The central point of the story is distinctly seen in the following conversation between the king and Vasiṣṭha,<sup>4</sup> when the curse was lifted from the king :

<sup>1</sup> Bombay edition, 1861, I., 15, 21-22, f. 19 B.; Langlois' French translation, I., p. 72; Dutt's translation (Calcutta, 1897), p. 60. Here the edition reads : 'Aśmakam̄ janayāmāsa Ikṣvāku-kulavṛddhaye.' The last word is of course wrong. Dutt wrongly translates the proper name *Mitrasaha* to 'who was greatly attached to his friends.'

<sup>2</sup> I., 70, 38-39 ; II., 110, 29 ; Bombay edition, 1859, I., f. 110 B., f. 209 B.; Gorressio's edition, I., p. 275 ; II., p. 448 ; Schlegel's edition, I., p. 253 ; II., p. 341 ; Griffith's translation (popular ed., 1895), pp. 82, 220. His translation is rather free :

From him came Purushādak bold,  
Fierce hero of gigantic mould :  
Kalmāṣapāda's name he bore,  
Because his feet were spotted o'er.

The last line is very important. But it is not found in the text of the editions above given. The translator seems to have supplied the line with some commentary, in which this Purāṇic legend is quoted.

<sup>3</sup> Holtzmann's Mahābhārata, IV., p. 38.

<sup>4</sup> Ādi, 179, 31-32; Dutt, I., p. 249.

Vasiṣṭha said : 'O king of men, my desire has been fulfilled at the proper time. Return to your kingdom and rule your subjects. Never (again) disregard the Brahmanas.'

The king said : 'O illustrious sir, I shall never again disregard the excellent Brahmanas. In obedience to your command, *I shall properly worship the Brahmanas.*'

How great this privilege was abused by the Brahmins we can clearly discern from the background of the story. The adultery of Vasiṣṭha, in spite of the latter's sophistical apology, affords one proof. The Epic holds that this flagrant act will serve to ennable the Kṣatryan caste through the blood of the Brahmins. Another instance is that of king Bali giving his wife Sudeṣṇā to a Brahmin, Dirghatamas, who bore him five sons.<sup>1</sup> The guilty action of Vasiṣṭha is whitewashed, moreover, in a passage of the Epic as one form of giving alms to Brahmins :<sup>2</sup>

'King Mitrasaha ascended to heaven by giving his favourite wife Madayanti to Vasiṣṭha.'

The warriors had in that period to put up with this oppression of the Brahmins, and remained in a painful submission, but not without a certain temporary resistance. We read of this in the plaintive voice of the unhappy King Saudāsa, who played the part of Emperor Henry IV. against the power of the Indian papacy, and was immediately punished more severely than by the latter's three days' penance :

'Kṣatriyas are seen to honour the Brahmins from the very beginning of the creation. Against the Brahmanas, however, many offences originate (on the part of the Kṣatriyas).'<sup>3</sup>

Here the conflict between the king and Śakti is suggested,

<sup>1</sup> Ādi, 104, 37-47; Dutt, I., p. 154. See also Holtzmann's *Mahā-bhārata*, I., pp. 29-30. The author says : Hier erreicht die sublime Frechheit der Brahmanen ihren höchsten Grad.

<sup>2</sup> *Anuśāsana*, 187, 18 ; Dutt, XIII., p. 280. Mitrasaha is another name of Kalamāṣapāda.

<sup>3</sup> *Aśvamedha*, 58, 5 ; Dutt, XIV., p. 69.

and in conclusion a maxim of absolute submission is given :

' It is impossible for a king that is hostile to Brahmanas to continue living in this world, or to acquire happiness in the next.'<sup>1</sup>

Thus the legend in the Mahābhārata reflects a political *Culturbild*.

The Purāṇas had doubtlessly drawn from the Mahābhārata for the material to form a new story of Kalmāṣapāda, as they usually do. It is unnecessary to treat of the process of modification in the Purāṇas, but concerning the general tendency of the story a few words are needful. The character of the Purāṇic story differs greatly from the Epic. It represents another period of Indian culture. The picture turns now to a period of alliance or compromise. This tendency appears already in the Harivamśa and Rāmāyaṇa. The Brahmans who had consolidated their power, and whose superiority were universally acknowledged, had now to seek for a political support from the worldly power, as it was a pressing necessity for them to hold their position against powerful heretics — namely, against the Buddhists and the Jains.

The genealogical trees in the Purāṇas were therefore manufactured to gratify the royal house. The original motive of the submission and oppression in the Mahābhārata gradually disappeared, and in their place a new thought of alliance sprang up, through which the Brahmins gained great success for the re-establishment of their lost power. This great change of character can be easily understood from our story.

In the Purāṇas the conflict between the king and Śakti, which is the cardinal point in the Mahābhārata, is absent, and instead two ogres appear as the originators of the calamity. This is a specially noticeable and important point when compared with the Epic legend.

The quarrel of the two Brahmins in the Epic has great significance. The Epic tells of the Kṣatriyan origin of

<sup>1</sup> Aśvamedha, 58, 5; Dutt, XIV., p. 8

Viśvāmitra,<sup>1</sup> and his jealous and revengeful character<sup>2</sup> shows a striking contrast with Vasiṣṭha, who is a pure Brahmin. This indicates also the Epic characteristic. In the Purāṇic story this interlude of the struggle is entirely wanting.

The maxim of the absolute submission of the Kṣatriyas to the Brahmins, the main subject of the Epic story, is never seen in the Purāṇas.

The Purāṇas connect the later apology on Vasiṣṭha's adultery with the main story. In the Bhāgavata this part is specially detailed. This gives, on the one side, a convenient and happy idea for the alliances of the Brahmins and Kṣatriyas, modifying the original motive of the legend.

Among the newly-added factors in the Purāṇic story the etymological explanation of the name Kalmāṣapāda has an interesting parallelism with the Buddhist Avadānas. This will be afterwards fully examined. Some insignificant changes in the story, such as the duration of Madayanti's pregnancy, do not merit special study.

### III. ORIGIN OF THE EPIC STORY.

To trace the origin of the Epic legend in the Vedic literature, it would be convenient to treat the whole drama as trilogy, as it was summarized above. The prelude of the story consists of the conflict between Śakti and Kalmāṣapāda, together with the quarrel of the two saints, Vasiṣṭha and Viśvāmitra. The second and principal act shows the horrible realization of the curse in the ex-king's devouring the hundred sons of Vasiṣṭha. The lamentation of the saint and his attempted self-destruction then follows. The act

<sup>1</sup> Ādi, 176; Śalya, 39, 24-35; Muir's Sanskrit Texts, I., p. 388 *et seq.*

<sup>2</sup> This is clearly seen in the Kalmāṣapāda legend. Muir, quoting a story in the Śalya-parvan, chap. 42, remarks: 'The Mahābhārata has a further legend regarding Viśvāmitra's jealousy of Vasiṣṭha, which again exhibits the former in a very odious light, and as *destitute of the moral dispositions befitting a saint*, while Vasiṣṭha is represented as manifesting a noble spirit of disinterestedness and generosity (Sanskrit Texts, I., p. 419).

closes with the emancipation of Kalmāṣapāda. As conclusion, or after-play, the birth of Aśmaka is exhibited. We begin our inquiry with the first act.

23. *The Prototype of the Prelude.*—The original materials of the first act of the Epic story can be traced in the Rg-Veda. Sudās, the king of Tr̄tsus, who had won a great victory in the famous ‘battle of ten kings,’<sup>1</sup> may be one of the greatest heroes in the Vedic period, having perhaps a historical character.

He is called, also, Paijavana, the son of Pijavana, and occurs several times in the Rg-Veda.<sup>2</sup> The name Paijavana is found in the later Vedic writings, but it is never mentioned in the Epic or in the Purāṇic literature. This Sudās Paijavana is the original and perhaps historical form of the Epic Kalmāṣapāda.

The relation of three prominent persons in the prelude—Vasiṣṭha, Viśvāmitra, and Śakti—are traceable also in the Vedic writings. An important study regarding these three Vedic saints was published by the late Professor Roth in his famous essay *Zur Literatur und Geschichte des Vedas*.<sup>3</sup> Afterwards Dr. Muir made an admirable collection of almost all materials on this topic, forming chapter iv. in his well-known work *Original Sanskrit Texts*, vol. i.<sup>4</sup>

The saint Viśvāmitra was once domestic priest of the king Sudās. This is described in the Rg-Veda III. 53.<sup>5</sup>

<sup>1</sup> Rg-Veda, VII., 18 (Grassmann's German translation, I., p. 315; Muir's Sanskrit Texts, I., p. 321); VII., 32, 3 and 5 (Grassmann, I., p. 553); VII., 88, 8 (Grassmann, I., p. 365; Muir, I., p. 323) : Daśa-rājñe pariyattāya viśvataḥ | Sudāsa Indrā-Varuṇau aśikṣatam || (Der rings bedrängt war dort in der Zehnkönigsschlacht, | dem Sudās gab ihre Hülfe, Indra-Varuṇa |). Cf. Macdonell's ‘Vedic Mythology,’ p. 64; Schröder's ‘Indiens Literatur u. Cultur,’ p. 34; Dutt's ‘History of Civilization in Ancient India,’ p. 59.

<sup>2</sup> I., 47, 6; 63, 7; 112, 9. VII., 19, 3; 20, 2; 25, 3; 32, 10; 53, 3, etc. See Muir, I., pp. 330-332.

<sup>3</sup> Edited in 1846. The fourth chapter of the essay is devoted to the study on Vasiṣṭha and Viśvāmitra.

<sup>4</sup> Edited in 1872. See specially p. 317 *et seq.*

<sup>5</sup> Verse 11; Grassmann, I., p. 532.

One of the most important passages on this subject is that of the Br̥haddevatā commenting Rg., III., 33, 3 :

‘The seer’ (Viśvāmitra), ‘going with Sudās—being his domestic priest for the purpose of offering sacrifices—to the confluence of the Vipāś and Śatadrū, addressed these two verses’ (with the words) ““be propitious (śam)!””<sup>1</sup>

This work Professor Macdonell, in his excellent edition, judges to be not later than 400 B.C.<sup>2</sup>

The same story is described in the Nirukta, which is older than the former work, and refers to it when explaining the Rg., VI., 61, 2 : ‘It is explained in the holy tradition : the sage Viśvāmitra was the domestic priest of Sudās, the son of Pijavana. Taking his gains with him, he came to the confluence of the Vipāś and Śatadrū. The others followed (him).’<sup>3</sup>

The king at the same time patronized Vasiṣṭha, and it seems that he was more influential and more intimate with the king than Viśvāmitra, who appears to have lost his position afterwards, and to have stood against the king in the battle of the ten kings, and for the Bharatas, while Vasiṣṭha, in that case, occupied a very brilliant post on the side of the Tr̥tsus.<sup>4</sup> His friendship with the king is proved, also, from the Aitareya-Brāhmaṇa. He had delivered holy knowledge to Sudās.<sup>5</sup> He had brought about the coronation of the king.<sup>6</sup>

The trace of the irreconcilable hostility between Vasiṣṭha and Viśvāmitra, which forms an important episode in the present act, and is also the main subject of the famous battle story of the two sages in the Epics,<sup>7</sup> as well as of the

<sup>1</sup> Macdonell’s edition, IV., 106 (Text, p. 46; Translation, p. 154). Satadrū is given here, as in the Rg., III., 33, 3, and in the Nirukta, in the old form Šutudrī.

<sup>2</sup> *Ibid.*, Introduction, p. xxii.

<sup>3</sup> Jāskā’s Nirukta ed. by Roth, p. 49; II., 24.

<sup>4</sup> Rg., VII., 18, 4; 33, 1-14.

<sup>5</sup> Aufrecht’s ed., p. 210; Haug’s ed., p. 212; Translation, p. 493.

<sup>6</sup> Aufrecht, p. 229; Haug, p. 209; Muir, I., p. 325.

<sup>7</sup> Ādi, 177; Rāmāyaṇa, I., 8 *et seq.*

Hariścandra legend in the Mārkaṇḍeya-Purāṇa,<sup>1</sup> can be discovered in like manner in the Vedic literature. Professor Oldenberg once maintained that the conflict of the two sages is never seen in the Rg-Veda.<sup>2</sup> But the verses 21–24 of III. 53 in the Rg-Veda are called Vasistha-dveṣinyah—‘hating of Vasiṣṭha’—and consist of imprecations and jeers against the sage by commentators.<sup>3</sup>

A description of the contention is also found in the Taittīriya Saṃhitā,<sup>4</sup> and the late Professor Roth had judged it to be the struggle between the two races, the Bharatas and Trtsus. The latter he ingeniously identified as the Vasiṣṭha family.<sup>5</sup>

This mutual enmity becomes clearer when we examine the relations between Śakti and Viśvāmitra. This is concisely summed up by Professor Geldner:<sup>6</sup>

‘(1) Śakti, der Sohn des Vasiṣṭha, besiegt in einem Redeturnier den Viśvāmitra und bringt ihn um sein Prestige (Ṣadguruś., ed. Macd., p. 107).<sup>7</sup>

‘(2) Viśvāmitra geht darauf bei Jamadagni in die Lehre und empfängt von ihm eine neue himmlische Redekunst (Ṣadguruś., *ibid.*).<sup>8</sup>

‘(3) Viśvāmitra rächt sich an Śakti, indem er ihn durch Knechte des Sudās in einem Wald überfallen und verbrennen lässt (Ṣadguruś., zu RV. 7, 32).<sup>9</sup>

<sup>1</sup> Mārkaṇḍeya Purāṇa, IX. (M. N. Dutt's translation, p. 50 *et seq.*; F. E. Pargiter's translation, p. 59 *et seq.*). This story is alluded to in the Buddhacarita, XXVIII. The two demons Āri and Baka were always in hostility and destroyed living beings who were foolish and ignorant. Beal's translation in S.B.E., XIX., p. 380, is not right.

<sup>2</sup> Z.D.M.G., 1892, p. 159, note 3.

<sup>3</sup> Pischel and Geldner's ‘Vedische Studien,’ II., p. 158 *et seq.*; Brhaddevatā, IV., 119.

<sup>4</sup> Weber's ‘Indische Studien,’ XI., p. 71; XII., p. 72.

<sup>5</sup> Roth's ‘Literatur u. Geschichte d. Vedas,’ p. 119.

<sup>6</sup> Pischel and Geldner's ‘Vedische Studien,’ II., p. 159.

<sup>7</sup> Edited with the Sarvānukramaṇī by Macdonell, in the ‘Anecdota Oxoniensia, Aryan Series,’ vol. i., pt. 5, Oxford, 1886.

<sup>8</sup> *Ibid.*, p. 107. ‘Śakti, the son of Vasiṣṭha, went to the forest to pluck flowers, etc. On the charge of Viśvāmitra and possessed by Demons, the followers of Sudās assailed the son of Vasiṣṭha and threw him on the fire.’

The first two points are given in the Br̥haddevatā.<sup>1</sup> On the third point the Sarvānukramaṇī gives a short notice explaining the Rg., VII., 32, with the comment that a hemistich of the verse 26 was uttered by Śakti, when he was being burnt.<sup>2</sup>

Thus we find very clearly the original stuff for the prelude of the later Kalmāṣapāda drama, as the late Professor Roth already hinted.<sup>3</sup>

Saudāsa, the followers of Sudās, killed Śakti, stirred up by Viśvāmitra. But the Epic changed the original meaning of the word, and took it for the son of Sudāsa. The innocent Tr̥tsus king himself became, therefore, guilty of the murder of Vasishtha's son. The Epic gave a new dress to the old tradition of the struggle between the two sages, Viśvāmitra keeping his odious character as an instigator.

Nothing, however, is found in the Vedic literature to explain the origin of the name Kalmāṣapāda. We must be content to await the future results of patient study.<sup>4</sup>

<sup>1</sup> IV., 112-114; Macdonell, p. 47; Translation, p. 156.

<sup>2</sup> Sarvānukramaṇī, p. 25; Muir, I., p. 328; Roth, p. 124.

<sup>3</sup> Roth, p. 124.

<sup>4</sup> The solution of the problem may depend upon whether the name has some connection with *Kalmāṣadamyā*, a city in the Kuru land, or not. This city is never mentioned in the Brahmanic literature, but it is one of the most famous places in the Buddhist Scriptures, and several important Sūtras in the Samyutta, Majjhima, and Dīgha, were there preached. (See Rhys Davids's 'Buddhist India,' p. 27.) In the Chinese Madhyama-Āgama this place is transliterated as Ken-ma-shih-don, which is equivalent to the Pāli Kammāsadamma (Madhy., fasc. 20, 10, 18, 24, 26). In the Samyukta-Āgama it is called 'the city where spotted cattle are tamed.' This is simply a translation of *Kalmāṣadamyā* (fasc. 9, 12, 18). In the Chinese Mahānidāna-sūtra of the Dīgha Āgama, we find 'the place where Kalmāṣa is living,' which may be restored to *Kalmāṣasthāna*, or even to *Kalmāṣapada*. As the king Sudās might be supposed to have had certain influence upon the ancient Kuru land, the capital of which was Indraprastha—the modern Delhi, in the Buddha's time—it is not unreasonable to conjecture that he had some connection with this city. Perhaps he had governed it, or, in other ways, had certain relations with it. The etymological explanation of the name Kammāsadamma in the Pāli Sutasoma-jātaka belongs doubtlessly to a modern invention, but does this not give some hint as to the connection of Kalmāṣapāda with the place?

24. *Original Materials for the Second Act.*—We will now proceed to investigate the origin of the second and main act. In the Mahābhārata, the curse on the king is first uttered by Śakti, whom he afterwards devoured. But in the Vedic writings the imprecation is spoken by Vasiṣṭha, because his sons were destroyed by the followers of the king. We read this in the Taittiriya-Saṃhitā :<sup>1</sup>

‘Vasiṣṭha, when his son had been slain, prayed, “May I obtain offspring; may I overcome the Saudāsas.” He beheld this ekasmānnapañcāśa,<sup>2</sup> he took it, and sacrificed with it. In consequence he obtained offspring, and overcame the Saudāsas.’

A similar passage is found in the Kauṣītakī-Brāhmaṇa :<sup>3</sup>

‘Vasiṣṭha, when his son had been slain, prayed, “May I be fruitful in offspring and cattle, and overcome Saudāsas.” He beheld this form of offering, the Vasiṣṭha-sacrifice; and having performed it, he overcame the Saudāsas.’

Both passages are very obscure, but they clearly point to vengeance projected by Vasiṣṭha against the followers of Sudās, who had slain Śakti.

In the Bṛhaddevatā the curse of Vasiṣṭha on the king is distinctly mentioned.<sup>4</sup> The passage runs :

Another conjecture, which seems more plausible than the former, is an attempt to derive it purely from Buddhist origin. It is not impossible to think that the Buddhist invented a name Kalmāṣapāda from an association with the famous place in the Scriptures, bearing such a rare and curious name as Kalmāṣadamya. The author of the Epic borrowed this from the Buddhists and connected it with Saudāsa. This solves the question also why the name never occurs in the Vedic writings.

<sup>1</sup> 7, 4; 7, 1 (Weber's I. S., XII., p. 301; Muir, I., p. 328).

<sup>2</sup> A sacrifice consisting of forty-nine Sutya days.

<sup>3</sup> Lindner's ed., p. 16, IV., 6.

<sup>4</sup> Macdonell's ed., VI., 34; Text, p. 37; Transl., p. 217. In the Manu, VIII., 110 (S.B.E., XXV., p. 273), Vasiṣṭha was accused by Viśvāmitra, and had to take an oath before the king in order to clear himself, after the commentary of Kullūka. Here the commentary gives the name *Sudāman* for Sudās. If this be right reading, the transcription So-da-ma in the Samgharakṣa-samuccaya is very interesting.

'Vasiṣṭha was at the time pained, as his hundred sons had been slain by Sudās, who, in consequence of a curse, had been transformed into a demon (rakṣas). Such is the sacred tradition.'

The fiction belongs to a more modern date than the above-given legend, and the gradual change of the subject, on which the Epic is based, may be obviously noticed. Thus the curse in the Epic was at first not on the king, but on his followers. In the Br̥haddevatā it was transferred to the king. The later cannibal story is here in its primitive form.

A passage in Manu's Law-book seems to have some reference to the Br̥haddevatā, as the name Sudās Pajavana is mentioned. But its lateness will be soon recognized from its enumeration of Epic or Purāṇic kings, such as Vāṇa, Nemi, Nahuṣa.<sup>1</sup>

The lamentation of Vasiṣṭha over the tragical fate of his sons has its prototype in the Vedic writings, as quoted above. There is another interesting modification of the story in the Epic. We read of Vasiṣṭha's attempts at suicide in the Mahābhārata:<sup>2</sup>

'Thereupon the great Ṛṣi tied himself with very strong cords and fell in his grief into the waters of that great river. O chastiser of hostile ranks, the river, having torn those cords and making him free of them, cast him on to the land. Having been freed from the cords, the great Ṛṣi rose up and gave that river the name of *Vipāś*.<sup>3</sup> Being oppressed with grief, that Ṛṣi could not from that time stay in one place. He went to the mountains, rivers, and lakes. Seeing once more the river Haimavatī of formidable appearance and full of fierce animals, the Ṛṣi threw himself into the waters. That best of rivers, thinking the Brah-

<sup>1</sup> Manu, VII., 41; S.B.E., XXV., p. 222. 'Through a want of humility Vāṇa perished, likewise King Nahuṣa, Sudās, the son of Pijavana, Sumukha, and Nemi.' On the legends of Nahuṣa, etc., see Muir, I., p. 298 *et seq.*

<sup>2</sup> Ādi, 179, 4-9; Dutt, I., p. 248.

<sup>3</sup> Ptolemy's *Bīrāsīs*; Arrian's "Τφασίς"; Pliny's Hypasis; modern Beās. vi + pāś, unfettered.

mana to be fire, immediately fled away in a hundred different streams, and thence was she called the *Śatadrū*.<sup>1</sup>

Compare this passage with those of the Nirukta II., 24, and Bṛhaddevatā, IV., 106, given above. Here the poet of the Epic has transformed the story of Viśvāmitra in the Vedic writings into an etymological fiction, explaining the names of the two rivers. The track of this recasting can be easily followed in the text above quoted.

The third act, the conclusion, is a pure Epic invention, showing its characteristic tendency. In the Vedic period the later sharp distinction between Brahmins and Kṣatriyas never existed, as the author of the 'History of Ancient India' proves with patriotic eloquence,<sup>2</sup> and it is simply impossible to suppose such an abused supremacy of the Brahmin as the Madayantī-legend.

Parāśara, the grandson of Vasistha, born to Adṛṣyantī, is mentioned in the Rg-Veda as one member of the Vasistha family.<sup>3</sup> In the Nirukta he is said to be the son of Vasistha.<sup>4</sup> The Epic introduces him as a character in the conclusion. He plays there no insignificant part, being a philosopher and moral teacher.<sup>5</sup>

#### IV. THE RELATION OF BUDDHIST AND NON-BUDDHIST LITERATURES TO THE KALMĀṢAPĀDA LEGEND.

25. *The Vedic Influence on the Buddhist Legend*.—The simplest form of the Kalmāṣapāda legend, as we have seen in the Old Samuyaktāvadāna, takes on the independent

<sup>1</sup> Ptolemy's Ζαδάδρης, modern Sutlej. Śata + drū, hundred running (dru, to run, to flow).

<sup>2</sup> Dutt's 'A History of Civilization in Ancient India,' I., vii.

<sup>3</sup> Rg., VII., 18, 21.

<sup>4</sup> Nirukta, VI., 80.

<sup>5</sup> Śānti, 291 *et seq.* To him is also ascribed the authorship of the Nitiśāstras with Manu, Cānakya, and others. See a new article by Hillebrandt: 'Über das Kautiliya-śāstra (Jahresbericht d. Schlesischen Gesellschaft f. Vaterländische Kultur,' IV., Abteilung, p. 2).

nature of a Jātaka story. It appears simply as one of those primitive forms of the birth stories, which are found in the bas-reliefs on the Bharhut Stūpa.<sup>1</sup> The king, the Rākṣasa, the begging Brahmin, and truthfulness of speech as the didactic nucleus of the story, are quite common figures in the ancient birth-stories. Here we cannot naturally trace any Brahmanic influence. But when the gradual development gave their names to the king and the Rākṣasa, and the episode of the captivity of the hundred kings was introduced, some faint traces of that influence are visible. These traces are, however, so slight that we cannot be so positive as to their origin, as was the case in the Epic.

The name of *Sutasoma* seems to suggest some influence from the Vedic Sudās tradition. The colloquial meaning of this word is the pressing of the Soma—one of the most important cults in the Vedic age—and the word is often used in the Ḫg-Veda.<sup>2</sup> A son of Bhīma in the Mahābhārata, is called *Sutasoma*, this meaning being adopted.<sup>3</sup> The hero of the battle of the ten kings, Sudās, has a special connection with this ceremony. We read this in the Aitareya-Brāhmaṇa : ‘This portion was further told by Vasiṣṭha to Sudās, the son of Pijavana. All these became great, in consequence of their having drunk the Soma in this way, and were great kings. Just as the sun sends forth warmth, so the king, who when sacrificing, drinks the Soma in this way, is placed amidst good fortune, and shines everywhere; in all directions, expecting tribute, his kingdom becomes strong, and is not to be shaken.’

In the part of *Kalmāṣapāda*, the Buddhist take the dark

<sup>1</sup> See S. d'Oldenbourg's essay in the Journal of the American Oriental Society, vol. xxviii., 1897; Rhys Davids's 'Buddhist India,' p. 209.

<sup>2</sup> I., 2, 2; 44, 8; 142, 1; II., 12, 6; III., 32, 12; V., 37, 2.

<sup>3</sup> Ādi, 223, 81. The Pāli Jātaka takes the name also in this sense : ‘From his fondness for pressed soma-juice they called him *Sutasoma*’ (Francis, V., p. 246). The Jātakamālā takes the sense in a different way : ‘His father gave the name of *Sutasoma* because he looked as lovely as Soma (the Moon-god)’ (Speyer, p. 292).

<sup>4</sup> Haug's translation, p. 494.

side of Sudās in the same manner as the Epic poets. The cannibalism of the king as a Rākṣasa is found in the Bṛhaddevatā, as already mentioned. The captivity of the hundred kings suggests a transformation of the destruction of the hundred sons of Vasiṣṭha by the king.

Thus the older Buddhist legend of Kalmāṣapāda has a common source, with the Epic, in the Vedic writings. From this source they developed in two different ways without mutual influence, like other examples, such as the Śivi,<sup>1</sup> Rṣyaśringa,<sup>2</sup> and Daśaratha<sup>3</sup> stories, or like certain verses in the Dhammapada.<sup>4</sup> The motives for the adaptations of the story by Buddhist and Brahmin, however, are quite opposite. The Brahmins adopted the Sudās story with the political aim of proving the superiority of the priesthood against the warriors, while the Buddhists employed it for the purely religious object of teaching their moral doctrine of truthfulness.

Thus we have ground to assume that the bright side, the triumphant character, of Sudās was taken as the name of the hero in the Buddhist legend. If this connection with Sudās is not admissible, it will at least be obvious that the name has an origin in Vedic thought for some great and mighty king. The meaning of the name Phumin,<sup>5</sup> which may be rendered as Samantaprabhāsa or Samantaraśmin, is a well-known characteristic of the Soma in the Rg-Veda.<sup>6</sup> If it be possible to take the Sanskrit form of Phumin as Subhās or Subhāsa, this would give a strong support to the connection of Sudās and Sutasoma, for this Subhās is only a slight paleographical or phonetic change of Sudās.

<sup>1</sup> S. d'Oldenbourg maintains the Brahmanic origin of this story (*J.R.A.S.*, 1893, p. 309), while Th. Benfey assumes the Buddhist source (*Pañca-tantra*, I., 388).

<sup>2</sup> Lüder's 'Die Sage von Rṣyaśringa' (*Nachrichten d. k. Gesellschaft d. Wiss. z. Göttingen*, 1897, 1901).

<sup>3</sup> This Jātaka (No. 461) is often ascribed to the Rāmāyaṇa as its source by various scholars.

<sup>4</sup> Fausböll's *Dhammapada*, 1900, p. viii.

<sup>5</sup> See I., 6, 9.

<sup>6</sup> Macdonell's 'Vedic Mythology,' p. 108.

The capturing of Sutasoma by the demon with two wings<sup>1</sup> reminds us of the famous story in the R̥g-Veda of the rape of the Soma.<sup>2</sup> The supernatural power of the Rākṣasa to go through the air is often described in the old Buddhist writings, but this special form, possessing two wings, is very rare, and it is a highly noticeable fact.

26. *The Epic Influence*.—In the later form of the Kalmāṣapāda legend the Buddhists received a considerable influence from the Mahābhārata. The name Saudāsa in the Simhasaudāsa-sūtra and in the first translation of the Lañkāvatāra reveals this very clearly. This Epic name is never found in the older Chinese Avadānas or in the Pāli Jātakas. Perhaps they were compiled when the name of Saudāsa was not yet taken as an individual name of Kalmāṣapāda, but as in the Nirukta, or in the Sarvānu-kramanī, to mean the followers of Sudās. In the Damamū-kāvadāna we see a new and important factor in the Kalmāṣapāda story, which is entirely ignored by the other texts. This relates to the explanation of the question why Kalmāṣapāda became a cannibal. The author of the Avadāna borrowed here a characteristic and common factor in the Epic—the curse—with some modifications. The immediate efficacy of a curse is a favourite and accustomed *technic* of the Epic poets to bring into relief the great powers of their saints, who are mostly revengeful and irritable, rather abusing their power of cursing. Thus curse-stories may be reckoned as, at least, one of the Epic characteristics, if not the most important one. In the Buddhist writings, practically teaching mildness and patience, and theoretically expounding strict causality, the curse and its immediate efficacy as the material of a story are not so familiar.

The sage in the Avadāna, who, by cursing the king for his gift of improper food, causes him to become a cannibal, is only a modified copy of the Brahmin in the Mahābhārata.

<sup>1</sup> See Texts 12, 13, 15, 18, 20.

<sup>2</sup> IV., 26, 27; Grassmann, I., pp. 133-4; Pischel and Geldner's 'Vedische Studien,' p. 206 *et seq.*; Macdonell's 'Vedic Mythology,' p. 111.

In the Epic Kalmāṣapāda gives human flesh to that Brahmin through his intelligence being bewildered by the curse, while in the Avadāna some meat is offered to the sage, who never eats flesh, apparently showing his Buddhist character. This is the only difference; the central point of the curse is identical. The construction of the utterance of the curse in the two texts is also strikingly analogous.

AVADĀNA.<sup>1</sup>

*Weil du nun solches gethan  
hast mich zu höhnen, so mögest  
du, O König, während zwölf  
Jahren nichts als Menschenfleisch  
essen.*

MAHĀBHĀRATA.<sup>2</sup>

*Because that worst of kings  
offers me unworthy food, therefore  
shall that fool himself be fond of  
such food.*

Two royal wives struggling for the love of their lord are recast from the two Brahmins quarrelling for the position of royal preceptor. Like the latter case, in which the enmity of the Brahmins serves as the remote cause of Kalmāṣapāda's fall, in the former the struggle of the two ladies indirectly involves the king in disaster. An important point of this recasting is traceable in the fact that the Avadāna is describing these two ladies, one as a Kṣatriyā and the other as a Brahminee by birth. This shows the original characters of Vasisṭha and Visvāmitra in the Epic, respectively representing the Brahmin and the Kṣatriya.

The early Buddhist story of Sutasoma, on the other hand, seems to have had some influence upon the Mahābhārata. In the Uttānika episode, which was manifestly composed after the main story in the Ādi-parvan, a Buddhist tendency is clearly perceptible. This means the truthfulness specified by Uttānika as the characteristic virtue of a Brahmin, and his promise to return again to the cannibal king as his victim after the fulfilment of his duty. Does this not vividly show an imitation of Sutasoma and his ethics?<sup>3</sup> A passage in the Karna-parvan, suggesting

<sup>1</sup> Schmidt, p. 314.

<sup>2</sup> Ādi, 178, 25; Dutt, I., p. 248.

<sup>3</sup> 'Having accepted from you as a gift that object for my preceptor, which is under your control, I shall, O King, on account of my agree-

a faint influence of the Buddhist Jātaka, was already treated of under Chapter II.

27. *The Avadānas and Purāṇas.*—The Avadānas in the second group bear a curious parallelism with the Purāṇas in giving an etymological explanation of the name Kalmāṣapāda. This tendency is already appearing in the Mahābhārata, as in the examples of Aśmaka, Parāśara,<sup>1</sup> Sutasoma, and many others. The etymology of the rivers Vipāś and Śatadrū belongs to the same favourite method of the Epic poets. The Buddhists and Purāṇic writers inherited this psychological tendency of the Epic period, and employed it in the name Kalmāṣapāda, making out a fiction of the pedal deformity of the king, who in the Mahābhārata is described as having perfect beauty,<sup>2</sup> and on his body no such defect as spotted feet.

The Buddhists explain the name from *a priori* grounds based on their Karmatic causality, ascribing the malformation of the king's feet to an inheritance from his lioness mother.

The Purāṇic writers, on the other hand, connect the name with the ritual efficacy, assuming an *a posteriori* ground of the pedal defect: the holy water cursed by the king caused the stigmata upon the feet. The characteristic contrast of the fiction in the Avadānas and Purāṇas would show the difference of these two religious ideas. In this part we cannot perceive the mutual relation of the two literatures, for it is a result of the common inheritance of the Epic thought. But in one phase of conformity between the Purāṇas and the Damamukhavadāna may not be merely an accidental coincidence.

We have seen already that in the Avadāna the temple-god, provoked by the demolition of his temple by the queen

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ment, once more come back to you and put myself under your power. I assure you truly of this. There is no falsehood in this. Never before have I spoken any falsehood, no, not even in jest! What shall I say then of other occasions?" (XIV., 57, 9-10; Dutt, XIV., p. 67).

<sup>1</sup> Adi, 180, 3.

<sup>2</sup> Adi, 179, 40: 'The king, most handsome of all handsome men.'

of Kalmāṣapāda, assumes the form of the sage and deceives the king into giving the sage flesh-meat. In the Purāṇas the transformation is done in a more complicated manner than in the Avadāna. The Rāksasa, intending vengeance, takes at first the shape of Vasiṣṭha, and afterwards transforms himself into the royal cook in order to dress human flesh. Here the reciprocal relation cannot be doubted. It is, however, very difficult to decide which of the two was influenced by the other. But from the character of the Damamūkāvadāna, which assimilates almost all factors of the Kalmāṣapāda legend, both in the Buddhist and Brahmanic literature, and which, from the date of its compilation, apparently belongs to a later period, the Purāṇic influence upon it may be conjectured.

The ideality of the *duration* of the curse—twelve years of cannibalism in both stories—does not here deserve special notice, for this term is used always in the Epic and Buddhist works for asceticism, punishment, or other things.<sup>1</sup> The accidental agreement is rather a natural consequence.

28. *Jain Legend of Kalmāṣapāda*.—The story is not wanting in the Jaina-literature, as Professor Leumann has already noticed.<sup>2</sup> It may properly be dealt with here. The following is the entire German translation of the story in the Āvaśyaka-niryukti<sup>3</sup> by Professor Leumann, who kindly supplied it at my request :

‘Der König Saudāsa liebte es, Fleisch zu essen. Einmal war eine Schlachtung. Da wurde das Fleisch durch eine Katze gestohlen. Nun wollte man bei den Metzgern Fleisch holen, bekam aber keines. So nahmen die Leute ein Kind, das sie töteten und zubereiteten. Als der König

<sup>1</sup> The pregnancy of both Madayantī and Adr̥eyantī, as already seen, endures twelve years. The exile of Arjuna and the five Pāñdavas continues also twelve years. In the Buddhist literature, the Bodhisattva Pūrvacaryā uses this period for several stories.

<sup>2</sup> *J.R.A.S.*, 1893, p. 325, footnote.

<sup>3</sup> IX., 32. According to Prof. Leumann it is more exactly called Viśeṣā-vaśyaka-bhāṣya, V., 1895.

das Fleisch gegessen hatte, fragte er nach der Herkunft des Fleisches. Man sagte ihm, woher es kam. Da befahl er (weil es ihm besonders geschmeckt hatte) seinen Leuten: tötet (auch weiterhin Kinder)! Durch die Städter wurde er (als Menschenfleisch-esser) erkannt; und die Diener, indem sie ihn für einen Rāksasa hielten, gaben ihm ein berauschendes Getränk zu trinken und brachten ihn dann (da er als Betrunkener willenlos war) in den Wald hinaus. Dort stellte er sich an einem Kreuzweg auf, und indem er einen Knüppel (eine Keule) nahm, tötete er jeden Tag einen Menschen. Einige Erzähler sagen, er habe draussen in der Einsamkeit (nicht an einem von Menschen viel begangenen Kreuzweg) Leute getötet.'

The patronymic name of the king is the same as in the *Mahābhārata* and *Purāṇas*. But beside this, there is no similarity with those versions. It is more like the Buddhist *Avadānas*.

Āvaśyaka.	Avadānas.	Mahābhārata.
Saudāsa.  Flesh was stolen by a cat.  The cook took the flesh of a child and dressed it.	Saudāsa (Texts 7, 8, 9, 17abc, 20).  Flesh was stolen by a dog (Texts 1, 20).  The cook took the flesh of a child and dressed it (Text 20).	Saudāsa.  —  —

This comparison shows that the Jain story must be derived from the same source as the Buddhist *Avadāna*, as in the case of the *Citta* and *Sambhūta Jātakas*.<sup>1</sup> The naïveté of the Jain story, however, suggests its priority as against the Buddhist writings, for the latter added the lioness story and invented the characteristic name Simhasaudāsa.

<sup>1</sup> This interesting study on the relation of the Buddhist and Jain versions was published by Prof. Leumann in 'Wiener Zeitschrift für die Kunde des Morgenlandes,' 1891-92.

## V. THE DEVELOPMENT OF THE KALMĀṢAPĀDA-STORY IN BUDDHIST LITERATURE.

29. *The two Periods of the Development.*—The two groups of the texts above classified represent at the same time the two main periods of the literary development, the prelude of the lioness-myth being a mark of the whole study. The development in the first period consisted in the gradual addition of new factors to the primitive story. These factors were, however, always Buddhistic. Vedic traces are faint, and of the *Saudāsa* legend in the *Mahābhārata* there is scarcely a vestige of influence. So this may also be called the period of internal development. The highest point of this period is reached in the *Mahāsutasoma-jātaka*.

The second period is characterized by external influence. Here Epic elements were largely interwoven with the story. The various tendencies in the first period are combined into unity. It is, therefore, also a period of the synthesis. The highest development of this period is represented by the *Damamūkāvadāna*.

### A. THE FIRST PERIOD.

30. *The First Form.*—The missionary San-hwi from Samarkand translated two different forms of the *Sutasoma-jātaka* in A.D. 251. Among them text 10 preserves a more primitive form than the other. If it is not the oldest form of the story, still, from its simple structure, it may be admitted to be nearly the original *Jātaka*. It teaches nothing but one simple moral, as in the oldest Birth-stories.

Text 13 is the collection of stories by *Samgharakṣa*, who is alleged to have been contemporary with King *Kaniṣka*. This tradition may be justified by the fact that another work of *Samgharakṣa* was translated by *Si-kao* of Parthia, who came to China in A.D. 148.<sup>1</sup>

<sup>1</sup> N., no. 1126. The complete text was translated by *Dharmarakṣa* in A.D. 284. This is found in N., no. 1325. The Sanskrit of the title

The story in the text is more detailed than the older Samyuktāvadāna, and its connection with the Vedic writings, or, at least, with the current Vedic thought, is traceable from the name of the hero, Sutasoma. But the central point of the story remained unchanged, consisting only of a simple lesson in truthfulness.

About one century after the victorious Scythian ruler, the famous Nāgārjuna<sup>1</sup> wrote his commentary on the Pañcavimśatisāhasrikā (text 15). At that time the story possessed already a new factor—viz., the captivity of one hundred kings. The author takes this story as an example of the Śīla-pāramitā, like text 11. That the commentary refers to the story as a separate Sūtra suggests a certain enlargement of its contents. This Sūtra may be perhaps the original form of the Phumiṇ-Sūtra, collected by the compiler of text 11.

This text (15) inculcates nothing beyond the one simple moral taught in the above two texts. The Brahmin appears here, as in former texts, only to beg alms, while in the others he plays a great rôle in the preaching of the four stanzas. These two points are sufficient to betray their priority as against the remaining texts.

31. *The Second Form.*—The second form is characterized

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work, ‘Caryāmārgabhūmi,’ rendered by Dr. Nanjo, is not right. The true original title is given in the preface of No. 1325. *Yogacaryābhūmi-sūtra*, which means in the Tsin language Sin-hhiṇ-tao-ti-king (T.E., XIX., 6, 35b). Perhaps the famous work by Asanga with the similar title, *Yogācāryabhūmi*, has some relation with our old text. The contents of the Nos. 1325 and 1326 are compared as follows:

<i>Si-kao's Translation.</i>	<i>Dharmarakṣa's Translation.</i>
Chaps. 1-5	Chaps. 1-5
„ „ —	„ 6-21
„ 6	„ 22
„ —	„ 28
„ 7	„ 24
„ —	„ 25-29

<sup>1</sup> Kern's ‘Manual of Indian Buddhism,’ p. 125. Beal's article in *Indian Antiquary*, 1886, p. 353, give some materials on the age of this great Mahāyāna doctor.

by its manysidedness or plurality of didactic subject-matter, developed, on the one side, through the Buddhistic dignifying of the begging Brahmin, and, on the other, through the personal elevation of Sutasoma. The Brahmin, who is coming simply to beg alms in the last three texts, now teaches the Buddhist doctrine. He utters the four stanzas in texts 1, 11, and 12. In text 16, he is transformed into a Buddhist high priest, and beside the stanzas, expounds the Prajñāpāramitā. Sutasoma delivers the man-eater only through his truthful conduct, which belongs to the first form. The texts give him nothing of the eminent character of a Bodhisattva, but only simple morality. But we see a quite different figure of him in texts 1, 11, 12, and 16. His complete knowledge of the Buddhist dogmas in text 12, his great eloquence and sagacity in converting the cannibal king in text 1, lends him a holiness like that of the Buddha. This moral perfection reaches its climax in the Mahāsutasoma-jātaka (text 1). In consequence of these characteristic changes the plurality of the central point must necessarily follow.

We will go a few steps further to search for the development on this side. The oldest date we can assign to this second form is text 11, which was translated in A.D. 251. In that version, the elevated character of Sutasoma was not yet so pronounced as in text 1. His skilful treatment for conversion is there undreamt of. The four boons, so important in text 1, were also entirely ignored.

These two leading factors became familiar only in the time of Ārya Śūra, who may be supposed to have lived at the end of the fourth century.<sup>1</sup> Thus it is not impossible to think that the Mahāsutasoma-jātaka was complete as to its main construction during some one century, between the time of San-hwi and that of Ārya Śūra, and that afterwards

<sup>1</sup> A Tibetan tradition related by Tāranātha ('Buddhismus,' p. 90), that Ārya Śūra is identical with Aśvaghoṣa, as Professor Speyer maintains, is simply impossible. On the date of this Buddhist poet, see the preface of the English translation of the Jātakamālā, p. xxxviii.

its present form was gradually completed, perhaps in the age of Buddhaghosa, when the literary activity of the Pāli language was in full blast. This gradual completion of the present form may be easily proved by the name Kalmāṣapāda being obsolete in the main part of the Jātaka, and remaining only in an insignificant corner of the story. Some ancient expressions in the narrative, such as 'the three Vedas,' or a description of Takṣasilā as a centre of learning, belong rather to ordinary Pāli usage, and imitates only the ancient part of the Birth-story.

The Pāli Jātaka not only agrees with texts 11 and 12 in the main points, but it bears an important resemblance in the subordinate points—for example, the prayer of Kalmāṣapāda to the tree-nymph, and the four stanzas uttered by the Brahmin, give a hint as to the close connection between the Sanskrit and Pāli versions of the story. If the Pāli Jātaka did not develop from the same form as texts 11 and 12, it will have grown out of the nearest form of it that was commonly known in the Buddhist schools in ancient times.

The Jayaddisa-jātaka, which divides the personage of Sutasoma into two parts, and presupposes the existence of text 1, belongs in many points to a later date.

The direct development of the story in text 11 is found in text 16. The adaptation of the story for the purpose of propagating the Prajñāpāramitā doctrine has already been noticed. The text not only borrows the name of the hero from text 11, but it takes the four stanzas *verbatim et literatim* therefrom. The first Chinese translation of this text, which is no longer extant, was finished by Dharmarakṣa,<sup>1</sup> who visited China in A.D. 266, and continued his work of translation till A.D. 317.<sup>2</sup> Thus it may be thought that this adaptation was made in the beginning or middle of the third century.

From the traditions given above, and justified by the trustworthy descriptions in the ancient Chinese chronicles,

<sup>1</sup> Kai-yen-lu, fasc. 2 (T.E., XXXVIII, 4, 15a).

<sup>2</sup> N., p. 391.

we can determine approximate dates relating to the various stadia of the development in the first period.

The primitive form in this period was probably existing one or two centuries before the Christian era, like other old Birth-stories. This simple story underwent gradual changes, by the accretion of different factors, among Buddhist schools spreading in various localities, and its most developed form was completed about the end of the fourth century :

First form	1. The primitive form of the story .	<i>circa</i> 200-1 B.C.
	2. The story collected by Samgha- rakṣa . . . . .	,, A.D. 1-100.
	3. The story was existing as a separate Sūtra, quoted by Nā- gārjuna . . . . .	,, A.D. 100-200.
Second form	4. Personal elevation of the hero in the story ; brought to China by San-hwi . . . . .	<i>circa</i> A.D. 200-250.
	5. Adaptation of the story by the followers of the Prajñāpāramitā	,, A.D. 250-300
	6. Full development of the story .	,, A.D. 300-400.

## B. THE SECOND PERIOD.

32. *The First Development.*—The second period is characterized by the combination of the prelude—*i.e.*, the lioness story—with the Sutasoma-jātaka. This prelude reminds us of the fiction of the lion and princess explaining the origin of the Singhalese people in Yuan-chwang's travels.<sup>1</sup> Perhaps a story of the same kind prevailed in India, and served as a common source to the Avadānas and Singhalese fiction.

In the first development we do not yet find the curse story, which introduces the strong and obvious colouring of the Epic character. The Buddhists had here only combined the patronymic name, Saudāsa, in the Mahābhārata, with the lioness story, and invented a new name—Simha-saudāsa.

The oldest form of this development known to us is the text 17A, the first translation of the Lankāvatāra. Before

<sup>1</sup> Beal's 'Si-yu-ki,' II., p. 235 *et seq.*; Watters' 'Yuan-Chwang,' II., p. 232.

this translation another of the oldest Chinese renderings of this Sūtra was completed by Dharmarakṣa,<sup>1</sup> who worked in China A.D. 433–452.<sup>2</sup> This is no longer extant. According to the description of catalogues, the size of this lost translation is almost equal<sup>3</sup> with Guṇabhadra's version.

Before Dharmarakṣa's translation appeared, this Sūtra was never known to the Chinese Buddhists. In the works of Nāgārjuna existing in China, such as text 15 or the Daśabhūmivibhāṣā,<sup>4</sup> many important Mahāyāna-sūtras are cited,<sup>5</sup> but the Lankāvatāra is not found among them. In the second and third translation a prophecy regarding Nāgārjuna is even mentioned.<sup>6</sup> So the date of the compilation must belong to a comparatively modern period—at least, posterior to the age of Nāgārjuna.<sup>7</sup>

Text 20 may be looked upon as a kind of commentary on the Māṃsabhaṭṭa-parivarta, the eighth chapter of the Laṅkāvatāra. It explains the example of Siṃhasaudāsa given in the Sūtra in full and poetical form. The supplementary prose on the Śivi-jātaka, which is also found in the

<sup>1</sup> Kai-yen-lu, fasc. 4 (XXXVIII., 4, 38a).

<sup>2</sup> N., p. 411.

<sup>3</sup> Both translations consist of 4 fascs. Cf. Kai-yen-lu, etc.

<sup>4</sup> N., 1180.

<sup>5</sup> In the text 15, Saddharma-puṇḍarīka (fasc. 7, 9, 10, 26, 30, 32, etc.), Sukhavatī vyūha (fasc. 9, 22), Avataṃsaka (fasc. 30, 50, 73, 100), Viṃśalakirtinirdeśa (fasc. 9, 15, etc.), Surāṅgamasaṇḍhi (fasc. 10, 26, etc.), and many others are cited.

<sup>6</sup> Bodhiruci, chap. 18 (T.E., IV., 6, 71a); Sikṣānanda, chap. 10 (T.E., IV., 6, 114a). O Mahāmati! Know this! In future, after the Sugata left this world, a man will be born in Southern India, protecting my Dharma, as a renowned and virtuous monk, with the name o Nāgārjuna. He will destroy the heretical doctrines of the Realists (Astika) and Nihilists (Nāstika), and propagate my highest Mahāyāna-dharma. He will attain to the Pramuditā stage, and be born in the land of Sukhavatī. R.A.S. MS. 129b 3-5. See Additional Notes.

<sup>7</sup> Two works commenting on the refutations against heretics and Hinayānists in the Laṅkāvatāra (N., no. 1259, 1280) are ascribed to Ārya Deva, who is a younger contemporary of Nāgārjuna. The works are translated by the same translator of the text 17 b. Considered from the date of the translation and translator, the ascribed authorship calls for further inquiry.

Sūtra, evidently shows this fact. The connection of the Sūtra with the Jain literature has already been mentioned. According to Professor Leumann, the oldest Nirvukti belongs to the first century of the Christian era. The Saudāsa story in the Āvaśyaka may have existed in the fifth century. This gives an important suggestion as to the date of the construction of the Simhasedaudāsa legend in Buddhist literature.

Texts 7 and 8 are especially important and interesting, because they combine the Sanskrit and Pāli stories of Sutasoma. As already said, Ārya Śūra, the author of text 7 takes the character of Kalmāṣapāda from the northern tradition, possibly from the Simhasedaudāsa-sūtra, while he borrows materials *en bloc* from the Pāli for the part of Sutasoma.

The work by Kṣemendra, text 8, adopts the former poem with only few modifications.

In these two texts the curse-story of the cannibal king is entirely wanting. The number of the captured princes is only 100 or 101, as in the older Avadānas.

33. *The Second Development*.—Texts 19 and 21 are the most-developed form of the Kalmāṣapāda story. Not only the Buddhist elements in the various texts are here brought together, but the Epic colouring is conspicuously vivid. As the latter point has been already discussed, we will now consider the former. As has already been pointed out, the story in our text finished its development in Khotan and was brought to Turfan, where the compilation was made. Compared with the Mahāsutasoma-jātaka, the characteristics of the story are sharply contrasted. It is very interesting to see these developments in the two typical lands representing the two main divisions of the Buddhist Church—Khotan and Ceylon.

*Firstly*, the texts are indebted to text 11 for their foundation-stone. In text 11, as before mentioned, two questions on the former birth of the robber Āṅgulimāla are explained. On the first question—why that cruel robber was converted by the Buddha?—the Avadāna gives the

answer in the story of Phumiñ and the man-eater. Regarding the second question—why Aṅgulimāla had taken so many lives before his conversion?—a supplementary story is told about a sage. In our texts, after the Sutasoma-jātaka, the story of a sage follows directly, just as in text 11, only with some modification and enlargement. There remains, therefore, scarcely any doubt concerning the source of our texts. Further, our text uses the four gāthas in text 11 *verbatim et literatim*.

*Secondly*, the texts do not hesitate to borrow the names of hero and adversary from texts 13 and 15. In text 11 the name of the man-eater is wanting, and the hero is called Phumiñ, not Sutasoma. This fact may be proved from the following parallel passages in the Mahāprajñā-pāramitā-śāstra and our texts:

## TEXT 15.

'They said: "Have never anxiety on account of Kalmāṣapāda. We will build an iron palace guarded by a strong army. Though Kalmāṣapāda has a miraculous power, he deserves not to be feared."

## TEXT 21=18.

'Da sprachen die Beamte zu ihm: "Habe keine Furcht vor König Kangta (Kalmāṣapāda); unsere Meinung ist, dass wenn zum Schutze der königlichen Person ein Gebäude von Eisen aufgeführt würde, und der König darin seinen Sitz nähme, Kangta, so stark und mächtig er auch sein mag, nichts vermögen wird."

*Thirdly*, the texts have some relation to text 14. Here the duration of the twelve years' cannibalism agrees. The description in text 14 is very laconic, and the meaning is not quite intelligible. But it relates to the oath of the king himself, who according to our texts utters a terrible curse on his subjects who try to kill him in the bath.

*Fourthly*, perhaps our story has some relation to text 16. It is at least positively clear that the compilers of the Damamukāvadānā referred to Kumārajīva's translation of text 16, for the four stanzas in the texts apparently show this fact. The number of the kings captured by Kalmāṣapāda in our story is quite identical with that in text 16.

*Fifthly*, a most important point is the relation of our

texts to texts 17A and 20. Our texts here introduce the lioness-story in the older *Laṅkāvatāra*, and its enlarged and poetical version in text 20.

The priority over our text of the *Simhasaudāsa-sūtra*, though the date of its translation is considerably later, may be sufficiently proved from the interpolation in the later *Laṅkāvatāra* mentioned above. If this commentary was written after the interpolated texts, 17 B.C.—that is to say, after the superfluous addition of a new *Kalmāṣapāda* story like our texts—this suitable and important example for the subject-matter of the *Sūtra* must be also placed after the supplementary prose on the *Sivi-jātaka*.

With the texts 1, 6, and 7, our story has no connection. This may probably be due to the geographical position of Khotan being unfavourable for the transmission of the influence.

34. *Conclusion*.—The study on the *Kalmāṣapāda* stories touches certain important questions in Indian literatures.

It supplies at least a concrete example for the solution of a question : Which process does the development of a story follow in various literatures ?

On the Brahmanic side this study reveals clearly a literary connection between the Vedic writings and the *Mahābhārata*. We find that an ancient tradition preserved in the *Rg-Veda* had gradually developed in the Epic and the *Purāṇas*, taking on quite a different form and character. On the Buddhistic side it contributes still more important results concerning the development of the Birth-stories, manifesting clearly a process of advance from the simplest form to the most elaborate construction. Many important points on the Pāli and Sanskrit *Jātakas* are also elucidated through it.

The inquiry explains yet another question : What are the conditions necessary for the development of a story ? Herein our inquiry is of deep significance for the histories of civilization and religion.

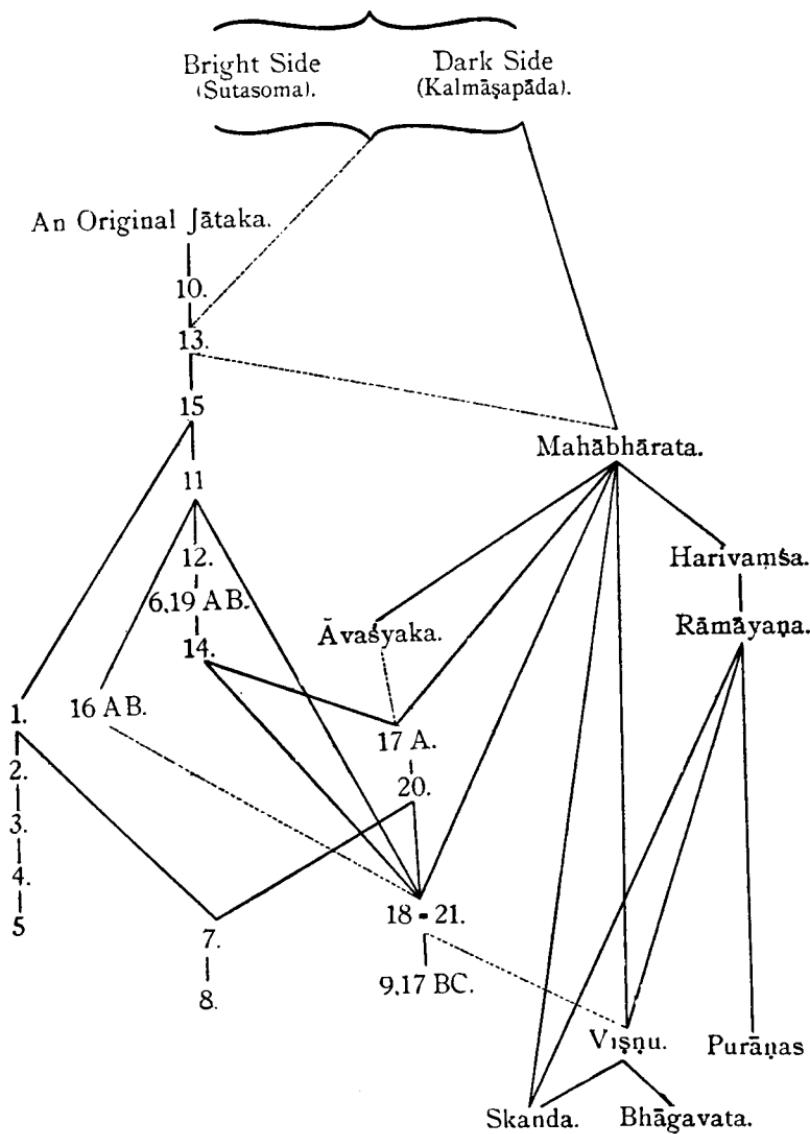
The picture of the priestly supremacy in the Epic period in contrast with the heroic age of the *Rg-Veda* is

thrown into high relief by such a study. The incidental implications of the Mahābhārata and the Purāṇas may as to culture be also observed. The characteristic differences of Brahmanism and Buddhism in the story are of interest. The tendencies of the Hīnayāna and Mahāyāna may be obviously seen. The Ceylonese Hīnayānists, who were always of a conservative character, have completed a development of the story with pure Buddhistic elements, while the progressive Khotan Mahāyānists received considerable external influence from the Brahmanic literature, showing their customary facility for assimilation.<sup>1</sup>

The result of the whole study is schematized as follows :

<sup>1</sup> See *résumé* of my speech in the Third Congress of the History of Religions in Basle, 1905.

## THE VEDIC STORY OF SUDĀS.





## ADDITIONAL NOTES.

## CHAPTER I.

1. 康 Khān is an abridged form of 廉居 Khān-kiu. See 元史譯文證補; Watters' On Yuan-chwang, I., p. 92; F. W. K. Müller's Beitrag z. genaueren Bestimmung d. unbekannten Sprachen Mittelasiens (Sitzungsbericht d. Königl. Preuss. Akad. d. Wissenschaften, 1907, p. 959).

In a commentary on the Dharmapada, Avadāna-sūtra (Nanjio, No. 1321), fasc. 25 (T.E. xxiv., 6, 35a-b), a different version of the Kalmāṣapāda story is found. The story serves as an example to verse 38 of the Pāpa-varga (Udānavarga XXVIII., v. 41; W. W. Rockhill's translation, p. 140). Its epitome is as follows:—Once a cannibal demon ruled as king. He caught ninety-nine kings for his victims. The poor kings complained to the demon that they would not regret dying if he could only capture Sunakṣatra (or Surāsi, good constellation, 善宿), who was a king practising the deeds of the Bodhisattva. The cannibal king agreed, and sent forth his demon army to take Sunakṣatra captive. A Brahmin went abroad to study, leaving all his relatives at home. When he returned after his long journey he could not find them, and learnt that they were confined to prison for debt to their king. The Brahmin begged Sunakṣatra for help. The merciful king consented to his petition and then went to bathe. Thereupon the demon army captured the king and brought him to the cannibal king, who allowed him to go only to fulfil his promise to the Brahmin, and on the condition of his duly returning. When Sunakṣatra faithfully returned he uttered a gāthā (Udānavarga XXVIII., ver. 41), to the surprise and admiration of the demon, who was at once converted, and set free the ninety-nine kings, giving up his own kingdom to Sunakṣatra.

4. *Suratha* 須賴國 in the older translations. It is also variously transcribed as 須賴擎, 須賴咤, 蘇刺佗, *Sutasoma* 須陀摩. *Kalmāṣapāda* 駭摩沙波羅.

5. *Sutasomarāja-sūtra* 須陀蘇摩王經. *Sutasoma* 須陀須摩王. *Kalmāṣapāda* 厥磨沙波陀大王. *Lu-tsō* 鹿足.

6. *Phumiñ* 普明. *A-gun* (Ö-chiün) 阿群.

8. *Sudasoma* 須陀素彌. *Kalmāṣapāda* 迦摩沙麁. *Mahāsutasoma* 大蘇摩王.

9. 班足 Spotted feet. *Thien-lo* 天羅; 摩竭提此云天羅, 天羅者卽班足之父 (T.E. xxx., 8, 13a).

The slight alternations of the stanzas in Text 11 by Kumārajīva are as follows. The compiler of Text 18 copied the whole text from Kumārajīva's translation with a few corrections:—

TEXT 11.	TEXT 16a.	TEXT 18.
V. Ia. 却數終訖	Same as 11.	却數終極
V. Ib. 天龍福盡	Same as 11.	天龍人鬼
V. IIc. 欲深禍重	欲深禍高	Same as 16a.
V. IIIc. 都緣幻居	Same as 11.	都如幻居
V. IVa. 駕乘四蛇	假乘四蛇	Same as 16a.
V. IVd. 三界皆幻	形神尙離	Same as 16a.

13. *Simhasaudāsa* 師子素駄娑. Wan-yueh 聞月.  
V. 5b describes the pedal deformity of the king as  
班足丈夫如獸王.

14. *Simhasaudāsa* 師子蘇陀娑.

17. *Kalmāṣapāda* 以足班駄, 字爲迦摩沙波陀 (晉言駄瓦): *कृद्यमात्रायद्विष्टिर्मीद्यकृद्यमात्रायद्विष्टिर्मीद्य*. *Sutasoma* 須陀素彌.

18. The concordance of the Skt. text of the *Laṅkāvatāra* and the two Chinese translations is as follows :—

SANSKRIT TEXT (R.A.S. MS.).	SIKSĀNANDA.	BODHIRUCI.
1. Adhyesa (f. 1b 2)	1. 離 請	1. 請佛.
2. Sarvadharmaśamuccaya (f. 11a 3)	2. 集一切法	2. 問答 Praśnottara.
3. Anitya (f. 64a 3)	3. 無常	3. 集一切法.
4. Abhisamaya (f. 99a 5)	4. 現證	4. 佛心 Buddhacitta.
5. Tathāgata-nityānitya (f. 101b 4)	5. 如來常無常	5. 盧迦耶陀 Lokāyata.
6. Kṣaṇika (f. 103a 1)	6. 刹那	6. 淨槃 Nirvāṇa.
7. Nairvāṇika (f. 113a 5)	7. 變化	7. 法身 Dharmakāya.
8. Māṃsaabhakṣa (f. 115a 2)	8. 遮肉	8. 無常.
9. Dhāraṇī (f. 121a 5)	9. 陀羅尼	9. 人道 Mārgapraveṣa.
10. Sagāthaka (f. 122a 7)	10. 偲頌	10. 如來常無常.
Simhadāsa 師子奴.		11. 佛牲 Buddhagotra.
Simhasambhava 師子生.		12. 五法門 Pañcadharma mukha.
		13. 汗沙 Gaṅganādīvāluka
		14. 刹那.
		15. 化.
		16. 遮肉.
		17. 陀羅尼.
		18. 総 Sāmānya.

## CHAPTER III.

23. Foot-note. *Kammāssadamma*, 劍磨瑟曇 in the Chinese *Madhyama-Āgama*, 調伏駁牛聚落 in the *Samyukta*, 却磨沙住處 in the *Digha*.

28. A Sanskrit rendering of the Jain legend of Kalmāṣapāda in the Āvaśyaka reads as follows : ‘Saudāso rājā māṃsa-priyah. Amāghātah. Māṃsam biḍālena gr̥hitam. Saukarikesu mārgitam, na labdhām. Kumāra-rūpam māritam, susam̥bhṛtam. Bhuktvā p̥r̥ečchati. Kathitam. Puruṣā ājñaptā mārayatēti. Nāgarair jnātah bhṛtyais ca “rākṣasa” iti madhu pāyayitvā atavyām pravesitah. Catvare sthitah, gadām gr̥hitvā dine-dine mānuṣam mārayati.’—Kecid bhaṇanti : ‘viraha jaṇam mārayati’ (Prof. Leumann).

## CHAPTER V.

30. The title of N. 1325: 瑜珈遮復彌, 晉言修行道地.

32. A prophecy regarding Nāgārjuna in the Laṅkāvatāra, chap. X:

Nirvṛte Sugate paścāt kālo 'tīto bhavisyati..  
 Mahāmate ! Nibodha tvam ! Yo nītim dhārayisyati  
 Dakṣināpatha-Vaidarbhi bhikṣuh śrimān mahāyaśah  
 Nagāhvayasya so nānnā sad-asat-pakṣa-dārakah,  
 prakāśya loke mad-yānam mahāyānam anuttaram,  
 āśadya Muditām bhūmīm yāsyate sa Sukhāvatīm.

(R.A.S. MS. No. 5, f. 129b 3-8).

Dr. Walleser has kindly read for me a corresponding Tibetan translation (India Office copy, Kanjur Mdo, vol. V., f. 254b 3 et seq.), which agrees with the Sanskrit text very closely, and through which some obscure points in the text were settled.

# Die Gāthās des Dīghanikāya mit ihren Parallelen.

Von R. Otto Franke.

## Vorbemerkung.

Alles was über Sinn und Anlage dieser Gāthā-Konkordanz zu wissen nötig ist, habe ich im Vorwort zur Suttanipāta-Konkordanz ZDMG. 63. 1ff. und im Vorwort zur Vinaya-Konkordanz WZKM. XXIV auseinandergesetzt, worauf ich der Kürze wegen verweise.

Es ist mir an dieser Stelle Bedürfnis, dankbar auszusprechen, daß ohne das Vorhandensein der Veröffentlichungen der Pāli Text Society diese Konkordanz kaum denkbar gewesen wäre. Und unter denselben wieder ist Rhys Davids-E. Carpenter's Aug. von D. I und II eine der wichtigsten Grundlagen dieser Untersuchung.

Das Verzeichnis der Abkürzungen steht ZDMG. 63. 20—22. Es kommen hier in der Dīghanikāya-Konkordanz folgende Abkürzungen hinzu:

Mm Vidy. = Mahāmāyūrī Vidyārājñī ed. S. v. Oldenburg,  
Zapiski Vostočnago Otdělenija Imperatorskago Russkago  
Archeologičeskago Obščestva Bd. XI (1897—1898),  
St. Petersburg 1899.

Netti = Nettipakaraṇa ed. E. Hardy. London 1902. PTS.  
Ras. = Rasavāhini. Die vereinzelten Hinweise darauf  
habe ich Warren-Lanman's Visuddhimagga-Materialien  
entnommen.

Vm. = Visuddhimagga. Die Kenntnis der Gāthās des-  
selben verdanke ich den eben genannten Materialien.

## XI. Kevaddhasutta.

XI. 85<sup>1a+b</sup> (I. 223) etc. (s. XI<sup>1+2a+b</sup> und XI<sup>1a+b+2a+b+4a+b</sup>)  
 cfr. Ud. I. 10<sup>1a+b</sup> *Yattha āpo ca paṭhavī* (A *patho*)  
*tejo vāyo na gādhati.*<sup>1</sup>

= Netti 150, wo v. l. BiS *paṭhavī ca*, aber nicht die v. l.  
 A von Ud.<sup>2</sup>

XI. 85<sup>1+2a+b</sup> *Kattha āpo ca paṭhavī* (*ca* in SS)  
*tejo vāyo na gādhati* (<sup>a+b</sup> s. auch besonders)  
*kattha dīghañ ca rassañ ca*  
*anum* (so alle MSS.) *thūlam subhāsubham* (<sup>c+d</sup>  
 s. auch besonders).

*Kattha nāmañ ca rūpañ ca*  
*asesam uparujjhati* (<sup>a+b</sup> und <sup>b</sup> s. auch besonders).

vgl. XI. 85<sup>3+4a+b</sup> *Ettha āpo ca paṭhavī* (*ca* in SS)  
*tejo vāyo na gādhati*  
*ettha dīghañ ca rassañ ca*  
*anum* (so alle MSS.) *thūlam subhāsubham*.  
*Ettha nāmañ ca rūpañ ca*  
*asesam uparujjhati.*

XI. 85<sup>1a+b+2a+b+4a+b</sup> (s. XI. 85<sup>1+2a+b</sup>) vgl. auch  
 S. I. 3. 7<sup>1c+d+2a+b+e+f</sup> (I. 15) *kattha nāmañ ca rūpañ ca*  
*asesam uparujjhati?*  
*Yattha āpo ca pathavī*  
*tejo vāyo na gādhati*  
*ettha nāmañ ca rūpañ ca*  
*asesam uparujjhati.*<sup>3</sup>

XI. 85<sup>1c+d</sup> etc. (s. XI. 85<sup>1+2a+b</sup>)

cfr. SN. III. 9<sup>40(633)</sup><sup>a+b</sup>

*Yo ca dīgham va* (B<sup>ai</sup> *dīghañ ca*) *rassam vā*  
*anumthūlam subhāsubham*

= M. 98 (unausgeführt).

<sup>1</sup> Die Parallelie Ud. = S. I. 3. 7 auch von Steinthal Ud. p. 9 und Rhys Davids-Estlin Carpenter D. Vol. II p. 392 notiert.

<sup>2</sup> E. Hardy, Netti p. 150 hat diese Netti-Stelle schon mit S. und D. verglichen, aber nicht in Ud. verifiziert. Vgl. auch Rhys Davids-E. Carpenter D. II. 392:

<sup>3</sup> Schon von Rhys Davids-Estlin Carpenter D. Vol. II p. 392 verglichen.

= Dhp. <sup>409a+b</sup> Yo 'dha dīgham̄ va (in 2. Ausg. v. l. C°  
 vā) rassam̄ vā  
 anumthūlam̄ (in 1. Ausg. v. l. A. °thu°)  
 subhāsubham̄.

XI. 85<sup>2a+b</sup> etc. (s. XI. 85<sup>1+2a+b</sup> und XI. 85<sup>1a+b+2a+b+4a+b</sup> und  
 XI. 85<sup>4</sup>) vgl. auch

S. I. 3. 3<sup>4a+b</sup> (I. 13) = I. 5. 10<sup>6a+b</sup> (I. 35)

Yattha nāmañ ca rūpañ<sup>1</sup> ca  
 asesam̄ uparujjhati.

XI. 85<sup>2b</sup> etc. (s. XI. 85<sup>1+2a+b</sup>, XI. 85<sup>1a+b+2a+b+4a+b</sup>, XI. 85<sup>2a+b</sup>)  
 auch = S. LVI. 22. 4<sup>1d</sup> (V. 433) asesam̄ uparujjhati.  
<sup>3d</sup> asesam̄ uparujjhati.

= SN. III. 12<sup>1(724)d. 3 (726)d</sup> etc., s. ZDMG. 63.

XI. 85<sup>4a+b</sup> (s. unter XI. 85<sup>1+2a+b</sup>)

+ c+d viññāñassa nirodhena (c s. auch besonders)  
 etth' etam̄ uparujjhati (c+d s. auch besonders).  
 vgl. SN. V. 2<sup>6 (1037)c-f</sup> yattha nāmañ ca rūpañ ca  
 asesam̄ uparujjhati  
 viññāñassa nirodhena  
 etth' etam̄ uparujjhati.\*

= Nc. II<sup>11c-f=12c-f</sup> (17f.), ohne Abweichung.

= Netti 14<sup>2c-f</sup> = 17<sup>1c-f</sup> = 71<sup>4c-f</sup>.

XI. 85<sup>4c</sup> etc. (s. XI. 85<sup>4</sup>) auch = A. III. 89. 2<sup>5a</sup> (I. 236)  
 Viññāñassa nirodhena.

\* SN. III. 12<sup>11(734)c</sup> viññāñassa nirodhena.

Vgl. auch SN. III. 12<sup>8 (731)c</sup> etc., s. ZDMG. 63.

XI. 85<sup>4c+d</sup> etc. (s. XI. 85<sup>4</sup>) vgl. auch SN. V. 14<sup>6(1110)b=7(1111)d</sup>  
 viññāñam̄ uparujjhati  
 = Nc. XIV<sup>16b=17b</sup> (161) = <sup>18d</sup> = <sup>19d</sup> (161. 163).

#### XIV. Mahāpadhānasutta.

XIV. 3. 2<sup>1a+b</sup> (= 3. 4<sup>1a+b</sup>) außer den folgenden auch = Par  
 Dip. IV. 25. Z. 17. Siehe Vin. Konk., WZKM. XXIV.

XIV. 3. 2<sup>1+2</sup> (= 3. 4<sup>1+2</sup>) + 7<sup>1-3</sup> = MV. I. 5. 3<sup>1+2</sup> + 5. 7<sup>2+3</sup> +  
 5. 12 = M. 26<sup>1+2+4-6</sup> (I. 168f.) = S. VI. 1. 1. 4<sup>1+2</sup> +

<sup>1</sup> rupañ I. 5. 10<sup>6a</sup> natürlich Druckfehler.

<sup>2</sup> Schon von Rhys Davids-Estlin Carpenter D. Vol. II p. 392 verglichen.

- $9^{2+3} + 13$  (I. 136—8) s. unter MV. a. a. O., WZKM XXIV.
- XIV. 3.  $2^{1+2}$  (= 3.  $4^{1+2}$ ) +  $7^{2+3}$  auch = Mvu III. 314—319 und LV. XXV<sup>19+20+17+18+34</sup> (397 und 400) s. ebendort.
- XIV. 3.  $7^1$  außer den genannten auch = It. 38<sup>3</sup>. N<sup>m</sup>. XIV<sup>14</sup> (337). XVI<sup>6</sup> (431). N<sup>c</sup>. XVI<sup>2</sup> (179). Vgl. Dhp. <sup>28</sup> = Mil. 387<sup>2</sup>. Dutr. A<sup>3</sup> 16. Vgl. auch Mbh. XII. 17<sup>20</sup>. S. ebendort.
- XIV. 3.  $7^{1c}$  etc. (s. die vorigen und die folgende Parallelie) vgl. auch SN. II. 1<sup>12</sup>(<sup>238</sup>)<sup>c</sup> = KhP. VI<sup>12c</sup>. S. ebendort.
- XIV. 3.  $7^{1c+d}$  außer den genannten auch = Sum. I. 183. S. ebendort.
- XIV. 3.  $7^2$  außer den genannten auch = S. XI. 2. 7. 5 (I. 234), s. ebendort.
- XIV. 3.  $7^{2a+b}$  außer allen genannten vgl. auch S. XI. 2. 7. 4<sup>a+b</sup> (I. 233) = Mvu III. 315. 14 = 316. 4: LV. XXV  $17^{a+b} = 18^{a+b}$  (397), s. ebendort.
- XIV. 3.  $7^{3a}$  etc. (s. alle vorigen) vgl. auch MV. I. 5.  $7^{1c}$  etc., s. ebendort.
- XIV. 3.  $7^{3a+b}$  etc. (s. die vorigen) vgl. auch It. 84<sup>2c+d</sup>, s. ebendort.
- XIV. 3.  $28^{1-3}$  = Dhp. <sup>184+183+185</sup> = Smp. I. 93<sup>1+2+3</sup>.

Im Einzelnen:

XIV. 3.  $28^{1a+b}$  etc. (s. folg. Parell.) = <sup>a+b</sup> einer G. in Vm. IX (Warren's Excerpte), ohne Abweichung von D.

XIV. 3.  $28^1$  *Khanti paramam tapo titikkha* (K *tīt<sup>o</sup>*)  
*nibbānam paramam vadanti Buddhā* (<sup>a+b</sup> s. bes.)  
*na hi pabbajito parūpaghāti*  
*samano* (B<sup>m</sup> und vielleicht Sum. *na sam<sup>o</sup>*) *hoti*  
*param viheṭhayanto.*

= Dhp. <sup>184</sup>, wo aber <sup>a</sup> ohne die v. l. von D.,  
in <sup>b</sup> in der 2. Ausg. v. l. C<sup>c</sup> *nibbānam*,  
in <sup>c</sup> in beiden Ausgaben *parūpaghāti*,  
in <sup>d</sup> in der 1. Ausg. v. l. BC *samano*, aber  
nicht die v. l. von D.

<sup>1</sup> Schon von Rhys Davids-Estlin Carpenter D. II p. 49 bemerkt.

= Smp. I. 93<sup>1</sup>, wo aber in \* *khanti*, sonst Übereinstimmung mit Dhp., ohne dessen vv. ll.

XIV.3.28<sup>2</sup> *Sabbapāpassa akaraṇam*

*kusalassa upasampadā*

*sacitta-pariyodapanam*

*etam Buddhāna sāsanam* (c+d und d s. auch bes.).

= Dhp.<sup>183</sup>, ohne Abweichungen in der 1. Ausg., nur mit v. l. C *etam*; in der 2. Ausg. gegen die MSS. gedruckt *Sabbapāpass'*, *kusalass'*, *svacittaparyodap'*, nur *kusalass'* findet sich wirklich in einem Ms., in Br, während C<sup>c</sup> C<sup>e</sup> *kusalassa* hat.

= Smp. I. 93<sup>2</sup>, ohne Abweichung von D.

= Netti 43 und 81, wo abweichend an beiden Stellen *kusalass'* *ūpasampadā* mit v. l. B<sub>1</sub>S \**lassassa upa* resp. \**lassa upa*<sup>o</sup>, *buddhāna sās*<sup>o</sup> (43) mit v. l. S \**nusās*<sup>o</sup>.

= Mvu III. 420. 12 + 13 *Sarvapāpasyākaraṇam*

*kuśalasyopasāmpadā*

*svacittaparyādāpanam*

*etad Buddhānuśāsanam.*<sup>1</sup>

XIV.3.28<sup>2o+d</sup> etc. (s. vorige Parall.) = einer halben G. in Vm. I (Warren's Excerpte).

XIV.3.28<sup>2d</sup> etc. (s. XIV. 3. 28<sup>2</sup>) = XIV. 3.28<sup>2f</sup> etc. (s. dort) u. = Mil. 394<sup>3d</sup> *etam buddhāna sāsanam.*

Vgl. auch Ap. in Par Dip. V. 149<sup>76d</sup> *etam buddhāna vandanaṁ* (PB \**danā*).

XIV.3.28<sup>3</sup> *Anupavādo* (S<sup>c</sup>K *anūp*<sup>o</sup>, S<sup>t</sup> *anūvādo*) *anupaghāto* (S<sup>c</sup>K *anūp*<sup>o</sup>)

*pātimokhe ca samvaro* (b s. auch besonders)

*mataññutā ca bhattasmin*

*pantañ ca sayanāśanam* (c+d u. d s. auch besonders)

*adhicitte ca āyogo* (e s. auch besonders)

*etam Buddhāna sāsanam* (f s. auch besonders).

= Dhp.<sup>186</sup> *Anupavādo* (1. Ausg. v. l. C *anūpav*<sup>o</sup>) *anupaghāto* (1. Ausg. v. l. BC *anūp*<sup>o</sup>)

<sup>1</sup> Schon von Senart Mvu III. 523 mit Dhp.<sup>183</sup> verglichen.

*pātimokkhe ca sañvaro  
mattaññutā (in 1. Ausg. p. 467 corr. zu  
°ññutā) ca bhattasmim  
pantañ (so 2. Ausg.; v. l. C<sup>k</sup> und 1. Ausg.  
patth<sup>o</sup>, C<sup>c</sup>S<sup>k</sup> pañth<sup>o</sup>) ca sayanāsanam  
adhicitte ca āyogo  
etam (in 1. Ausg. v. l. A etam) Buddhāna  
sāsanam.*

= Ud IV.6 *Anupavādo anupaghāto*

*pātimokkhe ca sañvaro  
mattaññutā ca bhattasmim  
patthañ (A und M<sup>1</sup> pantañ, C santañ corr.  
zu patthañ) ca sayanāsanam  
adhicitte ca āyogo  
etam buddhāna (BC °nu) sāsanam.<sup>2</sup>*

= Dhp. A.459<sup>3</sup>, mit Dhp. übereinstimmend, in<sup>d</sup> pattham.

= Smp. I. 93<sup>3</sup>, wo *anūpavādo anūpaghāto*.

Vgl. auch Thag. <sup>583</sup> *Na so upavade kañci*

*upaghātam vivajjaye  
sañvuto pātimokkhasmim  
mattaññū c'assa bhojane.*

XIV.3.28<sup>3b</sup> etc. (s. XIV.3.28<sup>3</sup>) = Dhp. <sup>375d</sup> *pātimokkhe ca  
sañvaro.*

Dutr. B 17<sup>d</sup> *pratimukhe i ...<sup>3</sup>*

XIV.3.28<sup>3e+d</sup> etc. (s. XIV.3.28<sup>3</sup>) vgl. SN. II. 11<sup>4</sup>(<sup>338</sup>)<sup>b+d</sup>

\* *pantañ (C<sup>b</sup> patthañ, B<sup>i</sup> panthañ) ca sayanāsanam*

\* *mattaññū hohi bhojane.*

XIV.3.28<sup>3d</sup> etc. (s. XIV.3.28<sup>3</sup>) vgl. SN. IV. 16<sup>6</sup>(<sup>960</sup>)<sup>d</sup> etc.,  
s. dort.

XIV.3.28<sup>3e</sup> etc. (s. XIV.3.28<sup>3</sup>) = Thag. <sup>591c</sup> *adhicitte ca  
āyogo*, auch das unmittelbar folgende *etam* entspricht.

XIV.3.28<sup>3f</sup> etc. (s. XIV.3.28<sup>3</sup>) = XIV.3.28<sup>2d</sup> etc., s. dort.

<sup>1</sup> Nach Windisch JPTS. 1890. 99.

<sup>2</sup> Schon von Steinthal Ud. p. 43 = Dhp. <sup>185</sup> notiert.

<sup>3</sup> Auch Fausböll Dhp. 2. Ausg. p. 84 hat beide mit Dhp. <sup>185</sup> verglichen.

## XVI. Mahāparinibbānasutta.

XVI. 1.  $31^{1-3} + 34$  (außer = der folg. Parallel) = Ud. VIII.  
 $6^{1-4}$ , s. Vin.-Konk., WZKM XXIV.

XVI. 1.  $31^{1-3} + 34 + 2 \cdot 3^{1+2} = MV. VI. 28. 11^{1-3} + 13 + 29.$   
 $2^{1-2}$ , s. ebenda.

XVI. 1.  $31^{1d} = MV. VI. 28. 11^{1d}$  etc., s. ebenda.

XVI. 1.  $31^{3a} = MV. VI. 28. 11^{3a}$  etc., s. ebenda.

XVI. 1.  $31^{3b} = XXXI^{16d}$  (195). MV. VI. 28.  $11^{3b}$  etc., s. ebda.

XVI. 1.  $31^{3c+d} = MV. VI. 28. 11^{3c+d}$  etc., s. ebenda.

XVI. 1. 34 s. oben XVI. 1.  $31^{1-3} + 34$  etc.

XVI. 2.  $3^{1+2}$  (außer = MV. VI. 29.  $2^{1+2}$ ) auch = S. LVI. 21.  
 $5^{1-2}$ , s. Vin.-Konk., WZKM. XXIV.

XVI. 2.  $3^{1b} = MV. VI. 29. 2^{1b}$  etc., s. ebenda.

XVI. 2.  $3^{1c} = MV. VI. 29. 2^{1c}$  etc., s. ebenda.

XVI. 2.  $3^{1d} = MV. VI. 29. 2^{1d}$  etc., s. ebenda.

XVI. 2.  $3^{2b} = MV. VI. 29. 2^{2b}$  etc., s. ebenda.

XVI. 2.  $3^{2d} = MV. VI. 29. 2^{2d}$  etc., s. ebenda.

XVI. 3. 10 *Tulam atulañ ca sambhavam*

*bhava-saṅkhāram avassaji* ( $S^t$  oss°,  $S^d$  °khāra  
 ossaji, K avassajji, B<sup>m</sup> Sum. avassaji) *muni*  
 (B<sup>m</sup>K muni)

*ajjhattarato samāhito* (° s. auch besonders)  
*abhida* (B<sup>m</sup> abhinda) *kavacam iv' atta-sambhavam*.

= S. LI. 10. 17 (V. 263)

*Tulam atulañ ca sambhavam*

*bhavasaṅkhāram avassaji* ( $S^{1-3}$  °ssajam) *muni*  
*ajjhattarato* ( $S^1$  ajjhataro,  $S^3$  ajjhettaro) *samāhito*  
*abhindi* ( $S^1$  abhida,  $S^3$  abhinoda) *kavacam ivat-*  
*tasambhavam* ( $S^{1-3}$  iva- [ $S^1$  vā-] yambhavam).

= A. VIII. 70. 9 (IV. 312)

*Tulam atulañ ca sambhavam*

*bhavasaṅkhāram avassaji* (MS. °jjī) *muni*  
*ajjhattarato samāhito*

*abhindi kavacam iv' attasambhavam* (M<sub>s</sub> iva etta°).

= Ud. VI. 1 *Tulam atulam ca sambhavam*

*bhavasaṅkhāram avassajji* (M °ssajī<sup>1</sup>) *muni*

<sup>1</sup> Nach Windisch JPTS. 1890. 102.

*ajjhattarato samāhito  
abhindi (A abhinda, D abhidhi) kavacam  
iv' attasambhavam.<sup>1</sup>*

= Netti 60, wo aber in <sup>b</sup> aller MSS. *avassaji, muni*, in <sup>d</sup> *abhida* mit v. l. S. *abhinda*. Sonst ohne die vv. ll. von D.

= Divy. XVII<sup>1</sup>(203) *Tulyam atulyam ca sambhavam  
bhavasamkāram apotsrjan munih  
adhyātmarataḥ samāhito  
hy abhinat kauśam (so die MSS.)  
ivāñdasamābhavaḥ.*

XVI. 3. 10<sup>c</sup> etc. (s. XVI. 3. 10) auch = Dhp. <sup>362c</sup>

*ajjhattarato samāhito*

= Dutr. B 10<sup>c</sup> *ajhatmarato samahito.*

Vgl. auch Thag. <sup>981c</sup> *ajjhattarato susamāhitatto*  
= Mvu III. 423. 1 *adhyāyarato samāhito.*

XVI. 3. 51 Sep.-G<sup>1</sup> von K vgl. SN. III. 8<sup>e</sup> (<sup>678</sup>) etc., s. SN.-Konkordanz ZDMG. 63.

Von derselben G.<sup>b</sup> = SN. III. 8<sup>e</sup>(<sup>678</sup>)<sup>b</sup> etc., s. ebenda.

Von derselben G.<sup>d</sup> = SN. III. 8<sup>e</sup>(<sup>678</sup>)<sup>d</sup> etc., s. ebenda.

XVI. 3. 51 Sep.-G.<sup>2</sup> von K = einer G. in Vm. VIII (Warren's Excerpte), wo aber in <sup>d</sup> *yam* statt des ersten *yañca* und in <sup>e</sup> *bhedana-pariy*<sup>o</sup>, und vgl. SN. III. 8<sup>4</sup> (<sup>677</sup>) etc., s. ebenda.

Von derselben G.<sup>f</sup> = SN. III. 8<sup>4</sup>(<sup>677</sup>)<sup>d</sup> etc., s. ebenda.

XVI. 3. 51<sup>1a</sup> *Paripakko vayo mayham*

vgl. Dhp. <sup>260c</sup> *paripakko vayo tassa.*

XVI. 3. 51<sup>1b</sup> *parittam mama jīvitam*

vgl. VV. 21<sup>2d</sup> (II. 4<sup>2d</sup>) *parittam tava jīvitam.*

XVI. 3. 51<sup>2+3</sup> *Appamattā satīmanto*

*susīlā hotha bhikkhavo*

*susamāhita-samkappā*

*sacittam anurakkhatha* (<sup>d</sup> s. auch besonders).

*Yo imasmim dhammadvinaye*

*appamatto vihessati* (K *viharissati, vihess*<sup>o</sup> in der Fußnote)

<sup>1</sup> Ud. ist schon von Steinthal p. 62 mit D. XVI verglichen worden.  
S. auch D. II p. 107.

*pahāya jātisamsāram* (B<sup>m</sup> *pahāya jāyajāya-tiyamṣs*)

*dukkhass' antam karissati* (G.<sup>3</sup> und G.<sup>3d</sup> s. auch besonders).

= Dutr. A<sup>2</sup> 5 + 6 *Apramata smativata*

*susīla bhotu bhichavi*

*susamahitasagapa*

*sacita anurachadha.*

*Yo imasa dhamavinai*<sup>1</sup>

*apramatu vihaṣti*

*prahai jatisaṇsara*

*dukkhus' ata karisa[t]i.*<sup>2</sup>

XVI. 3. 51<sup>2d</sup> etc. (s. XVI. 3. 51<sup>2+3</sup>) auch = Dhp. <sup>327b</sup> = Mil.

379<sup>b</sup> *sacittam anurakkhatha*

(In der 1. Dhp.-Ausg. mit v. l. B *anurakkhata*).).

XVI. 3. 51<sup>3</sup> etc. (s. XVI. 3. 51<sup>2+3</sup>) auch = S. VI. 2. 4. 18<sup>2</sup> =

23<sup>2</sup> (I. 157) *Yo imasmin<sup>3</sup> dhamavinaye*

*appamatto vihassati* (S<sup>1-3</sup> °hess°)

*pahāya jātisamsāram*

*dukkhass' antam<sup>3</sup> karissati.*

= Thag.<sup>257</sup>, wo *vihessati*, sonst keine Abweichung von S.<sup>4</sup>

= KV. II. 5. 22<sup>2</sup> (I. 203), wo *viharissati*, und *pahāya* mit v. l. PS *pahāti*, sonst keine Abweichung von S.

= Mpū. 23<sup>2</sup>.

= Divy. IV<sup>2</sup> (68) *Yo hy asmin dharmavinaye*

*apramattaś carisyati*

*prahāya jātisamsāram*

*duḥkhasyāntam karisyati.*<sup>5</sup>

= Av. I<sup>2</sup> und noch oft in Av., ohne Abweichung von Divy.

XVI. 3. 51<sup>3d</sup> etc. (s. XVI. 3. 51<sup>2+3</sup> und XVI. 3. 51<sup>3</sup>) auch =

<sup>1</sup> Cfr. Franke ZDMG. 60. 509.

<sup>2</sup> Diese Entsprechung ist schon festgestellt von Lüders Gött. Nachr. philol.-hist. Kl. 1899 p. 475.

<sup>3</sup> °smim in 18<sup>2</sup> und antam in 23<sup>2</sup> ist natürlich Druckfehler.

<sup>4</sup> Vgl. ZDMG. 68. 9.

<sup>5</sup> Die Entsprechung von Dutr. und Divy. hat Senart notiert JAS. 9ième Série, T. XII, die mit Thag. Rhys Davids JRAS. 1899 p. 426 ff., die der übrigen außer Av. Lüders a. a. O. D. und S. hat ferner Feer a. a. O. verglichen, D. und Thag. Oldenberg Thag. p. 31.

Dhp. <sup>376 d</sup> dukkhass' antam̄ karissati (in der Version  
DhpA. 619<sup>9 d</sup> karissasi)

= Thag. <sup>84 d</sup>.

= <sup>d</sup> einer G. in Vm. XVI (Warren's Excerpte).

XVI. 4. 3<sup>1 a</sup> etc. (s. XVI. 4. 3<sup>1+2</sup>) auch = It. 59<sup>a</sup>. Thag. <sup>634 c</sup>  
*sīlam̄ samādhi paññā ca.*

Vgl. auch S. IV. 1. 1. 4<sup>2 a</sup> (I. 103) *Sīlam̄ samādhi-paññāñ ca.*

XVI. 4. 3<sup>1+2</sup> *Sīlam̄ samādhi paññā ca* (<sup>a</sup> s. auch besonders)  
*vimutti ca anuttarā* (<sup>b</sup> s. auch besonders)  
*anubuddhā ime dhammā*  
*Gotamena yasassinā* (<sup>d</sup> s. auch besonders).

*Iti Buddho abhiññāya*  
*dhammam akkhāsi bhikkhunam̄*  
*dukkhass' antakaro Satthā*  
*cakkhumā parinibbuto* (<sup>d</sup> s. auch besonders).

= A. IV. 1. 5<sup>1+2</sup> (II. 2), wo aber in <sup>2 b</sup> *bhikkhūnam̄*

= A. VII. 62. 11<sup>1+2</sup> (IV. 106), wo aber in <sup>1 d</sup> v. l. M<sub>8</sub>

*Gotamassa yasassino,*

in <sup>2 b</sup> v. l. M. *bhikkhūnam̄*.

= K V. I. 5. 15<sup>1+2</sup> (I. 115), wo aber in <sup>2 b</sup>

*dhammam akkhāsi bhikkhūnam̄.*<sup>1</sup>

Alles Übrige an allen Stellen übereinstimmend mit D.

XVI. 4. 3<sup>1 b</sup> etc. (s. XVI. 4. 3<sup>1+2</sup>)

vgl. auch B. IX<sup>2 d</sup> *vimutti pi anupamā* (wo außerdem  
*sīlam̄ samādhi* in <sup>a+b</sup> mit D. etc. <sup>a</sup> gemeinsam ist).

A. VIII. 85<sup>2 d</sup> (IV. 340) *vimuttēna anuttaram̄.*

XVI. 4. 3<sup>1 d</sup> etc. (s. XVI. 4. 3<sup>1+2</sup>) = Thag. <sup>488 d</sup>

*Gotamena yasassinā*

\* Vgl. SN. V. 16<sup>2 (1117) d</sup> etc. (s. dort) *Gotamassa yasassino.*

XVI. 4. 3<sup>2 d</sup> etc. (s. XVI. 4. 3<sup>1+2</sup>) auch = S. VI. 2. 5. 7<sup>2 d</sup> (I. 159)

= Thag. <sup>905 d</sup> *cakkhumā parinibbuto.*

(Vgl. D. XVI. 6. 10<sup>3</sup>).

XVI. 4. 20<sup>1+2</sup> + 41<sup>1-4</sup> + 43 = Ud. VIII. 5.<sup>2</sup>

<sup>1</sup> D. = KV. ist schon festgestellt von Rhys Davids-Estl. Carpenter D. II p. 123, D. = A. IV. 1 von Morris A. II p. 1.

<sup>2</sup> Auch Steinthal Ud. p. 81 hat diese Parallele festgestellt.

Im Einzelnen:

XVI.4.20<sup>1</sup> *Cundassa bhattam bhūñjitvā  
kammārassāti me sutam  
ābādham samphusī* (S<sup>c</sup> *phusayatī*, S<sup>d</sup> *phusatī*,  
S<sup>t</sup> *phusati*, B<sup>m</sup> *samphusati*) *dhīro  
pabālham* (K *sab°*) *māraṇantikam*

= Ud. VIII. 5<sup>1</sup>, wo aber *samphusī* ohne v. l., *dhīro* mit  
v. l. M *vīro*<sup>1</sup>, *pabālham* mit v. l. A. *sab°*.

= Mil. 174 = 175 *Cundassa bhattam bhūñjitvā  
kammārassāti me sutam  
ābādham samphusī Buddho  
pabālham māraṇantikam.*<sup>2</sup>

XVI.4.20<sup>2</sup> *Bhuttassa ca sūkara-maddavena  
vyādhippabālhā udapādi Satthuno  
viriccamāno* (K *virec°*) *Bhagavā avoca  
gacchām' aham Kusināram* (K *°na°*) *nagaram.*  
= Ud. VIII. 5<sup>2</sup> *Bhuttassa ca sūkaramaddavena  
byādhi pabālho* (A *sabālho*) *udapādi  
satthuno  
viriccamāno* (AD *vivicc°*, B *viracc°*,  
C *virec°*) *bhagavā avoca  
gacchām' aham Kusināram nagaram.*

XVI.4.41<sup>1</sup> *Gantvāna Buddho nadiyam* (K *°ikam*) *Kakut-*  
*tham* (S<sup>cāt</sup> *kuk°*; B<sup>m</sup>K *kakudham*)  
*acchodi-sātodika-vippasannam* (S<sup>cet</sup> *acchodikam*,  
S<sup>cāt</sup> *sātodikam*, B<sup>m</sup>K *acchodakam* *sātodakam*)  
*ogūhi Satthā sukilanta-rūpo* (B<sup>m</sup>K *akilanta-*)  
*Tathāgato appatimo va loke.  
nahatvā pitvā* (SSK *pivitvā*) *c'udatārī*: (B<sup>m</sup>K  
*cudakāni*) *Satthā* (K *sutvā*)  
*purakkhato bhikkhu-ganassa majjhe.*  
= Ud. VIII. 5<sup>3</sup> *Gantvāna buddho nadiyam* (v. l. M  
*°kam*<sup>3</sup>) *Kukuttham*

<sup>1</sup> Nach Windisch JPTS. p. 106.

<sup>2</sup> Auch Trenckner Mil. p. 425 hat die Entsprechung von Mil. mit D. notiert.

<sup>3</sup> Nach Windisch JPTS. 1890. 106.

*acchodakam* (B °*dikam*) *sātodakam* (B °*dikam*) *vippasannam*  
*ogāhi satthā sukilan tarūpo*  
*tathāgato appatimo 'dhaloke* (so A; B  
*dadhal°*, D *ca loke*)  
*nahātvā ca* (M *nhatvā* ohne *ca*<sup>1</sup>) *pivitvā*  
*ca* (A *nhatvā cipitvā*, B *nahatvā pivitvā*,  
D *nahāyitvā ca pivitvā ca*) *udatāri* (A  
und M<sup>2</sup> *uttari*, B *udakāni*, D *uda-*  
*koni*) *satthā*  
*purakkhato bhikkhuganassa majjhe.*

XVI.4.41<sup>2</sup> *Satthā pavattā* (B<sup>m</sup> *sattāpiv°*) *Bhagavā 'dha*  
*dhamme*

*upāgami Amba-vanam mahesi*  
*āmantayi Cundakam nāma bhikkhum*  
*catugguṇam patthara* (B<sup>m</sup> *santara*, K *sanṭhāri*)  
*me nipajjam* (K °*jim*)

= Ud. VIII.5<sup>4</sup> *Satthā pavattā bhagavā idha* (so BD,

A *ime*) *dhamme*  
*upāgami ambavanam mahesi*  
*āmantayi Cundakam nāma bhikkhum*  
*catugguṇam patthara me nipajjam* (AD  
und M<sup>2</sup> *nisajjam*).

XVI.4.41<sup>3</sup> *So modito* (S°B<sup>m</sup> K co°) *bhāvitattena Cundo*  
*catugguṇam patthari* (B<sup>m</sup> *santari*, K *sanṭhāri*)  
*khippam eva*

*nippajji Satthā sukilanta* (B<sup>m</sup>K ak°)- *rūpo*  
*Cundo pi tattha pamukhe* (S° °*kho va*, S<sup>t</sup> °*kho*)  
*nisidi.*

= Ud. VIII.5<sup>5</sup> *So codito bhāvitattena Cundo*

*catugguṇam patthari khippam eva*  
*nippajji satthā sukilan tarūpo*  
*Cundo pi tattha* (A und M<sup>2</sup> *tassa*) *pa-*  
*mukhe* (AD *sammukhe*, M *sam-*  
*mukhe*<sup>2</sup>) *nisidi.*

<sup>1</sup> Nach Windisch JPTS. 1890. 106.

<sup>2</sup> Nach Windisch a. a. O.

XVI. 4. 43 *Dadato puññam pavaddhati*  
 samyamato veram na cīyati (S<sup>c</sup> ciyyati, S<sup>t</sup> ciyy°,  
 B<sup>m</sup> veranana viyayati)  
 kusalo ca (K om. ca) jahāti (B<sup>m</sup> va hoti) pāpakañ  
 rāgadosamohakkhayā sa (K om. sa) nibbuto.

= Ud. VIII. 5<sup>b</sup> *Dadato puññam pavaddhati*  
 samyamato veram na cīyati (AD ceta-  
 nam cīyati, C vedanā cīyati, B cerañ  
 na bhavissati)  
 kusalo ca jahāti pāpakañ  
 rāgadosamohakkhayā parinibbuto (M  
 sa nibbuto<sup>1</sup>).

= G. in Dhammapāla's Comm. zu Netti, s. Netti 257,  
 ohne Abweichung von D. und ohne dessen vv. ll.

XVI. 5. 27<sup>a</sup> etc. (s. XVI. 5. 27) vgl. auch

Mvu II. 299. 6<sup>a</sup> *Ekūnatiṁśo vayasānuprāpto*.

XVI. 5. 27 *Ekūnatiṁśo* (K °sa, K in Fußnote °so) *vayasā*  
*Subhadda* (\* s. auch besonders).

yam pabbajim (S<sup>dt</sup> °ji) kim-kusalānuesī  
 vassāni paññāsa-samādhikāni (\* s. auch besonders)  
 yato aham pabbajito Subhadda<sup>d</sup> (s. auch besonders)  
 nāyassa (Sum. nānassa) dhammassa padesa-vattī  
 ito bahiddhā samaṇo pi n'atthi.

= Mpū 605.

= Av. 40<sup>1+2</sup> c+d *Ekānnatiṁśatko vayasā Subhadra*  
 yat prāvrajam kim kuśalam gaveśī  
 pañcāśad varṣāṇi samādhikāni  
 yasmā[d] aham pravrajitah Subhadra.  
 āryasya dharmasya pradeśavaktā  
 ito bahir vai śramaṇo 'sti nānyah.<sup>2</sup>

XVI. 5. 27<sup>c</sup> etc. (s. XVI. 5. 27) auch = J. 277<sup>1a</sup>. 444<sup>1d</sup> =

C. III. 11<sup>11d</sup> *Vassāni paññāsa samādhikāni*  
 (in J. 277<sup>1a</sup> v. l. B<sup>i</sup> *samīdhītāni*, B<sup>d</sup> *samādhikāni*).

XVI. 5. 27<sup>d</sup> etc. (s. XVI. 5. 27) vgl. auch Thag. 48<sup>a</sup>. 181<sup>a</sup>  
 Yato aham pabbajito.

XVI. 6. 10<sup>1-5</sup> = S. VI. 2. 5 + 6 + 7<sup>2+3+1</sup> (I. 158f.)<sup>3</sup>

<sup>1</sup> Nach Windisch JPTS. 1890. 106.

<sup>2</sup> Speyer Av. I p. 232 hat schon Av. mit D. XVI. 5. 27 verglichen.

<sup>3</sup> Diese Parallele ist schon notiert von Feer S. p. 157.

Im Einzelnen:

XVI. 6. 10<sup>1</sup> *Sabbe 'va* (S<sup>edt</sup> om. *va*) *nikkhipissanti*  
*bhūtā loke samussayam*  
*yathā etādiso Satthā*  
*loke appatipuggalo* (<sup>d</sup> s. auch besonders)  
*Tathāgato balappatto* (<sup>e</sup> s. auch besonders)  
*sambuddho parinibbuto* (<sup>f</sup> s. auch besonders).

= S. VI. 2. 5. 5, wo aber <sup>a</sup> ohne v. l.

<sup>a</sup> v. l. B *loke-m-appatipuggalo*.

XVI. 6. 10<sup>1d</sup> etc. (s. XVI. 6. 10<sup>1</sup>) = Rūpasiddhi 293 *loke appatipuggalo*.

Vgl. B. XXVII<sup>13d</sup> *loke appatipuggalā*.

LV. XXIII<sup>4b</sup> (358 Z. 7<sup>b</sup>) *lokesv apratipuigalaḥ*.

XVI. 6. 10<sup>1e</sup> etc. (s. XVI. 6. 10<sup>1</sup>) vgl. S. IV. 2. 2. 4<sup>c</sup> (I. 110)  
*Tathāgatā balappattā*.

XVI. 6. 10<sup>1f</sup> etc. (s. XVI. 6. 10<sup>1</sup>) auch = Dip. III<sup>60d</sup>  
*sambuddho parinibbuto*.

Vgl. D. XVI. 6. 10<sup>5d</sup> etc. (s. dort).

Vgl. auch Mvu I. 267. 18<sup>a</sup> *Sambuddho parinirvāyet*.

Mvu I. 304. 11<sup>a</sup> *Sambuddho parinirvāyi*.

Mvu III. 97. 7<sup>a</sup> *Sambuddho parinirvāye*.

XVI. 6. 10<sup>2a</sup> etc. (s. XVI. 6. 10<sup>2</sup>) auch = Ap. in ParDip.  
 V. 154<sup>152c</sup> *aniccā vata saikhārā*.

XVI. 6. 10<sup>2</sup> *Aniccā vata saikhārā* (<sup>a</sup> s. auch besonders)  
*uppāda-vaya-dhammino*  
*uppajjītvā nirujjhanti*  
*tesam vūpasamo sukho*.

= D. XVII. 2. 17, ohne Abweichung.

= S. I. 2. 1<sup>2c-f</sup> (I. 6) *aniccā sabba-* (SS *sabbe*) *saikhārā*  
 etc. ohne Abweichung von D.<sup>1</sup>

= S. VI. 2. 5. 6 (I. 158) *Aniccā vata saikhārā*

etc. ohne Abweichung von D.<sup>2</sup>

= S. XV. 20. 19<sup>2</sup>, wo aber <sup>b</sup> mit v. l. S<sup>1-3</sup> *uppādā*,  
 sonst ohne Abweichung.

<sup>1</sup> Die Entsprechung mit D. XVI. 6. 10<sup>2</sup> und J. 95 hat schon Feer S. I p. 6 notiert.

<sup>2</sup> *uppada-* wird Druckfehler sein.

- = Thag. <sup>1159</sup> *Anicca vata saṃkhārā* etc.<sup>1</sup>
- = J. 95 *Anicca vata saṃkhārā*  
etc. ohne Abweichung von D.
- = Dhp. A., Ausg. der PTS. I. 71 (Singh. Ausg. 35)  
*Anicca vata saṃkhārā* etc. ohne Abweichung.
- = Dip. III<sup>50</sup> *Anicca vata saṃkhārā* etc. ohne Abweichung.
- = einer G. in Vm. XVII (nach Warren's Excerpten)
- = Ras. 5 (nach Lanman's Notiz zu jenen Excerpten).
- = Dutr. C<sup>v</sup>o 44 *Anica vata saghara*
  - upadavayadhamino*
  - upajiti nirujhati*
  - teṣa uvaśamo suho.*<sup>2</sup>

XVI. 6. 10<sup>3+4+5d</sup> außer: S. VI. 2. 5. 7<sup>2+3+1d</sup> auch: Thag.  
<sup>905+906+907 d.</sup><sub>3</sub>

Im Einzelnen:

XVI. 6. 10<sup>3</sup> *Nāhu assāsa-passāso*  
*thita-cittassa tādino*  
*anejo santim ārabba*  
*yam kālam akari munī.*

: S. VI. 2. 5. 7<sup>2</sup> *Nāhu assāsapassāso* (S<sup>1-3</sup> °sā)  
*thita-cittassa* (S<sup>3</sup> *thitam°*) *tādino*  
*anejo santim ārabba*  
<sup>d</sup> s. unter D. XVI. 4. 3<sup>2d</sup>. =

Thag. <sup>905</sup> *Nāhu assāsapassāso*  
*thitacittassa tādino*  
*anejo santim ārabba*  
<sup>d</sup> s. unter D. XVI. 4. 3<sup>2d</sup>.

XVI. 6. 10<sup>4</sup> *Asallīnena cittena*  
*vedanam* (S<sup>d</sup> *vedh°*) *ajjhavāsayi*

<sup>1</sup> Das Übrige nicht in extenso gegeben, sondern durch *pa* markiert, also die genaue sprachliche Identität mit D. nur zu vermuten.

<sup>2</sup> Die Identität von Dutr. und D. XVI. 6. 10<sup>2</sup> hat schon Lüders Gött. Nachr. philol.-hist. Kl. 1899 p. 494 festgestellt.

<sup>3</sup> Thag. <sup>905+906</sup> = D. XVI. 6. 10<sup>3+4</sup> auch schon konstatiert von Oldenberg Thag. p. 83 und Rhys Davids-Estl. Carpenter D. II p. 157.

*pajjotass' eva nibbānam  
vimokho cetaso ahūti* (<sup>c+d</sup> s. auch besonders).

: S. VI. 2. 5. 7<sup>3</sup> *Asallīnena cittena  
vedanam ajjhavāsayi  
pajjotass-eva nibbānam  
vimokkho cetaso ahū ti* (S<sup>1-3</sup> *vimokkho  
ahū cetaso*).

Thag. <sup>906</sup> *Asallīnena cittena vedanām ajjhavāsayi  
pajjotasseva nibbānam vimokkho cetaso ahū.*

: Madhyamakavṛtti 520<sup>2</sup> *Asamīnena kāyena  
vedanām adhivāsayan  
pradyotasyeva nirvānam  
vimokṣas tasya cetasaḥ.*<sup>1</sup>

XVI. 6. 10<sup>4 c+d</sup> etc. (s. XVI. 6. 10<sup>4</sup>) auch

: A. III. 89. 2<sup>5 c+d</sup> (I. 236) *pajjotass' eva nibbānam  
vimokho hoti cetaso*

A. VII. 3. 2<sup>2 e+f</sup> (IV. 3) *pajjotass' (PhS pajo°) eva nib-  
bānam  
vimokho* (MS *vimokkho*) *hoti  
cetaso =*

A. VII. 4. 9<sup>2 e+f</sup> (IV. 4) *pajjotass' (S pajo°) eva nibbānam  
vimokho* (MM<sub>s</sub>S *vimokkho*) *hoti  
cetaso.*

Vgl. Thīg. <sup>116 c+d</sup> *padīpasseva nibbānam  
vimokkho ahu cetaso.*

XVI. 6. 10<sup>6 d</sup> etc. s. später.

XVI. 6. 10<sup>5 a+b</sup> etc. (s. XVI. 6. 10<sup>5</sup>) auch = Thag. <sup>1158 a+b</sup>

*Tadāsi yam bhimsanakam  
tadāsi lomahaṃsanam*

(Auch das letzte Wort von D. etc. <sup>d</sup> *parinibbute* entspricht dem letzten Wort von Thag. <sup>d</sup> *nibbutे*).

Ferner = J. 547 24 a+b. 25 a+b. 159 a+b. 160 a+b. 466 a+b. 467 a+b.  
<sup>625 a+b</sup>, überall *yam*.

XVI. 6. 10<sup>5</sup> *Tadā 'si yam bhimsanakam  
tadā 'si loma-haṃsanam* (<sup>a+b</sup> und <sup>b</sup> s. auch besonders)

<sup>1</sup> Schon von de la Vallée Poussin a.a.O. mit D. und Thag. identifiziert.

*sabbākāra<sup>1</sup>-varūpete* (º s. auch besonders)

*Sambuddhe parinibbute* (º s. auch besonders).

= S. VI. 2. 5. 7<sup>1</sup> *Tadāsi yam<sup>2</sup> bhimsanakanam̄*

*tadāsi lomahamsanam̄*

*sabbākāravarūpete*

*sambuddhe parinibbute.*

= Thag. <sup>1046</sup> *Tadāsi yam̄ bhimsanakanam̄*

etc. ohne Abweichung.<sup>3</sup>

XVI. 6. 10<sup>5b</sup> etc. (s. XVI. 6. 10<sup>5a+b</sup> und XVI. 6. 10<sup>5</sup>) auch =

J. 547<sup>45d</sup> *tadāsi lomahamsanam̄*.

XVI. 6. 10<sup>5c</sup> etc. (s. XVI. 6. 10<sup>5</sup>) vgl. auch Thag. <sup>929c</sup> *sabbā-*

*kāravarūpetam̄.*

B. XIII<sup>31c</sup> *sabbākāravarūpeto.*

Mvu II. 72. 2<sup>a</sup> *sarvākāravaropetam̄.*

I. 176. 9<sup>a</sup> *Sarvākāraguṇopetā.* I. 187. 9<sup>a</sup> *Sarvākāra-*

*guṇopeto.*

XVI. 6. 10<sup>5d</sup> etc. (s. XVI. 6. 10<sup>5</sup>) auch = Thag. <sup>907d</sup> *sam-*

*buddhe parinibbute.* S. oben XVI. 6. 10<sup>3+4+5d</sup>.

Auch = Dip. IV<sup>48b</sup>. VI<sup>1c</sup>. XVII<sup>78c</sup> *sambuddhe pari-*

*nibbute.*

Vgl. auch D. XVI. 6. 10<sup>1f</sup> etc., s. dort.

Vgl. ferner Dip. V<sup>89a</sup> *Parinibbute sambuddhe.*

XVI. 6. 25<sup>1a</sup> *Suṇantu bhonto mama eka-vākyam̄*

= PV. IV. 16<sup>7a</sup> (in ParDip. III. 237 aber IV. 1<sup>66a</sup>).

XVI. 6. 25<sup>1b</sup> *amhākam Buddha ahu khanti-vādo* des An-

klanges wegen zu vgl.

PV. I. 11<sup>4c</sup> *amhākam putto ahu majjhimo so.*

XVI. 6. 28<sup>1c+d+2</sup> *ekañ ca doṇam̄ purisa-varuttamassa*

*Rāmagāme nāgarājā mahenti.*

*Ekā pi dāṭhā Tidivehi pūjītā*

*ekā pana Gandhāra-pure malīyati*

*Kāliṅga-rañño vijite pun' ekam̄*

*ekam̄ puna nāga-rājā mahenti.*

<sup>1</sup> *sabbākara* ist wohl Druckfehler.

<sup>2</sup> Vielleicht nur Druckfehler für *yam̄?*

<sup>3</sup> Thag. <sup>1046</sup> = D. XVI. 6. 10<sup>5</sup> auch von Oldenberg Thag. p. 93 festgestellt.

+<sup>5</sup> von K u. Br *Cattālīsa-samā dantā  
kesā lomā ca sabbaso  
devā harīṣu ekekam  
cakkavāla<sup>1</sup>-paramparā.*

vgl. B. XXVIII<sup>3a</sup> *Eko ca Rāmagāmamhi.  
+<sup>6</sup> Ekā dāṭhā<sup>2</sup> Tidasapure*

*ekā Nāgapure ahu  
ekā Gandhāravisaye  
ekā Kālingarājino.*

+<sup>7</sup> *Cattālīsasamādantā  
kesā lomā ca sabbaso  
devā harīṣu ekekam  
cakkavālaparamparā.<sup>3</sup>*

XVI. 6. 28<sup>4d</sup> *Buddho* (S<sup>c</sup>tK *Buddhā*) *have kappasatehi dulabho* (S<sup>c</sup>tK *obhā*) vgl. Bodhicaryāvatāra Comm. zu I<sup>4</sup> zitierte G<sup>1b</sup> *buddhotpādo 'tidurlabhaḥ.*

XVI. 6. 28<sup>5</sup> nach K und Br s. oben XVI. 6. 28<sup>1c+d+2+5</sup>.

## XVII. Mahāsudassanasutta.

XVII. 2. 17 s. XVI. 6. 10<sup>2</sup>.

## XVIII. Janavasabhasutta.

XVIII. 10<sup>a-c</sup> *Ito satta tato satta samsārāni catuddasa  
nivāsam abhijānāmi* (<sup>c</sup> s. auch besonders).

vgl. Thag. <sup>915a-c</sup> *Ito satta ito* (so A, tato BC) *satta  
samsārāni catuddasa  
nivāsam abhijānissam.*

XVIII. 10<sup>e</sup> etc. (s. XVIII. 10<sup>a-c</sup>) s. auch XVIII. 10<sup>c+d</sup> etc.

XVIII. 10<sup>c+d</sup> (<sup>c</sup> s. XVIII. 10<sup>a-c</sup>)

*yattha me vusitam pure* (<sup>d</sup> s. auch besonders).

vgl. Thag. <sup>913a+b</sup> *pūbbenivāsam jānāmi  
yattha me vusitam pure.*

= Thig. <sup>104c+d</sup>, mit v. l. S *vasitam*

<sup>1</sup> *cakkhavāla* wohl Druckfehler.

<sup>2</sup> *dāṭhā* ist wohl Druckfehler.

<sup>3</sup> Auch Morris B. p. 69 und Rhys Davids-Estlin Carpenter D. II p. 167 haben beide Texte verglichen.

= Thīg.<sup>330c+d</sup>, mit v. l. L °sam na jā°, CP yatta,  
S yata.

XVIII. 10<sup>d</sup> etc. (s. XVIII. 10<sup>c+d</sup>) auch = Mvu I. 282. 6<sup>b</sup>.  
II. 94.1<sup>b</sup>. 188.13<sup>b</sup>. 237.9<sup>b</sup>. III. 26.10<sup>b</sup>. III. 300.2<sup>b</sup>.  
375. 5<sup>b</sup> yatra me usitam purā.

XVIII. 13<sup>1a</sup> etc. (s. XVIII. 13<sup>1a+b</sup>, XVIII. 13<sup>1</sup> und XVIII.  
13<sup>1-4</sup>) vgl. auch SN. III. 6<sup>34(543)c</sup> etc., s. ZDMG. 63.

XVIII. 13<sup>1a+b</sup> etc. (s. XVIII. 13<sup>1</sup> und XVIII. 13<sup>1-4</sup>)  
vgl. J 547<sup>610e+f</sup> (e s. unter SN. III. 6<sup>34(543)c+d</sup>)

Tāvatiṁsā sa-Indakā.

XVIII. 13<sup>1</sup> etc. (s. XVIII. 13<sup>1-4</sup>) auch: Mvu III. 203. 15 + 16  
Modamti bho punar devāḥ

Trayastrīmśā saśakrakāḥ

Tathāgatāḥ namasyantā

dharmasya sukhadharmaṭā.<sup>1</sup>

(S. auch D. XIX).

XVIII. 13<sup>1b</sup> etc. (s. XVIII. 13<sup>1a+b</sup>, XVIII. 13<sup>1</sup>, XVIII.  
13<sup>1b-d</sup>, XVIII. 13<sup>1-4</sup>) auch

= XVIII. 13<sup>4b</sup> etc. (s. XVIII. 13<sup>1-4</sup>).

= XVIII. 21<sup>2b</sup>.

J. 494<sup>3d</sup> tāvatiṁsā saindakā.

J. 523<sup>2b</sup> Tāvatiṁsā saindakā.

Mvu II. 405. 13<sup>b</sup> Trāyastriṁśā (BC Tray°) saindrikā.

XVIII. 13<sup>1b-d</sup> etc. (s. XVIII. 13<sup>1</sup> und XVIII. 13<sup>1-4</sup>) =  
XVIII. 13<sup>4b-d</sup> etc. (s. XVIII. 13<sup>1-4</sup>).

XVIII. 13<sup>1c</sup> etc. (s. XVIII. 13<sup>1</sup>, XVIII. 13<sup>1b-d</sup> und XVIII.  
13<sup>1-4</sup>)

vgl. It. 112<sup>5c</sup> v. l. DE Tathāgatāḥ namassanti.

Weber MS. Part VII<sup>2a</sup> (JASBeng. LXII Part I  
p. 31) Tathāgatāḥ namasyāmi.

XVIII. 13<sup>1c+d</sup> etc. (s. XVIII. 13<sup>1</sup>, XVIII. 13<sup>1b-d</sup> und  
XVIII. 13<sup>1-4</sup>).

\* vgl. S. X. 12. 15<sup>3c+d</sup> (I. 215) = SN. I. 10<sup>12(192)c+d</sup>  
namassamāno sambuddham  
dhammassa ca sudhammatam

<sup>1</sup> Diese Parallele schon von Rhys Davids-Estlin Carpenter D. II  
p. 221 verglichen.

\* und SN. I. 9<sup>28</sup>(<sup>180</sup>)<sup>c+d</sup> *namassamānā Sambuddham  
dhammassa ca sudhammatām.*

S. ZDMG. 63. 53 und 57.

XVIII. 13<sup>1-4</sup> = 18<sup>1-4</sup> = XIX. 3<sup>1-4</sup> = 17<sup>1-4</sup> (s. auch XVIII.  
13<sup>1-4</sup> + 14 + 15).

Im Einzelnen:

XVIII. 13<sup>1</sup> *Modanti vata bho devā* (<sup>a</sup> s. auch besonders)  
*Tāvatiṁsā sahindakā* (SS *sa-indakā*) (<sup>a+b</sup> und <sup>b</sup>  
s. auch besonders)

*Tathāgatām namassantā* (<sup>c</sup> s. auch besonders)  
*Dhammassa ca sudhammatām* (<sup>b-d</sup>, <sup>c+d</sup> und G<sup>1</sup>  
s. auch besonders).

= 18<sup>1</sup>, mit derselben v. l. (s. p. 221 Anm. 10).

= XIX. 3<sup>1</sup>, wo aber *sahindakā* nur nach S<sup>d</sup>B<sup>m</sup>K, mit  
v. l. S<sup>c</sup> *sa-indakā* und S<sup>t</sup> *'sayindakā*,  
v. l. B<sup>m</sup> *dhammatām*.

= XIX. 17<sup>1</sup>, ohne v. l.<sup>1</sup>

XVIII. 13<sup>2</sup> *Nave va deve* (nach S<sup>d+t</sup>K; *nave ca deve* S<sup>c</sup>;  
*nave deve ca B<sup>m</sup>* *passantā*

\* *vāṇṇavante yasassino* (<sup>b</sup> s. auch besonders)  
*Sugatasmiṁ brahmacariyam<sup>2</sup>*  
*caritvāna idhāgate.*

= 18<sup>2</sup>, wo in <sup>a</sup> nur v. l. B<sup>m</sup> *nave deve ca* und K  
*nave ca deve*,

während in allen SS *nave va deve*,

in <sup>b</sup> v. l. S<sup>c+t</sup>B<sup>m</sup> *yasassine*

in <sup>c</sup> v. l. K *Sagatasmi.*

= XIX. 3<sup>2</sup>, in <sup>a</sup> mit v. l. B<sup>m</sup> *naceca*, S<sup>d</sup> *pasannā*,  
S<sup>t</sup> *passante*, in <sup>b</sup> mit v. l. S<sup>c+t</sup>B<sup>m</sup> *yasassine*.

= XIX. 17<sup>2</sup>, in <sup>d</sup> mit v. l. B<sup>m</sup> *idhāgato*, sonst ohne  
vv. ll.

XVIII. 13<sup>2b</sup> etc. (s. XVIII. 13<sup>2</sup>) vgl. auch D. XX. 7<sup>1d</sup> etc.,  
S. XXII. 78. 11<sup>3b</sup> etc., s. unter SN. II. 7<sup>15</sup>(<sup>298</sup>)<sup>b</sup>,  
ZDMG. 63. 271.

<sup>1</sup> *Tathāgatam* ist Druckfehler.

<sup>2</sup> So die MSS. und K. In den Text ist *brahmacaryam* gesetzt,  
aber nur in 13<sup>2</sup>.

XVIII.13<sup>3</sup> *Te aññe* (S° *Te vanna*, S<sup>dt</sup> *Te v'aññe*) *atirocanti*  
*vannena yasasāyunā* (<sup>b</sup> s. auch besonders)  
*sāvakā Bhūri-paññassa*  
*visesūpagatā idha.*

= 18<sup>3</sup>, wo in <sup>a</sup> v. l. S° *Te vanna*, sonst keine vv. ll.  
= XIX.3<sup>3</sup>, wo in <sup>a</sup> v. l. B<sup>m</sup> *atirocanti*,  
in <sup>b</sup> v. l. B<sup>m</sup> °yutā, sonst keine vv. ll.  
= XIX.17<sup>3</sup>, wo nur in <sup>d</sup> v. l. S<sup>dt</sup>B<sup>m</sup> *visesup°*, sonst  
keine vv. ll.

XVIII.13<sup>3b</sup> etc. (s. XVIII. 13<sup>3</sup>) auch

= VV. 21<sup>10d</sup> (II. 4<sup>9d</sup> in Par Dip. IV. 107) *vannena*  
*yasasāyunā*<sup>1</sup> (in Par Dip. v. l. S<sub>1</sub> °sāvutā).

XVIII.13<sup>4</sup> *Idam disvāna nandanti*

<sup>b-d</sup> = XVIII. 13<sup>1b-d</sup> etc., s. dort.

= 18<sup>4</sup>.

= XIX. 3<sup>4</sup>.

= XIX. 17<sup>4</sup>.

XVIII. 13<sup>4b</sup> etc. (s. XVIII. 13<sup>4</sup>) = XVIII. 13<sup>1b</sup> etc., s. dort.

XVIII. 13<sup>4b-d</sup> etc. (s. XVIII. 13<sup>4</sup>) = XVIII. 13<sup>1b-d</sup> etc., s. dort.

XVIII. 13<sup>4c</sup> etc. (s. XVIII. 13<sup>4</sup>) = XVIII. 13<sup>1c</sup> etc., s. dort.

XVIII. 13<sup>4c+d</sup> etc. (s. XVIII. 13<sup>4</sup>) = XVIII. 13<sup>1c+d</sup> etc.,  
s. dort.

XVIII. 13<sup>1-4</sup> + 14 + 15 = XIX. 3<sup>1-4</sup> + 14 + 15.

Im Einzelnen:

XVIII. 13<sup>1-4</sup> s. oben besonders.

XVIII.14 *Te vutta-vākyā rājāno*

*paṭigayhānusāsanīm* (S<sup>a</sup> *parigg°*, S<sup>t</sup> *pagg°*, B<sup>m</sup>K  
*paṭigg°*)

*vippasanna-manā santā*

*atṭhamsu samhi āsane.*

= XIX. 14 *Te vutta-vākyā* (S<sup>c</sup> *vākyam*, S<sup>t</sup>B<sup>m</sup> *vākyā*)  
*rājāno*

*patiggayhānusāsanīm*

*vippasanna* (B<sup>m</sup> °nnā)- *manā santā*

*atṭhamsu* (SS *atṭhāsu*) *samhi āsane.*

<sup>1</sup> *yassasāyunā* in der Textausgabe ist wohl Druckfehler.

XVIII. 15 *Yathā nimittā dissanti*  
*Brahmā pātu bhavissati*  
*Brahmuno pubba-nimittam<sup>1</sup>*  
*obhāso vipulo mahā* (<sup>a</sup> s. auch besonders).  
= XIX. 15, ohne Abweichung.

XVIII. 15<sup>d</sup> etc. (s. XVIII. 15) vgl. Mvu II. 33. 17<sup>a</sup>  
*Obhāso ca suvipulo.*

XVIII. 18<sup>1-4</sup> und Einzelstücke s. unter XVIII. 13<sup>1a</sup> etc.  
bis XVIII. 13<sup>4c+d</sup>.

XVIII. 21<sup>1</sup> *Ekasmiṃ bhāsamānasmīṃ sabbe bhāsanti nimittā*  
*ekasmiṃ tuṇhīm āsīne sabbe tuṇhī bhavanti te.*  
= Smp. I. 320, ohne Abweichung.  
= Divy. XII<sup>16</sup> (166) *Ekasya bhāṣyamānasya sarve*  
*bhāsanti nirmitāḥ*  
*ekasya tūṣṇībhūtasya sarve tūṣ-*  
*ṇībhavanti te.*

XVIII. 21<sup>2b</sup> = XVIII. 13<sup>1b</sup> etc., s. dort.

XVIII. 27<sup>a</sup> etc. (s. XVIII. 27) auch  
= S. XLV. 34. 4<sup>1c</sup> (V. 24) *athāyam itarā* (B<sup>2</sup> *ittarā*,  
B<sup>1</sup> *ittharā*) *pajā*  
= A. X. 117. 2<sup>1c</sup> = 118. 2<sup>1c</sup> (V. 232 f.) = 169. 2<sup>1c</sup> =  
170. 2<sup>1c</sup> (V. 253 f.)  
Dhp. <sup>85c</sup> *athāyam itarā pajā*.

XVIII. 27 *Athāyam itarā pajā* (<sup>a</sup> s. auch besonders)  
*puññabhāgā* (S<sup>c</sup> <sup>ga</sup>, K *puññabhāgā*) *ti me mano*  
(K *ti mama me*)  
*samkhātum no pi* (K om. *no pi*) *sakkomi* (<sup>c</sup> s.  
auch besonders)  
*musāvādassa ottappan* (B<sup>m</sup> *ottapan*) *ti*.  
= S. VI. 2. 3. 4<sup>6</sup> (I. 154) *Athāyam itarā pajā*  
*puññabhāgā ti me mano*  
*saiikhātum no pi* (B *nāpi*) *sak-*  
*komi* (S<sup>1-3</sup> *no visakkemi*  
[S<sup>3</sup> *-āmi*])

<sup>1</sup> So die MSS. und K, die Herausgeber haben *h'etam nimittam* in den Text gesetzt, ebenso in XIX. 15.

*musāvādassa* (B °dāya) *ottap-*  
*peti* (B *otappeti*, S<sup>1-3</sup> *otta-*  
*peti*).

XVIII. 27<sup>c</sup> etc. (s. XVIII. 27) vgl. auch J. 525<sup>24b</sup>  
*samkhatum no pi deva sakkomi.*

### XIX. Mahā-Govinda-Sutta.

entspr. Mvu III. 203 ff.<sup>1</sup>

Im Einzelnen:

XIX. 3<sup>1</sup> (= Mvu III. 203.15 + 16) = XIX. 17<sup>1</sup> = D.XVIII.  
 13<sup>1</sup> etc. und Einzelstücke, s. dort.

XIX. 3<sup>1-4</sup> = XIX. 17<sup>1-4</sup> und Einzelstücke s. unter XVIII.  
 13<sup>1-4</sup> und Einzelstücken.

XIX. 3<sup>1-4</sup> + 14 + 15 und Einzelstücke = XVIII. 13<sup>1-4</sup> + 14 +  
 15, s. dort.

XIX. 17<sup>1</sup> und Einzelstücke = XIX. 3<sup>1</sup> etc., s. unter D.  
 XVIII. 13<sup>1</sup>.

XIX. 17<sup>1-4</sup> = XIX. 3<sup>1-4</sup> etc. und Einzelstücke s. unter D  
 XVIII. 13<sup>1-4</sup>.

XIX. 36<sup>1+2</sup> *Dantapuram Kālingānam* (S<sup>dt</sup> *Kal°*)  
*Assakānañ ca Potanam* (S<sup>d</sup> °*takā*, S<sup>t</sup> °*tanā*,  
 B<sup>m</sup>K °*tanam*)

*Māhissatī* (B<sup>m</sup> *māyayati*) *Avantinām*  
*Sovīrānañ* (K *Soci°*) *ca Rorukam* (S<sup>dt</sup> °*rūkam*,  
 B<sup>m</sup> °*ruṇam*).

*Mithilā* (SS °*lañ*) *ca Videhānam*

*Campā Añgesu māpitā*

*Bārānasī ca Kāśinām*

*ete Govinda-māpitā.*

: Mvu III. 208<sup>16b-18</sup> + 209. 1 + 2

*rājñah āsi atah puram*

*Kalimgānām ca Asmākānām*

*Yo .....* (B °*yo tanam*, M °*yo ttanam*)

*Māhiṣmatī ca* (BM °*syati ca varttināmī*)

*Sauvīrānām ca Rorukam.*

*Mithilām ca Videhānam*

<sup>1</sup> Schon festgestellt von Oldenberg ZDMG. 52. 659.

... *Amgeṣu māpaye*

*Vārānasīm ca Kāśīṣu* (B °*ṇasī ca*, M °*ṇamṣī ca*)  
*etam Govindamāpitam.*

XIX. 44<sup>1</sup> *Vaṇṇavā* (S<sup>dt</sup> °*vā si*) *yasavā sirimā* (S<sup>d</sup> *sirimā*)  
*ko nu tvam asi* (S<sup>c</sup> *āsi*, S<sup>t</sup> *asiri*, B<sup>m</sup> *asa*) *mārisa*  
 (b s. auch besonders)  
*ajānāntā tam* (B<sup>m</sup> *naṇtam*, S<sup>cdt</sup> *na* oder *ta*) *puc-*  
*chāma* (S<sup>c</sup> °*mi*)  
\* *katham jānemu tam mayam.*

: Mvu III. 211.3+4 *Balaṁ vā yaśam vā dyuti* (BM  
*cyutim*) *vā*  
*kin tuvam* (B *kin tu tvam*, M *kim*  
*tu tvam*) *asi mārisa*  
*ajānanto te* (M *ne*) *prcchāmi* (B  
 °*ma*)  
*katham jānema te vayam* (c+d und  
 d s. auch besonders).

XIX. 44<sup>1b</sup> etc. (s. XIX. 44<sup>1</sup>) auch  
 = PV. II. 7<sup>1d</sup>. J. 539<sup>134d</sup>. 540<sup>42d. 43d</sup>

*ko nu tvam asi mārisa.*

XIX. 44<sup>1c+d</sup> etc. (s. XIX. 44<sup>1</sup>) auch  
 = VV. 62<sup>2c+d</sup> (V. 12<sup>2c+d</sup>) *ajānāntā tam pucchāma*  
*katham jānemu tam mayam.*  
 = PV. IV. 3<sup>18c+d</sup> (17c+d in Par Dip. III. 247)  
*ajānanto* (Par Dip. °*ntā*, v. l. S<sub>1</sub>S<sub>2</sub> °*nto*) *tam pucchāma*  
*katham jānemu tam mayam.*

XIX. 44<sup>1d</sup> etc. (s. XIX. 44<sup>1</sup> und XIX. 44<sup>1c+d</sup>) auch  
 = S. I. 3. 6<sup>1d</sup> (I. 15) = I. 5. 9<sup>2d</sup> (I. 34) = I. 8. 6<sup>2f</sup> (I. 43)  
 = II. 1. 4<sup>1d</sup> (I. 47). VV. 83<sup>11d</sup> (VII. 9<sup>11d</sup>, in Par Dip.  
 IV. 327 mit v. l. S<sub>1</sub> *nam*). PV. II. 5<sup>11d</sup>. J. 382<sup>1d. 10d.</sup>  
 523<sup>25d</sup>. 529<sup>63d</sup>. 532<sup>1d</sup>. 538<sup>7d</sup>. 540<sup>3b. 6b</sup>. Dhp. A. 15<sup>6d</sup>  
 (PTS.-Ausg. I. 31<sup>1d</sup>. Fausböll p. 96), und vgl. SN.  
 V. 1<sup>24(999)d</sup> = J. 382<sup>3d. 12d</sup>, und vgl. SN. III. 9<sup>6(599)f</sup>  
 und J. 475<sup>4d</sup>, s. ZDMG. 63. 37.

XIX. 44<sup>2</sup> *Maṇi* (B<sup>m</sup> *Ma*) *ve kumāram jānanti*  
*Brahma-loke sanantanam* (B<sup>m</sup> *sanantica*) (b s. auch  
 besonders)

*sabbe jānanti maṇi devā  
evaṁ Govinda jānahi (B<sup>m</sup> jānāhi).*

: Mvu III. 211. 6 + 7 *Yam* (B *ye*) *kumāro ti saṃjānanti*  
(BM *tam* *jā°*)

*Brahmaloke saṇātanaṁ  
devā pi saṃjānamti evaṁ  
evaṁ Govinda jānatha.*

XIX. 44<sup>2b</sup> etc. (s. XIX. 44<sup>2</sup>) vgl. XIX. 47<sup>6b</sup> etc. (s. dort).

XIX. 44<sup>3a</sup> etc. (s. XIX. 44<sup>3</sup>) = J. 337<sup>3c</sup> āsanam udakam  
*pajjam* (B<sup>d</sup> *majjam*).

Von XIX. 44<sup>3</sup> Āsanam udakam *pajjam* (<sup>a</sup> s. auch besonders)  
*madhupākañ ca brahmuno*  
*agghe* (so S<sup>K</sup>; S<sup>e</sup> *aggo*, S<sup>d</sup>B<sup>m</sup> *agge*) *Bha-*  
*vantam pucchāma*  
*aggham kurutu* (so B<sup>m</sup>K; SS *kurūtu*) *no*  
*Bhavam.*

vgl. <sup>a+b+d</sup> mit Mvu III. 211. 9 + 10

*Āsanam udakam pādyam*  
*madhurakalpaṁ ca pāyasam*  
*pratigr̥hēhi me brahma*  
*agram abhiharāmi te.*

und III. 211. 12 + 13 *Āsanam udakam pādyam*  
*madhurakalpaṁ* (M <sup>o</sup>*dhukalp<sup>o</sup>*)  
*ca pāyasam*  
*pratigr̥hāmī Govimā*  
*agram abhiharāhi me.*

(13 gehört aber vielmehr zu D. XIX. 44<sup>4</sup>, s. dort)  
und <sup>a+c+d</sup> = <sup>a+c+d</sup> von J. 498<sup>9</sup> = J. 509<sup>3</sup>

*Āsanam udakam pajjam* (498  
mit v. l. B<sup>d</sup> *majj°*)  
*patigan̥hātu* (498 mit v. l. B<sup>d</sup>  
*pati°*) *no bhavam*  
*agghe bhavantam pucchāma*  
*aggham kurutu no bhavam.*

während <sup>b</sup> dieser J.-G. näher zu Mvu III. 211. 10  
und 13 gehört.

XIX. 44<sup>4a</sup> (s. XIX. 44<sup>4</sup>) vgl. auch S. XI. 1. 10. 9<sup>1c</sup> (I. 227)  
*patigan̥hāma te etam.*

J. 534<sup>19c</sup> *patigāñhāma te samma.*

XIX.44<sup>4</sup> *Patigāñhāma* (B<sup>m</sup>K *patigg°*) *te aggham* (\* s. auch besonders)

*yam tvam Govinda bhāsasi* (S<sup>e</sup> *bhasayi*, S<sup>d</sup> °*si*)  
(<sup>b</sup> s. auch besonders)

*dīttha-dhamma-hitatthāya* (K *dītthe dhamme h.*:)  
*samparāya-sukhāya* (B<sup>m</sup> *hitāya*) *ca* (°+d und d s.  
auch besonders)

*katāvakāśo puccha ssu*

*yam kiñci abhipatthitam* (e-f, e+f und f s. auch bes.).

Vgl. Mvu III. 211.13 (s. unter D. XIX. 44<sup>3</sup>)

+ 15 + 16 *Dṛṣṭe dharme hitārtham vā*

*samparāyasukhāya vā*

*kṛtāvakāśo prccheyam*

*yam me manasi prārthitam.*

und besonders 212.2 + 3 *Dṛṣṭadharme hitārtham vā*

*sañparāyasukhāya vā*

*kṛtāvakāśah prcchāhi*

*yam bhavaty abhiprārthitam.*

XIX. 44<sup>4b</sup> (s. XIX. 44<sup>4</sup>) auch = D. XIX. 47<sup>7b</sup> etc. (s. dort).

XIX. 44<sup>4e+d</sup> etc. (s. XIX. 44<sup>4</sup> und XIX. 44<sup>4c-f</sup>) auch

= A. VI.45.3<sup>10a+b</sup> (III.354) *Dītthadhammahitatthāya*  
(v.l. T *dītthadhamme hi*°)

*samparāyasukhāya ca.*

= VIII. 54. 15<sup>4a+b</sup> (IV. 285) *Dītthadhammahitatthāya*  
*samparāyasukhāya ca.*

= 55. 15<sup>4a+b</sup> (IV. 289) ebenfalls ohne v. l.

= 75.2<sup>4a+b</sup> (IV.322) mit v.l.T *dītthadhammasukhātthāya.*

= 76. 10<sup>4a+b</sup> (IV. 325) *Dītthadhammahitatthāya*  
*samparāyasukhāya ca* (in M,  
ohne ca).

= J. 546<sup>229c+d</sup> (VI.478) *dītthadhamme hitatthāya sam-*  
*parāye sukhāya ca.*

Mvu I. 277.6 *Dṛṣṭadharme hitārtham ca sañparāye*  
*sukhāni ca.*

XIX. 44<sup>4d</sup> etc. (s. XIX. 44<sup>4</sup>, XIX. 44<sup>4e+d</sup> und XIX. 44<sup>c-f</sup>)  
auch

= J. 362<sup>5d</sup> *samparāyasukhāya ca.*

XIX. 44<sup>4 c-f</sup> etc. (s. XIX. 44<sup>4</sup>) auch

: M. 91<sup>4</sup> (II. 143) *Ditthadhammadhitatthāya*  
*samparāyasukhāya ca*  
*katāvakāsā pucchāma* (S<sup>k</sup> *pucchema*)  
*yam kiñci abhipatthitam.*

: M. 91<sup>7</sup> (II. 144) *Ditthadhammadhitatthāya*  
*samparāyasukhāya ca*  
*katāvāso pucchassu*  
*yam kiñci abhipatthitam.*

XIX. 44<sup>4 d</sup> s. oben vor XIX. 44<sup>4 c-f</sup>.

XIX. 44<sup>4 e+f</sup> etc. (s. XIX. 44<sup>4</sup> und XIX. 44<sup>4 c-f</sup>)

vgl. auch SN. V. 1<sup>55(1030)c+d</sup> *katāvakāsā pucchavho*  
\* *yam kiñci manas' icchatha.<sup>1</sup>*

= N<sup>c</sup>. I<sup>55c+d</sup> (6).

J. 522<sup>12a+b</sup> *Katāvakāsā pucchantu bhonto*  
*yam kiñci pañham manasābhīpatthitam.*

Vgl. auch D. XXI. 1. 12<sup>18c+d</sup> + 13<sup>a+b</sup> etc., s. dort.

XIX. 44<sup>4 f</sup> etc. (s. XIX. 44<sup>4</sup>, XIX. 44<sup>4 c-f</sup> und XIX. 44<sup>4 e+f</sup>)

vgl. auch D. XXI. 1. 13<sup>b</sup> etc. s. zu SN. III. 6<sup>3(512)b</sup>

ZDMG. 63.

XIX. 45<sup>1</sup> *Pucchāmi Brahmānam* (S<sup>dt</sup> *Brahmā*) *Sanam-*  
*kumāram*

*kañkhi* (S<sup>t</sup>B<sup>m</sup> °*khi*) *akañkhiṇi* (S<sup>d</sup>B<sup>m</sup> °*khi*, S<sup>t</sup> °*khi*,  
S° om.) *paravediyesu* (B<sup>m</sup> *pavareved°*)  
*katthaṭṭhito kimhi ca* (SS ci) *sikkhamāno*  
*pappoti macco amatam* (Scan 'mata) *Brahma-*  
*lokan* (<sup>d</sup> s. auch besonders).

: Mvu III.212.10—13 *Pucchāmi Brahmānam Sanat-*  
*kumāram*

*kāñkṣi akāñkṣam* (B *akāñkṣi*,  
M *akākṣi*) *paricāriyesu* (M  
°*vāray°*)  
*kathāñkarō kintikaro kim ācaram*  
*prāpnoti manujo 'mṛtam Brah-*  
*malokam.*

12 entspricht genau J. 491<sup>12a</sup> und 522<sup>33c</sup>.

<sup>1</sup> SN<sup>d</sup> s. unten unter XXI. 1. 13<sup>b</sup>.

XIX. 45<sup>1d</sup> etc. (s. XIX. 45<sup>1</sup>) auch = XIX. 45<sup>2e</sup> etc. (s. XIX. 45<sup>2</sup>).

XIX. 45<sup>2a-c+e</sup> *Hitvā mamattam manujesu brahme  
ekodibhūto karuṇādhimutto  
nirāmagandho virato methunasmā  
.*  
*pappoti macco amataṁ Brahma-lokam* (<sup>e</sup> s.  
auch besonders).

: Mvu III. 212. 15—18 *Hitvā mamatvam manuješu brahma* (M <sup>o</sup>hme, B brāhme)  
*ekotibhūto karuno vivikto*  
*nirāmagandho virato maithunāto*  
*prāpnoti manujo 'mṛtam brahmalokam.*

XIX. 45<sup>2e</sup> etc. (s. XIX. 45<sup>2a-c+e</sup>) = XIX. 45<sup>1d</sup> etc. (s. dort).

XIX. 46<sup>1</sup> *Ke āmagandhā manujesu Brahma  
ete avidvā* (B<sup>m</sup> aviddhāra, K aviddhā) *idha brūhi  
dhīra  
ken' āvaṭā* (S<sup>d</sup> <sup>o</sup>thā, K āvutā) *vāti pajā kuruṭṭharū*  
(S<sup>d</sup> kuruṭṭha, B<sup>m</sup> kurutu, K kururū [KSī kuruṭṭharū])  
*āpāyikā nivuta<sup>1</sup>-brahmalokā.*

: Mvu III. 214. 3—6 *Ke āmagandhā manuješu Brahma  
etam na vinde tad vīra brūhi  
yenāvṛtā vārivahā kukūla  
āpāyikā nirvṛtā Brahma-lokam.*

Zu 3 vgl. 11 *te āmagandhā manuješu Brahma.*  
5 = 12.

XIX. 46<sup>1d</sup> etc. (s. XIX. 46<sup>1</sup>) = XIX. 46<sup>2f</sup> etc. (s. XIX. 46<sup>2a-c+f</sup>).

XIX. 46<sup>2a-c+f</sup> *Kodho mosa-vajjam* (SS <sup>o</sup>vajja) *nikatī ca  
dobho* (nach S<sup>cdt</sup>, dobbho B<sup>m</sup>K)  
*kadariyatā* (S<sup>d</sup>B<sup>m</sup> <sup>o</sup>thā) *atimāno usuyyā* (S<sup>d</sup>  
usūyā, B<sup>m</sup> ussuyyā, K ussuyā)  
*icchā vicikicchā para-hethanā ca*  
.

<sup>1</sup> So alle MSS., K *nivuta*. In den Text ist hier und XIX. 46<sup>2f</sup> *nivuta* gesetzt.

āpāyikā nivuta<sup>1</sup>-brahma-lokā (f s. auch bes.).

: Mvu III. 214. 8—10 + 13

Krodho mr̄sāvāda kathamkathā ca  
..... (BM kariyām) atimāno .....  
īrṣyā ca himsā paravādaroṣanā  
..... (11 u. 22 s. zu XIX. 46<sup>1</sup>).  
āpāyikā nirvṛtā Brahma-lokam.

8 entspricht viel mehr

SN.IV.11<sup>5</sup>(866)<sup>c</sup> = 7<sup>(868)</sup><sup>a</sup> = N<sup>m</sup>.XI<sup>14</sup><sup>a</sup>(248) = 15<sup>a</sup>(253).

XIX. 46<sup>2d+e</sup> lobho ca doso ca mado ca moho

etesu yuttā . . . . .

vgl. J. 497<sup>6b+c</sup> = 7<sup>b+c</sup> lobho ca doso ca mado ca moho  
ete aguṇā . . . . .

XIX. 46<sup>2f</sup> etc. (s. XIX. 46<sup>2a-c+f</sup>) = XIX. 46<sup>1d</sup> etc. (s. dort).

XIX. 47<sup>1</sup> Āmantayāmi rājānam

Renum bhūmi-patim aham  
tvam pajānassu rajjena  
nāham porohacce (B<sup>m</sup> hicce) rame.

: Mvu III. 215. 10 + 11 Āmantremi mahārāja

Reṇu bhūmipate tava  
pravrajāmi prajahitvā (M pra-  
jānāmi prajānāti prajānām  
sarvasvarā°, B °vrajāmi pra-  
jānasvarā°)  
rājyaṁ paurohityam ca me.

Zu 11<sup>a</sup> vgl. J. 460<sup>1c</sup> pabbajissam̄ mahārāja. S. unten  
zu D. XIX. 47<sup>2</sup>.

XIX. 47<sup>2</sup> Sace te (S<sup>t</sup> nam, S<sup>c</sup> tam) ūnām kāmehi

aham̄ paripūrayāmi te  
yo tam̄ himsati vāremi

tvam̄ pitā 'si ('si om. S<sup>ctK</sup>) aham̄ putto (K ca)

<sup>1</sup> S. Note zu XIX. 46<sup>1</sup>.

<sup>2</sup> Pāda d ist in D. und Mvu verschieden.

*mā no Govinda pajahi* (S<sup>c</sup> *pajāhi*, S<sup>d</sup> *pajahi*,  
B<sup>m</sup> *pajahati*)

(<sup>a+b+c+f</sup> s. auch unter XIX. 47<sup>2+3a+b</sup>).

: Mvu III. 215.13—15 *Sace asti ūnam kāmehi*

*vayan te pūrayāmathā  
ko vā bhavantam heṭheti*

. . . . . . . . . . .  
*bhavām pitā vayam putro  
mā Govinda pravrajāhi.*

XIX. 47<sup>2a+b+c+f</sup> etc. (s. XIX. 47<sup>2</sup>)

+ <sup>3a+b</sup> etc. (s. XIX. 47<sup>3</sup>)

vgl. J. 460<sup>2+3a+b</sup> *Sace te ūnam kāmehi  
aham paripūrayāmi te  
yo tam himsati vāremi  
mā pabbaji* (C<sup>ks</sup> °*jjī*, B<sup>d</sup> °*aja*, B<sup>f</sup> °*ffa*)  
*Yuvāñjayā 'ti.*

*Na m'atthi ūnam kāmehi  
himṣitā me na vijjati.*

XIX. 47<sup>3a-c</sup> *Na m'atthi* (So K; SS *nacatthi*, B<sup>m</sup> *namatti*)  
*ūnam kāmehi*

*himṣitā* (S<sup>t</sup>B<sup>m</sup> *hisitā*, S<sup>d</sup> *himṣikā*, K *himṣito*)

*me na vijjati* (<sup>a+b</sup> s. auch XIX. 47<sup>2a-c+f+3a+b</sup>)

*amanussa-vaco* (B<sup>m</sup> °*dhaco*) *sutvā* (° s. auch bes.)

: Mvu III. 215.18 + 19<sup>a</sup> *Na asti ūnam kāmehi*

*heṭhayitā na vidyati  
amanuṣyavacanam śrutvā.*

XIX. 47<sup>3c</sup> etc. (s. XIX. 47<sup>3a-c</sup>) = XIX. 47<sup>7c</sup> etc., s. dort.

XIX. 47<sup>4</sup> *Amanusso katham-varṇo* (S<sup>t</sup> -*varṇne*, S<sup>d</sup> -*vanno*)

*kan* (S<sup>d</sup>B<sup>m</sup> *kin*) *te attham abhāsatha*

*yañ* (B<sup>m</sup>K *yañ ca*) *sutvā pajāhāsi* (S<sup>t</sup> *jahāti*,

S<sup>d</sup>B<sup>m</sup>K *jahāsi*, S<sup>c</sup> *jāhāsi*) *no*

*gehe amhe ca kevale* (B<sup>m</sup> °*lam*).

= Mvu III. 216. 2 + 3 *Amanuṣyo katham varṇo*

*kiṁ vā arthaṁ abhāṣata*

*yasya* (BM *yasya tvañ*) *vācam*

*śrutvā jahāsi*

*asmākam gr̥ham ca kevalam.*

<sup>1</sup> Pāda <sup>1</sup> ist in D, und Mvu verschieden.

XIX.47<sup>5</sup> *Upavutthassa me pubbe  
yatthu-kāmassa (S<sup>ed</sup> yamṣukh°, S<sup>t</sup> yamṣuk°, B<sup>m</sup>  
yit̄hak°, K yit̄hak°) me sato  
aggi pajjalito āsi (° s. auch besonders)  
kusapatta-paritthato.*

: Mvu III. 216. 5 + 6 *Sarvato yaṣṭukāmasya  
upavustasya me sataḥ  
agni prajvālito āsi  
kuśacīraparicchado.*

XIX. 47<sup>5c</sup> etc. (s. XIX. 47<sup>5</sup>) vgl. J. 503<sup>6d</sup> *aggi pajjalito yathā.*

XIX.47<sup>6</sup> *Tato me Brahmā pātūr ahu  
Brahma-lokā sanantano (b s. auch besonders)  
so me pañham viyākāsi  
tam sutvā na gahe rame.*

vgl. Mvu III 216. 7 + 8 *Tato hañmi (Bhañ pi) prādur ahu  
brahmā loke sanātano  
yasya vācam (BM yasyāhañ vaca-  
nam) śrutvā jahāmi  
yuṣmākam gr̄hañ ca kevalam.*

XIX. 47<sup>6b</sup> etc. (s. XIX. 47<sup>6</sup>) vgl. XIX. 44<sup>2b</sup> etc. (s. dort).

XIX.47<sup>7a-d</sup> *Saddahāmi ahañ bhoto  
yam tvam Govinda bhāsasi (b s. auch besonders)  
amanussa-vaco sutvā (° s. auch besonders)  
katham vattetha aññathā.*

: Mvu III.216.10 + 11 *Śraddadhāma (M °dhāmeti) vay-  
am bhavato  
yathā Govindo (B °da) bhāṣati  
amanuṣyavacanam śrutvā  
katham vartema anyathā.*

11 = 215. 19.

XIX.47<sup>7b</sup> etc. (s. XIX.47<sup>7a-d</sup>) = 44<sup>4b</sup>.

XIX.47<sup>7c</sup> etc. (s. XIX.47<sup>7a-d</sup>) = 47<sup>3c</sup> etc., s. dort.

XIX.47<sup>8a+b</sup> etc. (s. XIX. 47<sup>8</sup>) vgl. J. 285<sup>3a+b</sup>  
*Ayam manī (Bid °ni) veluriyo  
akāco vimalo subho.*

XIX.47<sup>8</sup> *Manī yathā veluriyo  
akāco (S<sup>e</sup> ako, S<sup>d</sup> akākho, S<sup>t</sup> akokho, B<sup>m</sup> akāce,  
K akāse) vimalo subho*

(<sup>a+b</sup> s. auch besonders)

*evam suddhā carissāma*

*Govindassānusāsane.*

: Mvu III. 216. 14 + 15 *Yathā ākāśe vimalo*

*suddho veruliyō manih*

*evam śuddho cariṣyāmi*

*Govindasyānuśāsane.*

XIX.<sup>50<sup>1</sup></sup> *Sace jahātha* (S<sup>d</sup> *chatha*, B<sup>m</sup> *hetha*, K *pajahatha*)

*kāmāni*

*yattha satto puthujjano* (<sup>b</sup> s. auch besonders)

*ārabhavho* (S<sup>cāt</sup> *apabh*<sup>o</sup>, B<sup>m</sup> *ārambhavo*, K *ārambho*)

*dalhā hotha*

*khanti-bala-samāhitā.*

: Mvu III. 216. 17 + 18 *Sacej jahatha kāmāni*

*yatra raktāḥ* (M *śaktā*, B *śaktāḥ*)

*prthagjanāḥ*

*śastam bhaved drdhībhavatha* (B

*drdhābh*<sup>o</sup>)

*kṣāntibalasamāhitā* (M *kṣānticara*<sup>o</sup>).

XIX.<sup>50<sup>1b</sup></sup> etc. (s. XIX. 50<sup>1</sup>) = A. VI. 23. 3<sup>1d</sup> (III. 311)

*yattha satto puthujjano*

= A. VIII. 56. 3<sup>2b</sup> (IV. 290)

= SN. III. 11<sup>28</sup>(706)<sup>b</sup> *yattha satto puthujjano*

: Mvu III. 387. 15<sup>b</sup> *yatra saktā* (BM *śaktā*) *prthagjanāḥ*.

Vgl. Thīg. <sup>35b</sup> *yattha* (L *yatta*) *sattā* (S *satthā*) *puthuj-*  
*janāḥ*.

J. 539<sup>141d</sup> *yattha sanno* (C<sup>k</sup> *santo*, C<sup>s</sup> *satto*) *puthujjano*.

(Mit A. hat D. außerdem *kāmāni* in <sup>1a</sup> = Mvu *kā-*  
*māni* Z. 17<sup>b</sup>: *kāmā* A. VI. 23. 3<sup>1c</sup> und VIII. 56<sup>2+</sup>  
entsprechend).

XIX.<sup>50<sup>2</sup></sup> *Esa maggo uju maggo*

*esa* (SS *visa*) *maggo anuttaro*

*saddhāmmo sabbhi rakkhito*

*Brahmalokūpapattiya* (<sup>d</sup> s. auch besonders).

: Mvu III. 217. 1 + 2 *Eṣa mārgo Brahmapure*

*eṣa mārgaḥ sanātanaḥ* (M *‘ga sa-*  
*maṇtarām*)

saddharmavidbhīr (B<sup>M</sup> °rmaṣad-  
bhīr) ākhyāto  
Brahmalokopapattaye.

XIX. 50<sup>2d</sup> etc. (s. XIX. 50<sup>2</sup>) = SN. I. 7<sup>24(139)f.</sup> PV. II. 13<sup>17d</sup>.  
<sup>19b</sup> s. ZDMG. 63. 45.

## XX. Mahāsamayasutta.

Entsprechung von XX. 1—3 mit S. I. 4. 7 (I. 26f.).<sup>1</sup>

Im Einzelnen:

XX. 3<sup>1</sup> *Mahā-samayo pavanasmim*  
deva-kāyā samāgatā  
āgat' amha (B<sup>m</sup> amhā) imam dhamma-samayam  
dakkhitāye (S<sup>d</sup> -tāhe, B<sup>m</sup> -tāya, K °tā yeva) aparā-  
jita-saṅgham.

= S. I. 4. 7. 4 *Mahāsamayo pavanasmim*  
devakāyā samāgatā  
āgatamha imam dhammasamayam  
dakkhitāye aparājitasaṅgham.

XX. 3<sup>2</sup> *Tatra* (S<sup>t</sup> Tatra kho) bhikkhavo samādahaṁsu  
cittam (S<sup>t</sup> °ttā) attano ujukam akamṣu  
sārathi (S<sup>t</sup>K °ihī, S<sup>d</sup> sarathi) va nettāni (B<sup>m</sup> nat-  
tāni) gahetvā  
indriyāni rakkhanti paṇḍitā.

= S. I. 4. 7. 5 *Tatra* bhikkhavo samādahaṁsu  
cittam attano ujukam akamṣu  
sārathī va nettāni gahetvā  
indriyāni rakkhanti paṇḍitā.

XX. 3<sup>3a</sup> etc. (s. XX. 3<sup>3</sup>) vgl. Thag. <sup>680c</sup>  
chetvā khilañ ca pāsañ ca.

XX. 3<sup>3</sup> *Chetvā khilam* (so SSB<sup>m</sup>; K khī°) chetvā paligham.  
(K °lī°) (\* s. auch besonders)  
inda-khīlam ūhacca-m-anejā (K ohacca)  
te caranti suddhā vimalā  
cakkhumatā sudantā susunāgā.

<sup>1</sup> Schon von Rhys Davids-Estlin Carpenter D. II p. 253 ver-  
gleichen.

= S. I. 4. 7. 6 *Chetvā* ( $S^1-3$  *jetvā*) *khilam*<sup>1</sup> ( $S^2$  *khī°*) *chetvā paligham*

*indakhilam ohacca* (so C und wohl  $S^2$ ,  
 $uh^o$  B,  $uh^o$   $S^1$ ,  $up^o$   $S^3$ ) *-m-anejā*

*te caranti suddhā vimalā cakkhumatā* (C  $\circ$ *mattā*) *sudantā susunāgā.*

XX.3<sup>4</sup> *Ye keci Buddham saraṇam gatāse*

*na te gamissanti apāyam* (K *apāyabhūmim*)

*pahāya mānusam deham* ( $b^{+c}$  und  $c$  s. auch bes.)  
*deva-kāyam paripūressanti* ( $c^{+d}$  s. auch besonders).

= S. I. 4. 7. 7 *Ye keci Buddham saraṇam gatāse*

*na te gamissanti apāyabhūmim* (SS *apāyam*)

*pahāya mānusam deham*

*devakāyam paripuressanti* (B  $\circ$ *puriss°*).

= J. 1 Einleitung<sup>1</sup> (I. 97), wo in  $b$  *apāyam* mit v. l. C<sup>a</sup>  
*apāyabhūmim*,

in  $d$   $\circ$ *pūressanti* mit v. l. C<sup>k</sup>  $\circ$ *ssanti*,  
sonst keine Abweichung.<sup>2</sup>

= Sum. I. 233<sup>4</sup>, wo in  $b$  „in allen sechs MSS.“ *apāyam*<sup>3</sup>,  
in  $d$   $\circ$ *pūressanti*<sup>4</sup> mit v. l. B<sup>m</sup>  $\circ$ *purissanti*.

= Mpū 335<sup>4</sup>, wo in  $b$  *apāyam*, im Übrigen keine Ab-  
weichung von D.

XX. 3<sup>4 b+c</sup> etc. (s. XX. 3<sup>4</sup>) vgl. Divy. XIV<sup>1 b+c = 2 b+c. 3 b+c.</sup>

$4 b+c. 5 b+c. 6 b+c$  *na te gacchanti durgatim*

*prahāya mānuṣān kāyān.*<sup>5</sup>

XX. 3<sup>4 c</sup> etc. (s. XX. 3<sup>4</sup>, XX. 3<sup>4 b+c</sup> und XX. 3<sup>4 c+d</sup>)

= VV. 47<sup>7c</sup> (IV. 9<sup>7c</sup>). 63<sup>83c</sup> (V. 13<sup>33c</sup>)

*pahāya mānusam deham*

= 79<sup>11c</sup> (VII. 5<sup>12c</sup>) *pahāya mānussam deham*, in der  
Version Par Dip. IV. 307 (VII. 5<sup>12c</sup>) *pahāya mānu-  
sam* (v. l. S<sub>2</sub> *manussam*) *deham.*

<sup>1</sup> *khilam* ist natürlich Druckfehler.

<sup>2</sup> Nur daß in  $\circ$ *gatā se* gedruckt ist.

<sup>3</sup> In den Text ist aber *apāya-bhūmim* gesetzt.

<sup>4</sup>  $\circ$ *pūressani* wird natürlich Druckfehler sein.

<sup>5</sup> Auch von Rhys Davids-Estlin Carpenter D. II p. 255 verglichen.

XX. 3<sup>4c+d</sup> etc. (s. XX. 3<sup>4</sup>) = S. I. 4. 9. 3<sup>4c+d</sup> (I. 30)<sup>1</sup>

*pahāya mānusam deham*

*devakāyam paripuressanti* (v. l. B °puriss°).

XX. 5<sup>1d</sup> *pahitattā samāhitā* vgl. A. III. 59. 4<sup>1b</sup> (I. 167)

*pahitatto samāhito.*

XX. 5<sup>2d</sup> *vippasannā-m* (S<sup>d</sup>K °sannam, B<sup>m</sup> °sannā ohne m)  
anāvilā

vgl. S. XXXV. 132. 4<sup>6b</sup> (I. 118) *vippasannam anāvilam*

= SN. III. 9<sup>44(637)b</sup> = M. 98 (unausgeführt) = Dhp. 4<sup>13b</sup>  
(In SN. aber °sannam).

= VV. 3<sup>6b</sup> (I. 3<sup>6b</sup>). 4<sup>6b</sup> (I. 4<sup>6b</sup>). 10<sup>5d</sup> (I. 10<sup>5d</sup>). 13<sup>5d</sup>  
(I. 13<sup>5d</sup>). 14<sup>5d</sup> (I. 14<sup>5d</sup>). 27<sup>6d</sup> (II. 10<sup>6d</sup>). 28<sup>6b</sup> (II.  
10<sup>6b</sup>). 59<sup>d</sup> (wo aber V. 9<sup>7b</sup> in Par Dip. IV. 251  
*vippasannam*). 71<sup>4d</sup> (VI. 7<sup>4d</sup>).

(Mit SN. = Dhp. außerdem das unmittelbar voran-  
gehende *suddhā* von D. XX. 5<sup>2c</sup> entsprechend dem  
*suddhaṃ* SN. <sup>a</sup> = Dhp. <sup>a</sup>).

Vgl. ferner Dhp. 82<sup>b</sup> *vippasanno anāvilo.*

Thag. 1008<sup>b</sup> *vippasannam anāvilo.*

XX. 5<sup>3b</sup> *vane Kāpilavatthave* = 9<sup>10d</sup>.

XX. 5<sup>3c</sup> etc. (s. die folgenden Parallelen)

= Dip. IX<sup>23a</sup> *Tato āmantayi satthā*

und vgl. SN. V. 1<sup>22(997)a</sup> *Tato āmantayi* (C<sup>b</sup>B<sup>a1</sup> °yi) *sisse.*

= Nc. I<sup>22a</sup> (3), wo die v. l. von SN. fehlt.

XX. 5<sup>3c+d</sup> etc. (s. die folgenden Parallelen)

= Mvu I. 182. 16 *Tato amantraye* (sic) *śāstā*  
*śrāvakām chāsane ratām.*

XX. 5<sup>3c+d+4a+b</sup> etc. (s. die nächste Parallelle)

= XX. 6<sup>3c+d+4a+b</sup> etc., s. XX. 6<sup>3+4a+b</sup>.

XX. 5<sup>3c+d</sup> *tato āmantayi Satthā* (° s. oben auch besonders),  
*sāvake sāsane rate* (°+d s. oben auch besonders).

+<sup>4</sup> *Deva-kāyā abhikkantā*

*te vijānātha bhikkhavo* (<sup>3c+d+4a+b</sup> s. auch bes.)

*Te ca ātappam akarun*

*sutvā Buddhassa sāsanam* (<sup>d</sup> s. auch besonders).

<sup>1</sup> Auch von Feer S. p. 30 mit S. I. 4. 7. 7 verglichen.

vgl. XX. 22<sup>1c-f+2a+b</sup> *tato āmantayi Satthā  
sāvake sāsane rate:  
Māra-senā abhikkantā  
te vijānātha bhikkhavo.  
Te ca ātappam akarum  
sutvā Buddhassa sāsanam.*

XX. 5<sup>4d</sup> etc. (s. XX. 5<sup>3c+d+4</sup>) vgl. J. 547<sup>459b</sup>  
*sutvā luddassa bhāsitam.*

XX. 6<sup>3+4a+b</sup> *Tañ ca sabbam abhiññāya  
vavakkhitvāna (B<sup>m</sup> pavekkh<sup>o</sup>, K v. l. vavatthitv<sup>o</sup>)*

*cakkhumā*

*tato āmantayi Satthā (° s. auch besonders)  
sāvake sāsane rate (°+d s. auch besonders):*

*Deva-kāyā abhikkantā*

*te vijānātha bhikkhavo (3c+d+4a+b s. auch bes.).*

vgl. XX. 22<sup>1</sup> *Tañ ca sabbam abhiññāya  
vavakkhitvāna cakkhumā  
tato āmantayi Satthā  
sāvake sāsane rate  
Māra-senā abhikkantā  
te vijānātha bhikkhavo.*

XX. 6<sup>3c</sup> etc. (s. XX. 6<sup>3+4a+b</sup>) = XX. 5<sup>3c</sup> etc., s. dort.

XX. 6<sup>3c+d</sup> etc. (s. XX. 6<sup>3+4a+b</sup>) = XX. 5<sup>3c+d</sup> etc., s. dort.

XX. 6<sup>3c+d+4a+b</sup> etc. (s. XX. 6<sup>3+4a+b</sup>) = XX. 5<sup>3c+d+4a+b</sup>,  
s. dort.

XX. 7<sup>1c</sup> etc. (s. die folgenden Parallelen)

= Mvu I. 264. 18<sup>a</sup> *rddhimanto dyutimanto.*

XX. 7<sup>1c+d</sup> etc. (s. XX. 7<sup>1c-f</sup> etc.) auch

= MmVidy., Zapiski XI. 230. 8 = 234. 11 = 237. 6 = 248. 9  
*rddhimanto dyutimanto varṇavanto yaśasvinah* (s.  
ferner unten XX. 10<sup>3a+b</sup>)

= Weber Ms. Part V<sup>6c+d</sup> . . . . . -manta varṇavanta  
*yaśusvina* (JASBeng. LXII P. I. 25).

XX. 7<sup>1c-f</sup> *iddhimanto jutimanto* (° s. oben auch besonders)  
*varṇavanto yasassino* (°+d und d s. auch bes.)  
*modamānā abhikkamūn*  
*bhikkhūnam samitiṁ vanam* (°+f s. auch bes.)

=  ${}^2c-f$  etc. (s. XX. 7<sup>2b-f</sup>) = 9<sup>2c-f</sup> etc. (s. 9<sup>1+2</sup>) = 13<sup>2c-f</sup>  
etc. (s. 13<sup>2</sup>).

**XX.** 7<sup>1d</sup> etc. (s. XX. 7<sup>1c+d</sup> und **XX.** 7<sup>1c-f</sup> etc.) auch =  
S. **XXII.** 78. 11<sup>3b</sup> (III. 86). A. IV. 33. 3<sup>3b</sup> (II. 34).  
SN. II. 7<sup>15</sup>(<sup>298</sup>b). Mvu III. 96. 21<sup>b</sup>. 100. 22<sup>b</sup>. 24<sup>b</sup>.  
101. 2<sup>b</sup>. Bower Ms. Stück C Blatt 3 Obv. Z. 4.  
Vgl. auch D. **XVIII.** 13<sup>2b</sup> etc., s. dort. Vgl. ferner  
Mvu I. 295. 21<sup>b</sup>.

Vgl. auch Mm Vidy., *Zapiski XI.* 221. 18<sup>b</sup>.

Alle diese Stellen s. ausführlich zu SN. a. a. O.,  
*ZDMG.* 63. 271.

**XX.** 7<sup>1e+f</sup> etc. (s. **XX.** 7<sup>1c-f</sup>) auch = 10<sup>4c+d</sup>  
*modamānā abhikkāmum*  
*bhikkhūnam samitiṁ vanam.*

**XX.** 7<sup>1f</sup> etc. (s. **XX.** 7<sup>1c-f</sup> und **XX.** 7<sup>1e+f</sup>) auch = **XX.** 12<sup>3f</sup>

**XX.** 7<sup>2a</sup> *Cha-sahassā Hemavatā*

+ <sup>3a</sup> *Sātāgirā ti-sahassā*

vgl. D. **XXXII.**<sup>54a</sup> etc., s. dort. (S. auch unten  
**XX.** 9<sup>1c+d+2a+b</sup> und 10<sup>2+3a+b</sup>).

**XX.** 7<sup>2b-f</sup> *yakkhā nānatta-vanṇino*  
*iddhimanto jutimanto*  
*vanṇavanto yasassino*  
*modamānā abhikkāmum*  
*bhikkhūnam samitiṁ vanam* (<sup>c-f</sup> s. auch bes.)  
= <sup>3b-f. 4b-f.</sup> 8<sup>1b-f.</sup>

**XX.** 7<sup>2c</sup> = 7<sup>1c</sup> etc., s. dort.

**XX.** 7<sup>2c+d</sup> = 7<sup>1c+d</sup> etc., s. dort.

**XX.** 7<sup>2c-f</sup> = 7<sup>1c-f</sup> etc., s. dort.

**XX.** 7<sup>2d</sup> = 7<sup>1d</sup> etc., s. dort.

**XX.** 7<sup>2e+f</sup> = 7<sup>1e+f</sup> etc., s. dort.

**XX.** 7<sup>3a+2a</sup> s. **XX.** 7<sup>2a+3a</sup>.

**XX.** 7<sup>3b-f</sup> = **XX.** 7<sup>2b-f</sup> etc., s. dort.

**XX.** 7<sup>3c</sup> = 7<sup>1c</sup> etc., s. dort.

**XX.** 7<sup>3c+d</sup> = 7<sup>1c+d</sup> etc., s. dort.

**XX.** 7<sup>3c-f</sup> = 7<sup>1c-f</sup> etc., s. dort.

**XX.** 7<sup>3d</sup> = 7<sup>1d</sup> etc., s. dort.

**XX.** 7<sup>3e+f</sup> = 7<sup>1e+f</sup> etc., s. dort.

**XX.** 7<sup>4b-f</sup> = 7<sup>2b-f</sup> etc., s. dort.

**XX.**  $7^{4c} = 7^{1c}$  etc., s. dort.

**XX.**  $7^{4c+d} = 7^{1c+d}$  etc., s. dort.

**XX.**  $7^{4c-f} = 7^{1c-f}$  etc., s. dort.

**XX.**  $7^{4d} = 7^{1d}$  etc., s. dort.

**XX.**  $7^{4e+f} = 7^{1e+f}$  etc., s. dort.

**XX.**  $8^{1b-f} = 7^{2b-f}$  etc., s. dort.

**XX.**  $8^{1c} = 7^{1c}$  etc., s. dort.

**XX.**  $8^{1c+d} = 7^{1c+d}$  etc., s. dort.

**XX.**  $8^{1c-f} = 7^{1c-f}$  etc., s. dort.

**XX.**  $8^{1d} = 7^{1d}$  etc., s. dort.

**XX.**  $8^{1e+f} = 7^{1e+f}$  etc., s. dort.

**XX.**  $8^{2a}$  etc. (s. **XX.**  $8^{2a-d} = 2^e$ ) *Kumbhīro Rājagahiko.*

**XX.**  $8^{2a-d}$  *Kumbhīro Rājagahiko* (<sup>a</sup> s. auch besonders)

*Vepullassa nivesanam*

*bhiyyo nam sata-sahassam*

*yakkhānam* (B<sup>m</sup> *yakkhā*) *payirupāsatī.*

: Mm Vidy., Zapiski XI. 234. 2 + 3

*Kumbhirayakṣo Rājagrhe vipule 'smīn naivāśikah*

*bhūyah śatasahasreṇa yakṣam paryupāsyate.*

**XX.**  $8^{2e} = \text{XX}^{2a}$  etc. (s. dort).

**XX.**  $8^{2f}$  so *p'āga samitīm vanam* =  $11^{2d}$ .  $20^{1d}$ .

**XX.**  $9^{1+2}$  *Purimāñ ca disam rājā*

*Dhatarattho* (*tañ* in allen MSS. außer B<sup>m</sup> und K)  
*pasāsatī*

*Gandhabbānañ ādhipati* (B<sup>m</sup> *adhi°*)

*Mahārājā yaṣassi so* (<sup>c+d+2a+b</sup> s. auch besonders).

*Puttā pi tassa bahavo*

*Inda-nāmā mahabbalā* (nach K in der Aṭṭhakathā  
*mahābalā*) (<sup>1c+d+2a+b</sup> s. auch bes.)

*iddhimanto jutīmanto* (<sup>c</sup> s. auch besonders)

*vanṇavanto yaṣassino* (<sup>c+d</sup> und <sup>d</sup> s. auch besonders)

*modamānā abhikkāmuñ*

*bhikkhūnāñ samitīm vanam* (<sup>c-f</sup> und <sup>e+f</sup> s. auch  
besonders).

vgl. bezw. =  $9^{3+4}$  *Dakkhinañ ca disam rājā*

*Virūlho tañ* (K *tap-*) *pasāsatī*

*Kumbhañdānañ ādhipati* (B<sup>m</sup> *a°*)

*Mahārājā yaṣassi so.*

*Puttā pi tassa bahavo  
Inda-nāmā mahabbalā (Sum. mahābalā)  
etc. = 9<sup>2</sup>.*

9<sup>5+6</sup> *Pucchimañ ca disam rājā  
Virūpakkho (alle MSS. außer B<sup>m</sup> und  
K tam) pasāsati*

*Nāgānam va (MSS. und K om. va)  
ādhipati (B<sup>m</sup> a°)*

*Mahārājā yasassi so.*

Etc. = 9<sup>2</sup>.

9<sup>7+8</sup> *Uttarañ ca disam rājā  
Kuvero tam (so SSB<sup>m</sup>, tap- K) pasāsati*

*Yakkhānam va ādhipati (B<sup>m</sup> a°)*

*Mahārājā yasassi so.*

Etc. = 9<sup>2</sup>.

**XX. 9<sup>1c+d+2a+b</sup> etc. (s. XX. 9<sup>1+2</sup>)**

auch = D. **XXXII<sup>10a+9d+11a+d</sup>** etc., s. dort. (S. auch oben **XX. 7<sup>2a+3a</sup>**).

und vgl. bezw. = **XXXII<sup>17a+16d+18a+d</sup>** etc., s. dort.

**XXXII<sup>25a+24d+26a+d</sup>** etc., s. dort.

**XXXII<sup>47a+46d+48a+d</sup>** etc., s. dort.

**XX. 9<sup>2c</sup> = 7<sup>1c</sup>** etc., s. dort.

**XX. 9<sup>2c+d</sup> = 7<sup>1c+d</sup>** etc., s. dort.

**XX. 9<sup>2c-f</sup> = 7<sup>1c-f</sup>** etc., s. dort.

**XX. 9<sup>2d</sup> = 7<sup>1d</sup>** etc., s. dort.

**XX. 9<sup>2e+f</sup> = 7<sup>1e+f</sup>** etc., s. dort.

**XX. 9<sup>3+4</sup> vgl. bezw. = XX. 9<sup>1+2</sup>** etc., s. dort.

**XX. 9<sup>3c+d+a+b</sup> vgl. bezw. = XX. 9<sup>1c+d+2a+b</sup>** etc., s. dort.

**XX. 9<sup>4c</sup> = 7<sup>1c</sup>** etc., s. dort.

**XX. 9<sup>4c+d</sup> = 7<sup>1c+d</sup>** etc., s. dort.

**XX. 9<sup>4c-f</sup> = 7<sup>1c-f</sup>** etc., s. dort.

**XX. 9<sup>4d</sup> = 7<sup>1d</sup>** etc., s. dort.

**XX. 9<sup>4e+f</sup> = 7<sup>1e+f</sup>** etc., s. dort.

**XX. 9<sup>5+6</sup> vgl. bezw. = XX. 9<sup>1+2</sup>** etc., s. dort.

**XX. 9<sup>5c+d+6a+b</sup> vgl. bezw. = XX. 9<sup>1c+d+2a+b</sup>** etc., s. dort.

**XX. 9<sup>6c</sup> = 7<sup>1c</sup>** etc., s. dort.

**XX. 9<sup>6c+d</sup> = 7<sup>1c+d</sup>** etc., s. dort.

**XX. 9<sup>6c-f</sup> = 7<sup>1c-f</sup>** etc., s. dort.

**XX. 9<sup>6d</sup>** = 7<sup>1d</sup> etc., s. dort.

**XX. 9<sup>6e+f</sup>** = 7<sup>1e+f</sup> etc., s. dort.

**XX. 9<sup>7+8</sup>** vgl. bezw. = XX. 9<sup>1+2</sup> etc., s. dort.

**XX. 9<sup>7c+d+8a+b</sup>** vgl. bezw. = XX. 9<sup>1c+d+2a+b</sup> etc., s. dort.

**XX. 9<sup>8c</sup>** = 7<sup>1c</sup> etc., s. dort.

**XX. 9<sup>8c+d</sup>** = 7<sup>1c+d</sup> etc., s. dort.

**XX. 9<sup>8c-f</sup>** = 7<sup>1c-f</sup> etc., s. dort.

**XX. 9<sup>8d</sup>** = 7<sup>1d</sup> etc., s. dort.

**XX. 9<sup>8e+f</sup>** = 7<sup>1e+f</sup> etc., s. dort.

**XX. 9<sup>1+3+5+7</sup>** (s. XX. 9<sup>1+2</sup>) vgl. Abhidhānappadipikā<sup>31+32a+b</sup>

*Dhatarattho ca Gandhabbādhipo Kumbhaṇḍasāmī tu*

*Virūlhako Virūpakkho tu Nāgādhipatirito*

*Yakkhādhipo Vessavaṇo Kuvero ....*

**XX. 9<sup>9</sup>** etc. (s. XX. 9<sup>9+10a</sup>)

vgl. auch Rūpasiddhi 291 *Puratthimena Dhatarattho*  
*dakkhiṇena Virūlhako*  
*pacchimena Virūpakkho*  
*uttarena Kapīvanto.* Vgl.  
 unten zu XXXII<sup>39a+b</sup>.

**XX. 9<sup>9+10a</sup>** *Purimam disam Dhatarattho*

*dakkhiṇena Virūlhako*

*pacchimena Virūpakkho*

*Kuvero uttarām disam* (<sup>a</sup> s. auch besonders)

*Cattāro te Mahārājā* (<sup>10a</sup> s. auch besonders).

vgl. MmVidy. Zapiski XI. 230. 3—5<sup>a</sup>

*Pūrveṇa Dhṛtarāśtras tu*  
*daksīṇena Virūḍhakah*  
*paścimena Virūpākṣah*  
*Kuberaś cottarām diśam*  
*cattāra ete Mahārājā.*

**XX. 9<sup>10a</sup>** etc. (s. XX. 9<sup>9+10a</sup>) auch = Dip. XVI<sup>13a</sup> (s. XX.  
 9<sup>10a+b</sup>).

**XX. 9<sup>10a+b</sup>:** <sup>a</sup> s. XX. 9<sup>9+10a</sup>

<sup>b</sup> *samanṭā caturo disā*

= Dip. XVI<sup>13a+b</sup> *Cattāro te mahārājā*  
*samanṭā caturodisā.*

**XX. 9<sup>10b</sup>** etc. (s. XX. 9<sup>10a+b</sup>) s. auch XX. 9<sup>10b+c</sup>.

**XX. 9<sup>10b</sup> (s. XX. 9<sup>10a+b</sup>)**

+ ° daddallamānā (B<sup>m</sup> °ddala°, K dadalhamānātipi  
pātho) atthamsu

vgl. VV. 6<sup>2c+d</sup> (fehlt in der Version Par Dip. IV. 41)

daddallamānā ābhanti

samantā caturo disā.

= 6<sup>10c+d</sup> (fehlt in der Version Par Dip. IV. 42)

= 7<sup>2c+d</sup> (fehlt in der Version Par Dip. IV. 44)

= 8<sup>2c+d</sup>, 10<sup>c+d</sup>. In der Version Par Dip. IV. 48f. aber  
daddalhamānā ābhanti (in <sup>2</sup> v. l. S<sub>2</sub> sobhanti, in <sup>10</sup>  
v. l. S<sub>1</sub> ābhenti)

= 78<sup>6c+d</sup> (VII. 4<sup>6c+d</sup>) daddalhamānā ābhanti (in Par Dip:  
IV. 303 mit v. l. S<sub>1</sub>S<sub>2</sub> ābhenti)  
samantā caturo disā.

= PV. II. 12<sup>6a+b</sup> Daddallamānā ābhenti (in Par Dip.  
III. 156 °ddalh° mit v. l. MCDB  
°ddalh° ābhanti)  
samantā caturo disā.

(In S<sub>2</sub> von Par Dip. III. 156 fehlt diese ganze G.)

= III. 2<sup>23c+d</sup>, wo ābhenti in der Ausgabe mit v. l. B  
ābhanti (in Par Dip. III. 183 ist es III. 2<sup>23a+b</sup> und  
lautet Daddalhamānā [mit v. l. S<sub>2</sub> °ddalh°] ābhenti  
[CDB ābhanti] <sup>b</sup> = Ausgabe).

**XX. 9<sup>10d</sup> s. XX. 5<sup>3b</sup>.**

**XX. 10<sup>1b</sup> āgu (K āgū) vañcanikā sañhā**

vgl. XX. 17<sup>1b</sup> āgu (K āgū) Veghanasā saha.

**XX. 10<sup>2+3a+b</sup> Candano Kāmasetṭho ca**

Kinnughandu Nighandu ca

Panādo Opamañño ca

devasūto ca Mātali

Cittaseno ca gandhabbo

Nalo (Sum. B<sup>m</sup>K Nalo, SS Nala-) rājā Jane-  
sabho (<sup>3a+b</sup> s. auch besonders).

= XXXII<sup>52c+d+53</sup> (210) Candano Kāmasetṭho ca

Kinnu Ghāndu Nighāndu ca

Panādo Opamañño ca

devasūto ca Mātali

*Cittaseno ca gandhabbo  
Nalo rājā Janesabho.*

(S. auch oben XX. 7<sup>2a+3a</sup>).

XX. 10<sup>2a+b+d+3a+b</sup> etc. (s. XX. 10<sup>2+3a+b</sup>) auch = MmVidy.,

Zapiski XI. 236. 4 v. u. <sup>b</sup>+3 v. u.+237. 4<sup>b</sup>+3<sup>a</sup>+1<sup>b</sup> s.  
XXXII<sup>52a+b+53b-d</sup> etc.

(Vgl. außerdem oben XX. 7<sup>1c+d</sup>).

XX. 10<sup>3d</sup> *Timbarū Suriyavaccasā* (B<sup>m</sup>K °vacchasā, aber K  
Note Si °vaccasā)

vgl. XXI. 1. 5<sup>1b</sup> *Timbarum Suriyavaccase* (B<sup>m</sup>sū° °vac-  
chase, K *suriyavacchase*, K(Si)  
°vaccase)

= 1. 7<sup>1b</sup> *Timbarum* (SS °ru) *Suriyavaccase*  
(B<sup>m</sup>K °vacchase).<sup>1</sup>

XX. 10<sup>4a</sup> *Ete cāññe ca rājāno* = J. 541<sup>11a</sup>. 544<sup>177a</sup> *Ete*  
*cāññe ca rājāno*.

XX. 10<sup>4c+d</sup> = XX. 7<sup>1e+f</sup> etc., s. dort.

XX. 11<sup>1c</sup> *Kambalassatarā* (S<sup>d</sup> °narā) āgu (K āgū)

vgl. MmVidy., Zapiski XI. 221. 26<sup>b</sup>

*Kambalāśvatarāv ubhau*

= Bower Ms. Stück C Bl. 3 Rev. Z. 2

*Kambalāśvatarāv ubhau.*

XX. 11<sup>2b</sup> āgu nāgā yasassino vgl. 13<sup>1f</sup>. 16<sup>2d</sup>, s. XX. 13<sup>1f</sup>.

XX. 11<sup>2d</sup> = 8<sup>2f</sup> etc., s. dort.

XX. 12<sup>1d</sup> = SN. I. 9<sup>27(179)b</sup>. Thag. 1082 b. 1178 b. J. 543<sup>199b</sup>.

J. 546<sup>74b</sup>. 75b. 76b. 77b (VI. 259), s. ZDMG. 63. 52.

XX. 12<sup>3f</sup> = XX. 7<sup>1f</sup> etc., s. dort.

XX. 13<sup>1f</sup> āgu devā yasassino = 16<sup>2d</sup> und vgl. XX. 11<sup>2b</sup>.

XX. 13<sup>2</sup> *Das' ete dasadhā kāyā*

*sabbe nānatta-vaymino* (<sup>b</sup> s. auch besonders)

*iddhimanto jutimanto* (<sup>c</sup> s. auch besonders)

*vanñavanto yasassino* (<sup>c+d</sup> und <sup>d</sup> s. auch besonders)

*modamānā abhikkāmum*

*bhikkhūnam samitīm vanam* (<sup>c-f</sup>, <sup>e+f</sup> und <sup>f</sup> s. auch  
besonders)

= 14<sup>3</sup>. 15<sup>3</sup>. 16<sup>3</sup>. 17<sup>3</sup>. 18<sup>2</sup>.

<sup>1</sup> Schon Rhys Davids-Estlin Carpenter D. II p. 258 und 265 haben auf diese Entsprechung hingewiesen.

**XX.** 13<sup>2b</sup> etc. (s. **XX.** 13<sup>2</sup>) auch = 19<sup>1b</sup> *sabbe nānalta-van-nino*

**XX.** 13<sup>2c</sup> etc. (s. **XX.** 13<sup>2</sup>) = **XX.** 7<sup>1c</sup> etc. (s. dort).

**XX.** 13<sup>2c+d</sup> etc. (s. **XX.** 13<sup>2</sup>) = **XX.** 7<sup>1c+d</sup> etc. (s. dort).

**XX.** 13<sup>2c-f</sup> etc. (s. **XX.** 13<sup>2</sup>) = **XX.** 7<sup>1c-f</sup> etc. (s. dort).

**XX.** 13<sup>2d</sup> etc. (s. **XX.** 13<sup>2</sup>) = **XX.** 7<sup>1d</sup> etc. (s. dort).

**XX.** 13<sup>2e+f</sup> etc. (s. **XX.** 13<sup>2</sup>) = **XX.** 7<sup>1e+f</sup> etc. (s. dort).

**XX.** 13<sup>2f</sup> etc. (s. **XX.** 13<sup>2</sup>) = **XX.** 7<sup>1f</sup> etc. (s. dort).

**XX.** 14<sup>3</sup> = 13<sup>2</sup> etc., s. dort.

**XX.** 14<sup>3b</sup> = 13<sup>2b</sup> etc., s. dort.

**XX.** 14<sup>3c</sup> = 13<sup>2c</sup> etc., s. dort.

**XX.** 14<sup>3c+d</sup> = 13<sup>2c+d</sup> etc., s. dort.

**XX.** 14<sup>3c-f</sup> = 13<sup>2c-f</sup> etc., s. dort.

**XX.** 14<sup>3d</sup> = 13<sup>2d</sup> etc., s. dort.

**XX.** 14<sup>3e+f</sup> = 13<sup>2e+f</sup> etc., s. dort.

**XX.** 14<sup>3f</sup> = 13<sup>2f</sup> etc., s. dort.

**XX.** 15<sup>1d</sup> *ummā-puppha-nibhāsino*

= vgl. J. 501<sup>27d</sup> = 506<sup>11d</sup> *ummāpupphasirinnibham* (J. 501 mit v. l. B<sup>d</sup> *umārapupphasannibham*, J. 506 mit v. l. B<sup>d</sup> *ummārapupphāsannibham*).

Mvu II. 183. 16<sup>b</sup> *dāmakapuspasannibham*.

Vgl. auch Thag. 1068<sup>a</sup> *ummāpupphavasamānā* (v. l. A °*pphena samānā*, B °*ppho vasamānā*, C °*pphavasā-mānā*).

**XX.** 15<sup>3</sup> = 13<sup>2</sup> etc., s. dort.

**XX.** 15<sup>3b</sup> = 13<sup>2b</sup> etc., s. dort.

**XX.** 15<sup>3c</sup> = 13<sup>2c</sup> etc., s. dort.

**XX.** 15<sup>3c+d</sup> = 13<sup>2c+d</sup> etc., s. dort.

**XX.** 15<sup>3c-f</sup> = 13<sup>2c-f</sup> etc., s. dort.

**XX.** 15<sup>3d</sup> = 13<sup>2d</sup> etc., s. dort.

**XX.** 15<sup>3e+f</sup> = 13<sup>2e+f</sup> etc., s. dort.

**XX.** 15<sup>3f</sup> = 13<sup>2f</sup> etc., s. dort.

**XX.** 16<sup>2d</sup> = 13<sup>1f</sup> etc., s. dort.

**XX.** 16<sup>3</sup> = 13<sup>2</sup> etc., s. dort.

**XX.** 16<sup>3b</sup> = 13<sup>2b</sup> etc., s. dort.

**XX.** 16<sup>3c</sup> = 13<sup>2c</sup> etc., s. dort.

**XX.** 16<sup>3c+d</sup> = 13<sup>2c+d</sup> etc., s. dort.

**XX.** 16<sup>3c-f</sup> = 13<sup>2c-f</sup> etc., s. dort.

- XX.** 16<sup>3d</sup> = 13<sup>2d</sup> etc., s. dort.  
**XX.** 16<sup>3e+f</sup> = 13<sup>2e+f</sup> etc., s. dort.  
**XX.** 16<sup>3f</sup> = 13<sup>2f</sup> etc., s. dort.  
**XX.** 17<sup>1b</sup> s. **XX.** 10<sup>1b</sup>.  
**XX.** 17<sup>3</sup> = 13<sup>2</sup> etc., s. dort.  
**XX.** 17<sup>3b</sup> = 13<sup>2b</sup> etc., s. dort.  
**XX.** 17<sup>3c</sup> = 13<sup>2c</sup> etc., s. dort.  
**XX.** 17<sup>3c+d</sup> = 13<sup>2c+d</sup> etc., s. dort.  
**XX.** 17<sup>3c-f</sup> = 13<sup>2c-f</sup> etc., s. dort.  
**XX.** 17<sup>3d</sup> = 13<sup>2d</sup> etc., s. dort.  
**XX.** 17<sup>3e+f</sup> = 13<sup>2e+f</sup> etc., s. dort.  
**XX.** 17<sup>3f</sup> = 13<sup>2f</sup> etc., s. dort.  
**XX.** 18<sup>2</sup> = 13<sup>2</sup> etc., s. dort.  
**XX.** 18<sup>2b</sup> = 13<sup>2b</sup> etc., s. dort.  
**XX.** 18<sup>2c</sup> = 13<sup>2c</sup> etc., s. dort.  
**XX.** 18<sup>2c+d</sup> = 13<sup>2c+d</sup> etc., s. dort.  
**XX.** 18<sup>2c-f</sup> = 13<sup>2c-f</sup> etc., s. dort.  
**XX.** 18<sup>2d</sup> = 13<sup>2d</sup> etc., s. dort.  
**XX.** 18<sup>2e+f</sup> = 13<sup>2e+f</sup> etc., s. dort.  
**XX.** 18<sup>2f</sup> = 13<sup>2f</sup> etc., s. dort.  
**XX.** 19<sup>1b</sup> = 13<sup>2b</sup> etc., s. dort.  
**XX.** 19<sup>2b</sup> = SN. I. 9<sup>26</sup>(<sup>178</sup>)<sup>d</sup>. 1145<sup>d</sup>. N<sup>c</sup>. **XVII** 54<sup>d</sup> = 55<sup>d</sup> (226. 228), s. ZDMG. 63. 52.

- XX.** 19<sup>2d</sup> *candam* va *asitātigam* (K *asitātitam*)  
 vgl. SN. III. 9<sup>5</sup>(<sup>598</sup>)<sup>a</sup> *Candam* *yathā khayātītam*.  
**XX.** 20<sup>1d</sup> = 8<sup>2f</sup> etc., s. dort.  
**XX.** 21<sup>1b</sup> *sa-Inda-* (S<sup>t</sup> *sa-Inde*, B<sup>m</sup> *Inda*, K *sinde*) *deve sa-Brahmake* (B<sup>m</sup> *sabrahmane*)  
 vgl. J. 501 Separat-G. <sup>10b</sup> des Ms. B (IV. 422)

*Indo devā sabrāhmaṇā.*

- = J. 521<sup>47b</sup> *Indo* (C<sup>k</sup>B<sup>d</sup> *Indā*) *devā sabrahmakā*.  
 = J. 540<sup>125b</sup> *saindadevā* (B<sup>d</sup> *indādevā*) *sabrahmakā*.  
 J. 527<sup>67b</sup> *saindadevā sabrahmakā* (v. l. B<sup>d</sup> *Indo devā sabrahmakā*).

J. 530<sup>65d</sup> *saindadevā* (B<sup>d</sup> *sahindā-*) *sabrahmakā*.

- XX.** 21<sup>2a+d</sup> *Etha ganhatha bandhatha*  
 mā vo muñciththa (B<sup>m</sup> *muñcatha*, Sum. v. l. *muñcetha*) koci nam<sup>d</sup> (s. auch besonders)

vgl. J. 503<sup>17a+b</sup> *Etam* (B<sup>d</sup> *evam*) *hanatha bandhatha*  
*mā vo* (B<sup>d</sup> *te*) *muñcittha jīvitam*.

J. 493<sup>21a+b</sup> *Ete hanatha bandhatha*  
*mā va muccittha* (B<sup>d</sup> *te muñjittha*) *jīvitam*.

XX. 21<sup>2c</sup> *samantā parivāretha*

vgl. VV. 46<sup>2d</sup> (IV. 8<sup>2d</sup>) *samantā parivārito*.

J. 543<sup>39b</sup> *samantā parivāritam*.

J. 546<sup>8b</sup> (VI. 397) *samantā parivāritā* (außerdem korrespondiert D. XX. 21<sup>2d</sup> *mā vo muñcittha koci nam* mit J. 546<sup>8d</sup> *katham mokkho bhavissati*).

Mbh. XII. 175<sup>7b</sup>(<sup>6528b</sup>) *samanṭāt parivārite*.

Vgl. außerdem

J. 493<sup>11a</sup> *Samantā parikarim̄su* (B<sup>ds</sup> °cārim̄su). (In ° folgt *te tāhi parivāretvā*).

J. 533<sup>87c</sup> *samantā parikarim̄su*.

J. 547<sup>778c</sup> *samantā parikarim̄su* (v. l. B<sup>d</sup> °kirim̄su).

<sup>779c. 780c</sup> *samantā parikarim̄su*.

J. 499<sup>9c</sup> *samantā parikareyyum* (v. l. C<sup>ks</sup> °ki°).

S. VIII. 1. 6<sup>2c</sup> (I. 185) = Thag. <sup>1210c</sup> *samantā pariki-reyyum*.

J. 532<sup>31c</sup> *samantā parikiranti* (v. l. C<sup>ks</sup> °renti).

J. 546<sup>7d</sup> (VI. 397) *samantā parikhaññati*. (Es folgt in <sup>8b</sup> *samantā parivāritā*, s. oben).

J. 296<sup>1b</sup> *samantā paridhāvati*.

J. 523<sup>84a</sup> *Samantā paviloketvā* (C<sup>ks</sup> pati°) dürfte also entweder hergestellt werden müssen zu *Samantā pariloketvā* oder wenigstens in Abhängigkeit von Pādas mit *samantā pari°* auf Grund von Klang-Reminiscenz entstanden sein.

B. VI. <sup>25d</sup> *samantā phari yojanam* wird ebenfalls durch dunkle Klang-Reminiscenz hervorgerufen sein, und davon wird wieder abhängen

B. XII <sup>27d</sup> *samantā pharati yojanam*.

J. 547<sup>552c</sup> *samantā-m-abhidhāvanti* hängt vielleicht ab von J. 296<sup>1b</sup> *samantā paridhāvati* (s. oben), ebenso dann natürlich auch

J. 547<sup>549b</sup> *samantā-m-abhidhāvino* (C<sup>ks</sup> abhiyācino).

**XX. 21<sup>2d</sup>** etc. (s. **XX. 21<sup>2a+d</sup>**)

vgl. J. 503<sup>11d</sup> *mā vo muñcittha jīvitam.*

**J. 438<sup>1d</sup>** *mā te muccittha jīvato* (B<sup>f</sup> *muñcitta jīvato*, C<sup>ks</sup> *jīvito*).

Vgl. auch J. 547<sup>242a</sup> *Mā vo ruccittha gamanam.*

**XX. 22<sup>1</sup>** vgl. **XX. 6<sup>3+4a+b</sup>**, s. dort.

**XX. 22<sup>1c</sup> = XX. 5<sup>3c</sup>** etc., s. dort.

**XX. 22<sup>1c+d</sup> = XX. 5<sup>3c+d</sup>** etc., s. dort.

**XX. 22<sup>1c-f+2a+b</sup>** vgl. **XX. 5<sup>3c+d+4</sup>**, s. dort.

**XX. 22<sup>2b</sup> = XX. 5<sup>4d</sup>** etc., s. dort.

**XX. 22<sup>3c</sup>** *modanti saha bhūtehi* vgl. J. 547<sup>348e. 418c. 425c. 427c</sup> *modanti saha bhariyāhi.*

## XXI. Sakkapañhasutta.

**XXI. 1. 5<sup>1-14</sup> = 1. 7<sup>1-14</sup>.**

**XXI. 1. 5<sup>1b</sup> = 1. 7<sup>1b</sup>** vgl. **XX. 10<sup>3d</sup>**, s. dort.

**XXI. 1. 5<sup>3d</sup>** *jalantam iva vārinā* (S<sup>c</sup> *vārito*) = 1. 7<sup>3d</sup>  
vgl. J. 538<sup>74b</sup> *jalantam iva tejasā.*

**XXI. 1. 5<sup>4b</sup>** *yuttam* (S<sup>t</sup> *yutam*, B<sup>m</sup>K *yattam*) *kiñjakkha-*  
*reñunā* = 1. 7<sup>4b</sup>.

= J. 547<sup>307d</sup> *yuttam kiñjakkhareñunā* (B<sup>d</sup> *kiñcik-*  
*kha°*).

(In D. <sup>a</sup> geht *sitodakim* voraus, in J. <sup>b</sup> *sitūdakam*).

**XXI. 1. 5<sup>7c</sup>** *palissaja* (S<sup>c</sup> *olass°*, S<sup>d</sup> *palissajam*) *mañ kal-*  
*yāñi* (K. *oñi*) = 1. 7<sup>7c</sup>

vgl. J. 523<sup>29a+b</sup> *Tam udāvattam kalyāñī*  
*palissaji* (C<sup>k</sup> *opē*, B<sup>d</sup> *olisajji*) *suso-*  
*bhanā* (B<sup>d</sup> *ssusobhanī*).<sup>1</sup>

**XXI. 1. 5<sup>9a+c+d</sup> = 1. 7<sup>9a+c+d</sup>** *Yam me atthi katam puññam*  
*tam me sabbaṅga-kalyāñī* (K. *oñī*)  
*tayā saddhim* *vipaccatam.*

= **XXI. 1. 5<sup>10a+c+d</sup> = 1. 7<sup>10a+c+d</sup>**, ohne Abweichung.

**XXI. 1. 5<sup>9b</sup>** *arahantesu tādisu* = 1. 7<sup>9b</sup>

vgl. B. II<sup>206b</sup>. VIII<sup>27b</sup>. XII<sup>29d</sup> *arahantehi tādihi.*

<sup>1</sup> Von Rhys Davids-Carpenter D. II p. 266 verglichen.

- LV. XXIV<sup>119b</sup> (388.13) *arhantebhi ca* (S<sup>k</sup> °*bhiś ca*)  
*tāyibhiḥ.*  
 XXI. 1. 5<sup>10a+c+d</sup> = 1. 7<sup>10a+c+d</sup> = 1. 5<sup>9a+c+d</sup>, s. dort.  
 XXI. 1. 5<sup>10b</sup> *asmim puthuvimandale* (B<sup>m</sup> *pathavi*°, K *pa-*  
*thavi*°) = 1. 7<sup>10b</sup>  
 = Thag. <sup>674b</sup> *asmim puthuvimandale*.  
 = J. 523<sup>25b</sup> *asmim puthuvimandale* (B<sup>d</sup> *pathavi*°).<sup>1</sup>  
 A. VII. 58. 11<sup>6d</sup> (IV. 90) *asmim paṭhavimandale*.  
 SN. V. 1<sup>15(990)b</sup> *asmim puthavimandale* (B<sup>ai</sup> *pathavi*°).  
 = N<sup>c</sup>. I<sup>15b</sup>(2) *asmim paṭhavimandale*.
- XXI. 1. 5<sup>11b</sup> *ekodi* (SS *eko va*) *nipako* (B<sup>m</sup> *nipakā*) *sato* =  
 1. 7<sup>11b</sup>  
 = A. VI. 45. 3<sup>13d</sup> (III. 354) *ekodi nipako sato*. (Außer-  
 dem entspricht in D. <sup>a</sup> *jhānena* dem *jhānāni* von A. <sup>c</sup>).  
 SN. IV. 16<sup>8(962)b</sup> *ekodi* (B<sup>i</sup> *ekodhi*) *nipako sato*.  
 = N<sup>m</sup>. XVI<sup>30b=31b</sup> (456f) *ekodi* (<sup>31b</sup> aber *ekodi*) *ni-*  
*pako sato*.  
 Vgl. S. II. 2. 1. 2<sup>1d</sup> (I. 52) *ekodinipakā satā*. (Mit A.  
 hat S. auch den Pāda <sup>c</sup> gemeinsam).
- XXI. 1. 5<sup>13a</sup> etc. (s. XXI. 1. 5<sup>13a+b</sup>) auch =  
 J. 527<sup>14a</sup> *Sakko ca* (B<sup>d</sup> *ce*) *me varam dajjā*.  
 XXI. 1. 5<sup>13a+b</sup> = 1. 7<sup>13a+b</sup> *Sakko ca* (B<sup>m</sup>K *ce*) *me varam*  
*dajjā* (S<sup>d</sup> °*a*) (<sup>a</sup> s. besonders)  
*Tāvatiṁśānam issaro* (<sup>b</sup> s. be-  
 sonders).  
 = PV. II. 9<sup>42a+b</sup> *Sakko ce* (in Par Dīp. III. 128 v. l. MC  
*ca*) *me varam dajjā*  
*Tāvatiṁśānam issaro*.  
 Mvu III. 6. 15 *Śakraś ce* (BC *ca*) *me varam dadyāt*  
*Trayastrīmśānam iśvarah* (C °*ro*).  
 Vgl. auch PV. II. 9<sup>41a+b</sup> *Sakko ce* (in Par Dīp. III. 128  
 v. l. MC *ca*) *te varam dajjā*  
*Tāvatiṁśānam issaro*.
- XXI. 1. 5<sup>13b</sup> etc. (s. XXI. 1. 5<sup>13a+b</sup>) auch = Mvu II. 430.12<sup>b</sup>  
 = 431. 14<sup>b</sup> *Trāyastrīmśāna* (BC *Trayastrīmśānām*)  
*iśvaro*.

<sup>1</sup> Diese Stelle mit D. schon von Rhys Davids-Carpenter ver-  
 glichen D. II p. 267.

III. 1. 17<sup>b</sup> und 6. 12<sup>b</sup> *Trayastrīmśānam iśvarah.*

XXI. 1. 5<sup>14c</sup> = 1. 7<sup>14c</sup> *Vandamāno namassāmi*

vgl. SN. III. 9<sup>5(588)c</sup> *vandamānā namassanti.*

XXI. 1. 7<sup>1-14</sup> = XXI. 1. 5<sup>1-14</sup>, s. dort. Auch die Einzelparallelēn s. dort.

XXI. 1. 12<sup>1a</sup> *Upāsikā cakkhumato ahosim*

= VV. 12<sup>4b</sup> (I. 12<sup>5b</sup> in Par Dip. IV. 60) *upāsikā cakkhumato ahosim* (v. l. S<sub>2</sub>B *ahosi* in Par Dip.).

Vgl. VV. 15<sup>9c</sup> etc. (s. zukünftige VV.-Konkordanz)  
*Upāsikā cakkhumato.*

XXI. 1. 12<sup>1c</sup> *Buddhe ca dhamme ca abhippasannā*

vgl. VV. 17<sup>6a</sup> *Buddhe ca dhamme ca pasannamānasā.*

XXI. 1. 12<sup>2b+c</sup> *Sakkassa putto 'mhi mahānubhāvo*

*mahā-jutiko* (S<sup>cet</sup> •tiko) *Tidivūpapanno*

= 1. 12<sup>5c+d</sup> (sic) *Sakkassa putto 'mhi mahānubhāvo*  
*mahājutiko* (S<sup>t</sup> •tiko) *Tidivūpapanno.*

XXI. 1. 12<sup>3b</sup> *Gandhabba-kāyūpagate vasīne* (B<sup>m</sup>K *vasine*)

vgl. 1. 12<sup>15b</sup> *Gandhabba-kāyūpagato* (S<sup>d</sup> •yāpahato, S<sup>cet</sup>  
•yāpāgato) *vasīno* (S<sup>e</sup> sīno)

1. 12<sup>7c</sup> *Gandhabba-kāyūpagatā bhavanto.*

XXI. 1. 12<sup>3e</sup> vgl. S. VII. 1. 8. 7<sup>2c</sup> (I. 167) = 1. 9. 11<sup>2c</sup> (L. 168)

= 2. 1. 12<sup>2c</sup> (I. 173) = SN. I. 4<sup>7(82)c</sup> = III. 4<sup>27(481)c</sup>,

vgl. auch PV. II. 9<sup>8b</sup>. J. 446<sup>7b</sup>. J. 524<sup>44b</sup> = 545<sup>230b</sup>  
(VI. 311), s. ZDMG. 63. 38 f.

XXI. 1. 12<sup>4d</sup> *sudesito* (SS *desito*) *cakkhumatānubuddho*

vgl. Thag. 4<sup>17a</sup> *Sudesito cakkhumatā* mit unmittelbar  
folgendem *buddhen*'.

Thag. 1<sup>258a</sup> *Sudesitā cakkhumatā* mit unmittelbar  
folgendem *buddhen*'.

XXI. 1. 12<sup>5c+d</sup> = 1. 12<sup>2b+c</sup>, s. dort.

XXI. 1. 12<sup>7c</sup> vgl. XXI. 1. 12<sup>3b</sup> etc., s. dort.

XXI. 1. 12<sup>8d</sup> *dibbehi kāmehi samaṅgibhūto*

= VV. 55<sup>6d</sup> *dibbehi kāmehi ca samaṅgibhūto*, in der  
Version Par Dip. IV. 247: V. 5<sup>6d</sup> *dibbehi kāmehi*  
(om. S<sub>1</sub>) *samaṅgibhūto.*

VV. 85<sup>6d</sup> (VII. 11<sup>6d</sup>) *dibbehi kāmehi samaṅgibhūto.*

Mvu II. 187. 22 *divyehi kāmehi samaṅgibhūtaḥ.*

Vgl. Thag. 5<sup>35b</sup> *dibbehi kāmehi samaṅgibhūtā.*

Mvu I. 299. 3 *divyehi rūpehi samamgibhūtā.*

**XXI. 1. 12<sup>11d</sup>** *deve Tāvatiṃse atikkamimṣu*

vgl. 1. 12<sup>13d</sup> *deve Tāvatiṃse atikkamanti.*

**XXI. 1. 12<sup>15b</sup>** vgl. **XXI. 1. 12<sup>3b</sup>** etc., s. dort.

**XXI. 1. 12<sup>16</sup>** *Etādisī dhamma-pakāsan' ettha  
na tattha kiṃ kāñkhāti koci sāvako  
nittinṇa (B<sup>n</sup>K nitinṇa) - ogham vicikiccha-  
chinnam*

*Buddham namassāma jinam janindam.*

= KV. II. 3. 20<sup>6</sup> (I. 187)

*Etādisī dhamma-pakāsan' ettha  
kin nu tattha kañkhāti (PSS<sub>2</sub> kiṃ kañkhāti)  
koci sāvako (v. l. M na tattha kiṃ k°)  
nitiṇṇa-ogham (S nattinna-) vicikiccha-chin-  
nam*

*Buddhanu namassāma jinam janindā ti.*

**XXI. 1. 12<sup>18c+d</sup> + 13<sup>a+b</sup>** *katokāsā (SS tāvakāsā, B<sup>n</sup>K katā-  
vak°) Bhagavatā*

*pañham pucchemu mārisa.*

13<sup>a+b</sup> s. XXI. 1. 13.

vgl. D. XIX. 44<sup>4e+f</sup> etc., s. dort.

**XXI. 1. 13** *Puccha Vāsava mam pañham*

*yam kiñci manas' icchasi (a+b s. auch vorige  
Parallele, b s. besonders)*

*tassa tass' eva pañhassa  
aham antam karomi te.*

= Sum. I. 155<sup>1</sup>.

= DhpA. III. 476<sup>1</sup>.

vgl. SN. III. 6<sup>3(512)</sup> *Puccha manu Sabhiya pañham*  
*yam kiñci manas' icchasi (b s. auch  
besonders)*

*tassa tass' eva pañhassa  
aham antam karomi te.*

= Sum. I. 155<sup>3, 1</sup>

**XXI. 1. 13<sup>b</sup>** etc. (s. XXI. 1. 13) auch

\* Diese Entsprechung auch von Rhys Davids-Carpenter Sum. p. 155 notiert.

= J. 429<sup>6d</sup>. 430<sup>6d</sup>. 440<sup>3d. 12d</sup>. 499<sup>20d</sup>. 519<sup>9b</sup> *yam kiñci manas' icchasi.*

Mvu II. 430. 13<sup>b</sup> *yam kiñcit manasechhasi.*

431. 15<sup>b</sup> *yan tuvam manasechhasi.*

III. 6. 13<sup>b</sup> *yat kiñcit manasicchhasi.*

Vgl. auch SN. V. 1<sup>55(1030)d</sup> *yam kiñci manas' icchatha.*

(Es entspricht sich außerdem *puccha* von D.<sup>a</sup> etc. und *pucchavho* von SN. V. 1<sup>66(1033)c</sup>).

XXI. 2. 8<sup>1</sup> *Idh' eva titthamānassa*

*deva-bhūtassa me sato*

\* *punar* (K *pun' ev'*) *āyu ca* (StK *va*) *me laddho evam jānāhi mārisa* (<sup>d</sup> s. besonders).

= Sum. I. 172<sup>2</sup>. Asl. § 704. Beide ohne die vv. ll. von D. In Sum.<sup>b</sup> v. l. S<sup>c</sup> *yato.*

XXI. 2. 8<sup>1d</sup> etc. (s. XXI. 2. 8) vgl. SN. III. 9<sup>3(596)f</sup> etc., s. ZDMG. 64.

XXI. 2. 8<sup>2a+b</sup> *Cutāham diviyā kāyā*

*āyum hitvā amanusam* (sic. Druckfehler?)

vgl. 2. 8<sup>5a+b</sup> *Cutāham mānusā* (S<sup>c</sup> *mano*) *kāyā*  
*āyum hitvāna mānusam.*

XXI. 2. 8<sup>2d</sup> *yattha me* (St om.) *ramati* (B<sup>m</sup> °ti) *mano*  
vgl. J. 327<sup>1d</sup> *yattha me nirato mano.*

XXI. 2. 8<sup>3d</sup> = S. XXII. 95. 15<sup>6d</sup> (III. 143) und vgl. SN. III. 1<sup>9(418)d</sup> etc., s. ZDMG. 64.

XXI. 2. 8<sup>5a+b</sup> vgl. 2. 8<sup>2a+b</sup>, s. dort.

XXI. 2. 8<sup>6c</sup> *antime vattamānamhi* vgl. <sup>a</sup> einer G. in Vm. XXIII.  
(Warren No. 33) *Antime attabhāvamhi.*

XXI. 2. 9<sup>2b</sup> *pavivitta-vihārino*

vgl. Mvu III. 421. 7 *praviviktā viharanti bhikṣavah.*

XXI. 2. 9<sup>3d</sup> *magge paṭipadāsu ca*

vgl. Thag.<sup>132c</sup> *magge paṭipadāyam vā.*

XXI. 2. 9<sup>5c</sup> *ten' ass' attamanā* (B<sup>m</sup>K *tēna attamanā*) *honti*  
vgl. Pācittiya II. 1. 2<sup>f</sup> (Vin. IV. 5) *tēna c' attamano ahū'ti*

XXI. 2. 9<sup>6d</sup> *sambuddham payirūpāsiya* (B<sup>m</sup> °sayi, K °sayim)  
vgl. Mvu I. 296. 1<sup>a</sup> 3<sup>a</sup> *sambuddham paryupāsanti* (B °siti, C °śeti).

- XXI. 2. 9<sup>a+d</sup>** *Tan̄hā-sallassa hantāram*  
*vandām'* (B<sup>m</sup>K *Buddham*) *ādicca-bandhunam*  
 (d s. auch bes.)  
 vgl. S. VIII. 7. 12<sup>c+d</sup> (I. 192) *tan̄hāsallassa hantāram*  
*vande ādiccabandhunam.*  
 = Thag.<sup>1237c+d</sup>.
- XXI. 2. 9<sup>c</sup>** *aham vande mahāvīram*  
 vgl. J. 460<sup>1b</sup> *aham vande rathesabham.*
- XXI. 2. 9<sup>d</sup>** etc. s. **XXI. 2. 9<sup>a+d</sup>.**
- XXI. 2. 9<sup>d</sup>** v. l. B<sup>m</sup>K (s. XXI. 2. 9<sup>a+d</sup>)  
 = D. XXXII<sup>12b</sup> (203).<sup>19b</sup> (204).<sup>27b</sup> (205).<sup>49b</sup> (207) *Bud-*  
*dham ādiccabandhunam.*
- XXI. 2. 9<sup>e</sup>** vgl. MV. I. 6. 8<sup>3c+b+2c+d</sup> etc., s. WZKM. XXIV.
- \***XXI. 2. 9<sup>b</sup>** *tuvam satthā anuttaro*  
 vgl. auch SN. II. 12<sup>3</sup>(<sup>345</sup>)<sup>d</sup> etc., s. ZDMG. 63. 280.
- XXI. 2. 9<sup>c</sup>** etc. (s. XXI. 2. 9<sup>c+d</sup>) vgl. SN. III. 12<sup>37</sup>(<sup>760</sup>)<sup>a</sup> etc.,  
 s. ZDMG. 64.
- XXI. 2. 9<sup>c+d</sup>** = A. IV. 23. 3<sup>c+d</sup> (II. 24). It. 112<sup>c+d</sup>. SN.  
 III. 6<sup>35</sup>(<sup>644</sup>)<sup>c+d</sup>  
 vgl. MV. I. 6. 8<sup>2c+d</sup> etc., s. WZKM. XXIV.

### XXIII. Pāyāsisutta.

- XXIII. 27** *Littam paramena tejasā*  
*gilam akkham puriso na bujjhati* (S° °ita, St  
 °itam, S<sup>d</sup> *bhujjhita*, B<sup>m</sup> *bujjhayati*)  
*gila re gila pāpadhuttaka* (B<sup>m</sup> *gili re pāpa°*,  
 K *gilare pāpadhuttā ka-*)  
*pacchā* (K -*pāpā*) *te katukam bhavissati.*  
 = J. 91 *Littam paramena tejasā*  
*gilam akkham puriso na bujjhati*  
*gila regila* (C<sup>k</sup> om.) *pāpadhuttaka* (C<sup>k</sup> °dhutta)  
*pacchā te katukam* (C<sup>v</sup> °ham) *bhavissati.*<sup>1</sup>

### XXIV. Pātikasutta.

- XXIV<sup>1b-d</sup>** (26) *amaññi kotthu migarājāham asmi*  
*tam eva so śigālakam anadi*

<sup>1</sup> Diese Parallele ist schon von Rhys Davids-Carpenter D. II p. 349 festgestellt.

*ke ca chave sigāle ke pana sīhanāde ti  
(<sup>c+d</sup> s. auch. bes).*

= <sup>3d-f</sup>(27)

**XXIV<sup>1c+d</sup>** etc. (s. **XXIV<sup>1b-d</sup>**) auch = **XXIV<sup>2e+f</sup>**(27).

**XXIV<sup>2e+f</sup>**(27) s. **XXIV<sup>1c+d</sup>**.

**XXIV<sup>3d-f</sup>** s. **XXIV<sup>1b-d</sup>**.

**XXIV<sup>3e+f</sup>** = **XXIV<sup>1c+d</sup>** etc., s. dort.

## XXVII. Aggaññasutta.

**XXVII<sup>1</sup>**(109) = <sup>2</sup>(110) *Khattiyo set̄tho janetasmiṁ  
ye gottapaṭisārino*

\* *vijjācaranasaṁpanno* (<sup>e</sup> s. auch besonders)

*so set̄tho devamānuse ti.*

= M. 53 (I. 358), wo *jane tasmiṁ*, sonst keine Abweichung.

= S. VI. 2. 1. 3 (I. 153), wo *jane tasmiṁ*.

= S. XXI. 11. 6<sup>1</sup> (II. 284), wo *jane tasmiṁ*,  
*ye gottapaṭisārino* mit v.l. S<sup>3</sup> °sarano oder °to.  
(*set̄tho* beide Male ist natürlich Druckfehler.)

= A. XI. 11. 10 zweimal (V. 327f.), wo *jane tasmiṁ*,  
*devamānuse* mit v.l. MTM<sub>7</sub> °ma-nusse.<sup>1</sup>

**XXVII<sup>1c</sup>** etc. (s. **XXVII<sup>1</sup>**) auch

= S. VII. 1. 8. 4<sup>c</sup> (I. 166) = 1. 8. 5<sup>3c</sup> (I. 167)<sup>2</sup>. A. VIII. 34. 6<sup>6a</sup> (IV. 238).

Und vgl. D. **XXXII<sup>6c</sup>** (203) etc. (s. dort)

= SN. I. 9<sup>12</sup>(<sup>164</sup>)<sup>c</sup>. J. 530<sup>32c</sup>. Vgl. ferner Par Dip. IV. 1. Einl.<sup>2a</sup>. S. VII. 1. 7. 3<sup>c</sup> (I. 166). cf. ZDMG. 63 p. 48.

**XXVII<sup>2</sup>**(110) = <sup>1</sup>(109) etc., s. dort.

**XXVII<sup>2c</sup>**(110) = <sup>1c</sup> etc., s. dort.

<sup>1</sup> Trenckner, M. I p. 560, hat zwar diese Parallelen nicht angegeben, aber doch schon bemerkt, daß sich die G. in allen Nikāyas finde.

<sup>2</sup> In S. VII. 1. 8. 5<sup>3c</sup> Druckfehler °sampamo.

### XXX. Lakkhaṇasutta.

- XXX<sup>1a</sup>**(162) *Sacce ca dhamme ca dame ca samyame*  
 vgl. J. 544<sup>144a</sup> *Saccāñ ca dhammo ca damo ca cāgo.*
- XXX<sup>2a-c</sup>**(162) *So tena kammena tidivāñ apakkami*  
*sukhañ ca khidḍā ratiyo ca anubhi*  
*tato cavitrā pūra rāgato idha*
- 7a-c**(164) *So tena kammena tidivāñ sampakkami* etc.  
 Das Übrige ebenso (*vāgato* statt *rāgato*  
 ist Druckfehler).
- 41a-c**(174) *So tena kammena tidivāñ sampakkami* etc.  
 Das Übrige ebenso.
- XXX<sup>2d</sup>**(162) *samehi pādehi phusi basundharam*  
 = Sum. I. 61<sup>1b</sup> *samehi pādehi phusī vasundharam*  
 = Mpū. 65<sup>1</sup>  
 Vgl. Mvu I. 220. 9<sup>b</sup> *samehi pādehi dharaṇim avatīṣṭhet.*  
 II. 22. 10<sup>b</sup> *samehi pādehi dharaṇim avatīṣṭhe*
- XXX<sup>3a</sup>**(162) *Byākaṇsu veyyañjanikā samāgata*  
 = **XXX<sup>8b</sup>**(164).
- XXX<sup>3c+d</sup>** *gihissa vā pabbajitassa vā pana*  
*tam lakkhaṇam bhavati tadaṭṭhajotakam.*  
 = <sup>43c+d</sup>(174) = <sup>54c+d</sup>(178).
- XXX<sup>5a</sup>** etc. (s. **XXX<sup>5a+b</sup>**) vgl. **XXX<sup>9b</sup>** etc., s. dort.
- XXX<sup>5a+b</sup>**(163) *Saceva pabbajjam upeti tādiso*  
*nekkhammachandābhīrato vicakkhaṇo*  
 = <sup>10b+c</sup>(164) = <sup>31a+b</sup>(170) = <sup>35a+b</sup>(171).
- XXX<sup>6a</sup>**(164) *Pure puratthā purimāsu jātisu*  
 = <sup>32a</sup>(171) = <sup>40a</sup>(174).
- XXX<sup>7a-c</sup>**(164) s. **XXX<sup>2a-c</sup>**.
- XXX<sup>8a</sup>**(164) *Samantanemīni sahassārāni ca*  
 vgl. Mvu III. 118. 4 *samantanemīhi sahasrarehi* (B °srā-  
 rehi).
- XXX<sup>8b</sup>**(164) s. **XXX<sup>3a</sup>**.
- XXX<sup>9b</sup>** etc. (s. **XXX<sup>9b+c</sup>**) vgl. **XXX<sup>5a</sup>** etc., s. dort.
- XXX<sup>9b+c</sup>**(164) *sace na pabbajjam upeti tādiso*  
*vatteti cakkam paṭhavim pasāsati*  
 = <sup>34a+b</sup>(171)

- XXX<sup>10a</sup>** (164) *Mahāyasā saparivārayanti nam*  
 vgl. <sup>11c</sup> (164) *mahāyasam saparivārayanti nam.*
- XXX<sup>10b</sup>** = **XXX<sup>5a</sup>** etc., s. dort.
- XXX<sup>10b+c</sup>** (164) s. **XXX<sup>5a+b</sup>**.
- XXX<sup>10d</sup>** *devā manussāsurasakkarakkhasā*  
 vgl. B. II <sup>77c</sup> *devā manussā asurā ca.*
- XXX<sup>11c</sup>** (164) s. **XXX<sup>10a</sup>**.
- XXX<sup>12d</sup>** (165) *sukataphalavipākam anubhosī*  
 = <sup>76b</sup> (184) *sukataphalavipākam anobhosī* (sic).  
 Vgl. auch <sup>37b+c</sup>.
- XXX<sup>12d</sup>** (s. besonders) <sup>+13a</sup> *caviya punar idhāgato samāno*  
 = <sup>76b</sup> (s. unter **XXX<sup>12d</sup>**) <sup>+c</sup> *caviya punar idhāgato samāno*.
- XXX<sup>13a</sup>** etc. (s. **XXX<sup>12d+13a</sup>**) auch = <sup>20a</sup> (168).
- XXX<sup>16c</sup>** (166) *tena so sucaritena kammunā* (mit *abhippamodati* am Ende von <sup>d</sup>)  
 = <sup>24a</sup> (169) (mit *modati* am Ende von <sup>b</sup>).
- XXX<sup>20a</sup>** (168) s. **XXX<sup>13a</sup>**.
- XXX<sup>20d</sup>** *paṭilabhati daharo sukumāro*  
 vgl. <sup>46d</sup> (175) *paṭilabhati daharo susū kumāro.*
- XXX<sup>24a</sup>** (169) s. **XXX<sup>16c</sup>**.
- XXX<sup>26b-d</sup>** (169) *aggatam vajjati kāmabhoginam*  
*tena uttaritarañ ca na vijjati*  
*Jambudīpam abhibhuyya iriyati.*  
 vgl. **XXX<sup>27b-d</sup>** (169) *aggatam vajati sabbapāñinam*  
*tena uttaritaro na vijjati*  
*sabbalokam abhibhuyya vihara-*  
*tīti.*
- XXX<sup>28a</sup>** *Sippesu vijjācaranēsu kammesu*  
 vgl. J. 535<sup>47a</sup> *Sippena vijjācaranena buddhiyā*  
*Mvu II. 57. 6 Silenupetam caranena buddhiye.*
- XXX<sup>29a</sup>** *Tam kammañ katvā kusalam sukhudrayam.*  
 vgl. Mvu II. 194. 19<sup>a</sup> *tam karmañ kuśalam kṛtvā.*  
 Av. 53<sup>2c</sup> *tat karma kuśalam kṛtvā.*
- XXX<sup>31a</sup>** = <sup>5a</sup> etc., s. dort.
- XXX<sup>31a+b</sup>** (170) = <sup>5a+b</sup> etc., s. dort.
- XXX<sup>32a</sup>** (171) = **XXX<sup>6a</sup>** etc., s. dort.
- XXX<sup>33c</sup>** (171) *byākañsu uppādanimittakovidā* = <sup>65b</sup> (181).

**XXX<sup>34 a</sup>** = **XXX<sup>9 b</sup>** etc., s. dort.

**XXX<sup>34 a+b</sup>** (171) s. **XXX<sup>9 b+c</sup>**.

**XXX<sup>35 a</sup>** = <sup>5 a</sup> etc., s. dort.

**XXX<sup>35 a+b</sup>** = <sup>5 a+b</sup> etc., s. dort.

**XXX<sup>37 a+b</sup>** + Anfang von <sup>c</sup> (172) *Tam katvāna ito cuto dibbam upapajji sukataṁ phala-vipākam anubhutvā* (<sup>b+c</sup> s. auch besonders)

vgl. <sup>76 a+b</sup> (184) *Tam katvāna ito cuto divam upapajji sukataphalavipākam anobhosi* (sic).

**XXX<sup>37 b+c</sup>** etc. (s. vorige Parallele) vgl. auch **XXX<sup>12d</sup>**.

**XXX<sup>40 a</sup>** (174) s. **XXX<sup>6 a</sup>** (164).

**XXX<sup>41 a-c</sup>** (174) s. **XXX<sup>2 a-c</sup>**.

**XXX<sup>43 c+d</sup>** (174) s. **XXX<sup>3 c+d</sup>**.

**XXX<sup>46 d</sup>** (175) s. **XXX<sup>20 d</sup>**.

**XXX<sup>48+49 a+b</sup>** etc. (s. **XXX<sup>48+49</sup>**)

vgl. A. X. 74. 2<sup>1+2a+b</sup> (V. 137) *Dhanena dhaññena ca yo 'dha* (T 'dha na)

*vaddhati*

*puttehi dārehi ca catuppadehi ca*

• • • • • • •

*ñātīhi mittehi atho pi rājubhi* (TM<sub>6</sub>M<sub>7</sub>°ūhi).

*Saddhāya silena ca yo*

*'dha vaddhati*

*paññāya cāgena sutena*

*cūbhayam.*

A. X. 74. 2<sup>2 a+b</sup> = S. XXXVII. 34. 3<sup>a+b</sup> (IV. 250)

*Saddhāya silena<sup>1</sup> ca yidha vaddhati paññāya cāgena sutena cūbhayam.*

**XXX<sup>48+49</sup>** *Saddhāya silena sutena buddhiyā* (<sup>48+49 a+b</sup> s. bes.)

*cāgena dhammena bahūhi sādhubhi*

*dhanena dhaññena ca khettavaththunā*

*puttehi dārehi catuppadehi ca* (<sup>c+d</sup> s. besonders)

<sup>1</sup> silena ist natürlich Druckfehler.

*Ñātīhi mittehi ca bandhavehi  
balena vāmena sukhena cūbhayaṁ* (48+49 a+b s.  
besonders)

*katham na hāyeyyūn ti parehi icchatī  
addham samiddhañ ca panābhikāñkhatī.*

Mil. 405<sup>1+2</sup>, wo aber in <sup>1b</sup> sādhuhi

in <sup>2a</sup> der Druckfehler *Nātīhi*

<sup>2c</sup> *katham na hāyeyyūm pare ti icchatī*

<sup>2d</sup> *atthassa-m-iddhiñ ca panābhikāñkhatī.*<sup>1</sup>

**XXX**<sup>48 c+d</sup> etc. (s. **XXX**<sup>48+49 a+b</sup> und **XXX**<sup>48+49</sup>)

vgl. D. **XXX**<sup>61 a+b</sup> (176) *Gihī pi dhaññena dhanena  
vadūlhatī*

*puttehi dārehi catuppadehi ca.*

**XXX**<sup>49</sup> s. **XXX**<sup>48+49</sup>.

**XXX**<sup>51 a+b</sup> (176) s. **XXX**<sup>48 c+d</sup>.

**XXX**<sup>51 c</sup> (176) *akiñcano pabbajito anuttaram*

vgl. **XXX**<sup>66 c</sup> (181) *akiñcanam pabbajitam anuttaram.*

**XXX**<sup>54 c+d</sup> (178) s. **XXX**<sup>3 c+d</sup>.

**XXX**<sup>58 a+b</sup> (178) *Sugatisu so phalavipākam  
anubhavati tattha modati*

= **XXX**<sup>69 a+b</sup> (182).

**XXX**<sup>59 d</sup> (180) *saggesu vedayitha puññaphalam*  
= <sup>72 d</sup> (183)

**XXX**<sup>61 c</sup> (180) *yadi khattiyo bhavati bhūmipati*  
= **XXX**<sup>70 a</sup> (182).

**XXX**<sup>62 a</sup> (180) *Atha ceva pabbajati so manujo*  
vgl. D. **XXX**<sup>74 b</sup> (183) *atha ce pabbajati so manujo.*

**XXX**<sup>65 b</sup> (181) s. **XXX**<sup>33 c</sup> (171).

**XXX**<sup>66 c</sup> (181) s. **XXX**<sup>51 c</sup>.

**XXX**<sup>69 a+b</sup> (182) s. **XXX**<sup>56 a+b</sup>.

**XXX**<sup>70 a</sup> (182) s. **XXX**<sup>61 c</sup>.

**XXX**<sup>72 d</sup> (183) s. **XXX**<sup>59 d</sup>.

**XXX**<sup>74 b</sup> (183) s. **XXX**<sup>62 a</sup>.

**XXX**<sup>75 c+d</sup> (184) *ahitam api ca apanudi hitam api ca  
bahujanasukhañ ca abhani*

<sup>1</sup> Schon Trenckner, Mil. p. 430, hat dieses Zitat des Mil. verifiziert.

vgl. XXX<sup>79c+d</sup>(186) *ahitam api ca apanudi hitam  
api ca  
bahujanasukhañ ca acari.*

XXX<sup>76a+b</sup>(184) s. XXX<sup>37a+b</sup>.

XXX<sup>76b</sup>(184) s. XXX<sup>12d</sup>.

XXX<sup>76b+c</sup> s. XXX<sup>12d+13a</sup>.

XXX<sup>76c</sup> s. XXX<sup>13a</sup>.

XXX<sup>79c+d</sup>(186) s. XXX<sup>75c+d</sup>.

### XXXI. Siṅgālakasutta.

XXXI<sup>1</sup>(189) *Pānātipāto adinnādānam  
musāvādo pavuccati  
paradāragamanañ ceva  
na pasāmsanti pāṇḍitā* (<sup>d</sup>s. auch besonders).

= A. IV. 63. 5 (II. 71) *Pānātipāto adinnādānam  
musāvādo ca vuccati  
paradāra-(BK °dāre) gamanañ  
cāpi (SS cāti)  
nappasāmsanti pāṇḍitā.*

XXXI<sup>1d</sup> etc. (s. XXXI<sup>1</sup>) auch = PV. II. 9<sup>45b</sup>  
*na pasāmsanti pāṇḍitā,*

in der Version ParDīp. III. 130

*na ppasāmsanti pāṇḍitā*  
(außerdem klingt °ādānam von D.<sup>a</sup> und A.<sup>a</sup> an  
adānam von PV.<sup>a</sup> an).

= J. 213<sup>2b</sup> *na ppasāmsanti p°*  
(außerdem entspricht °gamanañ von D.<sup>c</sup> und A.<sup>c</sup> dem  
gamanañ von J.<sup>a</sup>).

= Mbh. XII. 138<sup>60d</sup> *na praśāmsanti pāṇḍitāh.*

XXXI<sup>2a</sup> etc. (s. XXXI<sup>2+3</sup>) auch = Pv. XI. 5<sup>3a</sup>(161) s. Vinaya-  
Gāthā-Konkordanz, WZKM. XXIV.

XXXI<sup>2</sup> etc. (s. XXXI<sup>2+3</sup>) = Netti 129 vgl. XXXI<sup>3</sup> etc.  
(s. XXXI<sup>2+3</sup>). S. ebenda.

XXXI<sup>2+3</sup> (190) = Pv. XIII. 4<sup>1+2</sup> (168 f.). A. IV. 17 + 18  
(II. 18). IV. 19<sup>1+2</sup> (II. 19). S. ebenda.

XXXI<sup>2c+d</sup> etc. (s. XXXI<sup>2+3</sup> und XXXI<sup>2c+d+3c+d</sup>) vgl. auch

Thag.<sup>361c+d</sup>. Vgl. ferner D. XXXI<sup>8d</sup> (192). S. ebenda.

**XXXI**<sup>2c+d+3c+d</sup> etc. (s. **XXXI**<sup>2+3</sup>) = J. 443<sup>12c+d+13c+d</sup>, vgl. J. 537<sup>113a+b+115a+b</sup> und vgl. Thag.<sup>292a+b+294a+b</sup>, s. ebenda.

**XXXI**<sup>3</sup> s. **XXXI**<sup>2</sup>.

**XXXI**<sup>3c+d</sup> s. **XXXI**<sup>2c+d+3c+d</sup>.

**XXXI**<sup>3d</sup> etc. (s. **XXXI**<sup>2+3</sup> und **XXXI**<sup>2c+d+3c+d</sup>) auch = J. 515<sup>39d</sup>, und vgl. Mbh. V. 34<sup>55d</sup>, s. WZKM. **XXIV.**

**XXXI**<sup>5c+d</sup> (192) *pāpā ca mittā sukadariyatā ca ete cha thānā purisam dhamṣayanti*  
= <sup>7c+d</sup>.

**XXXI**<sup>6a+b</sup> (192) vgl. SN. II. 6<sup>7(280)c+d</sup> und <sup>9(282)c+d</sup> = A. VIII. 10. 5<sup>4c+d</sup> (IV. 172) = Mil. 414<sup>2a+b</sup>, s. SN.-Konkordanz ZDMG. 63. 268.

**XXXI**<sup>6c+d</sup> (192) *asmā lokā paramhā ca ubhayā dhamṣate naro*  
= Thag.<sup>237c+d</sup>.

**XXXI**<sup>7c+d</sup> s. **XXXI**<sup>5c+d</sup>.

**XXXI**<sup>8d</sup> s. **XXXI**<sup>2c+d</sup>.

**XXXI**<sup>11+12</sup> (192) *Atisitam atiunham  
atisāyam idam ahu  
iti vissatthakammante  
atthā accenti mānave.  
Yo ca sitañ ca uñhañ ca  
tinā bhiyyo na maññati  
karam purisakiccāni  
so sukhā na vihāyati* (G.<sup>12</sup> und <sup>c</sup> und <sup>d</sup> s. auch besonders).

= Thag.<sup>231+232</sup> *Atisitam atiunham  
atisāyam idam ahū  
iti vissatthakammante  
khanā accenti mānave.*

<sup>232</sup> ohne Abweichung von D.<sup>1</sup>

**XXXI**<sup>12</sup> etc. (s. **XXXI**<sup>11+12</sup>) vgl. wenigstens dem ganzen verwandten Bau nach mit

<sup>1</sup> Diese Parallele schon notiert von Oldenberg Thag. p. 30.

J. 468<sup>12</sup> Yo (C<sup>ks</sup> so) ca etāni thānāni  
 yoniso paṭipajjati  
 karaṇ purisakiccāni  
 sa pacchā nānutappati.

XXXI<sup>12c</sup> etc. (s. XXXI<sup>11+12</sup>) = J. 468<sup>12c</sup> (s. XXXI<sup>12</sup>)  
 auch = J. 539<sup>4c</sup> (wo außerdem <sup>d</sup> verwandt mit  
 J. 468<sup>12d</sup>).

XXXI<sup>12d</sup> etc. (s. XXXI<sup>11+12</sup>)  
 vgl. J. 63<sup>d</sup> so sukham na vihāhisī.

XXXI<sup>13a</sup> (194) etc. (s. XXXI<sup>13+14</sup>) vgl. auch  
 J. 546<sup>61c</sup> (VI. 378) aññadatthu harā (C<sup>s</sup> bhārā) santā

XXXI<sup>13+14</sup> (194) Aññadatthuharo mitto  
 yo ca mitto vacīparamo  
 anuppiyuñ ca yo āhū  
 apāyesu ca yo sakhā.  
 Ete amitte cattāro  
 iti viññāya pañdito (<sup>b</sup> s. auch besonders)  
 ārakā parivajjeyya (<sup>c</sup> s. auch besonders)  
 maggam paṭibhayañ yathā.

= J. 279 citirte G's<sup>1+2</sup> (II. 390), wo aber in <sup>1b</sup> vacīparo,  
 in <sup>1c</sup> āha mit v. l. B<sup>i</sup> ahu, B<sup>d</sup> āhu

XXXI<sup>14a+b</sup> etc. (s. XXXI<sup>13+14</sup>) vgl. D. XXXI<sup>16a+b</sup> (195)  
 Ete pi mitte cattāro  
 iti viññāya pañdito.

XXXI<sup>14b</sup> etc. (s. XXXI<sup>13+14</sup>, XXXI<sup>14a+b</sup> u. XXXI<sup>14b+c+d</sup>)  
 = Dhp.<sup>186d</sup> = J. 258<sup>2d</sup> = DhpA. 461<sup>2d</sup>  
 iti viññāya pañdito

= Divy. XVII<sup>3d</sup> (224) kāmān viññāya pañditaḥ.

XXXI<sup>14b+c+d</sup> etc. (s. XXXI<sup>13+14</sup>) auch = <sup>b-d</sup> einer G. in  
 Vm. IV.

XXXI<sup>14c</sup> (194) etc. (s. XXXI<sup>13+14</sup> und s. XXXI<sup>14c+16c</sup>)  
 = Thag. <sup>1153c</sup> (und das vorangehende viññāya ent-  
 spricht dem jaññā von Thag. <sup>1153a</sup>)  
 = J. 545<sup>155a</sup> (VI. 296), s. D. XXXI<sup>14c+16c</sup>.  
 = Sum. I. 167<sup>c</sup>.

Vgl. A. III. 29<sup>6b</sup> (I. 130). 262<sup>2d</sup>. 263<sup>2d</sup>. 437<sup>1d</sup>  
 ārakā parivajjaye.

Vgl. J. 435<sup>7c</sup> = 477<sup>14c</sup> (In 435<sup>7a</sup> Āśivisam außerdem  
= Sum. I. 167<sup>b</sup> āśivisam).

Vgl. auch Dip.XXI<sup>7b</sup> ārakā parivajjiya (und auch  
hier vāśivisam in <sup>c</sup>).

**XXXI<sup>14c</sup>** (s. **XXXI<sup>13+14</sup>**)

+ <sup>16c</sup> (195) sakkaccaṁ payirupāseyya  
= J. 545<sup>155a</sup> (VI. 296) Ārakā parivajjeyya  
+ <sup>156c</sup> sakkaccaṁ payirupāseyya.

**XXXI<sup>16a+b</sup>** s. **XXXI<sup>14a+b</sup>**.

**XXXI<sup>16b</sup>** s. **XXXI<sup>14b</sup>**.

**XXXI<sup>16c</sup>** s. **XXXI<sup>14c+16c</sup>**.

**XXXI<sup>16d</sup>** = XVI. 1. 31<sup>3b</sup> etc., s. dort.

**XXXI<sup>17a</sup>** (195) pañdito sīlasampanno = **XXXI<sup>22a</sup>** (199).

Vgl. Dhp. <sup>289b</sup> pañdito sīlasamvuto.

Vgl. Dip. VII<sup>14c</sup> pañdito sutasampanno.

**XXXI<sup>18d</sup>** (195) alamatto kule gihī = <sup>21d</sup> (199) etc., s. dort.

**XXXI<sup>19a+c-f</sup>** Catudhā vibhaje bhoge

. . . . .  
ekena bhoge bhuñjeyya  
dvīhi kammaṁ payojaye  
catutthañ ca nidhāpeyya  
āpadāsu bhavissalīti (<sup>c-f</sup> s. auch besonders).  
= Sum. I. 232<sup>2a+c-f</sup>, ohne Abweichung.

**XXXI<sup>19c-f</sup>** etc. (s. **XXXI<sup>19a+c-f</sup>**)

= Mpū 334<sup>2</sup>

= Par Dip. III. 130, wo in <sup>b</sup> dvīhi mit v. l. S<sub>1</sub> S<sub>2</sub> dīhi.

**XXXI<sup>20a+b</sup>** etc. (s. **XXXI<sup>20+21</sup>**)

vgl. J. 377<sup>1c+d</sup> mātāpitā disā tā (B<sup>d</sup> mātādisājātā)  
Setaketu

ācariyam āhu disataṁ pasattī. <sup>1</sup>

**XXXI<sup>20+21</sup>** (199) Mātāpitā disā pubbā

ācariyā dakkhinā disā (<sup>a+b</sup> s. auch be-  
sonders)

puttadārā disā pacchā

mittāmacca ca uttarā.

<sup>1</sup> Auch Fausböll J. III. 234 hat alle drei Stellen verglichen.

Dāsakammakarā hetṭhā  
uddham̄ samanabrahmaṇā  
etā disā namasseyya  
alamatto kule gihī (⁹ s. auch besonders).

- = J. 96 Komm. cit. G.<sup>1+2</sup> von I. 401, wo aber *Mātā-pitā pubbā disā* (allerdings nur in B<sup>p</sup>, da die Zeile in C<sup>k</sup>C<sup>v</sup> ganz fehlt).
- = J. 377 Komm. cit. G.<sup>1+2</sup> (III. 234), wo von D. ab-· weichend nur <sup>1d</sup> *ca* mit v. l. B<sup>d</sup> *va*, und <sup>2d</sup> *ala-*  
*matto* mit v. l. B<sup>d</sup> *appamatto*.

XXXI<sup>21d</sup> (199) etc. (s. XXXI<sup>20+21</sup>) = XXXI<sup>18d</sup>, s. dort.

XXXI<sup>22a</sup> (199) s. XXXI<sup>17a</sup>.

XXXI<sup>22a+c</sup> (199) *Pandito sīlasampanno*  
nivātarutti atthaddho (⁹ s. auch besonders)  
vgl. J. 545<sup>108a+c</sup> (VI. 286) *Sūlavā vattasampanno*  
nivātarutti atthaddho.

XXXI<sup>22b</sup> (199) *sañho ca paṭibhāṇavā*

= SN. IV. 10<sup>6</sup>(<sup>853</sup>)<sup>c</sup> (sic) *sañho ca paṭibhāṇavā* (C<sup>b</sup>  
B<sup>ai</sup> °navā).

= N<sup>m</sup>. X<sup>11c</sup> (216) = <sup>13c</sup> (219) *sañho ca paṭibhāṇavā*  
Vgl. auch A. V. 38. 3<sup>3a+c</sup> (III. 43)

*Tath' eva sīlasampannam nivātaruttim atthaddham.*

XXXI<sup>22c</sup> s. XXXI<sup>22a+c</sup>.

XXXI<sup>22d</sup> (199) *tādiso labhate yasañ* = <sup>23d. 24d.</sup>

XXXI<sup>23b</sup> (199) *āpadāsu na vedhati*  
vgl. Mvu I. 102. 3<sup>a</sup> *āpatsu na viśidanti*.

XXXI<sup>23c</sup> (199) *acchiddavutti medhāvī*

vgl. Dhp<sup>229c</sup> *acchiddavuttim* (in 2. Ausg. v. l. B<sup>r</sup> *ac-*  
*chinda°*) *medhāvīm*.

XXXI<sup>23d</sup> s. <sup>22d.</sup>

XXXI<sup>24b</sup> (199) *vadaññū vītamaccharo*<sup>1</sup>

= A. IV. 53. 7<sup>3d</sup> (II. 59) = 54. 7<sup>3d</sup> (II. 61)  
*vadaññū vītamaccharo.*

A. VIII. 54. 15<sup>2b</sup> (IV: 285) *vadaññū vītam°* (M<sub>8</sub> *viññū*  
*vigatam°*).

<sup>1</sup> So doch wohl herzustellen. Gedruckt ist *vītam°*.

= 55. 15<sup>2b</sup> (IV. 289) *vadaññū vītamaccharo.*

= 75. 2<sup>2b</sup> (IV. 322), wo v. l. M<sup>6</sup> °macchero.

= 76. 10<sup>2b</sup> (IV. 325) *vadaññū vītamaccharo.*

Vgl. S. I. 5. 9<sup>6d</sup> (I. 34) *vadaññū vītamaccharā.*

A. IV. 53. 7<sup>2d</sup> (II. 59) = 54. 7<sup>2d</sup> (II. 61)

*vadaññū vītamaccharā.*<sup>1</sup>

A. VIII. 49. 13<sup>2b</sup> (IV. 271) = 50. 12<sup>2b</sup> (IV. 273)

*vadaññū vītamaccharā.*

It. 74<sup>2d</sup> *vadaññū* (BP °u) *vītamaccharā* (mit diesen letzten beiden A.-Stellen auch der vorhergehende Pāda identisch).

VV. 34<sup>16d</sup> (III. 6<sup>16d</sup>) *vadaññū vītamaccharā* (Par Dip. IV. 152. v. l. S<sub>2</sub> *vigatam°*).

(VV. hat mit S. außerdem das unmittelbar voran- gehende *manussattam* gemeinsam und in <sup>b</sup> *sanghe* mit S<sup>d</sup> *saṅghe*).

Vgl. auch PV. IV. 3<sup>39d</sup> (IV. 3<sup>42d</sup> in ParDip. III. 249) *vadaññā* (v. l. B °ū, in ParDip. °ū mit v. l. S<sub>1</sub>S<sub>2</sub> °ā) *vīgatamaccharā* (ParDip. *vīgamaccharā* mit v. l. S<sub>1</sub>S<sub>2</sub> *vīgatam°*, CDB *vītam°*, JPTS. 1904/5. 155 *vītām*).

XXXI<sup>24d</sup> s. XXXI<sup>22d</sup>.

XXXI<sup>25—27</sup> (199) *Dānañ ca piyavajjañ ca  
atthacariyā ca yā idha  
samānatā ca dhammesu  
tattha tattha yathārahām* (<sup>d</sup> s. auch be- sonders).

*Ete kho saṅgahā loke  
rathassāñiva yāyato* (<sup>b</sup> s. auch besonders)  
*ete ca saṅgahā nāssu  
na mātā puttakāraṇā  
labhetha mānam pūjanī vā  
pitā vā puttakāraṇā.  
Yasmā ca saṅgahā ete  
samapekkhanti pāṇḍitā*

<sup>1</sup> A. IV. 54. 7<sup>2d</sup> freilich gedruckt *vadaññā*.

*tasmā mahattam papponti  
pāsaṃsā ca bhavanti te.*

= A.IV.32. 2<sup>1-3</sup> (II.32) *Dānañ ca peyyavajjañ ca  
athacariyā ca (BK om. ca)  
yā idha  
samānattatā(BKST °ttatā ca)  
dhammesu  
tattha tattha yathārahañ.  
Ete kho saṅgahā loke  
rathass' āñi (ST āñi, SD [sic]  
āñi) va (SD ca) yāyato  
ete ca saṅgahā nāssu (BK  
nassu)  
na mātā puttakāraṇā  
labhetha<sup>1</sup> mānam pūjām<sup>2</sup> vā  
pitā vā puttakāraṇā (sic).  
Yasmā ca saṅgahā ete  
samavekkhanti pañditā  
tasmā mahattam (BK ma-  
hattam) papponti  
pāsaṃsā ca bhavanti te.*

= J. 523<sup>87-90b</sup> *Dānañ ca peyyavāsañ ca  
athacariyā ca yā idha  
samānattā ca dhammesu  
tattha tattha yathārahañ.  
Ete kho saṅgahā loke  
rathassāñivā yāyato  
ete va saṅgalā nāssu  
na mātā puttakāraṇā.  
Labhetha mānam pūjañ ca  
pitā va puttakāraṇā  
yasmā ca saṅgahā ete  
samavekkhanti pañditā.  
Tasmā mahattam papponti  
pāsaṃsā ca bhavanti te.*

<sup>1</sup> Gedruckt *labetha*.

<sup>2</sup> Gedruckt *pūjam*.

XXXI<sup>25 d</sup> (199) etc. (s. XXXI<sup>25-27</sup>) auch = S. XI. 1. 8. 6<sup>b</sup>  
und 7<sup>b</sup> (I. 226).

= ParDip. III. 287 Schluß-G.<sup>5 b</sup> = V. 300 Schluß-G.<sup>5 b</sup>.

XXXI<sup>26</sup> (199) s. XXXI<sup>25-27</sup>.

XXXI<sup>26 b</sup> (199) etc. (s. XXXI<sup>25-27</sup>) auch = M. 98 (unausgeführt). SN. III. 9<sup>61</sup>(<sup>654</sup>)<sup>d</sup> *rathassānīva* (C<sup>b</sup> °nīva,  
B<sup>a i</sup> °nīva) *yāyato*. KV. XVII. 3. 4<sup>1d</sup> *rathassānīm*  
(S *rapassani*, P *rathasanī*) *yāyato*. Asl. 206<sup>2d</sup> *ra-*  
*thassānīva* *yāyato*.

XXXI<sup>27</sup> s. XXXI<sup>25-27</sup>.

## XXXII. Ātānāṭiyasutta.

XXXII<sup>1</sup> (202)

*Vipassissa nam' atthu cakkhumantassa sirimato*  
*Sikhissa pi nam' atthu sabbabhūtānukampino* (<sup>d</sup>s. bes.)  
= <sup>56</sup>(<sup>213</sup>).

XXXII<sup>1 d</sup> (202) etc. (s. XXXII<sup>1</sup>) = S. I. 4. 5. 7<sup>4 b</sup> (I. 25).  
It. 39<sup>1 b</sup>. Ap. in ParDip. V. 70<sup>14 d</sup>

Vgl. auch Thag.<sup>648 b</sup>. It. 75<sup>3 b</sup> *sabbabhūtānukampako*.

XXXII<sup>2 d</sup> (202) vgl. SN. III. 7<sup>14</sup>(<sup>561</sup>)<sup>b</sup> = Thag.<sup>831 b</sup>, vgl. ferner  
SN. III. 7<sup>16</sup>(<sup>563</sup>)<sup>b</sup> = Thag.<sup>833 b</sup>, und vgl. B. XXI<sup>2 a</sup>,  
s. SN.-Konkordanz, ZDMG. 64.

XXXII<sup>3 b</sup> (202) *brāhmaṇassa vusimato* = SN. V. 15<sup>4</sup>(<sup>1115</sup>)<sup>f</sup>  
= N°. XVi<sup>7 f</sup>-<sup>8 f</sup> (172 f.) = <sup>d</sup> einer G. in Vm. XVII.

XXXII<sup>3 d</sup> *vippamuttassa sabbadhi*

= Dhp.<sup>90 b</sup> *vippamuttassa sabbadhi* (So 2. Ausg., v. l.  
C<sup>k</sup> °dhī, 1. Ausg. °dhī).

XXXII<sup>4 a+b+c</sup> *Āṅgirassassa nam' atthu*

*Sakyaputtassa sirimato* (<sup>b</sup> s. auch besonders)

\* *yo imam dhammam adesesi* (<sup>c</sup> s. auch unter <sup>c+d</sup>)

vgl. Thag.<sup>94 a+b+d</sup> *Namo hi tassa bhagavato*

*Sakyaputtassa sirimato*

· · · · · · · · · · · ·

*aggadhammo sudesito*.

XXXII<sup>4 b</sup> etc. (s. XXXII<sup>4 a+b+c</sup>) = VV. 81<sup>22 b</sup> (VII. 7<sup>22 b</sup>)  
*Sakyaputtasirimato*

mit v. l. °puttassa sirimato, in der Version ParDip.

IV. 313

Sakyaputtassa (S<sub>2</sub> Sākyā°, M °puttasirimato) sirimato.  
Mvu II. 194. 7<sup>b</sup> Śākyaputrasya śrimato.

XXXII<sup>4c+d</sup> vgl. CV. VI. 1. 5<sup>5a+b</sup> = VI. 9. 2<sup>5a+b</sup>. A. V. 35.  
2<sup>2a+b</sup> (III. 41). 38. 3<sup>5a+b</sup> (III. 43). Sum. I. 304<sup>5a+b</sup>.  
Nid.<sup>298a+b</sup>, s. Vinaya - Konkordanz WZKM.  
**XXIV.**

XXXII<sup>5b</sup> ist angeführt zu MV. VI. 29. 2<sup>1b</sup>, s. Vinaya-Konkordanz a. a. O.

XXXII<sup>5d</sup> (203) mahantā vītasāradā vgl. XXXII<sup>6d</sup> etc.  
s. dort.

XXXII<sup>6a</sup> (203) etc. (s. XXXII<sup>6a-c</sup>) = A. IV. 35. 6<sup>1c</sup> (II. 37)  
hitam devamanussānam (v. l. SD hīnato va manussānam, ST hitanova manussānam).

XXXII<sup>6a-c</sup> (203) Hitam devamanussānam (<sup>a</sup> s. auch besonders)

\* *yam namassanti Gotamam*  
*vijjācararaṇasampannam* (<sup>c</sup> s. auch besonders)

vgl. A. III. 58. 6<sup>2c+3a+d</sup> (I. 165)  
hitam devamanussānam  
.....  
Tīhi vijjāhi sampannam  
.....  
tam namassanti Gotamam.

XXXII<sup>6c</sup> (203) etc. (s. XXXII<sup>6a-c</sup>) s. XXVII<sup>1c</sup>, und s. ZDMG. 63. 48, zu SN. I. 9<sup>12(164)c</sup>.

XXXII<sup>6d</sup> (203) mahantam vītasāradam = <sup>12d</sup> etc. (s. dort).  
A. IV. 23. 3<sup>5d.7b</sup> (II. 24). It. 82<sup>1d</sup> (Außerdem geht in D.<sup>6b</sup>, A.<sup>5c.7a</sup> und It.<sup>1c</sup> namassanti voran).  
S. auch XXXII<sup>6d</sup>.

XXXII<sup>7a</sup> (203) (s. XXXII<sup>7a+b</sup>)  
vgl. Kāth. Up. IV. 9<sup>a</sup> Yatas codeti suryo ..

XXXII<sup>7-14</sup> (203) vgl., bezw. = <sup>22-29</sup>. XXXII<sup>9-14</sup> auch vgl.  
bezw. = <sup>16-21</sup> vgl. bezw. = <sup>46-51</sup>.

Im Einzelnen:

XXXII<sup>7</sup> (203) *Yato uggacchati suriyo* (<sup>a</sup> s. auch besonders)

*ādicco maṇḍalī mahā*  
*yassa cuggacchamānassa*  
*sañvarī pi nirujjhati.*

vgl. XXXII<sup>22 a-d</sup> *yattha coggacchati<sup>1</sup> suriyo*

*ādicco maṇḍalī mahā*  
*yassa coggacchamānassa*  
*divaso pi nirujjhati.*

XXXII<sup>8</sup> (203) *Yassa cuggate suriye*

*divaso ti pavuccati*  
*rahado pi tattha gambhīro*  
*samuddo saritodako* (<sup>d</sup> s. besonders)  
*evan tamī tattha jānanti*  
*samuddo saritodako* (<sup>f</sup> s. besonders)

vgl. XXXII<sup>22 e+f+23</sup> *Yassa cuggate suriye*

*sañvarīti pavuccati*  
*etc. = <sup>8c-f</sup>.*

XXXII<sup>8d</sup> etc. (s. XXXII<sup>8</sup>) = <sup>8f</sup> etc. (s. ebendort).

XXXII<sup>8f</sup> s. XXXII<sup>8d</sup>.

XXXII<sup>9-14</sup> s. XXXII<sup>7-14</sup>.

XXXII<sup>9</sup> (203) *Ito sā purimā disā*

*iti namī ācikkhatī janō*  
*yañ disamī abhipāletī*  
*mahārājā yasassi so* (<sup>d</sup> s. auch besonders)

vgl. <sup>16</sup> (204) *Ito sā dakkhinā disā*

*etc. = <sup>9</sup>.*

<sup>24</sup> (205) *Ito sā pacchimā disā*

*etc. = <sup>9</sup>.*

<sup>46</sup> (207) *Ito sā uttarā disā*

*etc. = <sup>9</sup>.*

XXXII<sup>9d+10a+11a+d</sup> (203) etc. (s. XXXII<sup>9. 10. 11</sup>) s. XX.  
<sub>9 1c+d+2a+b.</sub>

XXXII<sup>10a</sup> (203) etc. (s. XXXII<sup>10</sup>) s. XXXII<sup>9d+10a+11a+d.</sup>

<sup>1</sup> *coggaccati* gedruckt.

- XXX<sup>10</sup> (203) *Gandhabbānaṇī ādhipati  
Dhatarat̄tho iti nāmaso  
ramatī naccagītehi  
Gandhabbehi purakkhato.*  
 vgl. <sup>17</sup> (204) *Kumbhaṇḍānam ādhipati  
Virūḍho iti nāmaso  
ramatī naccagītehi  
Kumbhaṇḍehi purakkhato.*  
<sup>25</sup> (205) *Nāgānam ādhipati  
Virūḍhakko iti nāmaso  
ramatī naccagītehi  
Nāgehi purakkhato.*  
<sup>47</sup> (207) *Yakkhūnam ādhipati  
Kuvero iti nāmaso  
ramatī naccagītehi  
Yakkhehi purakkhato.*

- Vgl. Mvu III. 306. 9 + 10 *Teṣām adhipatī rājā  
Dhṛtarāstro ti nāmataḥ  
Gaṁdhavādhipatī rājā  
Devehi sa ca rakṣitaḥ.*  
 III. 307. 13 + 14 *Tāsām adhipatī rājā  
Virūḍhako ti nāmataḥ  
Kumbhaṇḍādhipatī rājā  
Yamena saha rakṣatu.*  
 16<sup>b</sup> *Kumbhaṇḍehi surakṣitā.*  
 III. 308. 13 + 14 *Tāsām adhipatī rājā  
Virūpākṣo ti nāmataḥ  
sa vo Nāgādhipo rājā  
Varunena saha rakṣatu.*  
 17<sup>b</sup> *sarvanāgehi rakṣitā.*  
 III. 309. 13 + 14 *Tāsām adhipatī rājā  
Kuvera iti nāmataḥ  
sarvayakṣādhipo rājā  
rāksasīhi saha rakṣatu.*  
 17<sup>b</sup> *yakṣarākṣasarakṣitā.*  
 Vgl. LV. XXIV<sup>114</sup> (388. 3+4) *Teṣām cādhipatī rājā  
Dhṛtarāstreti viśrutah*

- sa sarvagandharvapatiḥ  
suryeṇa saha rakṣatu.
- <sup>120d</sup> (388.16<sup>b</sup>) sarvadevebhi rakṣitāḥ.  
<sup>124</sup> (389.1+2) Teṣāṁ cādhipatī rājā  
Virūḍhaka iti smṛtaḥ  
sarvakumbhāṇḍādhipatir  
Yamena saha rakṣatu.
- <sup>134</sup> (389.21+22) Teṣāṁ cādhipatī rājā  
Virūpākṣeti tam viduh  
(Sk ṣpākṣa iti smṛtaḥ)  
sa sarvanāgādhipatir  
Varunena saha rakṣatu.
- <sup>144</sup> (390.19+20) Teṣāṁ cādhipatī rājā  
Kuvero naravāhanāḥ  
sarvayakṣāṇīm adhipatir  
Māṇibhadre asaharakṣatu.
- XXXII<sup>11</sup> (203) Puttāpi tassa bahavo  
ekanāmā ti me sutam  
asiti dasa eko ca  
Inda-nāmā mahabbalā.  
= <sup>18</sup> (204) = <sup>26</sup> (205) = <sup>48</sup> (207)  
: LV. XXIV<sup>115</sup> (388.5+6) Putrā pi tasya bahava  
ekanāmā vicakṣayāḥ  
asitir daśa caikaś ca  
Indra-nāmā mahābalā.  
= <sup>125</sup> (389.3+4) = <sup>135</sup> (390.1+2) = <sup>145</sup> 390.21+22).
- XXXII<sup>11a+d</sup> etc. s. XXXII<sup>9d+10a+11a+d</sup>.
- XXXII<sup>12</sup> (203) Te cāpi Buddham disvāna  
<sup>b</sup> s. XXI. 2. 9<sup>7d</sup>  
dūrato va namassanti  
mahantam vītasāradam (<sup>d</sup> s. auch besond.).  
= <sup>19</sup> (204) = <sup>27</sup> (205) = <sup>49</sup> (207).
- XXXII<sup>12d</sup> (203) etc. (s. XXXII<sup>12</sup>) = XXXII<sup>6d</sup> etc., s. dort).
- XXXII<sup>13a</sup> etc. (s. XXXII<sup>13a+b</sup> und XXXII<sup>13</sup>) = It. 82<sup>2a</sup>,  
SN. III. 6<sup>35(514)a</sup> s. SN.-Konkordanz, ZDMG. 64.
- XXXII<sup>13a+b</sup> (204) etc. (s. XXXII<sup>13</sup>) = S.XXII. 79. 38<sup>a+b</sup>  
(III. 91). A. XI. 10. 4<sup>a+b</sup>. 5<sup>a+b</sup>. 6<sup>a+b</sup> (V. 325 f.).  
SN. III. 6<sup>35(544)a+b</sup>. Thag. 629a+b. 1084a+b. 1179a+b.

Mpū. 304<sup>a+b</sup>. ParDip. IV. 9<sup>2a+b</sup>, s. SN.-Konkordanz, ZDMG. 64.

XXXII<sup>13</sup>(204) (<sup>a+b</sup> s. SN.-Konkordanz III. 6<sup>35(544)a+b</sup>, a. a. O.)  
*kusalena samekkhasi  
amanussāpi tam vandanti.*

= <sup>20</sup> (204). <sup>28</sup> (205). <sup>50</sup> (208).

XXXII<sup>14</sup>(204) *Sutam netam abhiñhaso  
tasmā evam vadeñhase  
jinam vandatha Gotamam* (<sup>c</sup> s. auch besond.).  
*jinam vandāma Gotamam* (<sup>d</sup> s. auch besond.).  
*vijjācaranasañpannam* (<sup>e</sup> s. auch besonders).  
*Buddham vandāma Gotamam* (<sup>f</sup> s. auch bes.).  
= <sup>21</sup> (204). <sup>29</sup> (205). <sup>51</sup> (208).

XXXII<sup>14c</sup> etc. (s. XXXII<sup>14</sup>) vgl. XXXII<sup>14d</sup> etc. und  
XXXII<sup>14f</sup> etc.

XXXII<sup>14d</sup> etc. (s. XXXII<sup>14</sup>) vgl. XXXII<sup>14c</sup> etc. und  
XXXII<sup>14f</sup> etc.

XXXII<sup>14e</sup> etc. (s. XXXII<sup>14</sup>) = XXXII<sup>6c</sup> etc., s. dort.

XXXII<sup>14f</sup> etc. (s. XXXII<sup>14</sup>) s. XXXII<sup>14c</sup> und <sup>14f</sup>

Vgl. auch Weber Ms. Part V<sup>7d</sup> (JASBeng. LXII  
Part I. 25):

*buddham vandanti Gautama.*

Vgl. auch B. XXII<sup>14b</sup> *buddham vandāmi sattharām.*

XXXII<sup>15b+c</sup>(204) *pisunā piññimamsikā  
pāññatipātino luddhā*

vgl. J. 468<sup>4b</sup> *pisuno piññimamsiko.*

+<sup>5a+b</sup> *Pāññatipāti pure āsim luddo ...*

XXXII<sup>16-21</sup>(204) s. XXXII<sup>7-14</sup>.

XXXII<sup>16</sup>(204) s. XXXII<sup>9</sup>.

XXXII<sup>16d+17a+18a+d</sup> s. XXXII<sup>9d+10a+11a+d</sup>.

XXXII<sup>17a</sup> s. vorige Parallele.

XXXII<sup>17</sup>(204) s. XXXII<sup>10</sup>.

XXXII<sup>18</sup>(204) s. XXXII<sup>11</sup>.

XXXII<sup>18a+d</sup> s. XXXII<sup>16d+17a+18a+d</sup>.

XXXII<sup>19</sup>(204) s. XXXII<sup>12</sup>.

XXXII<sup>19b</sup> s. XXI. 2. 9<sup>7d</sup>.

XXXII<sup>19d</sup> s. XXXII<sup>6d</sup>.

XXXII<sup>20a</sup> s. XXXII<sup>13a</sup>.

XXXII<sup>20a+b</sup> s. XXXII<sup>13a+b</sup>.  
 XXXII<sup>20</sup> (204) s. XXXII<sup>13</sup>.  
 XXXII<sup>21</sup> (204) s. XXXII<sup>14</sup>.  
 XXXII<sup>21c</sup> s. XXXII<sup>14c</sup>.  
 XXXII<sup>21d</sup> s. XXXII<sup>14d</sup>.  
 XXXII<sup>21e</sup> s. XXXII<sup>14e</sup>.  
 XXXII<sup>21f</sup> s. XXXII<sup>14f</sup>.  
**XXXII<sup>22–29</sup>** (205) s. XXXII<sup>7–14</sup>.  
 XXXII<sup>22</sup> (205) s. XXXII<sup>7. 8.</sup>  
 XXXII<sup>23</sup> (205) s. XXXII<sup>8.</sup>  
 XXXII<sup>23b</sup> (205) s. XXXII<sup>8d</sup>.  
 XXXII<sup>24</sup> (205) s. XXXII<sup>9.</sup>  
 XXXII<sup>24d+25a+26a+d</sup> s. XXXII<sup>9d+10a+11a+d</sup>.  
 XXXII<sup>25a</sup> s. vorige Parallele.  
 XXXII<sup>25</sup> (205) s. XXXII<sup>10.</sup>  
 XXXII<sup>26</sup> (205) s. XXXII<sup>11.</sup>  
 XXXII<sup>26a+d</sup> s. XXXII<sup>24d+25a+26a+d</sup>.  
 XXXII<sup>27</sup> (205) s. XXXII<sup>12.</sup>  
 XXXII<sup>27d</sup> s. XXXII<sup>6d</sup>.  
 XXXII<sup>28a</sup> s. XXXII<sup>13a</sup>.  
 XXXII<sup>28a+b</sup> s. XXXII<sup>13a+b</sup>.  
 XXXII<sup>28</sup> (205) s. XXXII<sup>13.</sup>  
 XXXII<sup>29</sup> (205) s. XXXII<sup>14.</sup>  
 XXXII<sup>29c</sup> s. XXXII<sup>14c</sup>.  
 XXXII<sup>29d</sup> s. XXXII<sup>14d</sup>.  
 XXXII<sup>29e</sup> s. XXXII<sup>14e</sup>.  
 XXXII<sup>29f</sup> s. XXXII<sup>14f</sup>.

**XXXII<sup>30b</sup>** (205) *Mahāneru sudassano*

vgl. J. 370<sup>4b</sup> *Mahāneru-nidassanam*.

**XXXII<sup>30d</sup>** (205) *amamā apariggahā*

vgl. Mvu III. 400. 1 *asamo* (B *amamo*) *aparigraho*  
*viśuddho*.

**XXXII<sup>32d</sup>** (206) *tato bhūñjanti bhojanam*

vgl. Mil. 373<sup>d</sup> *tato bhūñjāmi bhojanam*.

**XXXII<sup>33a+b</sup>** (206) *Gāvīm ekakhuram katvā*

*anuyanti diso disam* (<sup>b</sup>s. auch besonders)

vgl. <sup>33c+d</sup> *pasum ekakhuram katvā*  
*anuyanti diso disam*

**XXXII<sup>33b</sup>** etc. (s. **XXXII<sup>33a+b</sup>**) = <sup>34b, 34d, 35b<sub>1</sub>, 3d</sup>.

**XXXII<sup>33c+d</sup>** s. <sup>33a+b</sup>.

**XXXII<sup>34a+b</sup>** (206) *Itthim vāhanam katvā*  
<sup>b</sup> s. **XXXII<sup>33b</sup>**

vgl. <sup>34c+d</sup> *purisam vāhanam katvā*  
<sup>d</sup> s. **XXXII<sup>33b</sup>**.

<sup>35a+b</sup> *kumārim vāhanam katvā*  
<sup>b</sup> s. **XXXII<sup>33b</sup>**

<sup>35c+d</sup> *kumāram vāhanam katvā*  
<sup>b</sup> s. **XXXII<sup>33b</sup>**.

**XXXII<sup>34b</sup>** s. <sup>33b</sup>.

**XXXII<sup>34c+d</sup>** s. <sup>34a+b</sup>.

**XXXII<sup>34d</sup>** s. <sup>33b</sup>.

**XXXII<sup>35a+b</sup>** s. <sup>34a+b</sup>.

**XXXII<sup>35b</sup>** s. <sup>33b</sup>.

**XXXII<sup>35c+d</sup>** s. <sup>34a+b</sup>.

**XXXII<sup>35d</sup>** s. <sup>33b</sup>.

**XXXII<sup>36b</sup>** (206) *sabbā disā anupariyanti*

vgl. S. III. 1. 8. 8<sup>a</sup> (I. 75) *Sabbā disānuparigamma*  
 (SS *disā anup°*) *cetasā* = Ud. V. 1<sup>a</sup> *Sabbā disā*  
*anuparigamma* (BD °*kamma*) *cetasā*.

**XXXII<sup>37a</sup>** (206) *Hathiyānam assayānam* = Ap. in Par  
 Dip. V. 48<sup>10a</sup>.

Vgl. J. 532<sup>6c</sup> *hatthiyānam assarathām*.

**XXXII<sup>37b</sup>** (206) *dibbaṃ yānam upat̄hitam*

vgl. J. 541<sup>145b</sup> *dibbaṃ yānam adhitt̄hito*  
 = <sup>153b</sup>, wo aber *yānam* (Druckfehler?).

**XXXII<sup>38a+b</sup>** (206) *Uttarena Kapivanto*

*Janogham aparena ca*

= Rūpasiddhi-Zitat zu 291. Vgl. oben zu XX. 9<sup>9</sup>.

**XXXII<sup>43d</sup>** (207) *nānādijagaṇāyutā* = J. 545<sup>71b</sup> (VI. 278).

Vgl. VV. 63<sup>34b</sup> (V. 13<sup>34b</sup>) = 78<sup>12b</sup> (VII. 4<sup>12b</sup>) = 79<sup>12b</sup>  
 (VII. 5<sup>13b</sup>) *nānādijagaṇāyute.*<sup>1</sup>

**XXXII<sup>43d+e</sup>** (<sup>d</sup> s. vorige Parallele, <sup>e</sup> s. nächste Parallele)

vgl. J. 547<sup>10a+b</sup> *Mayurakoñcābhīrude*  
*nārivaraṇāyute.*

<sup>1</sup> In 63<sup>34b</sup> in der Ausgabe °*ganāyute* gedruckt.

XXXII<sup>43e</sup> (207) etc. (s. XXXII<sup>43d+e</sup> und <sup>43e+f</sup>)

vgl. J. 543<sup>19a</sup> *Mayūrakoñcābhīrudam*

Mvu III. 21. 15<sup>a</sup> *Mayūrakromcābhīrutam.*

Thag. <sup>1113a</sup> *Mayūrakoñcābhīrudamhi kānane.*

XXXII<sup>43e+f</sup> (207) *mayūrakoñcābhīrudā*  
*kokilābhi hi vaggubhi.*

vgl. J. 531<sup>52a+b</sup> *Mayūrakoñcābhīrude*  
*kokilābhīnikuñjite* (B<sup>d</sup> *lujjite*).

XXXII<sup>46-51</sup> (207f.) s. XXXII<sup>7-14</sup>.

XXXII<sup>46</sup> s. XXXII<sup>9</sup>.

XXXII<sup>46d+47a+48a+d</sup> (207) s. XXXII<sup>9d+10a+11a+d</sup>.

XXXII<sup>47a</sup> s. vorige Parallele.

XXXII<sup>47</sup> s. XXXII<sup>10</sup>

XXXII<sup>48</sup> (207) s. XXXII<sup>11</sup>.

XXXII<sup>48a+d</sup> s. XXXII<sup>46d+47a+48a+d</sup>.

XXXII<sup>49</sup> (207) s. XXXII<sup>12</sup>.

XXXII<sup>49d</sup> s. XXXII<sup>6d</sup>.

XXXII<sup>50a</sup> s. XXXII<sup>13a</sup>.

XXXII<sup>50a+b</sup> s. XXXII<sup>13a+b</sup>.

XXXII<sup>50</sup> (208) s. XXXII<sup>13</sup>.

XXXII<sup>51</sup> (208) s. XXXII<sup>14</sup>.

XXXII<sup>51c</sup> s. XXXII<sup>14c</sup>.

XXXII<sup>51d</sup> s. XXXII<sup>14d</sup>.

XXXII<sup>51e</sup> s. XXXII<sup>14e</sup>

XXXII<sup>51f</sup> s. XXXII<sup>14f</sup>.

XXXII<sup>62</sup> (210) *Indo Somo Varuno ca*  
*Bhāradvājo Pajāpati*  
*Candano Kāmasettho ca*  
*Kinnughāṇḍu Nighāṇḍu ca*

\* + <sup>53b-d</sup> *devasūto ca Mātali*

\* *Cittaseno ca Gandhabbo*

\* *Nalo rājā Janesabho*

+ <sup>54a+b</sup> *Sātāgiro Hemavato* (<sup>52c+d+53b-d+54a</sup> s. auch  
besonders)

*Puṇṇako Karatiyo Gulo*

+ <sup>55a+c+d+e</sup> (211) *Gopālo Suppagedho ca*  
*Pañcālacando Ālavako*

*Pajūṇṇo Sumukho Dadhimukho*

*Maṇimānicaro Dīgo*

vgl. Mm Vidy., Zapiski XI. 236 f.:

236. Z. 5<sup>a</sup> v. u. *Indraḥ Somaḥ Sūryo Varuṇaḥ*

+ 4 v. u. *Prajāpatih Bharadvājah*

*Śrīśānaś ca Nandanaḥ*

+ 3 v. u. *Kāmaśreṣṭhah Kunikaṇṭho*

.....<sup>1</sup> *Nikanṭhakah*

+ 237. 4<sup>b</sup> *Trīśūlī caiva Mātalih*

+ 3<sup>a</sup> *Citrasenaś ca Gandharvas*

+ 1<sup>b</sup> *Nararājo Jinarṣabhaḥ*

+ 236. 1 v. u. *Sātāgirir Haimavataḥ* (vgl. 233. 25<sup>a</sup> *Sātā-*  
*giri-Haimavatau*)

*Pūrṇakah Khadirakovidaḥ*

+ 237. 1<sup>a</sup> *Gopālayakṣo Āṛṭavako*

+ 2 *Pañcālaganda-Sumukhau*

*Dīrgho yaksah saparijanah.*

XXXII<sup>52c-54a</sup> (210) s. XX. 10<sup>2+3a+b</sup> und 7<sup>2a+3a</sup>.

XXXII<sup>52c+d+53b-d+54a</sup> s. XXXII<sup>52+53b-d</sup> etc. und

XXXII<sup>52c-54a</sup>.

XXXII<sup>54a+b</sup> (210) etc. s. XXXII<sup>52+53b-d+54a+b</sup> etc.

XXXII<sup>55a+c-e</sup> etc. s. ebenda.

XXXII<sup>56</sup> (213) s. XXXII<sup>1</sup>.

XXXII<sup>56d</sup> s. XXXII<sup>1d</sup>.

#### XXXIV. Dasuttarasutta.

XXXIV<sup>b</sup> (278) = S. II. 1. 7. 2<sup>b</sup> (I. 48). X. 12. 14<sup>1b</sup> (I. 214).  
SN. I. 10<sup>e</sup> (<sup>186</sup>)<sup>b</sup> s. ZDMG. 63. 54.

XΛ IV<sup>c</sup> (278) = S. VIII. 5. 9<sup>4c</sup> (I. 189). SN. III. 3<sup>5</sup> (<sup>454</sup>)<sup>e</sup>.

Thag. <sup>1230c</sup>. Thīg. <sup>206c</sup>, s. SN.-Konkordanz, ZDMG.  
64.

XXXIV<sup>d</sup> (278) *sabbaganthappamocanam*

= S. X. 7. 3<sup>2b</sup> (I. 210), wo v. l. S<sup>1-3</sup> °gandha°, C  
°gantha°.

<sup>1</sup> Lücke.

It. 102<sup>3d</sup> *sabbaganthapamocanam* (alle MSS. außer M °*gandha*°).

Vgl. A. IV. 23. 3<sup>2b</sup> (II. 24) *sabbagantha-pamocano*.

It. 112<sup>2b</sup> *sabbaganthappamocano* (BCDEP °*gandha*~, Pa °*gañṭha*~, DEM °*pam*~, C °*bbam*~).

Vgl. auch S. XXI. 4. 10<sup>1d</sup> (II. 278) *sabbadukkha-pamocanam* (v. l. S<sup>1-2</sup> *sabbaganthappamocanam*, S<sup>3</sup> *sabbaganthabba*°).

(Außerdem ist das Wort *nibbāna* allen Stellen gemein).

### Nachtrag.

D. II. 20 enthält in der Prosa zwei Zeilen (L. 54 Z. 12 + 13), die wie aus Pādas zusammengesetzt klingen. Zum Schluß derselben *dukkhass' antam karissanti* vgl. SN. II. 6<sup>10(283)d</sup> etc. ZDMG. 63. 269 f.

p. 313, Z. 13 und 26, p. 318, Z. 17, p. 329, Z. 7, p. 337, Z. 20 ist statt 63 zu korrigieren 64.

## ABBREVIATIONS OF TITLES OF PALI BOOKS

PROFESSOR LANMAN, in the proceedings of the American Academy of Arts and Sciences for 1907, has proposed a modification of the scheme of abbreviations published in this *Journal* in 1896, with the object of receiving the suggestions of Pali scholars on this question. The proposal is to have one letter for each of the four great Nikāyas; two letters for each book in the fifth, the Khuddaka Nikāya; three letters for the Vinaya, and for each book of the Abhidhamma; and four letters for each of the later books. This is both practical and easy to remember; and it will be adopted for this *Journal*, and for use in the forthcoming edition of the Pali Dictionary.

It is suggested that the commentaries, when they come eventually to be published, should be referred to, not by their names, but as the commentary on such and such a canonical text, naming the text; thus D. cm., or DA, instead of Sumv., for Sumangala-vilāsinī; and Dhs. cm., or DhsA, instead of Asln, for Attha-sālinī.

The full scheme is therefore as follows :

### PITAKA TEXTS.

- A<sup>1</sup>      *Anguttara* (quoted by volume and page of the Morris-Hardy edition).  
Ap        *Apadāna*.  
Ud        *Udāna* (quoted by page of Steinthal's edition).  
It        *Itivuttaka* (quoted by pages of Windisch's edition).

<sup>1</sup> No full stops to be used after these abbreviations. Thus : A 1, 127 ; Dhs 1102.

- Kvu *Kathā-vatthu* (quoted by page of Taylor's edition).
- Kh *Khuddaka-pāṭha* (quoted by canto and verse of Childers's edition).
- Cp *Cariyā-piṭaka* (quoted by canto and verse of Morris's edition).
- Jā *Jātaka* (quoted by volume and page of Fausböll's edition).
- Th. 1 *Therā-gāthā* (quoted by verse of Oldenberg's edition).
- Th. 2 *Therī-gāthā* (quoted by verse of Pischel's edition).
- D *Digha-nikāya* (quoted by volume and page of the Rhys Davids-Carpenter edition).
- Dhk *Dhātu-kathā* (quoted by chapter and section of Gooneratne's edition).
- Dh *Dhammapada* (quoted by verse of Fausböll's edition).
- Dhs. *Dhamma-saṅgāṇi* (quoted by section of E. Müller's edition).
- Nd *Niddesa*.
- Ps *Paṭisambhidā* (quoted by volume and page of Taylor's edition).
- Pth *Paṭṭhāna* (quoted by page of Mrs. Rhys Davids's edition).
- Pug *Puggala-paññatti* (quoted by page of Morris's edition).
- Pv *Peta-vatthu* (quoted by page of Minayeff's edition).
- Bu *Buddha-ramsa* (quoted by canto and verse of Morris's edition).
- M *Majjhima-nikāya* (quoted by volume and page of the Trenckner-Chalmers edition).
- Yam *Yamaka*.
- Vin *Vinaya* (quoted by volume and page of Oldenberg's edition).
- Vv *Vimāna-vatthu* (quoted by canto and verse of Gooneratne's edition).
- Vbh *Vibhanga* (quoted by page of Mrs. Rhys Davids's edition).
- S *Samyutta-nikāya* (quoted by volume and page of Feer's edition).
- Sn *Sutta-nipāta* (verses quoted by number of verse, prose by page, of Fausböll's edition).

## LATER BOOKS.

(All to be quoted by pages, except as stated.)

Asln	<i>Attha-sālinī.</i>
Anvs	<i>Anāgata-vam̄sa</i> (J.P.T.S., 1886).
Abhs	<i>Abhidhammattha-sangaha</i> (quoted by chapter and section of Rhys Davids's edition, J.P.T.S., 1884).
Abhp	<i>Abhidhānappadipikā.</i>
Kacc	<i>Kaccāyana's Sandhikappa.</i>
Khus	<i>Khudda-sikkhā</i> (J.P.T.S., 1883).
Gnvs	<i>Gandha-vam̄sa</i> (J.P.T.S., 1886).
Jina	<i>Jinacarita</i> (quoted by canto and verse of Rouse's edition, J.P.T.S., 1905).
Jinā	<i>Jinālankara.</i>
Dāvs	<i>Dāthā-vam̄sa</i> (quoted by canto and verse of Rhys Davids's edition, J.P.T.S., 1884).
Dpvs	<i>Dipa-vam̄sa</i> (quoted by canto and verse of Oldenberg's edition).
Nett	<i>Netti-pakaraṇa.</i>
Peta	<i>Petakopadesa.</i>
Pgdp	<i>Pañca-gati-dīpana.</i>
Mhvs	<i>Mahā-vam̄sa</i> (quoted by chapter and verse of Geiger's edition).
Miln	<i>Milinda-pañho.</i>
Mūls	<i>Mūla-sikkhā.</i>
Yogā	<i>Yogāvacara Manual.</i>
Vism	<i>Visuddhi-magga.</i>
Sdhs	<i>Saddhamma-sangaha</i> (J.P.T.S., 1890).
Sdhp	<i>Saddhammopāyana</i> (J.P.T.S., 1877).
Sand	<i>Sandesa-Kathā.</i>
Sāsv	<i>Sāsana-vam̄sa.</i>
Sumv	<i>Sumangala-vilāsinī</i> (J.P.T.S., 1885).

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2. Majjhima, Vol. III., Part 2.	Dhammapada Comy, I., Part 1.
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1. Vimāna-Vatthu Cy.	1. Journal, 1906–7.
2. Journal, 1897–1901.	2. Paṭisambhidā, Vol. II.
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