

Pali Text Society.

Journal

OF THE

PALI TEXT SOCIETY.

1886.

EDITED BY

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PALI TEXT SOCIETY.

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

The historical importance of these Texts can scarcely be exaggerated, either in respect of their value for the history of folk-lore, or of religion, or of language. It is already certain that they were all put into their present form within a very limited period, probably extending to less than a century and a half (about B.C. 400–250). For that period they have preserved for us a record, quite uncontaminated by filtration through any European mind, of the every-day beliefs and customs of a people nearly related to ourselves, just as they were passing through the first stages of civilization. They are our best authorities for the early history of that interesting system of religion so nearly allied to some of the latest speculations among ourselves, and which has influenced so powerfully, and for so long a time, so great a portion of the human race—the system of religion which we now call Buddhism. The sacred books of the early Buddhists have preserved to us the sole record of the only religious movement in the world's history which bears any close resemblance to early Christianity. In the history of speech they contain unimpeachable evidence of a stage

in language midway between the Vedic Sanskrit and the various modern forms of speech in India. In the history of Indian literature there is nothing older than these works, excepting only the Vedic writings ; and all the later classical Sanskrit literature has been profoundly influenced by the intellectual struggle of which they afford the only direct evidence. It is not, therefore, too much to say that the publication of this unique literature will be no less important for the study of history—whether anthropological, philological, literary, or religious—than the publication of the Vedas has already been.

The whole will occupy about nine or ten thousand pages 8vo. Of these 3,300 pages have already appeared. The accession of about fifty new members would make it possible to issue 1000 pages every year.

The Subscription to the Society is only One Guinea a year, or Five Guineas for six years, payable in advance. Each subscriber receives, post free, the publications of the Society, which cost a good deal more than a guinea to produce.

It is hoped that persons who are desirous to aid the publication of these important historical texts, but who do not themselves read Pāli, will give Donations to be spread if necessary over a term of years. Nearly £400 has already been thus given to the Society by public spirited friends of historical research.

* * * Subscriptions for 1887 are now due, and it is earnestly requested that subscribers will send in their payments without putting the Chairman to the expense and trouble of personally asking for them. All who can conveniently do so should send the Five Guineas for six years, to their own benefit and that of the Society also.

The Society keeps no books, and its publications cannot in any case be sent to subscribers who have not already paid their subscriptions for the year.

Cheques and Post Office Orders should be made payable to the "Pāli Text Society." (Address : 3, Brick Court, Temple, London E.C.)

Report
OR
THE PALI TEXT SOCIETY
FOR 1886.

I AM happy to say we are still prospering. We have again an addition to report to the number of our European subscribers, and in Ceylon we have an increase again after the decline of last year. We now number 215 subscribers in all.

Our text issues for this year are :

1. Part I. of the *Sumaṅgala*, edited by myself and Professor Carpenter.
2. The *Vimāna Vatthu*, edited by Gooneratne Mudaliyar, and seen through the press by myself.
3. The *Anāgata Vanisa*, edited by Professor Minayeff.
4. The *Gandha Vamsa*, edited by the same.

Besides these we have a very interesting translation from the Tibetan by Dr. Wenzel, and also an index to the verses in the *Divyāvadāna*.

With regard to the former I should like to point out how valuable is the poem he translates for determining the degree in which Buddhism had changed, when it was composed, from the state it had reached at the time of the *Pitakas* (probably about 500 years before). Of absolutely new doctrine there is no trace. The number of the *Pārāmitā*'s is different (see verse 8), the stress laid upon the doctrine of the (temporary) hells is greater than it would have been in a corresponding poem of the earlier period, and verses 49 and 50 introduce a metaphysical discussion which is a later amplification of the simple and anti-metaphysical doctrine of the *Anatta Lakkhaṇa Sutta*. Otherwise the work might have been written by a Buddhist of the *Pitaka* schools at Nālanda or Anurādhapura, and it often uses the very expressions of *Pitaka* texts. Thus

- Verse 13 = Dhp. 21.
 „ 14 = Dhp. 172.
 „ 16 = M. x. 5. 3.
 „ 19 = P. P. iv. 19.
 „ 20 = P. P. iv. 10.
 „ 23 = Dhp. 103.
 „ 32 gives the Ariyadhanāni.
 „ 43 = A. 3. 99.
 „ 61 = S. N. 2. 4. 3.
 „ 117 = Dhp. 1.

and the general tone is much more in accordance with the Arahat ideal of the Hīnayāna than with the Bodisat ideal of the Mahāyāna doctrines. With regard to the main idea of the poem (that is, to give, in about a hundred stanzas, a synopsis of what seemed to the author to be the principal points of religious belief), it is only one example of a somewhat numerous class. The Tela Katāha Gāthā and the Anuruddha Śataka follow exactly the same lines, and we shall no doubt find other specimens of such poetical *précis* work. There is a simple directness of exhortation in the “Friendly Epistle,” in striking contrast with the dainty and elaborate beauty of the “Oil Cauldron Stanzas,” and exactly as one would expect from the circumstances under which it is supposed to be written. The Anuruddha Śataka lies about midway between the two so far as its method of treatment is concerned. Of this we hoped to enable our readers to judge for themselves this year. But Professor Bendall has abandoned his intention of editing this little poem for us. Its publication must therefore be postponed until we can procure MSS. to send to an editor on the Continent, as Professor Hillibrandt, of Breslau, has been kind enough to undertake the work.

As the “Friendly Epistle” shows little change from the original Buddhism, so also does the Divyāvadāna. Though evidently much later than the Pali Texts, the difference between its Buddhism and theirs is very much smaller than one would expect; and it uses expressions identical or nearly identical with Pali ones in many passages.

Thus, among others,

Page	51	may be compared to	A. 2. 4. 2.
"	120	"	Valāhaka Jālāka.
"	186	"	J. 1. 73, and S. 1. 14. 4.
"	191	"	Pāc. 51.
"	200 foll.	"	M. P. S. iii. 1. &c.
"	229	"	C. ix. 1. 3.
"	235	"	M. viii. 1. 11.
"	248	"	A. 3. 110.
"	267	"	J. 1. 84.
"	300	"	S. vi. 2. 5.
"	340	"	Khp. 6. 1.
"	489	"	S. 4. 10.
"	491	"	J. 1. 117. 8.
"	498	"	J. No. 4 = Kathā Sarit S. vi. 5. 29.
"	521	"	Sūci Jātaka.
"	532	"	Dhp. 127.
"	620	"	A. 3. 58 = D. 3. 1. 5.

Dr. Morris also continues, and in a thoroughly systematic way, his contributions to Pali Lexicography. He had prepared three or four times as much material, but we could not afford to print it this year, and have therefore held it over for the next year's Journal. His wide acquaintance with all our Pali Texts, and his accurate knowledge of the rules of phonetic change, impart a special value to his notes, and we regret that we could not give them all this year. It was also chiefly a question of funds that has prevented the appearance this year of the first volume of the Digha. But the subscribers themselves have set the limit in the amount of work we can do each year. Each sheet we print costs us altogether about £6, so that with about 200 subscribers we can only give about 600 pages. As a matter of fact, we give about 700 this year, and have given an average of 650 in the four previous years. Thus for 1882 we gave—

	NO. OF PAGES.
Journal	136
Aṅguttara	140
Buddhavaïsa and Cariya Piṭaka	123
Āyāraṅga	156
	—
	555
In 1883—	
Journal	136
Thera- and Therī- Gāthā . . .	238
Puggala	111
	—
	485
In 1884—	
Journal	190
Samyutta, Part I.	275
Sutta Nipāta	229
	—
	694
And in 1885—	
Journal	104
Aṅguttara, Part III.	352
Dhamma Saṅgaṇi	300
Udāna	112
	—
	868
Total	—
	2602

Including the issues of this year the full list of work already accomplished in the publication of texts is as follows:—

EDITED BY

1. Anāgata Vamsa 1886 Prof. Minayeff.
2. Aṅguttara, Parts I.-III. ... 1885 Dr. Morris.
3. Abhidhammattha Saṅgaha... 1884 Prof. Rhys Davids.
4. Āyāraṅga Sutta 1882 Prof. Jacobi.
5. Udāna 1885 Dr. Steinthal.
6. Khudda and Mūla Sikkhā ... 1883 Dr. E. Müller.
7. Gandha Vamsa 1886 Prof. Minayeff.
8. Cariyā Piṭaka 1882 Dr. Morris.
9. Tela Kaṭāha Gāthā 1884 { Gooneratne Mudaliyar.

EDITED BY

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|---------------------------------|------|------|---|
| 10. Thera Gāthā ... | ... | 1883 | Prof. Oldenberg. |
| 11. Therī Gāthā ... | ... | 1883 | Prof. Pischel. |
| 12. Dāthā Vaṇsa ... | ... | 1884 | Prof. Rhys Davids. |
| 13. Dhamma Saṃgaṇi ... | ... | 1885 | Dr. E. Müller. |
| 14. Pañca Gati Dipana ... | ... | 1884 | M. Léon Feer. |
| 15. Puggala Paññatti ... | ... | 1883 | Dr. Morris. |
| 16. Buddha Vaṇsa ... | ... | 1882 | Dr. Morris. |
| 17. Saṃyutta Nikāya, Part I. | ... | 1884 | M. Léon Feer. |
| 18. Sutta Nipāta ... | ... | 1884 | Prof. Fausböll. |
| 19. Cha Kesa Dhātu Vaṇsa | ... | 1885 | Prof. Minayeff. |
| 20. Sandesa Kathā ... | ... | 1885 | Prof. Minayeff. |
| 21. Sumaṅgala Vilāsini, Part I. | 1886 | | Prof. Rhys Davids
& Prof. Carpenter. |
| 22. Vimāna Vatthu | ... | 1886 | Gooneratne Muda-
liyar. |

Which of the 21 works announced last year to be in progress will be published next year I cannot at present say. To that list I have only to make one addition, namely, the edition of the Abhidhamma Commentary already commenced by Dr. Wenzel. So that the Vimāna having been transferred to the list of works done, it is this year the same length as last year, in spite of our having given two works in our present Journal not mentioned in the previous one.

In the next issues of our Journal we shall have several papers of preliminary work for the new Pāli Dictionary. Prof. Fausböll is to give us a glossary to the Sutta Nipāta as a test specimen of the method in which the dictionary should be put together, Dr. E. Müller will give us a glossary of proper names, and Dr. Morris will continue his notes. For such work it is of importance that scholars should, when abbreviations of the titles are desirable, use the same or similar ones. I therefore venture to suggest that Pitaka Texts might, in most cases, be referred to by one or two letters, and the subsequent texts by three. We should then have the following scheme of abbreviations:—

1. PIṬAKA TEXTS.

A. Aṅguttara.	N. Niddesa.
Ap. Apadāna.	P. Paṭṭhāna.
B. Buddha Vaiśa.	P.V. Peta Vatthu.
C. Culla Vagga.	Pr. Parivāra.
C.P. Cariyā Piṭaka.	Ps. Paṭisambhidā.
D. Dīgha Nikāya.	P.P. Puggala Paññatti.
Dh.K. Dhātu Kathā.	S. Samyutta Nikāya.
Dh.P. Dhammapada.	S.N. Sutta Nipāta.
Dh.S. Dhamma Saṃgaṇī.	S.V. Sutta Vibhaṅga.
I. Itivuttaka.	Th. I. Thera Gāthā.
J. Jātaka.	Th. II. Therī Gāthā.
K. Kathā Vatthu.	Ud. Udāna.
Kh.P. Khuddaka Pāṭha.	V. Vibhaṅga.
M. Māhavagga.	V.V. Vimāna Vatthu.
M.N. Majjhima Nikāya.	Y. Yamaka.

2. LATER TEXTS.

Abh. Abhidhammattha Samgaha.	nī (quoted in the notes to Ud. and to Th. I. and II.).
An. V. Anāgata Vaiśa.	Par. Jot. Paramattha Jotikā (quoted in the notes to S.N.).
Asl. Attha Sālinī.	Pgd. Pañca Gati Dīpa- na.
Cha. Cha Kesa Dhātu Vaiśa.	Sad. Saddhammopā- yana.
Dhp. C. Dhammapada Commentary.	San. Sandesa Kathā.
D.V. Dāthā-vaiśa.	Sās. Sāsana Vaiśa.
G.V. Gandha Vaiśa.	Smp. Samanta Pāsādi- kā.
Kh. S. Khudda Sikkhā.	Sum. Sumaṅgala Vilā- sinī.
Kvt. Kaṅkhā Vitarinī.	Tel. Tela Katāha Gā- tha.
Mls. Mūla Sikkhā.	Vsm. Visuddhi Magga
Net. Netti Pakaranya.	
Niss. Nissaggiya.	
Pāc. Pācītiya.	
Paj. Pajjamadhu.	
Pap. Papañca Sūdanī.	
Par. Dip. Paramattha Dipa-	

If it is a proof of our unexpected success that a new dictionary has become now an almost imperative necessity, that should only incite us to renewed efforts in the future. I was told the whole project was an attempt to accomplish the impossible. But we have now five years of useful work behind us, and if all goes well, another five years ought to bring us within measureable distance of the end.

T. W. RHYS DAVIDS.

Bçes pai phrin yig.
("Friendly Epistle.")

TRANSLATED BY
HEINRICH WENZEL, PH.D.
(PRIVAT-DOCENT AT LEIPZIG UNIVERSITY.)

PREFACE.

THE following is a translation of the Tibetan version of *Nāgārjuna's* letter to King *Udayana*,¹ first mentioned by Max Müller in the Journal for 1883, p. 72 ff., where a translation of the first eight verses from the Chinese is given. As might have been concluded at once from the note, quoted there, of *I-tsin*, one of the translators of our letter into Chinese (see about him M.M.'s "Renaissance of Sanscrit Literature"), viz., that it was learnt by heart as an introduction to religious instruction, we find that its 123 verses contain, in fact, a short exposition of the principal doctrines. Most of the dogmatical terms used or mentioned here are to be found likewise in the *Dharmasamgraha* (published in Anecdota Ononiensia, Aryan Series V., Oxford, 1885), which also is brought into connection with *Nāgārjuna*. Chiefly we may mention: Verse 4—the *Anusmyrtayas*=
Dharmas. 54; v. 5—the ten *Virtues*, Dh. 67; v. 8—the six *Pāramitās*, Dh. 17; v. 29—the eight *Lokadharma's*, Dh. 61; v. 40—the *Brahmavihāra's*, Dh. 16; v. 41—the four *Dhyāna's*, Dh. 72; v. 45—the five *Indriya's* or *Bala's*, Dh. 47, 48; v. 49, 50—the five *Skandha's*, Dh. 22; v. 52, 53,

¹ To be found in the great collection of the Tanjur, vol. 94 of the Sūtra-division, ff. 279–286.

105—the three *Cikshā's*, Dh. 140; v. 63, 64—the eight *Akṣhaṇa's*, Dh. 134; v. 77–88—the eight (hot) hells, Dh. 121; v. 89–103—the other *states of rebirth*, Dh. 57; v. 106—the *Bodhyāṅga's*, Dh. 49; v. 108—the *Aryākṛtvastūni*, Dh. 137; v. 109–111—the *Pratītyasamutpāda*, Dh. 42; v. 113—the *Eight-fold Path*, Dh. 50; v. 114—the *Four Truths*, Dh. 21.¹ In the same volume of the Tanjur (ff. 321–364) we find a commentary on our letter, composed by one *Blo-gros-chen-po=Mahāmati*, from which I give only the more interesting parts. Besides this, I have pointed out some striking coincidences with other Buddhist and Sanscrit works, principally the *Dhammapada* and its Tibetan compeer, the *Udānavarga*; the *Hdsai-n-blun*, "Der Weise und der Thor," ed. by I. J. Schmidt, where some tales of the *Divyāvadāna* appear in a shorter form; and that large store-house of Indian wisdom, Böhtlingk's "Indische Sprüche." Other quotations are rare. For the Tibetan translations of the theological terms I have usually substituted their Sanscrit originals as far as they were known to me, and as far as they were not to be found in the *Dharmasamgraha* in the same order. Perhaps it may not be superfluous to remark here that a transliteration of Sanscrit words (in Tibetan characters) only occurs in the following places: v. 20, *am-ra* (*sic*); v. 23, *kim-pa*; v. 43, *gaṅgā*; in the commentary on v. 80, *cal-ma-li*, and the translator's name at the end.

Regarding the author of our letter, *Nāgārjuna (Klu-sgrub)*, it is known that he was the renowned founder of the *Mahāyāna*, i.e., the later philosophical development of Buddhism, especially the school of the *Mādhyamika's*. As the typical representative of the whole of later Buddhism, he soon became the subject of many legends, that are

¹ From the circumstance that our author leaves unmentioned certain categories that one might expect—as, for instance, his enumerating only six *Pāramitā's*—I do not think that we can conclude his not knowing them, and, consequently, his priority to their introduction, for, as the Commentator more than once remarks, he writes for the use of a layman (*khyim-pa=gṛhastha*), on whom these higher duties were not binding.

to be found for the most part in Tāraṇātha's history, and Wassiljew's "Buddhismus." But "of the historical Nāgārjuna we know very little" (Kern). Generally, as a contemporary of Kanishka, he is put in the first or the second century A.D.—on the authority of the Rājataranginī, and of Tāraṇātha. Anyhow, he cannot have lived much later, since the first Chinese translation of this letter is dated 481, and others of his works (at least of those that are ascribed to him) were translated as far back as 402 (s. Bunyiu Nanjo, Catalogue Col. 370 ff.). Tāraṇātha, indeed, makes him live 521 or 579 years, and contemporary, not only with Kālidāsa and Vararuci, but even with the rise of Islām. For it seems quite certain that he understands this latter by the *Mleccha* faith mentioned by him on this occasion (German translation, p. 79 ff.), though Wassiljew (p. 50 note) seems inclined to doubt it.¹ Mohammed has become *Māmathar*, who before had been a Sautrāntika of the name of *Kumārasena* ;² the cry *bismillah* ("in the name of God")—a demon *Biçlimli* (as Schiefner has remarked), and the "Mleccha-Rshi's" are called *Paikhampa* (evidently the Persian *paighamber*, the usual translation of *rasūl*, "prophet"). Islām, too, is aptly described as the religion of injury, persecution (*hthse-va*, Schiefner : Besinträchtigung)—the feature of the new doctrine that must strike most the charitable Buddhist.³ With this account compare the note, p. 304 f., of Schiefner's translation, where, from some other Tibetan work, the name of the founder of Islām is given as *Madhumati*, who had been born in the land (!) of *Makha* (=Mekka), in the town of *Bāgadādi* (=Baghdād; this shows us the way on which the news reached the informants of Tāraṇātha).

King *Udayana*, to whom the letter is addressed, is called

¹ It is a mistake of the German translator of Wassiljew's book, when he makes him speak of a "Tibetan translation of it," i.e., of Tāraṇātha's work, as if there had been an original in Sanscrit.

² Is it the same as *Kumāralābha*, occurring shortly before? and perhaps a hit at the celebrated *Kumārlī*?

³ The killing of animals also is comprised in the Tibetan term.

in the Tibetan of the subscription (which evidently cannot be ascribed to the author), *Bde-spyod*. In Tāraṇātha's history, where his name on the whole occurs eight times, he is generally (six times) called *Bde-byed* (viz., 57, 12. 58, 8. 59, 18. 60, 7. 67, 1), once (2, 10) *Bde-spyod*, and once (56, 17) transliterated *Utrayana*. Another king Udayana likewise is called *Bde-byed* (v. 14 of the letter, cf. Schiefner, *Mahākātjājana*, etc., p. 35 ff.). *Bde-spyod* would be in Sanscrit = *Sukhacārin* (cf. *Dharmacārin* Lalitav., 249, 9 = *Chos-spyod*, Rgya 179, 22 and Schiefner's note, translation of Tār. p. 2); *Bde-byed* = *Sukhakara*, both of which might be taken as an explanation of the meaning of Udayana. At any rate we cannot, as Schiefner does (Tār. transl. p. 72, note 2), simply declare *Bde-byed* to be an error. It seems to me rather that the older translation of the name of Udayana, king of *Kauçāmbi*, who was born at the same time with Buddha, and later on converted by him (the one mentioned in v. 14), was *Hchar-byed* ("He who makes rise"), since he was so-called "because he shone like the image of the rising sun" (Lebensb. 235 and Rockhill, Life, p. 16, f. Note; also, Kon-tsegs v. 25 in Feer, Ann. Mus. Guim. ii. 217, and Mdo. xvi. 15, ibid., p. 262). But king Udayana (= *Sadvāhana*) of *Vārāṇasī*, friend of Nāgārjuna, was, it seems, properly called in Tibetan, *Bde-spyod* (which, indeed, also might express the meaning of *Sadvāhana*), and the two names, or the two explanations of the one name, were afterwards mixed up, as well as the persons themselves (v., for instance, Kern, Germ. transl., ii. p. 200 note). The king of *Kauçāmbi* is mentioned sometimes in "Der Weise und der Thor" (60, 13. 64, 6. 69, 2. 229, 6), as *Utrayana* (*Utrayana*). Ssanang Ssetzen, in his history of the Eastern Mongolians (14, 10. ed. Schmidt), correctly has *Udayana* (cf. Schmidt's Note, p. 313). But the confusion is not at an end here. Chandra Dās, in the Journal As. Soc. Beng. li., p. 119—I do not know on what authority—retranslates the Tibetan name *De-chye* (i.e., *Bde-byed*, according to his modern pronunciation) of Nāgārjuna's friend by *Camkara*. And, in fact, we find this translation of

Çamkara again in Tār. 3, 9 (as the name of a Brahmin), whereas shortly before (3, 6) it is, as another man's name, translated by *Dge-byed*. Likewise we have the compositions with Çamkara = Bde-Byed: Çamkarapati = *Bde-byed-bdag-po* (51, 13. 16) Çamkara-nanda = *Bde-byed-dga-ra* (144, 8). Finally we find one *Udāyana* = *Hchar-po*, a Purohita of king Çuddhodana (Latitav. ch. ix. beg.), who is mentioned also in the Lebensb. 235, though with short *a* (what was here in the Tibetan text?). Compare also Eitel, Handbook s.v. Sadvaha, Udāyana and Vatsa.

The letter appears in Tibetan in verses of 4×9 syllables, so that we may conclude the Sanscrit original to have been in Indravajra (as, e.g., Lalit. 30 = Rgya 38, 20 ff.). Only the last two verses (the Epilogue) count 4×11 syllables. The Tibetan verses generally consist of four lines of an odd number of syllables from 7 onward. Four \times 7 corresponds to the Sanscrit Çloka, and is, of course, the most used (I found it, however, reproducing the Sanscrit Āryā in Lalit. 221 = Rgya 164). Sometimes two longer lines correspond to one Sanscrit verse, as for the Āryā in Lalit. 245, 17 ff., we find (Rgya 177, 13 ff.) 2×17 syll., changing afterwards to 4×9 . Even single lines of 41 syll. are found (Rgya 186, 9 ff.) to correspond to one Sanscrit verse (Lalit. 260, 10 ff.), the Tibetans here, apparently, mistaking the whole of four verses for one verse of four lines. There is not, or has not been found out, any prosody, properly so called, in Tibetan (cf. Foucaux, grammar, 213 ff.); at most we might observe a tendency to put heavier syllables in the first part of a foot, thus giving the verse a trochaical movement.

Finally, I may remark that the two translators of this letter also took part in the translation and revision of the first four voll. of the *Hdul-va* (*Vinaya*), s. Feer, l. c. p. 182, and the Ratnānanta Sūtra, ib. p. 233, in the ninth century, A.D.

Especial thanks are due to Dr. Rost, through whose kindness I was enabled to make use of the London copy of the Tanjur.

Nāgārjuna's "Friendly Epistle."

In Sanscrit : *Suhridlekha* (*sic*) ; in Tibetan : *Bçes-pai-phrin-yig* ("Friendly epistle").

Praise to Manjuçrī kumārabhūta !

1. O thou of virtuous character, worthy of happiness, hear these noble verses which I have composed shortly, that (I thereby) might gather the merits, proceeding from the proclamation of the Sugata's words.

Comm. "Shortly," he says, in order that you may not be afraid of his making many words.

2. As an image of the Sugata, even if only made of wood, is honoured by the wise, as is right, do thou also not despise my speech, even if humble, considering that it is the exposition of the Good Law (*saddharma*).

3. Though thou didst hear in thy mind (before this) a little of the instruction in the great Muni's law, is (appears) not also a whitewashed wall whiter still in the light of the moon ?

4. Remember the six Memorable Things that have been ordained by the Jina, viz., the Buddha, the Law, the Community, Charity, Morality and the Gods, according to the measure of their virtues.

(The six *Anusmṛtaya's* s. Dharmas. 54.)

Comm. "According to the measure of their virtues," Buddha, for instance, you must remember as Bhagavat, Tathāgata, Arhat, the truly accomplished Buddha, the Possessor of wisdom and the *principles*, Sugata, the Knower of the worlds, the *steersman* for the conversion of man, the Highest one, the Teacher of gods and men (cf. *Divyāvadāna*, ch xv. beg., etc.) "The victorious conqueror" (*Beom-l丹-*

*hdas = Bhagavat) he is called, because he has conquered lust (*rāga*) and the other (evil passions); because he has penetrated to the heart of wisdom (*bodhisāra*); because he conquered Māra who put hindrances in his way; because he obtained every fortune (*bhaga*), as riches and so forth. *Tathāgata* (*De-bzhin-gçegs-pa*) he is called, because he understands the things as they are (*gam* in the sense of: to perceive, understand, as in *gati*, etc.; likewise Maheçvara comm. on *Amarakosha*: *tathā satyam gatam jñātam yasya*); and because his words will remain so, as he did pronounce them, without being changed (cf. *āgama* the sacred tradition). “The Conqueror of foes” (*dgra-bcom-pa = Arhat*) he is called because he conquers (*hanti*) the (common) foe (*ari*), viz., the misery of sin; because he has conquered (i.e. destroyed) the spokes of the transmigration-wheel; also because he deserves (*arhati*) to be honoured by property (i.e. sacrifices) and respect.¹ . . . “Knower of the worlds:” “World” it is called, because it is (from time to time) destroyed (*Hjig-rtan*, “Receptacle of the perishable” or “R. of destruction” = *loka* from *luñc*; like the grammatical term *luk?*). This world is of two kinds: the world of the living, and the world of the lifeless (*Dharmas*. 89). The world of the living he knows according to the conditions of the twelvefold chain of causation (v. 109 ff.); of the world of the lifeless: Earth, mountains, etc., he knows origin, conditions, place, etc. . . . “Teacher of gods and men” (is said), because these two are the highest (degrees of animate beings) or because they are vessels of the Noble Path (v. 113). . . . *Buddha* (*Sans-rgyas*, “Wide awake”) he is called, because he has a wide (comprehensive) mind, and therefore is like an opened (*rgyas*) lotus, and because he, waked from the sleep of ignorance, is like a man waked from sleep. . . . Similarly the remaining five articles are expounded by the comm., who then goes on: Because these six Memorable Things clear up the mind, and become the ground of great merit,*

¹ Both these explanations of Arahāt, the latter fanciful besides the right one, we also find in Eitel, Handbook, p. 12 f.

he has expounded them first, that by the belief in them the mind might become virtuous."

5. Steadily observing the tenfold way of virtuous action in body, speech, and thoughts (and also) turning away from spirituous liquors, you will feel a sincere joy in this (your) virtuous life.

Comm. gives the ten virtuous actions in this manner: You must give up killing, stealing, impurity, lying, slander, harsh language, frivolous talk, covetousness, malice, and must adhere to the right doctrine (cf. Dharmas. 56; also "Der Weise und der Thor," p. 13, 9 ff., transl. p. 15 f.). Of these, three concern the body; four, speech; and three, the thoughts. Cf. M. Müller's Note to his translation of the Dhammapada (Sacred Books X.) v. 96; also in Böhtlingh's Ind. Spr., the verse beginning *kāyena kurute* and 1559 f.; *Udānav.* vii. 1 ff.) "Though the drinking of intoxicating liquors (*chanī*) is a grave fault, it is not (to be reckoned) as a sin, and therefore is treated separately. There are three kinds of *chanī*: from sugar-cane, from rice-meal, and from honey" (cf. v. 33).

6. Knowing that riches are unstable and void (prop. "heartless"—*asāra*), give (of them) according to the moral precepts, to Bhikshu's, Brahmins, the poor and (your) friends, for there is no better friend than giving (liberality).

Comm. "heartless," because it is insatiable.

7. Exhibit morality (*cīla*) faultless and sublime, unmixed and spotless, for morality is the supporting ground of all eminence, as the earth is of the moving and immovable.

8. Exercise the imponderable Transcendental virtues of charity, morality, patience, energy, meditation, and likewise wisdom, in order that, having reached the farther shore of the sea of existence, you may become a Jina-prince. (The six Pāramitās s. Dharmas. 17.)

9. Those families where father and mother are honoured are blessed by (lit. endowed with) Brahma and the teachers; they (*i.e.* the children in their turn) will be honoured and finally reach heaven.

Prof. Windisch draws my attention to a similar passage, Itivuttakam Sutt. 106.

10. Renouncing murder (*lhlse*, s. preface), theft, lewdness, lying, wine, eating at improper times, pleasure in high seats, singing, dancing, and (certain) kinds of wreaths.

11. If any one, man or woman, possesses these eight parts of an Arhat's morality, and wishes it in confession, he (or she) is born again among the Kāmāvacara-deva's.

On the eight Çila's s. Childers s.v. and Uposatha. The Kāmāvacaras s. Dharmas. 127.

Comm. Incense and wreaths are prohibited, if they only serve for pleasure (*cha-vai-don-du*), but not if they are used in the interests of the law (religious service), or for medicinal purposes.

12. View as enemies: avarice (*mātsaryam*), deceit (*çā-thyam*), duplicity (*māyā*), lust (?), indolence (*kausīdyam*), pride (*māna*), greed (*rāga*), hatred (*dvesha*), and pride (*mada*) concerning family, figure (i.e. beauty), glory, youth, or power.

These different faults and sins s. Dharmas. 67, 69, 139, also 30, and Dhammasaigani 1113–34, 1229.

13. The Muni has taught that carefulness is the abode of immortality (*amṛta*—i.e., according to Comm., *Nirvāṇa*); carelessness (*pramāda*) the abode of death; therefore be always reverentially careful, in order to increase (thy understanding of) the law of virtue.

14. Who, having formerly been careless, afterwards becomes careful, is beautiful like the moon freed from clouds, as (were) *Nanda*, *Aṅgulimāla*, *Kshemadarçin*, *Udayana*.

On *Nanda* (*Dga-ro*), s. Kern, "Buddhismus," I. 133; 153 ff.; *Aṅgulimāla* (*Sor-phren can*), ibid. 219; also "Der Weise und der Thor," ch. 36; *Ajātaçatru* (i.e., *Kshemadarçin* = *Mthoñ-lđan*, supply *dge-va*, s. Schiefner, Tär. transl. p. 2, note 1 and Wassiljew's transl. preface, p. iv.), s. ibid. p. 226 ff. *Udayana* (*Bde-byed*; Comm.: *Bde-lđan*) was according to Comm., a nobleman (*kulaputra*), who, after

having committed adultery and murdered his mother, was converted by the Tathāgata and released from hell. On his name, s. preface and cf. also Lebensb. p. 269. (Cf. Dhmpd. 172 = Udānav. xvi. 5.)

15. Since nothing is so difficult of attainment as patience, open no door for anger, the Buddha has pronounced that he who renounces anger shall attain the degree of an *Anāgāmin*.

Comm. says that it is more difficult to find a patient man, than (a hermit) who feeds on wind, water, roots, and (raw) fruits, and dresses himself in hairs, leaves, bark, and rags, but that by bodily penance alone (*lus-gduvis-pa tsam-gyis*) not even a happy rebirth (i.e., as man or god, s. Dharmas. 57) is to be obtained, much less (final) salvation. Anger (*krodha*) is the becoming wild and displeased if anything disagreeable is done to us by men or other beings (*amanushya*) ; patience (*kshānti*) is freedom from anger, and if anger should rise (in us), quieting it at once. (Cf. Böhtlingk, Sprüche, 5045.)

16. "This one scolded me," "this one blamed me," (or) "beat me," if so (saying) you bear hatred (to any one), quarrel arises, but when (you) renounce hatred (you) will sleep quietly. (Cf. Udānav. xiv. 9 f. = Dhammap. 3 f.)

17. Know that the thoughts are painted, as it were, on earth, water, and stone; among these may (for thee) the sinful ones always be like the first (i.e., perishable), the virtuous ones like the last (i.e., constant).

Second part of verse not quite sure.

18. The Jina has declared that men have three kinds of speech : the agreeable, the true, and the untrue one, which are (respectively) like ambrosia, like a flower, like an unclean (thing); of these avoid the last. (Cf. Böhtlingk, Spr. 9732. Udānav. viii. 14; Subhāntasutta 4.)

19. There are four kinds of persons (*pudgala*): those that go from light to light, those that go from darkness to darkness, those that go from light to darkness, and those that go from darkness to light; of these do thou the first! ·

By light is meant a happy rebirth (as god or man of high position) ; by darkness—an unhappy one (as an inhabitant of hell, animal, Preta, or man of low position) : thus comm. (Cf. Mahāvastu, 27, 28, and v. 15 of this letter.)

20. Understand that men are like Āmra-fruits, some that are unripe look as if they were ripe, some ripe ones look unripe, some unripe ones look (also) unripe, and some ripe ones look (also) ripe.

21. Do not look after another's wife ; but if you see her, regard her, according to (her) age, like (your) mother, daughter, or sister ; if you love (her ?) then think purely even on the unclean (things).

Comm. points to v. 25. (Cf. Divyāvadāna, 115, 5 f.)

22. Guard the fickle mind like (your) fame, like a son, like a treasure, like (your) life ; and be afflicted or sensual pleasure like (or : as) on a poisonous (*gdug-pa*, sc. snake), poison (*dug*), a knife, and fire.

Comm. The objects of the senses are hurtful (malicious) like a *snake*, because they do us and others harm ; they kill like *poison*, because they destroy the virtuous works ; they hurt like a *sword*, because they lead to the bad rebirths (cf. v. 19) ; they burn like *fire*, because they produce remorse.

23. Because the desires beget destruction, the prince of the Jina's has likened them to the *Kimpa*-fruit ; renounce them, for by their iron fetters the world is bound in the jail of the orb (of transmigration).

Comm. The *Kimpa*-fruit has a good (sweet ?) shell, but the kernel is bad. (*Kimpāka*, probably, was in the Sanskrit text ; cf. Böhltl., Spr. 5255, and Pet. Wört. s.v.)

24. Of him who has conquered the unstable, ever moving objects of the six senses, and him who has overcome the mass of his enemies in battle, the wise praise the first as the greater hero.

Comm. says that even animals may conquer their enemies, but not their senses. (Cf. Dhmp. 103 = Udānav. xxiii. 3.) The six objects s. Dharmas. 33.

25. The body of a young woman (viewed) from the one (right) point of view, is of evil flavour, (having) nine deep openings, like a vessel of everything unclean, difficult to fill, only covered with skin ;¹ even (her) ornaments view from (this) one side.

26. As a leprous (man), infested by worms, even if he, to mitigate (his pain), keeps near the fire, will not find any rest, so know it to be also with those who are affected by desires. (Cf. v. 22. Böhlt., Spr. 3272.)

27. In order to attain the highest aim (*paramārtha*), take these things to heart and meditate thereon ; there is no other law (*dharma*) having virtues like this.

28. Although a man possess rank ("family"), beauty ("figure"), and erudition (*thos-pa*, i.e., *çrutam*), but be devoid of wisdom (*prajñā*) and good behaviour (*vinaya*), he will not be honoured ; but who possess these two virtues, even if he be devoid of other virtues, will be esteemed.

29. Thou, who knowest the world, be equanimous against the eight worldly conditions : gain and loss, happiness and suffering, fame and dishonour, blame and praise, for they are not (fit) objects for your thoughts. (S. Dharmas. 61.)

30. Do not commit sin for (in the interest of) a Brahmin, a Bhikshu, a god, (thy) parents, (thy) wife, or subjects, for no one will take part in the requital (*vipāka*) for your sins (in) hell. (Cf. Dhmpd. 105 = Udānav. xxviii. 11.)

31. Though some who have committed sinful actions are not cut as with a knife (i.e. instantly punished), in the hour of their death, the fruits of what sinful actions there are (i.e. they have committed) will appear.

Comm. Therefore some people die with a clear countenance (*bzhin-mdais*), but others with a bad (disfigured) one. (Cf. Udānav. ix. 17.)

32. Faith (*çraddhā*), morality (*çīla*), liberality (*dāna*), religious knowledge (*thos=çruti*), shame (*hri*), carefulness (*apatrapā*), and wisdom (*prajñā*), the Muni has pronounced to be the seven possessions ; other possessions regard as common and useless.

¹ Böhltlingk points out to me the likeness in Spr. 807.

Comm. Morality is eightfold : the duties (*sdom-pa*) of a *Bhikshu* and a *Bhikshunī*, a *Dge-slob*, a *Cramāra* (*dge-sbyon*) and a *Cramāñā*, a *Cramānera* and a woman of that degree, and an *Upāsaka* (*bsñen-gnas*). "Shame" is the aversion to faults regarding one's-self, "carefulness" the same regarding others. (Cf. v. 12. *Udānav.* x. 1 ff.)

33. Betting, looking out for crowds (as for some festival, etc.), indolence (*kausūdyam*), the company of bad men, (drinking) wine, and strolling about at night, these sins, equally known as the prevarications (*nān-soñ=durgati* ?), avoid.

Comm. . . . "Wine" (*chañ*) either is fabricated (*bcos-pa*) or only gathered (*sbyar-va*) i.e. pressed out of flowers (cf. *madhu* in the Pet. Wör., chiefly R. 5,60,9, quoted there, to which Böhtlingk calls my attention), etc. (Cf. v. 5.)

34. The teacher of gods and men has pronounced that of all possessions contentedness is the best by far ; therefore be always content, for if (you) are content, you will be rich, even if not possessing any (external: *Comm.*) goods.

Comm. remarks, that contentedness is the fruit (i.e. end and aim) of all possession ; if a poor man, therefore, be content, he has already obtained the purpose of wealth. A man is (to be called) "content," if he does not pine for the past, does not long for the future, and is not too much addicted to the present (fortunes). (Cf. Böhtl., Spr., anto nāsti and ko vā daridro.)

35. O noble one ! men who have few wishes have no pains (cares) like the rich ; from each head of the many-headed Nāga princes arise separate cares.

36. A woman that associating with (your) natural enemy, is like (i.e. to be likened to) an avenging goddess ; one that, despising the lord of the house, is like *Tārā* ; and one that, stealing though a little, is like a thief, these thou do not take as wives.

37. But one that is gentle as a sister, winning as a friend, careful of your well-being as a mother, obedient as a servant, her (you must) honour as the guardian god(dess) of the family.

Comm. "As the god of the family," because she shields the family from damage. (Cf. Manu ix. 26; Aṅguttara Nik., Sattakanipāta, quoted by Oldenberg, p. 191 note.)

38. As you know that food is (to be regarded) as medicine, do not use it, from lust or hatred, to become stout (and strong), proud or handsome, but only to keep your body (together).

39. Having repeated the essence of the rule during the whole day and the first and last watch of the night, sleep in the interval between them, (but) with consciousness, that even the time of sleep may not be without fruit. (Cf. Dhmpd. 157 = Uḍānav. v. 16.)

40. Always perfectly meditate on (turn your thoughts to) kindness, pity, joy, and indifference; then, if you do not obtain a higher (degree), you (certainly) will obtain the happiness of Brahman's world.

The four *Brahmavihāra's* 5. Dharmas. 16; cf. Dhammasaṅgani, 262; *Brahman's world*, Dharm. 128.

Comm: *Maitrī* (*byams-pa*) means the giving of happiness to the animate beings; *Karuṇā* (*sñīn-rje*), the shielding them from pain; *muditā* (*dga-va*), not robbing them of happiness; *upekṣhā* (*btañ-sñoms*), equanimity and impartiality.

41. By the four *Dhyāna's* of (i.e. that consist in) completely abandoning desire (*kāma*), reflection (*vicāra*), joy (*prīti*), and happiness and pain (*sukha, duḥkha*) you will obtain as fruit the lot of a Brahman, an *Abhāsvara*, a *Cubhakṛtsna*, or (one of the) great kings.

S. the four *Dhyāna's* Dharm. 72, chiefly Childers 169, Dhammasaṅgani, 83–88; the mentioned classes of gods, 128.

42. Fivefold are the actions, virtuous and sinful, that arise from perseverance, longing, absence of an adversary, and from the ground of the highest excellence, of these (or: therefore?) strife for virtue.

43. As by an ounce of salt a little water is spoiled, but the river *Gangā* is not (spoiled), though it rolls corpses, thus know that it is the same with a little sin on an extensive root of virtue.

Comm. Therefore be not too much afraid if, upon great virtuous actions, you have committed a little sin. (Cf. Dhmp. 173. Udān. xvi. 96.)

44. Understand that the five depravities of (groundless) joy and sorrow, malevolence, sloth (*styānam*) and sleep (at the wrong time), desire and doubt (*vicikītsā*) are the thieves that steal the treasure of virtue. (Five other "depravities," s. Dharm. xci.)

45. Faith, energy, recollection, meditation, and wisdom are the five best things (*dharma*) ; strife after these, for they are truly the highest "forces" and "qualities." (S. Dharm. 47, 48 ; Dhammasaṅgani, 74 ff. 95 ff.)

46. Thinking again and again : as I cannot avoid the pain of illness, age, and death, so I also will not go beyond (i.e., lose the fruits of) the works done by myself, be not proud of this help.

47. But if you indeed long for heaven and liberation, then entertain the true faith (*samyagdrṣhti*) ; all men who have a wrong faith (*mithyādrṣhti*), even if their conduct is good, will (only) find a bad requital (*vipāka*).

48. Know that a man who takes no joy in perfection (*samyaktva*) is unstable (*anitya*), soulless (*anātman*), and unclean; and that, through want of attention (*smṛtyupasthāna*), (he falls into) the misery of the four wrong views.

Comm. : *Mi-rtag-pa* (*anitya*), who only lasts for a moment; *bdag-med-pa* (*anātman*), who is bare of the interior *purusha* (*nān-gi byed-pai skyes-bu*). . . . The "four wrong views," if one thinks (1) that pain (*duhkha*) is joy (*sukha*) ; (2) that the unstable is stable ; (3) that the unreal is real ; (4) that the unclean is clean. (Cf. Dharm. 55 and 97, and chiefly Kern, I. 474.)

49. If you say: I am not the form, you thereby will understand: I am not endowed with form, I do not dwell in form, the form does not dwell in me; and, in like manner, you will understand the voidness of the other four aggregates. (The Aggregates, s. Dharmas. 22 ; Dhammasaṅgani, 1083, cf. 59 ff.)

50. The aggregates do not arise from desire (? *hdod-rgyal*),

not from time, not from nature (*prakṛti*), not from themselves (*svabhāvāt*), nor from the Lord (*īcvara*), nor yet are they without cause ; know that they arise from ignorance (*avidyā*) and desire (*trṣṇā*).

Comm. Explains *hdod-rgyal* by *gnam-babs* (?). “Time” the followers of (the doctrine of) Time (*dus su smra-varnams*, cf. *kālakāraṇika* in Aufr. Cat. Oxon. 216 b. 7 f.) declare to be the cause of all growth and decay with the following words : “Time ripens what has come to existence, Time destroys the creatures, Time wakes the sleeping (*sic !*), to escape Time is difficult” (it is the verse, Böhl., Spr. 1688). “Nature,” the *Sāṅkhya’s* (*gravis-can-rnams*) declare to be the original cause of all things, consisting of *Sattva* (*sūnīn-stobs*), *Rajas* (*rdul*), and *Tamas* (mun. cf. Sarvadarçana-samgraha, transl. p. 227, Manu. xii. 24 ff.). The “Lord” is the fine and inconceivably soft, all-knowing, and all-doing object of meditation (*dhyāna*), for the wise meditators practised in Yoga, whose (the Lord’s) body consists of sun, moon, water, fire, wind, the regions (of the sky), and ether, on whom those who long for the joy of (inner) quietude constantly meditate.¹ Then follows a lengthy explanation why the Aggregates do not arise from these different causes. But, “like seed, covered with dung and watered, buds up, so, covered with ignorance and watered by desire, existence (*bhava*) arises.” (Cf. v. 110 f.)

51. Know that attachment to religious ceremonies (*cīlav-rataparāmarça*), wrong views (*mithyadṛṣṭi*), and doubt, (*vicikitsā*) are the three fetters (*saṃyojana*, s. Childers s.v. Oldenberg, Buddha, 435, 451 f., Eng. transl. p. 430, 448) obstructing the entrance to the city of salvation. (Cf. Dharm. 68 ; Dhammasaṅgāṇi, 1002.)

This verse seems spurious, as the commentary is wanting.

52. As (your) salvation only regards (and depends on) (your)self, there is no use in taking any one else as companion, but, observing the holy doctrine (*çrutam*), morality

¹ Cf. Vedāntasāra 43 (Böhl., “Chrestomathie,” p. 259; Jacob, “Manual of Hindu Pantheism,” p. 48).

(*çila*), and contemplation (*dhyāna*), apply yourself to the fourfold truth. (Cf. v. 30.)

53. Steadily instruct yourself (more and more) in the highest morality, the highest wisdom, and the highest thought, for the hundred and fifty-one rules (of the *Prati-moksha*, Comm.) are combined perfectly in these three. (The three *Cikshā*'s s. Dharm. 140. cf. Udānav. vi. 11.)

54. O Lord, the Sugata has taught that the remembrance concerning (the care to be taken of) the body is the only way that must be trod; therefore keep to it with firm endeavour, for when remembrance (carefulness) is wanting, all things (*dharma*) must decay.

Comm. quotes the following words of Buddha: Bhikshus, for the living beings there is, in order to do right, to overcome pain and inconvenience, to understand the true law, and to obtain Nirvāna (only) one way that must be trod, viz., Remembrance concerning the body. (Apparently the *kāyānudarçasmṛtyupasthānam*, Dharm. 44, is meant, which there has not been accurately translated.) All these things (*dharma*, i.e., fruits, as enumerated) decay (come to naught), etc. Cf. Oldenberg, p. 311 (transl. 305) ff.

55. Life, though being more unstable than a bubble driven by the wind, has as many troubles as one exhales and inhales, or awakes from sleep, and this is astonishing much.

56. Know that the body, which at the end (of life) either is consumed, or dries up, or putrefies, or (finally) becomes unclean and substanceless, and (thus) is completely destroyed and dissolved, is by its nature unstable.

Comm. The body is "consumed" if it is burned; it "dries up" if buried in the ground, by the action of wind and sun (!); it "putrefies" if, thrown into water, it is carried on by this; it becomes "unclean" if animals devour it. (A sentence of the Bhagavat himself is quoted, where he details these different modes of disposing of the dead.)

57. Since even the earth, the Meru, and the ocean, having burned for seven days, will become bodies of flame

and be consumed, without leaving an atom, how should it be otherwise with man, (who is so) very weak?

58. Because thus (as demonstrated) all this is unstable (*anitya*), without substance (*anātma*), without help (*açarana* or *nihç.*), without protector (*anātha*), and without abode (*asthāna*), thou, O Lord of men, must become discontented with this worthless (*asāra*) Kadali-tree of the orb (of transmigration). (About *Kadalī* s. Pet. Wört.)

59. As it is more difficult to rise from (the existence as) animal to the dignity of man, than it is for the tortoise to find the hole of the yoke that is in one (and the same) sea, exercise the good law (*saddharma*) with your power as man, and make appear its fruits.

Comm. In a certain sea of the world a blind tortoise dwells which rises to the surface (every) hundred years. In the same sea there is a yoke (*gñā-çini*) with a hole (*bu-ga*) in it, that by the easterly wind is driven west. This is the time when the tortoise's neck may enter the hole of the yoke.

60. He who, born as a man, commits sin, is more foolish than he who fills vomit in golden vessels, adorned with jewels.

Comm. Because the human dignity is more difficult of attainment than a golden vessel.

61. The life in a land of (common) agreement, the support of a holy man, my good counsel, and good works formerly done (*i.e.* their fruits), those four great wheels are in thy possession.

Comm. "Land of agreement," where every one's mind is like the other's and agrees (with it). "A holy man" is a Virtuous friend (*kalyāṇamitra*) (Cf. Childers s.v.; Dhammasaṅgani, 1328.) "Wheels," that move the carriage of the sublime path. Since then you are possessed of the four, endeavour to generate in you the subl. path.

62. Because the Muni has explained that he who leans on a Virtuous friend, will be able to lead to the end a pious life, therefore lean on a holy man, for, leaning on the Jina, you certainly will find complete rest.

Comm. quotes a speech of the Buddha to Ānanda, wherein he says that the support of a Virtuous friend is the half of a holy life—*brahman* (*thsais-pa*) is explained here by *Nirvāṇa*, and *brahmacarya* (*thsais-par spyod-pa*) as the way thereto.

63. (Adopting) wrong views, being born among the brutes, among the Pretas, or in hell, (at the time when) the law of the Jina is not (observed), in a foreign country among barbarians, being dumb and stupid (dumb and deaf ?),

64. Or being born anywhere among the Longlived gods, these are the eight unfavourable moments ; if you, freed from these, get a (favourable) moment, then exert yourself to avert (any future unfavourable) birth.

The *Akṣaṇa's* s. Dharm. 134, where Trigl. 66 (34) is forgotten. The “birth as Preta” is the same as *Yamalokopapatti*; for “if the law of the Jina is not,” the Dharm. has *cittatpādavirāgitatā*; “dumb and stupid” (*glen-zhiū lkugs-pa*, explained by Comm. as : one who makes signs with the hand)=*Indriyavikalatā*. The “Longlived gods are the *Asaṃjī'a*s and the *Arūpa*'s” (Dharm. 128 f.). “These eight are called *Akṣaṇa*, because therein you will not find rest (*Kṣhaṇa*) for the performance of virtue.”

65. O Noble one, grieved at this orb (of transmigration) which is the ground (origin) of the stings of passion, of death, illness, age, and many other pains, only hear a part of those evils.

Comm. The evils of the orb are sevenfold : Uncertainty (v. 66), Insatiability (67), Waste of bodies (68), Continuous Conception (68), Continual Change between high and low position (69 ff.), Want of a companion (75), and the six states of birth (77 ff.).

66. Since there is a (constant) change between (the conditions of) father and son, mother and wife, friend and foe, (it is clear that) within the orb there is no certainty whatever.

67. If every one has drunk more milk than (water is contained in) the four seas, even then the common people

(*prthagjana*) who are caught in the orb, will demand to drink more.

68. The heap of any one's bones (from his successive births) exceeds in quantity mount Meru; and if a man were to count his (successive) mothers by grains (of soil) not larger than juniper-berries, the earth would not suffice (to form them).

About the mountain of bones s. "Der Weise und der Thor," 95, 17. 100, 2 ff. =transl. p. 118. 123.

69. Even he who has been honoured in the world of Indra falls, through the force of his works (*karma*), again to the earth; even after having risen to world-sovereignty (*cakravartitvam*), he, in the course of transmigration, will become a slave.

To the first part of this verse cf. "Der Weise, &c.," ch. 45, chiefly 300, 3=transl. p. 375, and *Divyāvadāna* ch. 17.

70. After having enjoyed for a long time the happiness of touching the breasts and waists of the heaven-maids (*i.e.*, Apsaras, cf. *svargastrī*), one must endure in hell the intolerable pains of grinding, cutting, and lacerating.

Comm. The pain of grinding is to be endured in the hell *Samghāta*, cutting in *Kālasūtra*, and lacerating in *Tāpana* and *Pratāpana*. (S. v. 77, 78.)

71. After having dwelt for a long time on the summit of Meru, enjoying the pleasure of a ground that sinks and rises to the touch of the foot (*i.e.*, is elastic), afterwards the intolerable pain of walking on (in) hot ashes and mud is entailed on you.

Comm. "A long time," thousand years of the gods. The "hot ashes" reach to the knees, and when you set down your foot skin, flesh, and blood are destroyed, and, on raising it, grow again. The "mud" is a morass of excrements, where beasts called: "Worm with the pointed bill" live, whose body is all white, the head black. These (beasts) pierce the skin of those animate beings (who are driven there by their fortune).

72. After walking and playing, in company of the

heaven-maids, in a pleasant and delightful grove, again you must undergo, in a wood where the leaves are like swords, the cutting of feet, hands, ears, and nose. (Cf. Manu, xii. 75.)

73. After having entered (*i.e.*, bathed in) *Mandākinī* (*hdal-gyis hbab-pa*, “softly flowing,” s. Amarakoça, Tib. transl.) which is gay with beautiful Apsarasas and (round which grow) golden lotuses you must again enter the intolerably salt water of the hell-river *Vaitarayī* (*rab-med*, “fordless,” Amarak.).

74. After having obtained the very great happiness of desire (*i.e.*, of the senses) in the world of gods (viz., the *Kāmāvacara's*), and the unsensuous happiness of Brahma-hood, you must, becoming fuel in the fire of (the hell) *Avīci*, suffer uninterrupted pains.

75. After having become like sun and moon, and having illuminated with the light of your body the ends of the world, again you will come into the utter darkness, where you will not even see your arm, if you stretch it out.

Comm. The “utter darkness” is in the intermediate space of the worlds (*Lokāntarika*). (Cf. the Comm. on v. 50 about *Īçvara*.)

76. Since then you must die in this manner (in uncertainty as to your fate), take the lamp of the three merits to give you light, for alone you must enter this endless darkness, which is untouched by sun and moon.

Comm. The three kinds of merits (meritorious actions) are: those of body, speech, and thought (v. 5), or else: those arising from liberality, morality, and meditation (*i.e.*, the three *Cikshā's*, v. 53).

77. Those living beings that have committed sinful actions, will have to endure continuous pain in the hells *Samjīva*, *Kālasūtra*, *Mahātāpana*, *Samghāta Raurava*, *Avīci*, and so forth.

Comm. By “and so forth,” he understands the remaining (of the eight hot hells), the cold hells, and the *Ni-tse* (s. Jäschke, who has *ñi-thse*). . . . In (the hell) *Samjīva* the living beings, being seized by different cutting instruments that have sprung from their (evil) works, all their principal

and minor (*pratyanga*) members are cut off, and, becoming insensible, they roll on the ground. Then there issues a voice from the sky : Become ye sound again (*khyed-rnams yan sos-par gyur-cig*), therefore this hell is called *Yan-sos*. In *Kālasūtra* the living beings are put, by the tormentors (*skyes-bu gnod-pa bye-pad*), that are there, between mountains of different form, and, a black string (*thig-nag*) having been drawn, they are cut and split like wood, therefore this hell is called *Thig-nag*. In *Samghāta* the l.b.,¹ having been assembled (*bsdus*) together, are pushed by the tormentors that are there, between mountains of different shape, and when these mountains are pressed together then the blood of those pressed flows like a river. Likewise they are put in a large iron press (*btsir-spyad*), where from above a large stone descends, pressing the iron ground (*sa-gzhi*), tormenting, oppressing, destroying (*hjoms-par byed*), everywhere, therefore this hell is called *Bsdus-hjoms* (or ^o *gzhom*). In *Raurava*, the l.b., seeking a dwelling (i.e., some kind of refuge), are put into an iron house. From those that have entered there a fire springs up, and, becoming one (immense) flame, burns them (so vehemently) that they cry (*hbod*) in roaring lamentation ; therefore this hell is called *Ñu-hbod* ("Wailing Cry"). In *Mahāurava*, which surpasses the last in cruelty, the l.b., seeking for a dwelling, are put into a house (not larger than a box (and treated as before) ; therefore this hell is called *Ñu-hbod chen-po* ("The Great Wailing Cry"). In *Tāpana*, the l.b. are put—into (iron) pans, heated to a high degree, and roasted. Pierced by the fire as by spears, they give forth ashes, and from all their pores and apertures fire issues. Again they are laid down on the heated ground, and struck with very hot iron hammers. Therefore this hell is called "*Thsa-va*" ("The hot one"). In *Pratāpana* there is this difference, that they are stung by those (flames like) spear-points, of which two make ashes come forth from the back and front, one from the head. Also their bodies are bound with red-hot iron

¹ Living beings.

bands. Again they are thrown, head foremost, into boiling salt-water contained in heated iron cauldrons, and wherever they go (*i.e.*, swim), their skin, flesh, and blood are destroyed, and nothing is left but a bony skeleton. When they emerge, their skin, flesh, and blood grow again. Therefore this hell is called *Rab-tu-thsa-va* ("The very hot one"). In *Avīci*, the fire burns from the four sides, from above and below, and meeting (in the middle) attacks skin, flesh, fibres, and the inmost marrow of the bones of the l.b., and dwells there, as if the essence (*sāra*) of fire had become attached to the body. Only by the doleful wailing cries you can tell which is the living being, which the fire, for (altogether) it looks like one mass of fire. And because there is for the l.b. no interval (*bar-mthsams*; to *vici* also is given the meaning of *avakāṣa*, thus Childers : leisure) of fire and pain, therefore this hell is called *Mthsams-med* ("Continuous"); the same explanation in Chinese v. Eitel. —The usual Tibetan translation of *Avīci*; as also in our verse, is *Mnar-med* ("Painless"), and this would seem to be an euphemism opposed to the explanation found in Maheçvara's comm. on *Amarak.* (*na vidyate vicih sukham yatra*). (Cf. Dharm. 121.)

78. Some are pressed like sesamum (seeds), others are ground to dust (so minute) like fine flour, some are split by saws, and others are cut by ugly knives with sharp edges.

Comm. In *Samghāta* they are pressed in the hot iron press (*s.* above), and also pounded, by the keepers of this hell, in iron sieves as mortars, with their sharp bills (snouts) as pestles. In *Kālasūtra* they are split by the Lords of the Dead (*Yama's*), who, unconcerned about any man, *i.e.*, his woes, briskly begin their work (*mi-ci-la ma rag-par chas-pa brod-brod-ltar hdug-pa*), as wet wood is split by carpenters, with heated strong-toothed saws, and axes heated in the fire.

79. In like manner others are made to drink the hot fluid of melted bronze, and some are fixed on iron stakes, red-hot and pointed.

Comm. On the bank of the river *Vaitarāṇī* (s.v. 73) they

have opened their mouth with hot pincers, and made to drink metal that, by a violent fire, has lost its consistency, and may be drawn out (*sra-va-las thal-te nal-nal-po ñid-du gyur-pa*). The stakes are to be found in *Tāpana*.

80. Some, lacerated by furious dogs with iron fangs, raise their hands to the sky (wailing, Comm.); others are seized by hawks with sharp iron bills, and ugly claws.

Comm. The dogs are in the wood with sword-leaves (v. 72), the hawks in the *Calmali*-wood (cf. Pet. Wört. s.v.).

81. Some bitten by different kinds of worms and beetles, and ten thousand flesh-flies and black flies, whose touch produces great ugly wounds, roll (unconscious on the ground), and utter loud lamentation.

Comm. The "worms" grow out of the body, the "beetles" come from without; they are different in colour and form; by the "black flies" is meant the black fly-abscess (? *sbrañ-ma lhin-nag*).

82. Some are burned without interruption in heaps of glowing embers, and even their mouths are filled (therewith); some are cooked in great cauldrons made of (!) iron, like the gourd (?) *cui-peñ* of the fruit *Spiu-thsugs* (?).

Comm. says that the former takes place in *Tāpana*, the latter in *Mahātāpana*. (Cf. Manu, xii. 76.)

83. The sinner who, hearing of the endless pain of hell that is not interrupted for so long as one can retain his breath, becomes not afraid (and repents, Comm.), he has the character of a diamond (*i.e.*, is truly impassible, since the pains of hell will begin immediately after his death, Comm.).

84. But those who, seeing a picture of hell, hearing (of hell), remembering (it), reading (about it), or making images (of it), generate fear (of it), they certainly will experience immense rewards (*vipāka*).

(S. *Divyāv*, p. 300 ff. on a picture of the hells (and the rest of the world) and its purpose. Such a picture is to be found, for instance, in Georgi, Alphab. Tibet.)

Comm. "Remember," *viz.*, the pains they endured in their former births in hell.

85. As among all blisses the bliss of the cessation of desire (*i.e.*, complete liberation, Comm.) is the highest, thus among all pains the pain of the hell *Arīci* is the most unsupportable.

86. The pain of him who, in this (world), is, during an (entire) day vehemently stung with three hundred spears, cannot be compared even to the smallest pain of hell.

87. This intolerable pain of hell does not end, even if you have endured it for a hundred *koti's* of years ; as long as the (fruits of) your sins are not exhausted, so long you will not get rid of your life (in hell).

88. Therefore exert yourself with energy that there may not by any means be as much as an atom of the seed of this sin-fruit, (produced) by evil action, speech, or thought.

89. Also in the condition of *brute* (you will suffer) killing, binding, striking, and various other pains ; and (the brutes), having abandoned pacifying virtue (?), will eat up one another without pity.

Comm. explains *zhi-var* *hgyur(-va)*, what I translate “pacifying,” by : *ies-par hbyed-pai cha-daiñ mthun-pa*, the same words that explain “contemplation” v. 52, and “highest wisdom” v. 53 (one of the three Çikshās), and says that *Nirvāna* is attained thereby, and that by want of this virtue the brutes are so stupid (as to devour each other).

90 Some (brutes) are killed on account of (their) pearls, wool, bones, blood, flesh or hide ; others forced into the service (of man) by kicks or blows of hand, whip or iron hook.

Comm. For his “bones” (tusks) the elephant, for instance, is killed ; for it's “flesh,” game, etc. ; for its hide, the leopard, etc. With “kicks” the horse is driven ; with the “hand” the buffalo ; with a “whip” the ass ; with an “iron hook,” the elephant.

91. Among the *Preta's* also you must endure the uninterrupted (because never quenched, Comm.) pain born from the stings of desire, and the quite intolerable (pain) arising from hunger and thirst, heat and frost, weariness and fear.

Comm. Their "weariness" comes from their continually running after food (and never reaching it); "fear," from seeing the beings (tormenters armed) with swords, pestles, and leashes.

92. Some, having a mouth small as the eye of a needle, and a belly large as a mountain, are tortured by hunger, as they are not able to eat however little of the nasty excrements put before them. (Cf. Pañcagati, transl. Feer, Mus. Guim, v. 521.)

93. Some, having nothing left but skin and bones, are dried up like the naked top of a *Tāla*-tree; other, during the night, have a flaming mouth, and devour as food hot sand that falls into it.

Comm. remarks that the "dry" Preta's are called *Asura's*. "Scorching sand" in Manu, xii. 76.

94. But some common people, not finding matter (pus), excrements, blood, or other impurities strike each other in the face, when goitres will arise on their necks, on whose ripe matter they feed.

Comm. "Common people" (Mob), because they have no merits (*i.e.*, even less than their companions).

95. For the Preta's, in summer the moon herself is hot, in winter the sun himself is cold; the trees (in their region) are fruitless, and the rivers dry up, as soon as they look upon them.

Comm. By their want of merit the boughs of the trees are burned as by fire, and lose fruits and leaves. The pleasant and cool rivers dry up (as if) burned by the poison of their eyes (*mig gdug-pai dug-gis bsregs-pa*). Some of them are filled (instead of food) with fire and live coal, some are thrust into rivers of matter, filled with different kinds of worms; some are filled with excrements and urine. (Cf. Feer, "Études Bouddhiques," 299.)

96. Without interruption this pain continues for those who have not abandoned sinful actions and have not reined in their body, some (of them) will not die (in this place of torment) in five thousand, some in ten thousand years.

97. The reason why beings must endure these different

torments as Pretas in one run (*i.e.*, without interruption), the Buddha has declared to be their avarice and mean niggardliness. (s. Feer, ll. p. 303 f.)

98. In *Heaven* also, though the pleasure to be enjoyed is great, the pain of dying is greater: thus thinking, noble (souls) do not wish for the perishable (joys of) heaven. (Cf. v. 69 ff.)

99. The colour of the body becoming ugly, want of pleasure in (their) couches, decaying of flower-wreaths, appearance of dirt on (their) cloths, dust, that had not been before, arising from (their) body,

100. These are the five prognostics announcing death in heaven, that appear to the gods who dwell in the land of gods, similar to the signs that announce death to the men on earth. (Cf. *Divyāv.* ch. xiv. beg. Prof. Windisch points out to me the similar passage in *Ittivuttakam*, Sutt. 83.)

101. Those (now) who die off from the worlds of gods, if they have not any rest of (fruit of) virtue left, thence must irrevocably take their dwelling, according to their merit, among the Brutes, the Pretas, or in Hell.

As god you cannot gain any merit (v. 64). But the *Sarvāstivādin's* taught the reverse, s. Rockhill, "Life of the Buddha," p. 191, better than Was. 247; cf. Feer, ll. p. 276 ff.

102. Among the *Asura's* also, who, from their (spiteful) nature, hate (envy?) the splendour of the gods, there is much mental pain; and, though they have an intellect, from the inherent darkness of their state (*gati*) they are not able to see the truth.

Comm. They have an intellect (sufficient) to know the difference between virtue and vice, but, unable to stick to virtue in this state, they fall back to vice. "Darkness:" because, in the state of Asura, you are obliged to think continuously on vice, but in the state as god, thoughts and (power of) execution incline to virtue, there is a great difference between the states of god and Asura or any other (lower). On the pains in the state of *man* he does

not enlarge here, because he alluded to this before in the words : O Noble one, etc. (v. 65), and because this (state) has been, before this, blamed (*i.e.*, described as undesirable) by different men (*śiar yañ mi rnam-pa du-mas smad-pai phyir*).

103. Since the orb is thus (constituted), that the birth as god, man, infernal being, brute, or Preta is (likewise) bad, understand (then) than birth (itself) is a receptacle of much harm.

104. If a fire were to seize your head or your dress, you would extinguish and subdue it (by all means), even thus endeavour to annihilate desire, for there is no other higher necessity (duty) than this.

105. By morality, knowledge, and contemplation, attain the spotless dignity of the quieting and the subduing Nirvāṇa, not subject to age, death, or decay, devoid of earth, water, fire, wind, sun, and moon.

Comm. *Nirvāṇa* is twofold : with, and without, a rest of the Skandha's ; the first "quiets" all pain, the second "subdues" the senses. (Cf. Childers 267 b. Oldenberg, Buddha, p. 432 (transl. p. 427) ff.) ; the three Āīkshās, s.v. 53, also Udānav. vi. 11.)

106. Recollection, investigation, energy, joy, calm, contemplation, equanimity, these seven members of knowledge are the rallying-points of the virtues whereby one reaches Nirvāṇa. (The seven *bodhyāṅga*'s v. Dharm. 49 ; cf. Dhammasaṅgaṇī 1355.)

107. Where there is no wisdom (*prajñā*), there is also no contemplation (*dhyāna*) ; where there is no contemplation, there is also no wisdom ; but know that for him who possesses these two, the sea of existence is like a grove (? *gnag-rjes*, perhaps *nags*).

Comm. Remarks on *gnag-rjes* : "because it (the sea of ex.) is easily traversed by him," so we might correct, perhaps, *gnag-rdsis*, and translate : "the sea of ex. is for him as for a *lord of cattle* (shepherd ; who has the means to ride)," sc. is a meadow. (Cf. Udānav. xxxii. 28.)

108. On the fourteen Undeclared worlds, which the

Friend of the sun has explained, you must not (even) think, for by this (*i.e.*, in so doing) you cannot keep your mind quiet.

Comm. Enumerates the fourteen *Avyākṛtavastūni* (in the text was *loka*, s. Dharm. 137), and continues: These categories (*vastu*) are called undeclared, because they must not be declared, if anybody asks; they are questions to be put aside (*sthāpaniya*).

109. The Muni has declared that from Ignorance always springs the Conformations (in the text: *las*, "work"), thence Consciousness, thence Name and Form, thence the Six Organs of sense, thence Contact,

110. From Contact springs Sensation, from the ground of Sensation Thirst will arise, from Thirst the Clinging (to existence) will be born, thence Being, and from Being comes Birth,

111. And if Birth is (put) there arise Misery, Illness, Age, the pangs of desire, Death, Fear, and many other evils; but if Birth is stopped, all these are stopped (at the same time).

Comm. First gives the list of the *Nidāna's*, as it is to be found in Dharm. 42, and also in Pāli s. Dhammasaṅgani 1336 (including the appendix *çoka'*). Then follows a lengthy exposition of the single items, and the series as a whole (two leaves), wherefrom only the most important part is given here. "Ignorance" is the not-knowing the truth, and not acknowledging the highest aim (*paramārtha*). In an ignorant fool arise, in consequence of (his) not knowing virtue, vice; and in consequence of his not knowing the constant (*ānejjā*, *āneñjā* s. Childers), the *Conformations*. These are divided into (conform.) of body, speech, mind; here (in our verse) they are meant by Action (*las=karman*), because this also is divided in the same three parts (cf. Child. 454 b. Oldenberg 247 (transl. 241) ff.). By forming (lit. conforming) thoughts on the roots of these actions, *Consciousness* arises. This is sixfold (*i.e.*, the conception of the six senses, v. 24; s. Was. p. 237 N). . . . *Name and Form* is the condition of the (embryo)

conceived in the womb as *Kalalam*, etc. (s. Was. p. 236), which not yet has any sensation, etc., and (on the other side) the (child) come out, that has assumed a body (*rgyur byas-pa*). The embryo in its four states is "Name," because it leads to existence (*bhava*), and falls into the senses (? *yul-la hgrov-a*): the emerged and embodied (human being) is "Form," because the (feeling) produced by cold, etc., arises (in it; ? *grāv-va la sog-s-pa hgyur-va bskyed-pai phyir*). (Cf. Child. 258 a; Oldenberg, p. 232 (transl. 227) ff.). . . . "Thirst" is the wish not to lose agreeable sensations, to get rid of unagreeable ones, and not to keep nor to lose those which are neither agreeable nor disagreeable (s. Dharm. 27); again it ("thirst") is, in the Sūtra, declared to be three-fold, according to its direction to the reign of pleasure, of form, or of the formless (s. Child. s.v. *tañhā*). The "Clinging" is the violent desire (*hdun-pai hdod-chags*) of lust (*kāma*), etc. (s. Child. s.v. *upādānam* and cf. v. 51; Oldenberg, p. 239 N. 1). . . . When the seed of Conformations is well watered with (the water of) Thirst and Clinging, the fruit of Being is produced (cf. v. 50). It is threefold like Thirst: (the Being) of pleasure, etc. (s. Child. s.v. *bhava*). But here chiefly the past existence is understood. When any one is born at the end of (this) existence, he is subject, one after the other, to (the states) "Name and Form" to "Sensation." . . . The whole series is divided into three parts: "Ignorance" and "Conformations" are (*i.e.*, refer to) the past birth; "Consciousness" to "Being," the present; "Birth" and "Age and Death," the future (one). . . .

112. This concatenation of causes is made clear (to us) by the Jina's word, and deep (in meaning); who perfectly understands this, he perfectly understands the teaching of the Buddha.

113. Right views, living, energy, recollection, meditation, speech, action, thoughts these eight parts of the way practise in order to reach quiet. (S. Dharmas. 50. Dhammasaṅgaṇī 297 ff. and 89 ff.).

114. Birth is Suffering, Thirst is the great cause from which all this springs, the prevention of this (thirst) is liberation, the path to attain this is that (above described) Noble eightfold path. (S. Dharm. 21).

115. Therefore always exert yourself in order to understand the four truths, for even laymen (*grhastha*) who live in kingly estate will, by understanding (these truths), ford over the sea of sin (*kleça*).

116. Those that fulfil the law do not drop from the sky, nor do they rise, like a ripe crop, from the bosom of the earth, but, when you have abandoned (the state of) layman, dependent on former sin,

117. Then it is not necessary to tell you in many (words) that you need not fear, as there is a useful counsel of this meaning: Subdue your mind, for Bhagavat has declared that the mind is the root of (all our) conditions (*dharma*).

Comm. says the meaning is that, if your mind is all pure, you will be quite happy, but if troubled, quite unhappy (Cf. Dhampd. 1; *Udānav*; xxxi. 23 f.—M.M.'s translation is, as appears, justified by our comm.).

118. To satisfy all these counsels (I have) given to thee in these words (*i.e.*, in this letter) would be difficult even for a Bhikshu (who has given up domestic life; how much more for a layman, *grhastha*, *Comm.*); therefore keep to the virtue thou art able to fulfil, and make (the best) use of your lifetime.

119. When, always rejoicing at every virtue of every one, thou performest thyself the three kinds of good actions (*viz.*, in thought, word, deed), then perfectly consecrated to attain Buddhahood, *thou wilt*, through this accumulation of merit,

120. Having become, during innumerable births, *Yoga-*lord of all the worlds of gods and men, (as) the noble *Avalokiteçvara*, taking care of miserable mankind,

121. Freeing (them) after (their) birth, from illness, age, lust, and envy, *become*, in the Buddha-field, like the Bhagavat *Amitābha*, lord of the world, with immeasurable lifetime.

Amitābha is also sometimes called *Amitāyu*.

122. Having spread in the land of gods, in the sky (*Antariksha*, Comm.), and on earth the great spotless fame arising from Wisdom, Morality, and Liberality, and having perfectly quieted, (as) man on earth, and (as) God in heaven, the pleasure in the enjoyment of beautiful maidens,

123. And having obtained the power of a *Jina*, that quiets fear, birth and death of all the living beings afflicted with pain, thou wilt obtain the dignity (of *Nirvāna* without a rest, Comm.), that surpasses the world, blotting out even the name (thereof), without fear and hunger, and not subject to death.

The friendly epistle, sent by the Master (*ācārya*), the Noble *Nāgārjuna* (*Klu-sgrub*) to his friend King Udayana (*Bde-spyod*) is finished.

Translated, corrected, and put in order by the Indian *Pandit* (*mkhan-po*) *Sarvajñadeva*, and the great translator Bande *Dpal-rtsegs*.

Anāgata-vamsa.

EDITED BY
PROFESSOR J. MINAYEFF,
OF ST. PETERSBURG.

This edition is made from the following MSS. :—

1. **A.** Copy made at Mandalay in 1886 of a MS. belonging to Mine Kine Myo jah Ah twin woon. It is in the Burmese character, leaves ka-ke, 10 lines on a page. At the end of the MS. is the following colophon :

mantalācalam nissāya yo māpeti mahāpuram.
indālayam hasantam 'va jambudipassa sikharam
dhammañ carā tato raññā dhimatādiccavam̄sajā
rājarājābhimahitā jinacakkābhijotanā
sūrināyena laddhabbam dhammadkyosū 'ti lañjanam
kavisihena saddoghamahāvipinacārinā
pamuñthenānulekhānam vilekhādelamissako
yo 'nāgatabuddhavam̄so so mayā tena sādhunā
yathā mūlam̄ tathā katvā mahussāhenā sodhito
tenānelakāyavaco so 'ham̄ homi bhave bhave ti.

Besides this MS. the editor has availed himself of—

II. **B.** A MS. on paper, 24 pages, marked by the letters (k—b). It is a copy from the MS. in the Library of Mg. Hpo Hmyin at Rangoon. This recension is a mixed one, in prose and in verse. It begins—

namo tassa bhagavato etc.
evam̄ me sutam̄ ekam̄ samayam̄ bhagavā kapilavatthu-
smiñ viharati nigrodhārāme rohaniyā nāma nadiyā tire.
atha kho āyasmā sāriputto anāgatajanam̄ (sic) ārabbhā
bhagavantam̄ puechi.

thumānantariko (*sic*) vīro buddho kindisako (*sic*) bhave
vitthāren' eva tam sotum icchāmācikkha eakkhumā
therassa vacanam sutvā bhagavā etad abravi
vakkhāmi te sāriputta sunohi vacanam mama
imasmin bhaddakekappe tayo āsisum nāyakā
kakusandho koṇāgamano kassapo cāpi nāyako
aham etarahi sambuddho metteyyo cāpi hessati
idh' eva bhaddake kappe asamjāte vassakotiye
metteyyo nāma nāmena sambuddho dvipaduttamo

Then follows a history of the previous existence of Metteyyo, with the three Buddhas, *Sumitto*, *Metteyyo*, and *Muhutto*, during twenty-seven Buddhas, and finally at the time of the Buddha gotama, when he was born as son of Ajātaṭattu, prince of Ajita (pp. ka—ca). On page *ca* begins the future history of Metteyya with a quotation of the re-cension compiled in verse. Then follows the description of the gradual declension of the holy religion :

katham bhavissati. mama 'ccayena paṭhamam pañca
antaradhānāni bhavissanti. katamāni pañca antara-
dhānāni.

adhigama-antaradhānam. paṭipatti-antaradhānam. pari-
yatti-antaradhānam. liṅga-antaradhānam. dhātu-antara-
dhānan' ti imāni pañca antaradhānāni bhavissanti.

tattha adhigamo 'ti bhagavato parinibbānato vassasa-
hassam eva bhikkhū patisambhidam nibbattetum sakkhis-
santi. gacchante gacchante kāle anāgāmino ca sakadāgā-
mino ca sotāpannā cā 'ti ime mama sāvakā santi. tesu
adhigama-antarahito nāma na bhavissati. pacchimakassa
sotāpannassa jīvitakkhayena adhigamo antarahito bhavis-
sati.

idam sariputta adhigama-antaradhānam nāma.

paṭipatti-antaradhānam nāma jhānavipassanāmagga-
phalāni nibbattetum asakkonto catupārisuddhisilamattam
pi rakkhissanti. gacchante gacchante kāle pārājikamattam eva
rakkhissanti. cattāri pārājikāni rakkhantānam bhikkhūnam
sate pi sahasse pi dharamāne paṭipatti-antaradhānam nāma
na bhavissati. pacchimakassa bhikkhuno silabhedena jīvitak-

khayena vā paṭipatti antarahitā bhavissati. idam sāriputta paṭipatti-antaradhānam nāma.

pariyatti-antaradhānam nāma tepiṭake buddhavacane sāṭṭhakathā pāli yāva tiṭṭhati tāva pariyatti antarahitam nāma na bhavissati. gacchante gacchante kāle akūliro (*sic*) rājāno adhammikā bhavissanti. amaccādayo adhammikā bhavissanti. tato ratṭhajanapadavāsino ca adhammikā bhavissanti. etesam adhammikatāya devo sammā na vassati. tato sassāni na sammā sampajjissanti. tesu asampajjantesu paccayadāyakā bhikkhusaṃghassa paccaye dātum na sakkhissanti. bhikkhū paccaye alabhanṭā antevāsikānam samgaham na karissanti. gacchante gacchante kāle pariyatti parihāyissati. tasmin parihīne paṭhamam eva mahāpakaraṇam parihāyissati. tasmin parihīne yamakam kathā-vatthupuggalapaññatti dhātukathā vibhaṅgo dhammasaṃgaṇī pi. abhidhammapiṭake parihīne suttantapiṭakam parihāyissati. suttante parihīne paṭhamam aṅguttaranikāyo parihāyissati. aṅguttaranikāye parihīne saṃyuttanikāyo majjhimanikāyo dīghanikāyo khuddanikāyo parihāyissati. vinayapiṭakena saddhim jātakam eva dhārayissanti. vinayapiṭakam pana lajmo 'va dhārayissanti. gacchante gacchante kāle jātakam pi dhārayitum asakkonto paṭhamam vessantarajātakam parihāyissati. vessantarajātakē parihīne-pa-apaññakajātakam parihāyissati. jātakē parihīne vinayapiṭakam eva dhārayissati. gacchante gacchante kāle vinayapiṭakam parihāyissati. yāva manussesu catuppādikam gātham pavatissati tāva pariyattiantaradhānam na bhavissati. yadā pasanno rājā hatthikhandhe suvaṇṇacaikoṭake sahassathavikam ṭhapāpetvā buddhehi kathitam gātham yo jānāti so imam sahassakahāpaṇam hatthināgena saddhim gaṇhatū 'ti nagare yāva dutiyam pi tatiyam pi bherim carāpetvā catuppādikagāthājānanakam alabhītvā sahassathavikam puna rājakulam pavesessati. tadā pariyatti-antaradhānam nāma bhavissati.

idam sāriputta pariyatti-antaradhānam nāma.

gacchante gacchante kāle pacchimakā bhikkhū cīvaraga-
haṇam pattaponam nigaṇṭhasāmaṇiyo viya lābupattam

gahetvā bhikkhāya pattam̄ katvā aggabāhāya vā hatthena vā sikkāya vā olambitvā vicarissanti. gacchante gacchante kāle ko iminā kāsāvena attho 'ti khuddakakāsāvakhanḍam̄ chinditvā givāya vā kanṇe vā kesesu vā alliyāpento puttadāram̄ bharanto kasivāñijādayo katvā jīvitam̄ kappent, vicarissati. tada dakkhiṇasamgham̄ uddissa etesam̄ pi dānam̄ dassati. tadā dānassa phalam̄ asamkhyeyam̄ labhissatiti vadāmi. gacchante gacchante kāle kim̄ iminā amhākan 'ti kāsāvakhanḍam̄ chaddhetvā araññe migapakkhino vihedessanti (*sic*).

etasmim̄ kāle liṅgam̄ antarahitam̄ nāma bhavissati. idam̄ sāriputta liṅga-antaradhānam̄ nāma.

tato sammāsambuddhassa sāsane pañca vassasahasse sakkārasammānam̄ alabhamānā dhātuyo sakkārasammānam̄ labhamānaṭṭhānam̄ gacchissanti. gaechante gacchante kāle sabbatṭhānesu sakkārasammānam̄ na bhavissati. sāsa-nassa okkantakāle nāgabhavanato pi devalokato pi brahma-lokato pi sabbatṭhānato āgantvā sabbadhātuyo mahā-bodhimandale yeva samnipatitvā buddharūpam̄ katvā yamakapaṭihāriyasadisam̄ pāṭihāriyam̄ katvā dhammam̄ desissanti. tam̄ thānam̄ manussabhūto gato nāma natthi. dasasahassacakka-vāladevatāyo sabbe samnipatitvā sabbe devā dhammam̄ sutvā anekasahassāni dhammam̄ labhissanti. ambho devatāyo ajja sattame divase amhākam̄ dasabalo parinibbāyissatiti ugghāsissant. mayam̄ ito paṭṭhāya andhakārā bhavissantī(?) rodissanti. atha dhātuyo tejodhātu(m) samuṭṭhāya tam̄ sariram̄ asesato jhāyissanti.

idam̄ sāriputta dhātu-antaradhānam̄ nāma.

Immediately after this there follows an account of the destruction of the *Kappa*. The verse recension does not run on continuously in this compilation. The verses are interrupted by prose insertion, e.g., on page *na* there is inserted the ancient history of Mahāpañāda; on page *tha* there is a description of the capital of King Saṅkha. Further on page *da* there is described the attainment of *pāramita*, the conception and birth of *Metteyya*, his palaces, his life there, his departure from home, and his death. On page *na* is

depicted the sacred tree and the body of the future teacher
This recension ends thus :

f. ba tam pana metteyyam bhagavantam ke na passissantī.
ke passissantī.

kappaṭṭho devadatto 'ti vuttattā saṅghabhedako. sesā pañcānantariyakammam katvā avicimhi nibbattā. niyata-micchāditthikā. ariyupavādakā na passissantī. nigaṇṭhakā ca saṅghassa kappiyavatthubhedakā na passissantī. avasesā sattā dinnadānarakkhitasilā upavasuposathā pūritabrahmacariyā cetiyabodhipatiṭṭhāpakā. ārāmaropakā vanaropakā. setukārakā susajjitatmagga patiṭṭhitasilā ca khaṇīta-udapānā passissantī. bhagavato bhāvam patthetvā antamaso muṭṭhimālañ ca ekapadīpañ ca ālopamattañ ca dinnā. aññatarapuññakammānumoditā passissantī. paggalitabuddhasāsanā. dhammakathikānam dhammamaṇḍapam dhammāsanam sajjitvā bijanīm upaṭṭhāpetvā dussavitānamālādhūpadipā pūjetvā sakkaccam sakkaccam dhammāsavananapavattāpakā passissantī. vessantarajātakasavanā passissantī. tath' eva amisādihi saṅghassa katapūjā passissantī mātāpitu-upaṭṭhakānam kule jetṭhāpacāyikakamma-katā passissantī. salākapakkhika - uposathabbhattadinnā dasapuññakiriyavatthukārakā passissantī. metteyyassa bhagavato dhammam sutvā ariyabhūmim pāpuṇissanti.

amhākam bhagavato santike byākaraṇabuddham dassento satthā āha :

metteyyo uttamo rāmo pasenadī kosalo 'bhībhū
dīghasonī ca saṅkacco subho todeyyabrahmaṇo
nālāgiripalaleyyo bodhisattā ime dasa
anukkamena sambodhiṃ pāpuṇissanti 'nāgate 'ti
metteyyasuttam anāgatavāmīsam niṭṭhitam.

III. C.—The MS. was copied (at Shwe-Downg) at Prome in Burmese characters, leaves *khau-no*, nine lines on a page. The title is given at the end—

nitthitā samantabhadḍikā nāma sāratthasūti anāgatam (!)
buddhasa (!) vaṇṇanā 'ti. appatto yāva nibbānam saṁsāra-
vatta-aṇṇave | supaññādigu(ṇo)peto bhaveyyam uttame kule.||

The name of the author of this commentary is not stated, but page 1 we read :

namo tassa bhagavato, etc.

jinavamsavidum buddham asamañ ñeyyāpāragum
vanditvā amalam dhammadam samghañ ca guṇālamkātam

• • •
bahusuto kavi ñānī yo mahābodhināmako
thero sileña sampanno tenāham abhiyācito
anāgatam caram (ca yan?) vamsam desesi munipum-
gavo

The author, without stating his name, indicates the person who had asked him to write the work. But the text commented on by him, according to his words, is the work of Buddha himself. On p. *khay* following words occur :

ayam pana anāgatavamso kena desito kattha desito kadā
desito kassa puechā kam ārabbha desito 'ti.

tatr' idam visajjanam. kena desito 'ti sabbaññubuddhena.
kattha desito 'ti kapilavatthunagare. kadā desito 'ti buddha-
vamsassāvasane. kassa puechā 'ti dhammasenāpatinā.
kam ārabbha desito 'ti. mahāpajāpatiyā gotamiyā bhagavato
upānitadussayuggesu ekadussapatiiggāhakam ajitattheram
ārabbha desito.

This work of an unknown author is a commentary of the recension **B**. In gandhavamso¹ the author of Anātagata-vamso is called Kassapo ; he was a native of India. A commentary of his work was made by Upatisso, a native of Ceylon. A few extracts of this MS. are subjoined in the notes of the published text. On leaf *nai* is the following addition, but very much damaged :

kalavāsivihāramhi nādrarukkhupasobhite kelā (sa?) kuṭa-
kappehi pāsādehi alamkate silāguṇasampannayatisamgha-

¹ See my book "Buddhism," vol. i. pp. 248, 253, 254, 259, and below, pp. 61, 66, 64, 72.

nisevite nānāsakunasaghutthe bodhicetiyavibhūsite dvāra-kotthakapākāramālakehi tahi (!) nānāsopānapantihi samkiñne rāmaneyako (?) kārite vātusenena (?) raññā lañkārasāminā (?) tattha dakkhinabhāgamhi pāde cullake mayā nivāsantena tam katvā yam pattam kusalam balu tena pappotu lokaggadesentam amataṁ padam sanarāma (?) loko yam khemam niccam dhūvam sukham nānupaddava-samkiñne loke yam anupaddavam gatā yathā tathā niṭṭham samkappāyantu pāñinam.

pālentu bhūmipā satte dhammena kasinam tahiṁ kālam katvāna vasantu (?) vassam vassavalāhaka tiṭṭhantena sammāsambuddhena desitam āmantadā yāvatāsamkhātā loke tiṭṭhatu tāva ayan 'ti.—niṭṭhitā samantabhadḍikā nāma sāratthasūti anāgatam (!) buddha-sa(!) vanṇanā 'ti.

appatto yāva nibbānam samsāravatta-aṇṇave
supaṇṇādigū(?)peto bhavyeyam uttame kule

IV. D.—Copy of a MS. in the same Library [Shwe-Downg] at Prome. This is quite a different work from those already described.

The title is as follows :—iti dasānam buddhānam dasa uddesā dhammasenāpatinā yācitenā satthārā desitā sabba-pakārena samattā 'ti. It is a history of the ten Future Buddhas. It is a MS. on palm-leaves (ka-kho), written in Burmese characters, 9 lines on a page, and begins thus :

namo tassa bhagavato etc.

ekam samayam bhagavā sāvatthiyam upanissāya pupphārāme visākhāya karite migāramātupāsāde viharanto ajitatheram ārabba pucchantassa sāriputtatherassa anāgate dasabodhisattuppattiṁ ārabba kathesi.

To each of the Future Buddhas there is devoted a special chapter—

1. f. *ku* verso. metteyyasammāsambuddhassa uddeso pathamo.

2. f. *kū* verso. rāma° ud° dutiyo niṭṭhito.
3. f. *kai* recto. dhammarājā° ud° tatiyo.
4. f. *ko* verso. dhammasāmi° ud° catuttho.
5. f. *kam* recto. nāradabuddhuddeso pañcamo.
6. f. *kāḥ* verso. ramśimunibuddhuddeso chattho niṭṭhito.
7. f. *kha* recto. devātidevassa sammāsambuddhass' ud° sattamo.
8. f. *khā* recto. narasimhassa sammāsambuddhass' ud° atthamo.
9. f. *khu* recto. tissasso bhagavat' ud° navamo.
10. f. *khe* recto. sumaṅgalabuddhass' uddeso dasamo niṭṭhito.

For the purposes of publication, this work is only of second-rate value.

An incomplete copy of the same work is in the *Bibliothèque Nationale* at Paris. The MS. is written in Kambojan characters (*ka-kho*), 3 lines on a page. The title is given on page *kho* verso : dasabodhisattuddeso niṭṭhito. Anāgata-vamso niṭṭhito. It begins thus : f. *ka*, Satthā sāvatthiyam upanissāya pupphārāme visākhāya kārāpitāya vasanto ajitatheram ārabba anāgate dasabodhisattam uppannam desesi.

Anāgata-vamsa.

namo tassa bhagavato arahato sammāsambuddhassa.

sāriputto mahāpañño upatisso vināyako dhammasenāpati dhiro upetvā ¹ lokanāyakam	1
anāgataṁ jin' ² ārabbhā āpucchi kañkham attano tūyh' ānantariko dhiro ³ buddho kīdisako bhave	2
vitthāren' eva 'ham ⁴ sotum icchām' ācikkha cakkhumā therassa vacanam sutvā bhagavā etad abravi	3
anappakam puññarāsim ajitassa mahāyasam na sakkā sabbaso vattum ⁵ vitthāren' eva kassaci	4
ekadesena vakkhāmi sāriputta sunohi me imasmim bhaddake kappe asamjāte ⁶ vassakotiye	5
metteyyo nāma nāmena sambuddho dvipaduttamo *	5
mahāpuñño mahāpañño mahāñānī mahāyaso mahabbalo mahāthāmo uppajjissati cakkhumā	6
mahāgati sati e' eva dhītimā bāhusaccavā sañkhāto sabbadhammānam ñāto diṭṭho suphassito ⁷	7
pariyogālho parāmattho uppajjissati so jino †	7

¹ B. upagantvā. ² B. anāgataja^o.

³ B. thumākantariko viro—C. viro. ⁴ B. tam.

⁵ B. kātum—C. sotum. ⁶ C. ajāte. ⁷ C.—A. suphussito.

* 5. ASAMJĀTE VASSAKOTIYE 'ti saññvaccharakotiye anuppanne asampatte anāgate 'ti attho. atha vā anekavassakotiyo atikkamitvā metteyyo bhagavā 'ti attho. imassa budhdhuppādassa antaradhānenā anāgate vassakotiye uppajjissatīti vuttam hoti. anekasatasahassakotivassāni atikkamitvā 'va asamjāte anāgate uppajjatīti attho.

† 7. . . . sabbadhammesu hutvā apaṭīhatam (?) pavattama-nānāvaraṇānānasamkhātā ñānagati mahantā etassā 'ti

tadā ketumatī nāma rājadhānī bhavissati dvādasayojanāyāmā sattayojanavitthatā ¹ ākiṇīnā naranārīhi pāsadehi ² vicittitā sevitā suddhasattehi ajeyyā dhammarakkhitā	8
sañkho nāmāsi so rājā anantabalavāhano sattaratanasampanno cakkavatti mahabbalo	9
iddhimā yasavā ³ c' eva sabbakāmasamappito	10
hatapaccatthikam ⁴ khemanū anusāsisssati dhammato	11
pāsādo sukato ⁵ tattha dibbavimānasādiso	
puññakammābhinibbato nānāratanaacittito ⁶	12
vedikāhi ⁷ parikkhitto suvibhutto manoramo ⁸	
pabhassaraccuggato settho duddikkho cakkhumusano ⁹	13
rañño mahāpanādassa pavatto ¹⁰ ratanamayo	
tañ yūpañ ¹¹ ussāpetvāna sañkho rājā vasissati *	14
athāpi ¹² tasmin ^m nagare nānāvithī tahiñ tahiñ	
sumāpitā ¹³ pokkharañ ramanīyā supatiñthā	15

¹ C. vitthāo.² C. omits.³ B. rasasā.⁴ B. ottikam.⁵ B. sugato. ⁶ B. vicittā—C. vicio. ⁷ B. vidittāhi.⁸ B. ommo. ⁹ C.—B. omuyhano—A. ossano.¹⁰ B. C. pavattam ratanāmayam—A. ovutto.¹¹ B. thūpañ—C. rūpañ. ¹² B. atho pi—C. atthāpi.¹³ B. C.—A. sudhāpitā.

MAHĀGATI. atha vā nibbattisamkhātā mahantā gati etassā
'ti MAHĀGATI. atha vā sabbasattānam patiñthā pādapādinam
pathavi viya mahanto gatibhūto 'ti MAHĀGATI. sadevakassa
lokassa mahāpaviñthābhūto (!) 'ti attho. SATI c' EVĀ 'ti
vajirapathaviyam sunikhātā esikā viya apariyantā visayu-
pagatiñthamānāya sabbañutādiñānasalahajātāya vipulāya
apilāpanasamkhātāya (!) satiyā sampannattā SATI c' EVA.

* ¹⁴. RAÑÑO MAHĀPANĀDASSA PAVATTO RATANAMAYO 'ti mahā-
panādarañño ajjhovuñtho vuttappakāro yo sabbaratanama-
yapāsādo.

acchodakā vippasannā sādusītā ¹ sugandhikā samatithikā kākapeyyā atho vālukasam̄hatā ²	16
padumuppalasam̄channā sabotukam ³ anāvatā satt' eva tālapantiyo sattavaṇṇikapākārā ⁴ *	17
ratanamayā parikkhittā nagarasmiñ samantato kusāvati rājadhānī tadā ketumati bhave	18
catukke ⁵ nagaradvāre kapparukkhā ⁶ bhavissare nīlam pītam̄ lohitakam ⁷ odātañ ca pabbassarā ⁸	19
nibbattā dibbadussāni dibbū c' eva pasādhanā upabhogaparibhogā ca ⁹ sabbe tath' ūpalambare ¹⁰	20
tato nagaramajjhāmhi catusālam ¹¹ catumukham ¹² puññakammābhiniibatto kapparukkho bhavissati	21
kappāsikañ ca koseyyam khomakodumbarāni ¹² ca puññakammābhiniibattā kapparukkhesu lambare	22
pānissarā mutiigā ca murajālambarāni ca puññakammābhiniibattā kapparukkhesu lambare †	23
parihārañ ¹³ ca kāyuram ¹⁴ gīveyyam ratanamayam puññakammābhiniibattā kapparukkhesu lambare	24

¹ B. sādudakā.—C. sādhusitā.

² B. °san̄thitā.—C. attho °sandhatā.

³ B. sabotukapanāyattā—C. °navatā.

⁴ B. °kaṇṇika°.—C. °paṇṇika°. ⁵ B. catutthe.

⁶ B. °okkho otī. ⁷ B. C. nilapitalohitakam.

⁸ B. C. °ram. ⁹ B. omits. ¹⁰ B. °bhare.

¹¹ C. catussa.

¹² B. °parāni.—C. °kodumparāni.—A. °ṭṭam°.

¹³ B. °kañ. ¹⁴ B. °ri.

* 17. SABBOTUKAM ANĀVATĀ 'ti sabbakālam utūhi aviyuttā niccakālam utusampannā 'ti attho. atha vā SABBOTUKAM ANĀVATĀ 'ti sabbakālam utusampannā ca āvaraṇavirahitā ca icchiticchitehi upagantvā paribhogam̄ kātum anucchavikā sabbasādhāraṇā 'ti attho. atha vā na āvatā 'ti anāvivatā aṅganā na honti dvāratṭālapākāraparipakkhipehi yuttā 'ti attho.

† 23. PĀNISSARĀ 'ti hatthalabalheriyo.

uṇṇatam ¹ mukhaphullañ ca aṅgadāmanī mekhala puññakammābhinibbattā kapparukkhesu lambare	25
aññe ca nānāvividhā ² sabbābharaṇabhuñsanā ³	
puññakammābhinibbattā kapparukkhesu lambare	26
āropitam ⁴ sayamjātam ⁵ puññakammaṇa jantūnam ⁶	
akaṇam ⁷ athusam ⁸ suddham ⁹ sugandham ¹⁰ taṇḍulaphalam ¹¹	27
akaṭṭhapākimam ¹² sālim ¹³ paribhuñjanti manusā ¹⁴	
dve sakāṭasahassāni dve sakāṭasatāni ¹⁵ ca	
sakāṭe ¹⁶ sattati c' eva a m b a ḥ a m soļasam ¹⁷ bhave *	28
atho pi dve ca t u m b ā n i ¹⁸ taṇḍulāni pavuccare	
ekabije samuppannā puññakammaṇa jantūnam ¹⁹	29
ye ketumatiyā viharanti saṅkhassa vijite narā	
tadā pi te bhavissanti g u ḥ i ²⁰ kā y u r a d h ī r i n o +	30
sampumñamanasamkappā ²¹ sumukhā ²² thūlakunḍalā	
haricandalalittaṅgā kāsikuttamadhārino ²³	31
b a h u t a vittā ²⁴ dhanino ²⁵ viññatālappabodhanā ²⁶	
accantasukhitā niccam ²⁷ kāyacetasikena ca ²⁸ †	32

¹ B. ukkallam.² B. A. °vidhā.³ B. sayāraṇavibhūsitā.⁴ C. akalam.⁵ B. °ssā.—C. akatahi kimāsāli paribhuñjissanti manussā.⁶ C. sakasatāni.⁷ B. C. °ṭam¹ dve.⁸ C. adds pi.⁹ B. tumpani.—C. tumappāna.¹⁰ B. kuṇi.—C. guṇi.¹¹ B. sampanna°.¹² B. sumudā mala°.¹³ B. kāsiyuttā padhārino.—C. °tu ṭṭhama°.¹⁴ B. bahavā.—C. bahupavi°.—A. bahū.¹⁵ B. °yo.—C. °ro.¹⁶ B. viññatāsabbabodhano.¹⁷ B. C. te.

* ²⁸. AKANAM 'ti akunḍakam . . . AKATṬHAPĀKIMAN 'ti nañ-galādīhi akatṭhena akasitena paccatīti pāko tena nibbatto pakimo. tam akatṭhapākimam¹ akatṭhen 'eva utṭhahitvā pacchā na sakasantīti attho. . . .

† ³⁰. GUÑITI suvaṇṇakavacakañcukajālāni. . . .

‡ ³². BAHUTAVITTĀ 'ti vittam¹ e' uecati tuṭṭhi. tam janetīti vittam ratanam bahutam vittam etesan 'ti bahutavitta

dasayojanasahassāni jambūdīpo bhavissati akanṭako agahano samoharita s a d d a l o	33
tayo rogā bhavissanti icchā-anasanam ¹ jarā pañcavassasatitthīnam ² vivāhā ca bhavissanti	34
samaggā sakhiṭā ³ niceam avivādā bhavissare ⁴ sampañnā phalapupphēhi latā gumbavanā ⁵ dumā	35
caturaṅgulā tiṇajāṭī ⁶ mudukā tūlasannibhā nātisitā nāccuṇhā ⁷ ca samavassā mandamālutā ⁸	36
sabbadā ut usampañnā anūnā taṭakā nadī tahim ⁹ tahim ⁹ bhūmibhāge akharā suddhavālukā	37
kalāy a m u g g a m a t t i y o vikiṇṇā muttasādisā alamkatuyyānam iva ramaṇīyo ⁹ bhavissati	38
gāmanigamā ākiṇṇā accāsanne tahim ⁹ tahim ⁹ naṭaṭeṭuvanam ¹⁰ iva brahā kukkuṭasampati ¹¹	39
a v i c i m a n n e v a phuṭṭhā ¹² manusseki bhavissare * 39 pagālhā naranārili sampuṇṇā p h u t a b h e d a n ā	40
iddhā phitā ca khemā ca anitianupaddavā ¹³	
sadā ¹⁴ rati sadā ¹⁴ khidḍā ekantasukhasamappitā ¹⁵	
nakkhatte vicarissanti tutthahaṭṭhā pamoditā	41

¹ B. icchā ca asanam.—C. icchā dānasana.

² B. ṭṭhihi.—C. ḍsatti tthinam̄ āvāho vā.

³ B. sukhitā. ⁴ B. ḍti. ⁵ B. gumpā vanā.

⁶ C. ninajāṭī. ⁷ B. C. nāti-uṇhā.

⁸ C. mannavālukā. ⁹ B. ḍyā.

¹⁰ B. nilānaṭavananam̄ viya.—C. yeva. ¹¹ B. ḍtā.

¹² C. puṭṭhā. ¹³ B. anītima°.

¹⁴ C. saddā. ¹⁵ B. ḍsukhamappi°.

bahuttavittā bahutaratanavanto 'ti attho . . . VIṄĀTĀLAP-PABODHANĀ 'ti viṇāsaddena ca vaṇīsatālahaṭṭatāla-saddena ca bodhayantī viṇītālappabodhanā. etena tattha rattidivam̄ nirantaram̄ pavattitadibbagandhappabhavi (vi) ttā dīpitā.

* 39. AVĪCI MAṄÑE VA PUṬA (*sic*) MANUSSEHI BHAVISSLARE 'ti avīci mahānirayo viya manussehi rantaraputā (!) pūrita bhavissanti.

bahvannapānā ¹	bahubhakkhā bahumāṃsasurodakā	
ālakamandā ²	va ² devānam visālā rājadhāniyā ³	
kurūnam ⁴	ramaṇīyo va jambūdīpo bhavissati	42
ajito nāma nāmena metteyyo dvipaduttamo		
auubyāñjanasampanno dvattimisavaralakkhaṇo		43
suvanṇavāṇī ⁵	vigatarajo supabhāśo jutimūḍharo	
yasaggappatto sirimā abhirūpo sudassano		44
mahānubhāvo asamo jāyissati brahmaṇakule ⁶		
mahaddhano mahābhogo mahā ca kulamuttamo		
akkhitto jātivādena jāyissati ⁷ brahmaṇakule *		45
sirivalḍīho vaḍḍhamāno ca siddhattho c'eva candako		
ajitatthāya uppānā pāsādā ratanamayā		46
nāriyo ⁸ sabbaṅgasampannā sabbābharaṇabhlūsitā ⁹		
mahāmajjhimakā ¹⁰	cūlā ajitassa paricārikā	47
anūnā satasahassā ¹¹	nāriyo samalaṇikatā	
caudamukhī nāma nārī putto so brahmavaddhano		48
ramissati ratisampanno modamāno mahāsukhe ¹²		
anubhutvā ¹³ yasaṇ sabbam nandane vāsavo yathā		49
attha vassasahassāni agāramhi vasissati		
kadā ei ratim atthāya ¹⁴ gaccham ¹⁵ uyyāne kīlitum		50
kāmesv ādīnavām dhīro ¹⁶ bodhisattānam ¹⁷ dhammatā		
nimitte caṭuro disvā kāmarativināsane ¹⁸		51
jīṇapāñ ca ¹⁹ vyādhikañ c'eva matañ ca gatamāyukam ²⁰		
sukhitam pabbajjam ²¹ disvā sabbabhūtānukampako		52

¹ B. annapānā khūḍaniyā.² C. omits.³ B. visālarājāttānī ca.—C. A. visāṇā. ⁴ B. gurunam.⁵ B. suvaṇṇo. ⁶ B. C.—A. brahmaṇe kule.⁷ B. bhavissati brahmaṇakule.—A. ḥne. ⁸ B. nārī.⁹ B. ḥvihūsitā. ¹⁰ B. mahantā majjhimā.¹¹ B. ḥssāni. ¹² B. ḥkho.¹³ B. abhi bhavitvā tam sabbam. ¹⁴ B. ḥttāya.¹⁵ B. gaccha. ¹⁶ B. viro. ¹⁷ B. ḥttānudha.¹⁸ B. ḥsano.—C. nāsane. ¹⁹ B. jīṇabyādhitakañ.²⁰ B. katayuttakam. ²¹ B. pabbajitam.—C. ojjitam.

* 45. KULAMUTTAMO 'it kulam uttamam etassā 'ti kulam uttamo uttānakulasampanno.

nibbindo ¹	kāmaratiyā anapekkho mahāsukhe ²	
anuttaram ³	santapadam esamāno 'bhinikkhami	53
sattāham	padhānacāram caritvā purisuttamo	
pāsāden'	eva laighitvā nikhamissati so jino	54
mittāmaccasahāyehi	ñātisālohitēhi ca	
caturañginīsenāya	parisāhi catuvāññihī ⁴	55
caturāsitisahassehi	rajakaññāhi purekkhato ⁵	
mahatā janakāyena	ajito pabbajissati ⁶	56
caturāsitisahassāni	brahmañā vedapāragū	
metteyyasmīm	pabbajite ⁶ pabbajissanti ⁶ te tadā	57
isidatto purāno	ca ubhayo te pi bhātaro	
caturāsitisahassāni	pabbajissanti te tadā	58
jātimitto vijayo	ca Yugā amitabuddhino ⁷	
paccupessanti sambuddham	caturāsitisahassato	59
suddhiko ⁸	nāma gahapati suddhanā ⁹ ca upāsikā	
paccupessanti sambuddham	caturāsitisahassato	60
sañgho ¹⁰	nāma upāsako sañghā ¹¹ nāma upāsikā	
paccupessanti sañbuddham	caturāsitisahassato	61
saddharo ¹²	nāma gahapati sudatto iti vissuto	
paccupessanti sambuddham	caturāsitisahassato	62
itthī yasavatī nāma visākhā ¹³	iti vissutā	
caturāsitisahassehi	naranārihi purekkhitā ¹⁴	63
nikhamissanti nekkhamam ¹⁵	metteyyassānusāsane	
aññe nāgarikā	c'eva tato jānapadā bahū ¹⁶	
khattiya brahmañā	vessā suddā c'eva anappakā	
nekkhammābhimukhā ¹⁷	hutvā nānājaccā mahājanā	
metteyyassānupabbajjam	pabbajissanti ¹⁸ te tadā	65

¹ C. onno.² B. okho.³ B. anattāya santi^o esamānā.—C. sañdhī^o.⁴ B. parisāca^o. ⁵ B. purakkhito.—C. parikkhito.⁶ B. C. ojji^o. ⁷ B. amitta^o.—C. sūyuggā.⁸ B. siddhattho. ⁹ B. sudhanā. ¹⁰ B. sañkho.¹¹ B. sañkha. ¹² B. sudhano.—C. suddhano.¹³ B. visāra. ¹⁴ B. nānānārihi purakkhito.—C. pūrakkhito.¹⁵ B. ni^o.—C. nikkhama. ¹⁶ B. mahā.¹⁷ B. nikhamā^o. ¹⁸ B. ojji^o.

yasmin ca divase dhīro ¹	nekkhammañ abhinikkhami ²	
nikkhatadivase yeva bodhimāñlam upehiti		66
aparājite nisabhañlāne ³ bodhipallañkamuttame		
pallaikena nisiditvā bujjhissati mahāyaso *		67
upetvā ⁴ uyyānavaram phullam nāgavanam jino		
anuttaram dhammadakkam evam so vattayissati		68
dukkham dukkhasamuppādam dukkhassa ca atikkamam		
ariyañthañgikam ⁵ maggāñ dukkhūpasamagāminam		69
tadā manussā hessanti ⁶ samantā satayojane		
parisā lokanāthassa dhammadakkapavattane		70
tato bhiyyo bahū devā upessanti tahiñ jinam ⁷		
nesam mocessati ⁸ tadā bandhanā satasahassakoñinam ⁹		71
tadā so saikharajāca ¹⁰ pāsādam ratanamayam		
jinapāmokkhasamghassa ¹¹ niyyādetvā punāparam		72
mahādānam daditvāna ¹² kapañiddhikavanibbake ¹³		
taramānarūpo ¹⁴ sambuddham ¹⁵ deviyā saham ekato ¹⁶		73
mahārājānubhāvena anantabalavāhano		
navutikoñisahassehi saddhim jinam upehiti		74
tadā hanissati sambuddho dhammadherim varuttamam		
amatañlam dudrabhinighosam catusaccapakāsanam		75
rañño anucarā janatā navatisahassakoñiyo		
sabbe va te miravasesā bhavissante hi bhikkhukā		76
tato devā ¹⁷ manussā ca upetvā lokanāyakam		
arahattavaram ārabbhā pañham pucchissare jinam		77

¹ B. viro.² B. nikkhama abhinikkhamam.³ B. mahāñthāne.⁴ B. C.—A. upeto.⁵ B. °yam° atñha°.⁶ B. °ss 'upessanti.⁷ B. janam.⁸ B. mocissati.—C. moha°.⁹ B. sahassako°.¹⁰ A. °jāno.¹¹ B. °pamukha°.¹² B. datvāna.¹³ B. kapañā°.¹⁴ B. omits.¹⁵ B. add samānarūpam.¹⁶ B. āgato.¹⁷ C. devatā.

* 67 APARĀJITE 'ti ajite jetumasakkuneyye NISABHAÑDĀNE
'ti uttamañthāne.

tesam̄ jino byākareyya arahattavarapattiyaṁ	
asitikotisahassehi tatiyābhīsamayo bhave	78
khīnāsavānam̄ vimalānam̄ santacittānam̄ tādīnam̄	
koṭīsatasaḥassānam̄ paṭhamo hessati samāgamo	79
vassam̄ vuṭṭhassa bhagavato abhighūṭhe pavāraṇe	
navutikotisahassehi parivāressati ¹ so jino	80
yadā ca himavantamhi pabbate gandhamādane	
hemarajatapabbhāre pavivekagato muni	81
asitikotisahassehi santacittehi tādīhi	
khīnāsavehi viñalehi kīlissati jhānakīlitam̄	82
koṭīsatasaḥassāni chaṭabhiññā mahiddhikā	
metteyyam̄ lokanātham̄ tam̄ parivāressanti sabbadā	83
paṭisambhidāsu kusalā niruttipadakovidā	
bahussutā dhammadharā viyattā sam̄ghasobhanā	84
sudantā soratā dhīrā ² parivāressanti tam̄ jinam̄	
purekkhato ³ tehi bhikkhūhi nāgo nāgehi tādīhi	
tiṇṇo tiṇṇehi santehi saddhim̄ ⁴ santisamāgato	85
saddhim̄ sāvakasamghehi parivāretvā mahāmuni ⁵	
anukampako kāruṇiko metteyyo dvipaduttamo	86
uddharanto bahusatte nibbāpento sadevake	
gāmanigamarājadhāniṁ carissati cārikam̄ jino	87
āhanityā ⁶ dhammabherim̄ dhammasaṅkhapalāpanam̄ ⁷	
dhammayāgam̄ pakittento dhammadhajam̄ samussayam̄	88
nadanto sihanadaṇ̄ 'va vattento cakkam uttamam̄	
rasuttamam̄ saccapānam̄ pāyanto naranārīnaṁ	89
hitāya sabbasattānam̄ nāthānātham̄ ⁸ mahājanam̄	
bodhento bodhaneyyānam̄ carissati cārikam̄ jino	90
kassaci saraṇāgamane nivesessati cakkhumā	
kassaci pañcasilesu kassaci kusale dasa	91
kassaci dassati sāmaññam̄ caturo phalamuttame	
kassaci asame dhamme dassati paṭisambhidā	92
kassaci varasampattī aṭṭha dassati cakkhumā	
kassaci tisso vijjāyo chaṭabhiññā pavacchati	93

¹ C. pavāre^o. ² C. virā pavāre^o. ³ C. para^o.

⁴ C. dantehi santo. ⁵ C. A. oressati oṇim̄.

⁶ C. āharityā. ⁷ C. oḷāsanam̄. ⁸ C. oṭhanā^o.

tena yogena janakāyam ovadissati so jino	
tadā vitthārikam Hessā ¹ metteyyajinasāsanam	94
bodhaneyyajanam disvā satasahasre pi yojane	
khaṇena upagantvāna bodhayissati so muni	95
mātā brahmavatī nāma subrahmā nāma so pitā	
purohito saṅkharañño metteyyassa tadā bhave	96
asoko brahmadevo ca aggā hessanti sāvakā	
sīho nāma upatṭhako upatṭhissati tam jinam	97
padumā c'eva ² sumanā ca aggā ³ hessanti sāvikā	
sumano c'eva saṅgho ⁴ ca bhavissant' aggupatṭhakā	98
yasavatī ca saṅghā ⁵ ca bhavissant' aggupatṭhikā	
bodhitassa bhagavato nāgarukkho bhavissati	99
vīsaḥaththa satakkhando ⁶ sākhā vīsatāni ca	
saṅvelliṭaggā ⁷ lalitā ⁸ morahattho ⁹ 'va sobhati*	100
supupphitaggā satatam surabhidevagandhikā	
nālipūrā ¹⁰ bhave reṇusupphullā cakkamattakā	101
anuvātapaṭivātamhi ¹¹ vāyati dasayojane ¹²	
ajjhokirissanti ¹³ pupphāni bodhimāṇde ¹⁴ samantato	102
saṅgantvā ¹⁵ jānapadā ghāyitvā gandham uttamam	
vākyam nicchāressanti ¹⁶ tena gandhena moditā	103
sukho vipāko puññānam buddhaseṭṭhassa tādino	
tassa ¹⁷ tejena pupphānam acinteyyo pavāyati	104
aṭṭhasiti bhave hattho āyāmen' eva so jino	
uram bhave paññavīsam vikkhambhe tassa satthuno	105
visālanetto ālārakkhi visuddhanayano isi	
animmisam divārattim aṇum thūlam māṃsacakkhunā	106

¹ C. A. hessam. ² B. omits. ³ B. c'eva.

⁴ B. saṅkho. ⁵ B. saṅkhā. ⁶ C. visa hassassa°.

⁷ B. C. pave°. ⁸ B. luṭitā. ⁹ B. C. °piñcho.

¹⁰ B. °ra. ¹¹ B. °tam. ¹² B. C. °janam

¹³ B. °kiranti. ¹⁴ B. °ṇḍa. ¹⁵ B. C. °tā.

¹⁶ B. C. °rayissanti. ¹⁷ C. yassa.

* 100. MORAHATTHO 'vā 'ti morapiñjakalāpo viya sobhatiti sobhissati.

anāvaraṇam passeyya samantā dvādasayojanam	
pabhā niddhāvati tassa yāvatā paññavīśati	107
sobhati vijjulat̄hi va dīparukkho 'va ¹ so jino	
ratanagghikasam̄kāso ² bhānumā ³ viya bhāhitī	108
lakkhaṇānubyāñjanā ram̄si dissanti sabbakālikā	
patanti ⁴ vividhā ram̄si anekasatasahassiyō	109
pāduddhāre pāduddhāre suphullā padumaruhā	
tim̄sabatthā samāpattā anupattā paññavīśati	110
kesarā vīsatihatthā kaṇṇikā solasam̄ bhave	
surattareṇubharitā padumā kokasamantare	111
kāmāvacarikā devā nimminissanti agghike ⁵	
nāgarajā ca supaṇṇā ca tadā te 'lamkarissare	112
at̄tha sovaṇṇayā agghī at̄tha rūpimayāni ⁶ ca	
at̄tha maṇimayā agghī at̄tha pavālamayāni ca	113
anekaratanasamcittā ⁷ dhajamālāvibhūsitā	
lambamānā kīlissanti dhajā nekasatā bahū	114
maṇimuttadāmabhūsitā vitānā somasannibhā ⁸	
parikkhittā kiṇkaṇikajālā vat̄amsakaratanā bahū	115
nānāpupphā vikirissanti surabhigandhasugandhikā	
vividhā nānācuṇṇāni dibbamānussakāni ca	116
vicittā nānādussāni pañcavaṇṇikasobhanā	
abhipasaṇnā buddhasmiṃ kīlissanti samantato	117
tat̄tha sahassamubbedhā dassaneyyā manoramā	
ratanagghikatoraṇā asaṃbādhā susaṃṭhitā	118
sobhamānā padissanti visālā sabbato pabhā	
tesam̄ majjhagato buddho bhikkhusaṃghapurekkhato ⁹	119
brahmā va pārisajjānam indo 'va vimānantare	
gacchanti buddhe gacchante tiṭṭhamānamhi thassare	120
nisinne sayite cāpi ¹⁰ satthari saha pārise	
catu-iriyāpathē niccam̄ dhārayissanti sabbadā	121
etā cāññā ca pūjāyo dibbamānussakā pi ca	
vividhāni pāṭihārāni ¹¹ hessanti sabbakālikā	122

¹ C. ve. ² C. °ggio. ³ C. bhāsumā.

⁴ C. bhavanti. ⁵ C. aggike. ⁶ C. °piyamahāni.

⁷ C. °citā. ⁸ C. momasaṇṭhitā. ⁹ C. purakkhito.

¹⁰ C. vāpi . . . saha pāramise.—A. satā°.

¹¹ C. pāṭihāriyāni.

anantapuññatejena metteyyam abhipūjitum disvāna tam pātihīram ¹ nānājaccā mahājanā saputtadārāpānehi ² saraṇam hessanti satthuno ye brahmacariyam carissanti sutvāna munino vacam te tarissanti samsāram maccudheyyam suduttaram ¹²³	123
bahuggihī dhammacakkhum visodhessanti te tadā dasahi puññakiriyāhi tīhi sucaritehi ca ¹²⁴ āgamādhigamen' eva sodhayitvāna sādaram anudhammadacārino hutvā bahū saggūpagā bhave ¹²⁵	125
na sakkā sabbaso vattum ettakam iti vā yasam ³ accantasukhitā niccam tasmin gate kālasampade ¹²⁶ mahāyasā sukhenāpi āyuvanñabalena ca ¹²⁷	126
dibbasampatti vā tesam mānussānam bhavissati anubhutvā kāmasukham addhānam yāvaticchakam ¹²⁸ te pacchā sukhitā yeva nibbisant' āyusamkhayā ¹²⁹	128
asitivassasahassāni tadā āyu bhavissare tāvatā tiṭṭhamāno so tāressati jane bahū ¹³⁰ paripakkamānase satte bodhayitvāna sabbaso ¹³¹	129
avasesāditthasaccānam ⁴ maggāmaggam anusāsiyā dhammokkam dhammanāvañ ca dhammādāsañ ca ¹³² osadham ⁵	130
sakkaccena hi sattā ⁶ ṭhapetvā āyatim jino saddhim sāvakasamghena katakiccaena tādinā ¹³² jalitvā aggikkhandho va nibbāyissati so jino ¹³³	132
parinibbutamhi sambuddhe sāsanam tassa ṭhāhiti vassasatasahassāni asiti c'eva sahassako ¹³³ tato param antaradhānam loke hessati dāruṇam ¹³⁴	133
evam anicca sampkhārā adhuvā tāvakālikā ittarā ⁷ bhedanā c'eva jajjarā rittakā bhavā ¹³⁵	134

¹ C. pātihāriyam.² C. °pi kehi.³ C. sāsaham.⁴ C. ditthi°.⁵ C. osaṭṭham⁶ C. so satthā.⁷ C. itarā.

* ^{127.} ETTAKAM ITI VĀYASAN 'ti tassa bhagavato parivārasampadam anubhāvam buddhissariyam buddhasampattikan 'ti sabbakārena vattum nasakkā.

tucchamutṭhi samā suññā samkhārā bālalāpanā ¹
 na kassaci vaso tattha vattati ² iddhimassa pi 136
 evam īnatvā yathā bhūtam nibbinde sabbasamkhate
 dullabho purisājañño na so sabbattha jāyati
 yattha so jāyati dhīro tam kulañ sukham edhati 137
 tasmā ³ metteyyabuddhassa ⁴ dassanatthāya vo idha
 ubbiggamānasā sutthum ⁵ karotha viriyam dañham
 ye kecidha ⁶ katakalyāñā appamādavihārino 138
 bhikkhū bhikkbuniyo c'eva upāsakā upāsikā
 mahantam buddhasakkāram ⁷ ulāram abhipūjayam
 dakkhanti ⁸ bhadrasamitim ⁹ tasminm kāle sadevakā 140
 caratha brahmacariyan detha dānam yathārahām ¹⁰
 uposatham upavasatha ¹¹ mettam bhāvetha sādhukam ¹² 141
 appamādaratā hotha puññakriyāsu ¹² sabbadā
 idh' eva katvā kusalam dukkhass' antam karissathā 'ti 142
 anāgatavamso niñthito.

¹ C. bala^o.² C. pava^o.³ B. tassa.⁴ B. oddham.⁵ B. otthu.⁶ B. keci.⁷ B. otthāram.⁸ B. dakkhanti.⁹ B. opamitim.¹⁰ B. mahā^o.¹¹ B. ovasa.¹² B. C. kiro^o.

Gandha-Vam̄sa.

EDITED BY
PROFESSOR MINAYEFF
OF ST. PETERSBURG.

THE small but very interesting text called "Book History," was found in Burma. In the present edition I have used two MSS.:

1. **U.** A manuscript written in the Burmese character, and containing besides the Pāli text a translation into Burmese. It belongs to the author of the translation—the monk U-khyen or Muninda, at Schwedowg near Prome. It consists of twenty-seven leaves (ka—ji): ten lines to the leaf. The Pali text ends on leaf *khaḥ*.

On leaf *ka* are introduced the following verses, the work of the translator :

setṭham sajjanasevitam khemantabhūmanāyakam |
yatindaggam dhammam saṅgham vandāmi sirasā m-aham ||
ma-kāra-vipulā pathyāgāthā.
saṅgītāpotthakārūlhā vaṇṇitā gandhakārakā |
yācerā sautavam̄sassa pālakā mama garuno || pathyāvattam.
hatantarāyam ice eva yam gandhavam̄sajotakam |
ajānam̄ saramandehi tasmā lekham tam nissayam...pathyā.
sugatagatagavesidiṭṭhijupaññākāmino |
khantimettādupettassa niveravhassa uyyojam̄ sakāra
vipulā.

2. **M.** A manuscript written in the same character, the property of the editor, and coming from Prome. It is of

twelve leaves (*ka*—*kāh*), nine lines to the leaf, and contains only the Pali text without translation. It is full of clerical errors.

The present edition is taken chiefly from MS. **U**. The additions of MS. **M**, very corrupted, are given in the notes.

This “Book History” relates in short the history of the Buddhist canons, besides this there is contained in it a sketch of the history of the more modern Pāli works, far more detailed than that in the *Sāsana-vamso-dipo* (Colombo, A.B. 2424) or in *Sāsana-vamso*.¹

namo tassa bhagavato arahato sammāsambuddhassa.

namassitvāna sambuddham aggavamsaparamparam |
natvāna dhammam buddhajam samghañ cāpi niraṅganam ||
gandhavams' upanissāya gandhavamsam pakaṭṭhissam |
tipitakasamāhāram sādhūnam jaṅghadāsakam |
vimatinodam ārabbhām tam me suṇātha sādhavo ||
sabbam pi buddhavacanam vimuttirasahetukam |
hoti ekavidham yeva tividham piṭakena ca ||
tam ca sabbam pi kevalam pañcavidham nikāyato |
aṅgato ca navavidham dhammadikkhandhagaṇanato |
caturāśītisahassadhammadikkhandhapabhedanam² 'ti ||

katham piṭakato. piṭakam hi tividham hoti. vinayapiṭakam abhidhammapiṭakanī suttantapiṭakan'ti.

tatha katamam vinaya piṭakam. pārājikakāṇḍam pācittiyakāṇḍam mahāvaggakāṇḍam cullavaggakāṇḍam parivārakāṇḍan'ti. imāni kāṇḍāni vinayapiṭakam nāma.

katamam abhidhamma piṭakam. dhammasaṁgaṇipakaraṇam vibhaṅgapakaraṇam dhātukathāpakaraṇam paññattipakaraṇam kathāvatthupakaraṇam yamakapakaraṇam paṭṭhānapakaraṇam. imāni satta pakaraṇāni abhidhammapiṭakam nāma.

katamam suttanta piṭakam nāma. sīlakkhandhavaggādikam avasesam buddhavacanam suttantapiṭakam nāma.

¹ This list is published in my book “Buddhism,” I., p. 68.

² U. bhedam.

katham nikāyato pañcavidhā honti. dīghanikāyo majjhimanikāyo samyuttanikāyo aṅguttaranikāyo khuddakani-kāyo'ti.

tattha katamo dīghanikāyo. silakkhandhavaggo mahāvaggo pādhiyavaggo¹ 'ti ime tayo maggā dīghanikāyo nāma. imesu tīsu vaggese catutimṣa suttāni ca honti.

catutimṣ'eva suttantā sīlakkhandhavaggādikā |
yassa bhavanti so yeva dīghanikāyonāmahoti ||.

katamo majjhimanikāyo. mūlapaṇṇāso majjhimapapaṇṇāso uparipaṇṇāso'ti ime tayo paṇṇāsā majjhimanikāyo nāma. imesu tīsu paṇṇāsesu dve paṇṇāsadhikasuttasatāni honti.

diyadḍhasatasuttantā dvisuttam yassa santi so |
majjhimanikāyo nāma mūlapaṇṇāsa-ādiko² 'ti ||

katamo samyuttanikāyo. sagāthāvaggo nidānavaggo salāyatana navaggo khandhakavaggo mahāvaggo'ti ime pañca vaggā saṃyuttanikāyo nāma. imesu pañcasu vaggese dvāsatṭhi sattasatādhikasattasahassāni honti.

dvāsatṭhisattasatāni sattasahassakāni ca |
suttāni yassa honti so sagāthādikavaggiko |
samyuttanikāyo nāma viditabbo viññūnā'ti ||.

katamo aṅguttaranikāyo. ekkanipāto dukkanipāto tikknipāto catukkanipāto pañcanipāto chakkanipāto sattanipāto atṭhanipāto navanipāto dasanipāto ekādasanipāto'ti ime ekādasa nipātā aṅguttaranikāyo nāma. imesu ekādasāsu nipātesu sattapaṇṇāsa pañcasatādhikanavasutta-sahassāni honti.

navasuttasahassāni pañcasatāni ca |
sattapaṇṇāsādhikāni suttāni yassa honti |
so aṅguttaranikāyo'ti ekanipātādiko'ti ||

¹ M. pāviō.

² M. pannā samāo.

katamo khuddakanikāyo. khuddakapāṭho dhammapadam udānam itivuttakam suttanipāto vimānavatthu petavatthu theragāthā therigāthā jātakam niddeso patisambhidāmaggo apadānam buddhavamso cariyāpiṭakam vinayapiṭakam abhidhammapiṭakan'ti ayam k h u d d a k a n i k ā y o . imesu gandhesu anekāni suttasahassāni honti.

anekāni suttasahassāni nidditthāni mahesinā |
nikāye pañcame ramme khuddako'ti visuto'ti || .

katham aṅgato. aṅgam hi navavidham hoti. suttam-
geyyam veyyākaranam gāthā udānam iti-
vuttakam jatakam abbhutadhammam vedala-
lān'ti navappabhedam hoti. tathā ubhatovibhaṅganiddese
khandhakaparivārā suttanipāte maṅgalasuttam ratanasut-
tam nālakasuttatuvattakasuttāni aññam pi suttanāmakam
tathāgatavacanam suttan'ti veditabbam. sabbam pi
sagāthakam geyya n'ti veditabban'ti. visesena samyuttake
sakalo pi sagāthāvaggo geyya n'ti veditabbam sakalam
abhidhammapiṭakam nigāthakam suttam ca. yañ ca
aññam pi atthahi aṅgehi asamgahitam buddhavacanam
tam buddhavacanam veyyākaranam veditabbam.
dbammapadatheragāthā therigāthā suttanipāte nosuttanā-
mikā suddhikagāthā ca gāthā'ti veditabbā. somanassañā-
namayikātāpatisamyuttā dve asitissuttantā udāna n'ti
veditabban'ti. vuttam h'etam bhagavatā'ti ādinayapavatto
dvādaśuttarasatasuttantā itivuttakan'ti veditabbā.
apanñakajātakādīni paññāsādhikāni pañcajātakasatāni
jātakān'ti veditabbā. cattāro'me bhikkhave acchariyā
abbhutadhammā santi¹ iti ādi nayappavattā sabbe pi
acchariyaabbhutadhammapatiṣamayuttā suttantā abbhu-
ta dhammān'ti veditabbam. cullavedallamahāvedalla-
sammādiṭṭhisakkappañhāsamkhārabhājaniyamahāpuṇyama-
suttantādayo sabbe pi vedāñ ca tutṭhiñ ca laddhāladdhā-
pucchitasuttantā vedalla n'ti veditabbam.

katamāni caturāśitidhammadhakkhandhasahassāni. dujānā'ti.

¹ M. ānandeti.

caturāsītidhammadakkhandhasahassāni sace vitthārena kathissam̄ atipapañco bhavissati tasmā nayavasena kathissami. ekam̄ vatthum eko dhammadakkhandho ekam̄ nidānam̄ eko dhammadakkhandho ekam̄ pañhāpucchanam̄ eko dhammadakkhandho ekam̄ pañhāvisajjanam̄ eko dhammakkhando.

caturāsītidhammadakkhandhasahassāni kena bhāsitāni katha bhāsitānīti kadā bhāsitāni kam ārabbha bhāsitāni kim attham bhāsitāni kena dhāritāni kenābhatāni kim attham pariyāpuṇitabbānīti ayam pucchā uddharitabbā. tatrāyam visajjanā. kena bhāsitānīti buddhena ca buddhānubuddhehi ca bhāsitāni. kattha bhāsitānīti. devesu ca manussesu ca bhāsitāni. kadā bhāsitānīti bhagavato dharamānakāle ca bhāsitāni. kam ārabbha bhāsitānīti pañcavaggiyādike veneyyabandhave ārabbha bhāsitāni. kim attham bhāsitānīti vajjam̄ ca avajjam̄ ca ñatvā vajjam̄ pahāya avajje paṭipajjītvā nibbānapariyante ditṭhadhammikasam̄parāyikatte sampāpuṇitum. kena dhāritānīti. anubudhēhi c'eva sissānusisseehi ca dhāritāni. kenābhatānīti ācariyaparamparehi ābhatāni. kim attham pariyāpuṇitabbānīti vajjam̄ ca avajjam̄ ca ñatvā vajjam̄ pahāya avajje paṭipajjītvā nibbānapariyante ditṭhadhammikasam̄parāyikatte sampāpuṇitum karuṇāya १ ābhatāni २. te ३ sadevatāya nibbānapariyante ditṭhadhammikasam̄parāyikatthe sādhikāni honti. te tattha kehi appamattena pariyāpuṇitabbāni dhāretabbāni vācetabbāni sajjhayam̄ kātabbānīti.

iti cullagandhavam̄se piṭakattayadīpako nāma
pathamo paricchedo.

ācariyā pana atthi porāñācariyā atthi atṭhakathācariyā atthi gandhakārakācariyā atthi tividhanāmakācariyā.

katame porāñācariyā. pathamasam̄gāyanāyam̄ pañca satā khīnāsavā pañcannam nikāyānam̄ nāmañ ca atthañ ca adhippāyañ ca padañ ca byañjanañ ca sodhanakiccam̄² anavasesam̄ karim̄su³. dutiyasam̄gāyanāyam̄ satta satā

¹ M. omits.

² M. sodhanam.

³ M. kiccam.

khīnāsavā tesam̄ yeva saddathādikam̄ kiccam̄ puna karim̄su. tatiyasam̄gāyanāyam̄ sahassamattā khīnāsavā tesam̄ yeva saddathādikam̄ kiccam̄ puna karim̄su. icc evam̄ dve satādhikā dvesahassakhīnāsavā mahākaccāyanam̄ thapetvā avasesā porāṇācariyā nāma.

ye porāṇācariyā te yeva atṭhakathācariyā nāma.

katame gandhakārakācariyā. mahābuddhaghosādayo anekācariyā gandhakārakācariyā nāma.

katame tividhanāmakācariyā. mahākaccāyanō tividhanāmo.¹

katame gandhe kaccāyanena katā. kaccāyanagan-dho mahāniruttigandho cullaniruttigandho nettigando petakopadesagando vanṇanīti-gandho² 'ti ime cha gandhā mahākaccāyanena katā.

katame anekācariyehi³ katā. gandhācariyo kurundīgandham̄ nāma akāsi. aññataro ācariyo mahāpac-cariyam̄ nāma atṭhakatham̄ akāsi. aññataro ācariyo kurundīgandhassa atṭhakatham̄ akāsi. mahābuddhaghoso nāmācariyo visuddhimaggio dīghani-kāyassa sumāngalavilāsīnī nāma atṭhakathā maj-jhimanikāyassa papāñcasūdanīnāma atṭhakathā sam-yuttanikāyassa sāratthapakāsanī nāma atṭhakathā aṅguttaranikāyassa manorathapūraṇī nāma atṭhakathā pañcavinyagandhānam̄ samantapāsādikā nāma atṭhakathā sattaabhidhammadhānam̄ paramatthakathā nāma atṭhakathā pātimokkhasam̄khāyamātikāya kañkhāvitaraṇī nāma atṭhakathā dhāmapadassa atṭhakathā jātakasa atṭhakathā khuddakapāthassa atṭhakathā apadānassa atṭhakathā⁴ 'ti ime terasa gandhe akāsi.

baddhadatto nāmācariyo vinayavinicchayo uttaravinicchayo abhidhammāvatāro bud-

¹ U. tividhāo.

² M. omits.

³ M. °riyena'ti. On these six books, see Sāsana-vamsa-dīpa, 1233, 1234.

dhavamsassa madhuratthavilāsinī nāma atthakathāti ime cattāro gandhā akāsi.¹

ānando nāmācariyo sattābhidhammadhaatthakathāya mūlatikam nāma tīkam akāsi.²

dhammapālācariyo nettipakaraṇatthakathā itivuttakaatthakathā udānatthakathā cariyāpiṭakaatthakathā theragāthātthakathā vimānavātthussa vimalavilāsinī nāma atthakathā petavatthussa vimalavilāsinī nāma atthakathā visuddhimaggassa paramatthamañjūsā nāma tīkā dīghanikāyātthakathādīnam catunnām atthakathānam līnatthapakāsinī nāma tīkā jātakatthakathāya līnatthapakāsinī nāma tīkā nettithakathāya tīkā buddhavāmsaṭthakathāya paramatthadīpanī nāma tīkā abhidhammatthakathāya tīkāya līnatthavaṇṇanā nāma anutīkāti ime cuddasamatte gandhe akāsi.³

dve pubbācariyā niruttimañjūsā nāma cullaniruttiṭīkañ ca mahāniruttisamkhepañ ca akāmu.

mahāvajrabuddhi⁴ nāmācariyo vinayagāṇḍhi nāma pakaraṇam akāsi.⁵

vimalabuddhi nāmācariyo mukhamattadīpanī nāma nyāsapakaraṇam akāsi. (S.v.d. 1223–1236.)

cullavajiro nāmācariyo atthabyakkhyānam nāma pakaraṇam akāsi.

dīpamkaro nāmācariyo rūpasiddhipakaraṇam rūpasiddhitīkam summapañcasuttañ⁶ ceti tividhapakaraṇam akāsi.

ānandācariyassa jetthasisso culladhammapālo nāmācariyo saccasamkhepam nāma akāsi. (S.v.d. 1220.)

kassapo nāmācariyo mohavicchedanī⁷ vimat-

¹ S.v.d. 1195–1199.

² S.v.d. 1217.

³ S.v.d. 1191–1193, and 1231, 2.

⁴ M. °vacirabuddhikāyo.

⁵ S.v.d. 1200, 1201.

⁶ See below p. 70.

⁷ M. mohacheo.

icchedanī buddhavamso anāgatavamso'ti
catubbidham pakaraṇam akāsi. (S.v.d. 1204, 1221.)

mahānāmo nāmācariyo saddhammapakasanī
nāma patisambhidāmaggassa atthakatham akāsi. (S.v.d. 1196.)

dīpavamso bodhivamso cullavamso mahā-
vamso patisambhidāmaggatthakathāya gandhi ceti
ime panca¹ gandhā ācariyehi² visum visum katā.

navo mahānāmo nāmācariyo mahāvam sam cul-
lavam sam nāma dve pakaraṇam akāsi. (S.v.d. 1266.)

upaseno nāmācariyo saddhammatthitikam
nāma mahāniddesassa atthakatham akāsi. (S.v.d. 1197.)

moggallāno nāmācariyo moggallānabyākara-
nam nāma byākaraṇam akāsi. (S.v.d. 1251.)

samgharakkhito nāmācariyo subodhalaṁ kā-
raṁ nāma pakaraṇam akāsi. (S.v.d. 1209, 1210, 1256.)

vuttodayakāro nāmācariyo vuttodayam nāma
pakaraṇam sambandhacintā³ nāma³ pakara-
ṇam³ khuddasikkhāya³ navatikam³ akāsi.

dhammasisrī nāmācariyo khuddasikkhaṁ
nāma pakaraṇam akāsi. (S.v.p. 1206.)

khuddasikkhāya purāṇatikā mūlasikkhātikā
ceti ime dve gandhā dvehācariyehi visum visum katā.

anuruddho nāmācariyo paramatthavinicchaya-
m nāmarūparicchedam abhidhamma-
atthasamgahapakaraṇam ceti tividham pakar-
aṇam akāsi. (S.v.d. 1218.)

khemo nāmācariyo khemam nāma pakaraṇam
akāsi. (S.v.d. 1222.)

sāriputto nāmācariyo vinayaṭṭhakathāya sāratth-
adīpanī nāma tīkam vinayasamgahapakaraṇam
vinayasamgahassa tīkam aṅguttaratthakathāya sāratth-
amañjusam nāma tīkam pañcakan ceti ime
pañca gandhe akāsi. (S.v.d. 1203, 1244.)

buddhanāgo nāmācariyo vinayatthamañ-

¹ M. cha.

² M. mahā^o.

³ M. omits.

jūsam nāma kañkhāvitaranīyā tīkam akāsi. (S.v.d. 1212.)

navo moggallāno nāmācariyo abhidhānappad-
ipi kām nāma pakaraṇam akāsi. (S.v.d. 1253.)

vācissaro nāmācariyo mahāsāmī (S.v.d. 1225,
1257) nāma subodhālamkārassa tīkā vuttoday-
avivaraṇam sumāngalapasādanī nāma
khuddasikkhāya tīkā samibandha cintāya tīka
bālāvatāro moggallānabyākaraṇassa pañcikāya
tīkā yogavinicchayo vinayavinicchayassa
tīkā uttaravinicchayassa tīkā nāmarūpapa-
ricchedassa tīkā saddatthassa padarūpa-
vibhāvanam khemapakaraṇassa tīkā sīmā-
lamkāro (S.v.d. 1213) mūlasikkhāya tīkā rūpā-
rūpavibhāgo (S.v.d. 1198, buddhadatto) paccaya-
saṅgaho saccasamkhepassa tīkā ceti imā
atṭhārasa gandhe akāsi.

sumāngalo nāmācariyo abhidhammāvatāragandhassa
tīkam (S.v.d. 1227) abhidhammatthavikāsanī¹
abhidhammasaṅgahassa tīkañ ca abhidham-
matthavibhāvanī¹ duvidham pakaraṇam akāsi.

dhammakitti nāmācariyo dantadhātupakara-
ṇam. (S.v.d. 1237, 1261.)

medhamkāro nāmācariyo jinacaritam nāma
pakaraṇam akāsi.

kañkhāvitaranīyā linatthapakāsinī nisandeho
dhammanusāraṇī ñeyyāsandati ñeyyāsan-
datiyā tīkā sumahāvatāro lokapaññattipak-
araṇam tathāgatuppattipakaraṇam nalā-
tadhātuvanāñanā sīhalavatthu dhamma-
padipako patipattisaṅgaho vissuddhimag-
gagāṇḍhi abhidhammagāṇḍhi nettipaka-
raṇagāṇḍhi visuddhimaggaculla²tīkā sotap-
pamālinī² pasādanī okāsalokasūdanī sub-
odhālamkārassa navatīkā ceti ime vīsatī gandhā

¹ M. omits.

² M. oppahalinī.

vīsatācariyehi visum̄ visum̄ katā. saddhammasirī nāmācariyo saddatthabhedacintā nāma pakaraṇam̄ akāsi.

devo nāmācariyo sumañakūṭavaṇṇanā nāma pakaraṇam̄ akāsi. (S.v.d. 1263.)

cullabuddhaghoso nāmācariyo jātattaginidānam̄ sotattaginidānam̄ nāma dve pakaraṇam̄ akāsi.

ratt̄hapalo nāmācariyo madhurasavāhini¹ nāma pakaraṇam̄ akāsi.

subhūtacandano nāmācariyo lingatthavivaraṇapakaraṇam̄ akāsi.

aggavamsō nāmācariyo saddanītipakaraṇam̄ nāma akāsi. (S.v.d. 1238.)

vimalabuddhi nāmācariyo nyāsapakaraṇassa mahātikam̄ nāma akāsi.

guṇasāgaro² nāmācariyo mukhamattasāram̄ tat-tikaiñ ca duvidham̄ pakaraṇam̄ akāsi.

abhayo nāmācariyo saddatthabhedacintāya mahātikam̄ akāsi.

ñānasāgaro nāmācariyo lingatthavivaraṇapakasaṇam̄ nāma pakaraṇam̄ iti akāsi.

aññataro ācariyo gūlhathatikam̄ bālapappabodhanaiñ ca duvidham̄ pakaraṇam̄ akāsi.

aññataro ācariyo saddatthabhedacintāya majjhimatikam̄ akāsi.

uttamo nāmācariyo bālavatāratikam̄ lingatthavivaraṇatikaiñ ca duvidham̄ pakaraṇam̄ akāsi.

aññataro ācariyo saddabhedacintāya navatikam̄ akāsi.

eko amacco abhidhānappadipikāya tīkam̄ daṇḍipakaraṇassa magadhahūtam̄ tīkam̄ koladdhajanassa sakatābhāsāya tīkaiñ ca tividham̄ pakaraṇam̄ akāsi.

dhammasenāpati nāmācariyo kārikam̄ etimāsamidi pīkam̄ manohārāñ ca tividham̄ pakaraṇam̄ akāsi. (S.v.d. 1245.)

¹ M. °saṅgāhitikitti.

² M. sāgaro.

aññataro ācariyo kārikāya tīkam akāsi.

aññataro ācariyo etimāsamidīpikāya tīkam akāsi.

kyacvārañño saddabindu nāma pakaraṇam paramatthabindupakaraṇam akāsi.

saddhammaguru nāmācariyo saddavuttipakāsanam nāma pakaraṇam akāsi.

sāriputto nāmācariyo saddavuttipakāsakassa tīkam akāsi.

aññataro ācariyo kaccāyanabhedāñ ca kaccāyanasāram kaccāyanasārassa tīkañ ca tividham pakaraṇam akāsi.

navo medhamkaro nāmācariyo lokadīpakasāram nāma pakaraṇam akāsi.

aggapanḍito nāmācariyo lokuppatti nāma pakaraṇam akāsi.

cīvaro nāmācariyo jaṅghadāsassa¹ tīkam akāsi.

mātikatthadīpanī sīmālamkārassa tīkā vinyasamuṭṭhānadīpanī gandhasāro patṭhānagāṇanānayo abhidhammatthasamgahassa samkhēpavaṇṇanā navatīkā kaccāyanassa suttaniddeso pātimokkhavisodhanī ceti atṭha gandhe saddhammajotipālācariyo akāsi.

navo² vimalabuddhi³ nāmācariyo abhidhammapaṇṇarasatṭhānam pakaraṇam akāsi.

vepullabuddhi⁴ nāmācariyo saddasārattha-jāliniyā tīkā vuttodayatīkā paramattham-añjūsā nāma abhidhammasamgahaṭīkāya anutīkā dasagaṇḍhivavaṇṇanā nāma magadhabhūtāvidaggam vidadhimukhamaṇḍanatīkā cetime cha gandhe akāsi.

aññataro ācariyo pañcapakaraṇaṭīkāya navānuṭīkam akāsi.

ariyavamso nāmācariyo abhidhammasamgahaṭīkāya

¹ M. °sakass.

² M. omits.

³ M. vemala°.

⁴ M. navo vima°.

maṇisāramañjūsaṁ nāma navānuṭikam dvārak-
athāya tīkāya maṇidīpam nāma navānuṭikam
gaṇḍābharaṇañ ca mahānissarañ ca jātaka-
visodhanañ ca iti ime¹ pañca gandhe¹ akāsi.

peṭakopadesassa tīkam udumbaranāmācariyo
akāsi.

tām pana pakudhanagaravāsī² abhidhammasam-
gahassa tīkā catubhāṇavārassa atṭhakathā mahā-
sārapakāsanī mahādīpanī sāratthadīpanī³
gatipakaraṇam⁴ hatthasāro⁵ bhummasaṁ-
gaho bhummāniddeso dasavatthu kāyavira-
ti tīkā jotanā nirutti vibhattikathā sadd-
hammapālinī⁶ pañcagativanṇanā bālacitta-
pabodhani dhammacakkasuttassa navatī-
akathā daṇḍadhātupakaraṇassa⁷ tīkā ceti ime
visati gandhā nānācariyehi katā. aññāni pakaraṇāni atthi.
katamāni. saddhammapālanam⁸ bālappabodh-
anapakaraṇassa tīkā ca jinālamkārapakara-
ṇassa navatīkā ca liṅgatthavinicchayo pā-
timokkhavivaraṇam paramatthavivaraṇam
kathāvivaraṇam samantapāśādikavivara-
ṇam abhidhammatthasamgahavivaraṇam
saccasamkhepavivaraṇam saddatthabheda-
cintāvivaraṇam kaccāyanasāravivaranam
abhidhammatthasamgahassā tīkāvivaraṇam
mahāvessantarajātakassa vivaraṇam sakkā-
bhimataṁ mahāvessantarajātakassa navatī-
thakathā pathamasamboḍhi lokanīti ca bu-
ddhaghosācariyanidānam milindapañhāva-
ṇṇanā caturārakkhāya atṭhakathā sadda-
vuttipakaraṇassa navatīkam icc evam pañca-
visati pamāṇāni laṅkādīpādīsu thānesu paṇḍitehi katāni
ahesum. sambuddhe gāthā ca naradeva nāma gāthā ca

¹ M. omits. ² M. pakuvana^o. ³ U. omits.

⁴ U. omits. ⁵ M. hatthasāgarā. ⁶ M. saddadhamma^o.

⁷ U. omits.

⁸ M. °yanam.

yadā have cīvaratthi gāthā ca vīsatī ovādagāthā ca dānasatthari sīlasatthari sabbadānavanṇanā anantabuddhavaṇṇanāgāthā ca atthāvīsati buddhavandanāgāthā ca atītānāgata pacceuppannabuddhavaṇṇanāgāthā ca asitima-hāsāvaka vaṇṇanāgāthā ca navahāraguṇav-aṇṇā cā'ti ime buddha paṇṇāmagāthāyo pañditehi laṅkādipādisu thānesu katā ahesum.

iti cullagandhavamse gandhakārakācariyadīpako
nāma dutiyo paricchedo.

ācariyesu ca atthi jambudīpikācariyā atthi laṅkādipikācariyā. katame jambudīpikācariyā katame laṅkadipikācariyā.

mahākaccāyano jambudīpikācariyo so hi avanti-ratṭhe ujjeninagare candapaccotasa nāma rañño purohito hutvā kāmānam ādīnavam disvā gharavāsam pahāya satthu sāsane pabbajjivā hetṭhāvuttapakāre gandhe akāsi.

mahāatthakathācariyo mahāpaccarikācariyo ca mahākurundikācariyo aññatarācariyehi ime pañcācariyo laṅkādipikācariyo nāma tehi buddhaghosācariyassa pure bhūtā cire kāle ahesum.

mahābuddhaghosācariyo jambudīpiko so kira magadharatṭhe samgāmarañño¹ purohitassa kesī² nāma brahmañassa putto satthu sāsane pabbajjivā laṅkādipam gato hetṭhāvuttappakāre gandhe akāsi.

buddhadattācariyo ānandācariyo dhāmmapālācariyo dve pubbācariyā mahāvajirabuddhācariyo cullavajirabuddhācariyo dīpamkarācariyo culladhammapālācariyo kassapācariyo³ti ime dasācariyā jambudīpikā hetṭhā vuttappakāre gandhe akāmsu.

mahānāmācariyo aññatarācariyo cullanāmācariyo upasenācariyo moggallānācariyo samgharakkhitācariyo vācissarācariyo³ vu-

¹ M. sosaiikamo^o.

² M. ghosī.

³ M. omits.

ttodayakācariyo¹ dhammapālācariyo aññatarā dvācariyā¹ anuruddhācariyo khemācariyo sāriputtācariyo buddhanāgācariyo cullamoggallānācariyo vācitassa¹ pācariyo¹ sumaṅgalācariyo buddhapiyācariyo dhammakitti-ācariyo medhamkarācariyo buddharakkhitācariyo upatissācariyo aññatarā visatācariyā saddhammacārācariyo devācariyo² cullabuddhaghosācariyo sāriputtācariyo² ratthapālācariyo³ ti ime eka panñāsācariyā² laikādīpikācariyā nāma.

subhūta canda nācariyo³ aggavamsācariyo navo vajirabuddhācariyo vepulla buddhācariyo guṇasāgarācariyo abhayācariyo³ nānasāgarācariyo dhammapālācariyo aññatarā dvācariyā uttamācariyo aññataro ācariyo caturaṅgabalamahāmacco dhamma senāpatācariyo aññatarā tayo ācariyā kyacvārañño ca saddhammaguruācariyo sāriputtācariyo dhammābhinan-dācariyo aññataro ekācariyo medhamkarācariyo aggapanḍitācariyo vajirācariyo⁴ saddhammapālācariyo navo vimalabuddhācariyo⁵ iti ime tevisati⁵ ācariyā jambudīpikā hetṭhāvuttappakāre gandhe pukkāma samkhāte arimaddanānagare akamsu.

navo vimalabuddhācariyo jambudīpiko hetṭhā vuttappakāre gandhe panyanagare⁶ akamsu. aññatarācariyo ariyava māsācariyo⁶ ti ime dvācariyā jambudīpikā hetṭhāvuttappakāre gandhe avanti pure akamsu.

aññatarā visatācariyā jambudīpikā hetṭhā vuttappakāre gandhe kiñci puranagare akamsu.

iti cullagandhavamse ācariyānam samjātaṭṭhānadīpiko nāma tatiyo paricchedo.

¹ U. omits.

² U. omits.

³ M. °candāca°.

⁴ M. cīvarā°.

⁵ U. omits.

⁶ M. pañya.

gandho pana siyā āyācanena ācariyehi katā siyā anāyā-
canena ācariyehi katā.

katame gandhā¹ āyācanena katame² anāyācanena
katā.

mahākaccāyanagandho mahā atṭhakathāgandho mahā-
paccariyagandho mahākurundigandho mahāpaccariyagan-
dhassa atṭhakathāgandho ime cha gandhe hi ācariyehi
attano matiyā sāsanavudhīyatthāya³ saddhammatthitiyā
katā.

buddhaghosācariyagandhesu pana visuddhimaggo sa m-
g h a p ā l e n a nāma āyācitena buddhaghosācariyeno kato.

dīghanikāyassa atṭhakathāgandho dāttha nāmena sam-
ghattherena āyācitena buddhaghosācariyena kato. majjhi-
manikāyassa atṭhakathāgandho b u d d h a m i t t a nāmena
therena āyācitena buddhaghosācariyena kato.

samyuttanikāyassa atṭhakathāgandho j o t i p ā l e n a
nāma therena āyācitena buddhaghosācariyena kato.

aṅguttaranikāyassa atṭhakathāgandho b h a d d a n t a nā-
mattherena saha ājīvake nāma āyācitena buddhaghosācari-
yena kato.

saṃantapāsādikā nāma atṭhakathāgandho b u d d-
h a s i r i nāmena therena āyācitena buddhaghosācariyena
kato.

sattanām abhidhammadhānam atṭhakathāgandho
c u l l a b u d d h a g h o s o nāmabhikkhunā āyācitena budd-
haghosācariyena kato.

dhammapadassa atṭhakathāgandho k u m ā r a k a s s a-
p a n ā m e n a therena āyācitena buddhaghosācariyena
kato.

jātakasse atṭhakathāgandho a t t h a d a s s i b u d d h a-
m i t t a b u d d h a p i y a s a m k h a t e h i t i h i therehi āyāci-
tena buddhaghosācariyena kato.

khuddakapāṭhassa atṭhakathāgandho s u t t a n i p ā-
t a s s a atṭhakathāgandho attano matiyā buddhaghosā-
cariyena katā.

¹ U. gandhe. ² U. adds gandhe. ³ M. one jahana°.

apadānassa atṭhakathāgandho pañcanikāyaviññūhi pañcahi therehi āyācitena buddhaghosācariyena kato.

pātimokkhassa atṭhakathā kañkhāvitaranīgandho attano matiyā buddhaghosācariyena kato.

buddhaghosācariyagandhadīpanā niṭhitā.

buddhadattācariyagandhesu pana vinayavinicchaya-gandho attano sissena b u d d h a s i h e n a¹ nāma therena āyācitena buddhadattācariyena kato.

uttaravinicchayagandho s a i k h a p ā l e n a nāma therena āyācitena buddhadattācariyena kato.

abhidhammāvatāro nāma gandho attano sissena s u m-a t i nāmattherena āyācitena buddhadattācariyena kato.

buddhavamsassa atṭhakathāgandho ten'eva b u d d h a-s i h a nāmattherena āyācitena buddhadattācariyena kato.

jīnalamkāragandho s a m g h a p ā l a t t h e r e n a āyācitena buddhadattācariyena kato.

buddhadattācariyagandhadīpanā niṭhitā.

abhidhammatthakathāya mūlaṭikā nāma tīkāgandho b u d d h a m i t t a nāmattherena āyācitena ānandācariyena kato.

nettikaraṇassa atṭhakathāgandho d h a m m a r a k k h-i-t a nāmattherena āyācitena dhammapālācariyena kato.

itivuttakaṭṭhakathāgandho udānaṭṭhakathāgandho cariyā-pitakatṭhakathāgandho theragāthaṭṭhakathāgandho therīgāthaṭṭhakathāgandho vimānavatthupetavatthutthakathāgandho ime satta gandhā attano matiyā dhammapālācariyena katā.

visuddhimaggatīkāgandho d a t ṭ h ā nām e n a therena āyācitena dhammapālācariyena kato.

dīghanikāyaṭṭhakathādīnam catunnam atṭhakathānam tīkāgandho abhidhammatṭhakathāya anuṭikāgandho jātakaṭṭhakathāya tīkāgandho niruttipakaraṇaṭṭhakathāya tīkāgandho buddhavamsatthakathāya tīkāgandho'ti ime pañca gandhā attano matiyā dhammapālācariyena katā.

dhammapālācariyagandhadīpanā niṭhitā.

niruttimaijūsā nāma cullaṭīkāgandho mahāniruttisam-khepo nāma gandho ca attano matiyā pubbācariyehi visum visum kata.

pañcavinyapakaraṇassa vinayagaṇḍhi nāma gandho attano matiyā mahāvajirabuddhiācariyena kata.

nyāsasamkhāto mukhamattadipanī nāma gandho attano matiyā vimalabuddhiācariyena kato.

atthabyākkhyāno nāma gandho attano matiyā cullavimala buddhācariyena kato.

rūpasiddhigandhassa ṭīkāgandho sampapañcasatti¹ ca attano matiyā dīpamkarācariyena kato.

saccasamkhēpo nāma gandho attano matiyā culladhammapālacariyena kato.

mohavicchedanīgandho vimaticchedanīgandho attano matiyā kassapācariyena kato.

paṭisambhidāmaggaṭṭhakathāgandho mahānāmēna upāsakena āyācitena mahānāmācariyena kato.

dīpavamiso thūpavamiso bodhivamiso cullavamiso porānavamiso mahāvamiso cāti ime cha gandha attano matiyā mahācariyehi visum visum kata.

navo² vamiso² gandho² attano matiyā² cullamahānāmācariyena² kato.

saddhammapajjotikā nāma mahāniddesassatṭhakathāgandho devena nāma therena āyācitena upasenācariyena kato.

moggallānabyākaraṇagandho attano matiyā moggallānācariyena kato.

subodhālanīkāro nāma gandho vuttodayo³ nāma³ gandho³ attano matiyā samgharakkhitācariyena kato.

(vuttodayagandho attano matiyā vuttodayakārācariyena kato⁴).

khuddasikkhā nāma gandho attano matiyā dhammasirācariyena kato.

porānakhuddasikkhātikā ca mūlasikkhātikā cāti ime

¹ U. sammapañca.—See p. 60.

² U. omits.

³ M. omits.

⁴ U. omits.

dve gandhā attano matiyā aññatarehi dvih'ācariyehi visum
katā.

paramatthavinicchayam nāma gandho sañgharak-
khitatthere na āyacitena anuruddhācariyena kato.

nāmarūpaparicchedo nāma gandho attano matiyā anu-
ruddhācariyena kato.

abhidhammatthasamgaḥam nāma gandho nambhānā-
mena¹ upasakena āyaciteno anuruddhācariyena kato.

khemo nāma gandho attano matiyā khemācariyena kato.

sāratthadipani nāma vinayaṭṭhakathāya ṭīkāgandho vi-
nayasaṁgahagandho vinayasaṁgahassa ṭīkāgandho añ-
guttaratṭhakathāya navā ṭīkāgandho'ti ime cattāro gandhā
parakkamabāhunāmena lañkādipissarena raññā
āyacitena sāriputtācariyena katā.

sakaṭasaddasatthassa pañcikā nāma ṭīkāgandho attano
matiyā sāriputtācariyena kato.

kaiikhāvitaranīyā vinayatthamañjūsā nāma ṭīkāgandho
sumedhānāmāttherena āyacitena buddhanāgācariyena
kato.

abhidhānappadipikā nāma gandho attano matiyā culla-
moggallānācariyena² kato.

subodhālamkārassa mahāsīmā nāma ṭīkā vuttodayaviva-
raṇāñ cā'ti ime dve gandhā attano matiyā vācissarena katā.

khuddasikkhāya sumāigalapasādanī nāma navo ṭīkā-
gandho sumāñgalena āyacitena vācissarena kato.

sambandhacintāṭīkā bālavatāro moggallānabyākaraṇassa
ṭīkā cā'ti ime gandhā sumāñgalabuddhamittamā-
hākassapasañkhatēhi tīhi therehi ca dhāmmakitti
nāma upasakena vānicēbhātu upasakena³ āyaci-
tena vācissarena katā.

nāmarūpaparicchedassa padarūpavibhāvanam khe map-
karayassa ṭīkā simālamkāro mūlasikkhāya ṭīkā rūpārūpa-
vibhāgo pacceyasaṁgaho cā'ti ime satta gandhā attano
matiyā vācissarena katā.

saccasamñkhepassa ṭīkāgandho sāriputtanāmena therena
āyacitena vācissarena katā.

¹ M. nampa.

² U. mogga°.

³ U. omits.

abhidhammāvatārassa tīkā abhidhammatthasamgaḥahassa
tīkā cāti ime attano matiyā sumaṅgalācariyena kato.

sāratthasamgaḥanāmagandho attano matiyā buddhapi-
yena kato.

dantadhbhātuvanṇanā nāma pakaraṇam laṅkādipissarassa
rañño senāpatiāyācitenā dhammadittināmācariyena katam.

jinacaritam nāma pakaraṇam attano matiyā medhaṅka-
rācariyena katam.

jinālaṅkāro jinālaṅkārassa tīkā attano matiyā buddhara-
kkhitācariyena katā.¹

anāgatavamsassa atthakathā attano matiyā upatis-
sācariyena katā.

kaṅkhāvitaraniyā līnatthapakāsinī nāma tīkā nisandeho
dhammānusāraṇī ñeyyāsandati ñeyyāsandatiyā tīkā suma-
hāvatāro lokapaññattipakaraṇam tathā gatuppattipakara-
ṇam nalāṭadhātuvanṇanā sīhalavatthu dhammadipako
patipattisamgaho visuddhimaggassa gaṇḍhi abhidhamma-
gaṇḍhi nettipakaraṇassa gaṇḍhi visuddhimaggacullanava-
tīkā sotappamālinī pasādajanani okāsaloko subodhālaṅ-
kāsssa navatīkā ceti ime vīsatī gandhā attano matiyā
vīsatācariye hi visum katā.

saddatthabhedacintā nāma pakaraṇam attano matiyā
dhammasirinācariyena² kato.

sumanakūṭavanṇanam nāma pakaraṇam rāhulanā-
matt herena āyācitenā vāciſſarena katam.

sottagimahānidānam nāma pakaraṇam attano matiyā
cullabuddhaghosācariyena katam.

madhurasavābinī nāma pakaraṇam attano matiyā rat-
thapālācariyena katam.

liṅgatthavivaraṇam nāma pakaraṇam attano matiyā
subhūta ca nācariyena katam.

saddanītipakaraṇam attano matiyā aggavamsācariyena
katam.

nyāsapakaraṇassa mahātīkā nāma tīkā attano matiyā
vimalabuddhācariyena³ katā.

¹ M. adds amatare nāma.

² M. saddha°.

³ M. vacīra°.

mukhamattasāro attano matiyā guṇasāgarācariyena kato.
mukhamattasārassa tīkā sutasampannakyacvānāmena
dhammarājino¹ gurusamghattherena āyācitenā
guṇasāgarācariyena katā.

saddatthabhedacintāya mahātīkā attano matiyā abhayā-
cariyena katā.

liṅgathavivaraṇapakāsakam nāma pakaraṇam attano
matiyā nānasāgarācariyena katam.

gūlhaththaṭikā bālappabodhanam ca iti duvidham pakara-
ṇam attano matiyā aññatarācariyena katam.

saddatthabhedacintāya majjhimaṭikā attano matiyā añ-
ñatarācariyena katā.

bālāvatārassa tīkā ca attano matiyā uttamācariyena katā.

saddabhedacintāya navā tīkā attano matiyā aññatarāca-
riyena katā.

abhidhānappadipikāya tīkā danḍipakaraṇassa magad-
habhūtā tīkā cāti duvidhā tīkāyo attano matiyā sīhasū-
raṇāmarāñño ekena amaccena katā.

koladdhajanassa tīkā pāsādikena nāma therena
āyācitenā ca ten'eva amaccena² katā.

kārikā nāma pakaraṇam nānagambhiranāmena
bhikkhunā āyācitenā dhammasenāpatācariyena katā.

etimāsamidīpanī nāma pakaraṇam manohārañ ca attano
matiyā ten'eva dhammasenāpatācariyena katam.

kārikāya tīkā attano matiyā aññatarācariyena katā.

etimāsamidīpikāya tīkā attano matiyā aññatarācariyena
katā.

saddabindupakaraṇam ca paramatthabindupakaraṇam
ca attano matiyā kyacvā nāma raññā katā.³

saddavuttipakāsakam⁴ nāma pakaraṇam aññatarena bhi-
kkhunā āyācitenā saddhammagurunā nāmācariyena katam.

saddavuttipakāsakassa tīkā attano matiyā sāriputtācari-
yena katā.

¹ U. rājino.

² M. mahāma°.

³ M. dhammarājassa gurunā aññatarācariyena katam.

⁴ M. ° nam.

kaccāyanasāro ca kaccāyanabhedañ ca ¹ kaccāyanasārassa
tīkā eūti tividham ² pakaraṇam attano matiyā dhaṁmā-
nānañdācariyena ³ katam. (S.v.d. 1250.)

lokadīpakaśārañ nāma pakaraṇam attano matiyā navena
medhañkarācariyena katam.

lokuppattipakaraṇam attano matiyā aggapanñditācariyena
katam.

jañghadāsakassa magadhabhūtā tīkā attano matiyā va-
jjirācariyena ⁴ katā.

mātikātthadīpanī abhidhammatthasamgaḥavaṇṇanā sī-
mālamkārassa tīkā gañḍhisāro paṭṭhānagaṇanānayo eūti
ime pañca pakaraṇāni attano matiyā saddhammajotipālā-
cariyena katā.

samīkhepavaṇṇanā parakkamabāhuñāmena ja-
mbudīpissarena raññā āyāciten'eva saddhammajotipālā-
cariyena katā.

kaccāyanassa suttaniddeso attano sissena dhamma-
cārittherena āyācitenā saddhammajotipālācariyena
kato.

vinayasamuṭṭhānadīpanī nāma pakaraṇam attano gu-
runā samīgħattherena āyāciten'eva saddhammajoti-
pālācariyena katā.

satta pakaraṇāni pana tena pukkāmanagare ⁵ katāni samī-
khepavaṇṇanā yeva lañkādipe katā.

abhidhammapaṇṇarasatthānavavaṇṇanāñ nāma pakara-
ṇam attano matiyā navena vimalabuddhācariyena katam.

saddasāratthajālinī nāma pakaraṇam attano matiyā
nāgītācariyena ⁶ katā. (S.v.d. 1249.)

saddasāratthajāliniyā tīkā panyanagare rañño gurunā
samīgħarājena āyācitenā ten'eva vimalabuddhācari-
yena katā.

vuttodayassa tīkā abhidhammatthasamgaḥassa tīkāya
paramatthamañjūsā nāma anuṭīkā dasagañḍhivavaṇṇanā
nāma pakaraṇam magadhabhūtam vidaggam vidadhimuk-

¹ M. omits.

² M. dividham.

³ M. aññatrāo.

⁴ M. cīvarācīvarena.

⁵ M. mukkāo.

⁶ U. nāgitenā.

hamanḍanassa ¹ tīkā cā'ti imāni pañca ² pakaraṇāni attano matiyā ten'eva navena vepullabuddhācariyena katā.³

pañcapakaraṇatīkāya navānuṭīkā attano matiyā aññatarācariyena katā.

mañisāramañjusā nāma anuṭīkā mañidipam nāma dvārakathāya anuṭīkā jātakavisodhanañ ca gaṇḍābharaṇāñ ca attano matiyā ariyavamīsācariyena katā.

peṭakopadesassa tīkā attano matiyā udumbaranāmācariyena makuvanagare ⁴ katā.

caturbhāṇavārassa atṭhakathā mahāsārapakāsinī mahādīpanī sāratthadīpanī gatipakaraṇāñ hatthasāro bhummāsamgaho bhummāniddeso dasavattu kāyaviratiṭīkā jotañā nirutti vibhattikathā saddhammapālinī pañceagativāṇṇanā bālacittapabodhanāñ dhammacakkasuttassa navatīthakathā dantadhātupakaraṇassa tīkā ca saddhammopāyano bālap-pabodhanatīkā ca jinālamīkārassa navatīkā ca liṅgatthavivaraṇavinechhayo pāṭimokkhavivaraṇāñ paramatthakathā-vivaraṇāñ samantapāśādikāvivaraṇāñ catubhāgatīthakatā-vivaraṇāñ abhidhammathasamgahavivaraṇāñ saccasam-khepavivaraṇāñ saddatthabhedacintāvivaraṇāñ saddavut-tivivaraṇāñ kaccāyanasāravivaraṇāñ abhidhammasamga-hassa tīkāvivaraṇāñ mahāvessantarajātakassa vivaraṇāñ sakkābhimatāñ mahāvessantarajātakassa navatīthakathā pathamasambodhi lokañīti buddhaghosācariyanidānāñ milindapañhāvāṇṇanā caturakkhāya atṭhakathā saddavutti-pakaraṇassa navatīkā ca'ti imāni cattālīsapakaraṇāni attano matiyā sāsanassa juti�ā ca saddhammassa ṭhitiyā ca laiñkādīpādisu visum visum ācariyehi katāni.

sambuddhe gāthā ⁵ ca -la- navahāraguṇavaṇṇanā cā'ti ime buddhapaññāmādikā gāthāyo attano attano buddhaguṇapa-kāsanathāya attano paresam ca anantapaññāpavattanathāya ca paññitehi laiñkādīpādisu ṭhānesu visum visum katā.

iti cullagandhavaṇīse gandhakārakācariyadipako
nāma catuttho paricchedo.

¹ U. omanḍassa.

² M. cattāri.

³ M. vimala°.

⁴ M. pakuto°.

⁵ sambuddha.

nāmam āropanam pottham phalam gandhakārassa ca lekham lekhāpanam c'eva vadāmi'ham tad anantaran'ti.

tattha caturāśitidhammadakkhandhasahassānam¹ pitakani-kāyaṅgavagganipātādikam nāmam.

kena āropitam kim attham āropitan'ti.

tatrāyam visajjanā kena āropitan'ti. pañcasatehi khīṇāsavēhi mahākassapapamukhehi āropitam. te hi sambuddhavacanam saṅgāyanti idam piṭakam ayam nikāyo idam aṅgam vaggo ayam nidiño'ti evam ādikam nāmam kārāpentī.²

kattha āropitan'ti. rājagaha vebhārapabbatassa pāde dhammadmaṇḍape āropitam.

kadā āropitan'ti. bhagavato parinibbute paṭhamasamgāyanakāle āropitam tike māse nikhamaniye.

kim attham āropitan'ti. dhammadakkhandhānam anaṭṭhāya sattahitāya vohārasukhatthāya ca āropitam.

saṅgītikāle pañcasatā khīṇāsavā tesam ca dhammadakkhandhānam nāmavagganipātakā. imassa dhammadakkhandhassa ayam nāmo hotu imassa pakaraṇassa ayam nāmo'ti abravum sabbanāmādikam kiccam akamṣu.³

dhammadakkhandhanāmadipanā
niṭṭhitā.

caturāśitidhammadakkhandhasahassāni kena potthake āropitāni kattha āropitāni kadā āropitāni kim attham āropitāni. ayam puechā. tatrāyam visajjanā. kena āropitāni. khīṇāsavamahānāgehi āropitāni.

kattha āropitāni. laikādipe āropitāni. kadā āropitāni. saddhātissarājino puttassa vatṭagāmaṇirājassa kāle āropitāni.

¹ M. adds sahassāni.

² M. karonti.

³ M. adds

te khīṇāsavā yadi nāmādikam kiccam akatam na supākataṁ tasmā vohārasukhatthāya nāmādikam kiccam anāgate dhapirakkhāya (?) nāmādikam pavattitam asamjānāmāno sutthupākaṭo sabbaso cāveti.

kim attham āropitāni. dhammadakkhandhānām avidham-
sanatthāya saddhammathitiyā sattahitāya aropitāni ¹.

tato patṭhāya te sabbe nikāyā honti potṭhake |
atṭhakathā tīkā sabbe honti potṭhake thitā ||
tato patṭhāya te sabbe bhikkhū ādimahāgaṇā |
potṭhakesu thite yeva sabbe passanti sabbadā ||
potṭhake āropanadīpikā niṭṭhitā.

¹ M. adds

dharamāno bhagavā ambākām sugato dharo |
nikāye pañca desesi yāva nibbānagamanā ||
sabbe pi te bhikkhū ādi manasā vacasā maro (?) |
sabbe vācuggatā honti mahāpaññāsatiro (?) ||
nibbutē lokanāthamhi bhato (?) vassasatam bhave |
ariyā nariyā pi ca sabbe vācuggatā dhuvam |
tato param atṭhārasam dvisatam vassagaṇanam |
sabbe puthujjanā c'eva ariyā ca sabbe pi te |
manasā vacasā yeva vācuggatā sabbadā |
duṭṭhagāmanirañño ca kālo vācuggato dhuvam |
ariyā nariyā pi ca nikāre dhāraṇam sadā (?) |
tato paramhi rājā vām tato cuto ca tusite |
uppajji devaloke so devehi parivārito |
saddhatisso'ti nāmena tassa kiñc ninikohi to (?) |
takoladdharattho hoti buddhasāsanampālako |
tadā kāle bhikkhu āsi sabbe vācuggatā sadā |
nikāye pañcavidhe va yāvā rañño manaṇā ||
tato cuto sa rājā ca tusite uppajjati |
devaloke thito santo tadā vācuggatā tato |
tassa puttā pi ahesun aneka'va rajjam gatā |
anukkamena cutā te devalokamhi satā dhuvam |
tathā pi te sabbe bhikkhū vācuggatā'va sampada (?)—
nikāye pañcavidhe va dhāraṇā va satimatā (?) |
tato param potṭhakesu nikāyā pañca pi thitā |
tadā atṭhakathā tīkā sabbe gandhā potṭhake gatā |
sabbe potṭhesu ye gandhā pāli-atṭhakathātīkā |
samṭhitā samṭhitā honti sabbe pi no nassanti te |
tadā te potṭhake yeva nikāyā pi thitākhilā |

yo koci paññito vīro atṭhakathādikam gandham karoti kārāpeti vā tassa anantako hoti puññasamcayo anantako hoti puññānisamo caturāśiticietyasahassakaraṇasadiso caturāśitibuddharūpakaraṇasadiso caturāśitibodhirukkhasa-hassaropanasadiso caturāśitivihārasahassakaraṇasadiso.

yo ca buddhavacanamañjusam karoti vā kārāpeti vā (so ca buddhavacanam karoti vā kārāpeti vā) ¹ yo ca buddhava-canam poṭṭhake lekham karoti vā kārāpeti vā yo ca poṭṭha-kam vā potthakamūlam vā deti vā dāpeti vā yo ca telam vā cuṇnam vā dhaññam vā (potthakapuñchanatthāya yam kiñci navattam (?) poṭṭhakachidde aniṭṭhāya (?) yam kiñci puttam vā) ¹ katthaphalakadvayam potthakam vūhanatthāya yam kiñci vattam vā potthakabandhanatthāya yam kiñci yottam (vā potthakalāpapūtanatthāya yam kiñci tavikam (?) ¹) deti vā dāpeti vā yo ca haritālena vā manosilāya vā suvanṇena vā rajatena vā potthakamañdanam vā katthaphalakamañdanam vā karoti vā kārāpeti vā tassa anantako hoti puññasamcayo anantako hoti puññānisamso caturāśiticietyasahassakaraṇasadiso caturāśitivihārasahassakaraṇasadiso bhave nivattamāno so silaguṇam upāgato mahātejo sadā hoti sīhanādo visārado.

āyuvanṇabalupeto dhammadāmo bhave sadā |
devamanussalokesu mahesakkho anāmayo ||

tadā atṭhakathādīni bhavantīti vadanti ca ||
parihāro paññitehi vattabo'va
laṅkādīpissarañño'va saddhātissassa rājino ||
vuttalaṅkādīpissa issaro dhammadiko dharo |
tadā khīnāsavassa rājinoutta laṅkādīpissa issaro
dhammadiko dharo ||
tadā khīnāsavā sabbe olokenti anāgatā khīnāsavā
passanti te duvaññe va puthujjano (?)
sabbe pi te bhikkhu ādi bahutarā puthujjanā |
na sikkhisanti te pañca nikāye vācuggatam iti ||
potthakesu sabbe pañca ārodhapanti khīnāsavā |
saddhammacivaraṭṭhāya (?) janānam puññatthāya ca ||

¹ U. omits.

bhave nivattamāno so paññavā susamāhito |
 adhipaccaparivāro sabbasukhādhigacchatī ||
 saddho vihārī hadayaññū¹ sa vihagato bhave |
 aṅgapaccāṅgasampanno ārohoparināhavā |
 sabbasattappiyo loke sabbattha pūjito bhave |
 devamanussasampearo mittasahāyapālito ||
 devamanussasampatti anubhoti punappunam |
 arahattaphalañ patto nibbānam pāpuñissati
 pañisambhidā catasso abhiññā chabbidhe vare |
 vimokkhe atthake settthe gamissati anāgatē ||
 tasmā hi paññito poso sampassam hitam attano |
 kāreyya sāmam gandhe ca aññe hi pa kārāpaye ||
 potthake ca gandhe pāliatthakathādike |
 dhammamañjusā gandhe ca lekhāñ kare kārāpaye ||
 potthakam potthakamūlam ca telam cūṇathusam pi
 ca |
 pilotikādikam suttam kañthaphaladvayam pi² ca ||
 dhammapūtanatthāya³ ca yam kiñci mahaggħavattam |
 dhammabandhanayottam ca yam kiñci ṭhapitam pi⁴ |
 dadeyya dhammavettam pi vippasannena cetasā |
 aññe cāpi dajjāpeyya mittasahāyabandhave'ti ||
 gandhakaralekhe lekhāpanānisamisadipanā
 niñthitā.

iti cullagandhvamse pakinñakadīpako nāma pañcamo
 paricceedo.
 so⁵ hanisārañthajāto nandapañño'ti visuto |
 saddhāsilavirupeto dhammasāragavesano⁶ ||
 so yam.⁷

¹ M. hadaññū.—U. °hato. ² M. °tthayamhi.

³ M. °madana°. ⁴ M. ca. ⁵ U. omits. ⁶ M. °rasa°.

⁷ U. aham.—M. adds

bhogam tvāvidham
 jinanuvayam pūram sabbadhammadm vicinanto
 visati missam gato ||
 sabbadhammadm issajjanto kikārañ'eva bhikkhuno |
 chavassalam ganam bhitvā kāmānam abhimaddanam ||

santisabhāvam̄ nibbānam̄ gavesanto punappunam̄ |
 vasanto ¹ tam̄ manorommam̄ ² piṭakattayasamgahaṇam̄ |
 gandhavam̄saṇi imam̄ khuddam̄ nissāya ³ jainghadāsa-
 kan'ti ||

iti pāmojjatthāyāraññavāsinā nandapaññācariyena
 kato cullagandhavam̄so
 niṭṭhito.

¹ U. adds araññavihāre.—M. gavesanto.

² M. vanārammam̄. ³ M. abhiya sañghe.

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DR. H. WENZEL.

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 samutpatatuṅga°, 606, 22.
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 sarvajativihīno, 623, 10.
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 sarvajñatilo hi, 385, 20.
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 6. (cf. apy evātikramed).
 sarvatra kāṇā, 652, 29.
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Notes and Queries¹

BY THE

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AKKULA, PAKKULA, BAKKULA, VAKKULA.

“ATHA kho Ajakalāpako yakkho Bhagavato bhayam . . . uppādetukāmo yena Bhagavā ten’ upasaṅkami, upasaṅkamitvā Bhagavato avidūre tikkhattum akkulopakalkalo ti akkula-pakkulikam akāsi.”

“Yadā sakesu dhammesa pāragū hoti brāhmaṇo
Atha etam pisācañ ca bakkulañ c’ ātivattatī ti”
(Udāna, I. 7).

The various readings are akkulobakkulo and akkulavakkulikam. The sense requires that we should read akkulo pakkulo ti. The yakkha is described as uttering some fearful sounds, which are represented by the words akkulo pakkulo, each of which, the Commentator says, is an imitative word (anukaraṇasadda). But they are only apparently mimetic, and are not true onomatopoeios, like our nursery exclamation—fee fie fol fum. For akkula = ākula, troubled, perplexed, confounded; vakkula = vākula = vyākula, frightened, agitated. The Commentator says that *some* take this view of the derivation of these terms.

Akkulo pakkulo are merely instances of an *interjectional* use of the words (ākula vyākula, some-

¹ Many of the “Notes” are merely meant to be “additions” to Childers’ Dictionary, and are not here given on account of any *crux* they may contain.

thing like the employment of "death and destruction," "fire and fury" to convey the notion of something fearful, in lieu of imitative words. Pisācas, yakkhas, and other demons were supposed to utter awful cries (cf. Jat. III. p. 147).

As any detailed description of a demon is very rare in any old Pāli text, I give the following from the Jaina sutta, "Uvāsaga-dāso" (ed. Hoernle, i. pp. 65-69) :—

"Of the pisāya form—the following is said to be a full description: its head was fashioned like a cattle-feeding basket, its hairs looked like the awn of ears of rice and shone with a tawny glare; its forehead was fashioned like the belly of a large water-jar; its eyebrows were like lizards' tails dishevelled, and of an aspect disgusting and hideous; its eyes were protruding from its globular head . . . its ears were exactly like a pair of winnowing sieves . . . ; its nose was similar to the snout of a ram, and its two nostrils were fashioned like a pair of cooking stoves with large orifices; its beard was like the tail of a horse, of an exceeding tawny hue . . . ; its lips were pendant exactly like those of a camel; its teeth (in length) looked like ploughshares; its tongue was exactly like the pan of a winnowing sieve . . . ; its jaws in length and crookedness were fashioned like the handle of a plough, and its cauldron-like cheeks were hollow and sunken and pale, hard and huge; its shoulders resembled kettle-drums; its chest (in width) resembled the gate of a goodly town; its two arms (in bulkiness) were fashioned like the shafts of smelting furnaces; its two palms (in breadth and bulkiness) were fashioned like the slabs for grinding turmeric; the fingers of its hands . . . were fashioned like the rollers of grinding slabs; its nails were fashioned like the valves of oyster-shells; the two nipples on its breast depended like a barber's pouch; its belly was rotund like (the dome of) an iron smelting furnace; its navel (in depth) looked like the rice-water bowl (of a weaver) . . . ; its two thighs were like a pair (of shafts of) smelting furnaces; its knees were like the cluster of blossoms of the Ajjuna tree, excessively tortuous . . . ; its

shanks were lean and covered with hair ; its two feet were fashioned like (large) grinding slabs ; the toes of its feet were fashioned like the rollers of (large) grinding slabs, and its nails were fashioned like the valves of an oyster shell. . . . The knees (of this demon) were shaking and quaking ; his eyebrows were knit and bent ; his tongue was protruding from his widely opened mouth ; he (wore) a chaplet made of lizards ; a garland of rats hung around him by way of adornment ; (he wore) earrings made of mungooses, and a scarf made of serpents ; he slapped his hands on his arms, and roared ; and laughed aloud in a horrible manner ; he was covered with various sorts of hair of five colours."

The following is the Commentary on a part of the *Udāna*, I. 7 :—

Sattame Pāvāyan ti evam nāmake Malla-rājūnām nagare. Ajakalāpake cetiyē ti Ajakalāpakena nāma yakkhena pariggalitattā Ajakalāpakan ti laddhanāme manussānam cittikataṭṭhāne. So kira yakkho aje kalāpetvā bandhanena ajakoṭṭhāsenā saddhim balim pāticchati (MS. bali pacicchati) na aññathā ; tasmā Aja-kalāpako ti paññā-yittha. Keci pana ‘ajake viya satte lāpetī ti Ajaka-lāpako ti. Tassa kira satthā balim upanetvā yadā aja-saddam katvā balim upaharanti tadā so tussati, tasmā Ajaka-lāpako ti vuccatīti.’ So pana yakkho ānubhāvasampanno kakkhalo pharuso tattha ca sannihito, tasmā tam ṭhaṇam manussā-y-āvitam karonti kālena kālam balim upaharanti, tena vuttam Ajakalāpake cetiyē ti.

Ajakalāpakkassa yakkhassa bhavane ti tassa yakkassa vimāne. Tadā kira satthā tam yakkham dametukāmo sāyanhasamaye eko adutiyo pattacivaram ādāya Ajakalāpakkassa bhavanadvāram gantvā tassa dovārikam bhavanam pavisanatthāya yāci. ‘So kakkhalo bhante Ajakalāpako yakkho, samaṇo ti vā brahmaṇo ti vā gāravam na karoti, tasmā tumhe evam jānātha, mayham pana tassa ca anārocanam ayuttan’ ti tāvad eva yakkhasamāgamam gatassa Ajakalāpakkassa santikam

vāta-vegena agamāsi. Satthā anto-bhavanam pavisitvā Ajakalāpakassa nisidana-maṇḍape paññattāsane nisidi. Yakkhassa orodhā satthāram upasaṅkamitvā ekamantam atṭhamsu. Satthā tāsam kālayuttam dhammim katham kathesi. Tena vuttam Pāvāya m viharati Ajakalāpassa yakkhassa bhavane ti.

Tasmim samaye Sānāgirahemāvatā (*sic*) Ajakalāpakassa bhavana-matthakena yakkha-samāgamam gacchantā, attano gamane asampajjamāne, ‘kinnu kho kāraṇan’ ti āvajjantā satthāram Ajakalāpakassa bhavane nisinnan disvā tattha gantvā Bhagavantam vanditvā, ‘bhante mayam yakkha-samāgamam gamissāmāti’ (MS. gamissāmīti) āpucchitvā padakkhiṇam katvā gatā yakkhasannipāte Ajakalāpakan disvā tuṭṭhi pavedayimṣu—‘lābhā te āvuso Ajakalāpaka te bhavane sadevake loke aggapuggalo Bhagavā va [MS. ca] nisinno upasaṅkamitvā Bhagavantam payirupāsatu dhammañ ca sunāhīti.’ So tesam katham sutvā ime ekassa mundakassa samanassa bhavane nisinnabhāvam kathentīti kodhābhībhūto hūtvā—‘ajja mayham tena samanena saddhim saṅgamo bhavissatīti’ cintetvā yakkhasannipātato utṭhahitva dakkhiṇam pādām ukkhipitvā satthiyojanamattam kutam [*read* akkamitam?] dvidhā ahosi. Sesam ettha yam vattabbam Ālavakasutta-vanṇanāyam āgata[na]yen’ eva veditabbam. Ajakalāpakassa samāgamo hi Ālavakasamāgamasadiso va. Tam sutvā paṭikaraṇe ti (MS. padikaraṇe) ti vissajjanam bhavanato ti. Tikkhattum nikkhamanam pavesanañ ca. Ajakalāpako hi āgacechanto yeva ‘etehi yeva tam samanam palāpessāmīti’ Vātamāṇḍalādikena vasse ca samutṭhapetvā tehi Bhagavato kiñci kesaggamattam pi kātum asakkonto nānāvidhapaharāṇa-hattho ativiya bhayānakarūpe bhūtagaṇe nimminitvā tehi saddhim Bhagavantam upasaṅkamitvā antanten’eva caranto sabbarattim nānap-pakāram katvā pi Bhagavato kiñci kesaggamattam pi nisinnatthānato cālanam kātum nāsakkhi. Kevalam pana ‘ayam samano mam anāpucchā mayham bhavanam pavisitvā nisidatīti’ kodhavasena pajjaliti. Ath'assa Bhagavā cittuppatti[m] nātvā ‘seyyathāpi nāma caṇḍakukkutassā

nāsāya cittam (?) bhindeyya evam so bhiyyosomattāya caññataro assa, evam evāyam yakkho mayi idha nisinne cittam padūseti, yannūnāham bahi nikkhameyyan ti' sayam eva bhavanato nikkhmitvā abbhokāse nisidi. Tena vuttam tena kho pana samayena Bhagavā rattandhakara timisāyam abbhokāse nisino hotiti. Tattha rattandhakāratimisayantirattiyam andhakaranatamasi, cakkhuviññānuppattivirahite bahañandhakāre ti attho. Caturañgasamannāgato kira tadā andhakāro pavattatīti. Devo ti megho. Ekamekam phusitakam udaka-bindum pāteti.

Atha yakkho 'iminā saddena tāsetvā imam samañam palāpessāmīti' Bhagavato samipam gaṇtvā akkulo ti ādinā vā bhisanam akāsi. Tena vuttam atha kho Ajakapālako ti ādi. Tattha bhayan ti cittutrāsam, chambhitattan ti ūrutthambhaka-sarīrassa chambhita-bhāvam, lomaham san ti lomānam pahaṭṭhabhāvam. Tihi padehi bhayuppattim eva dasseti. Upasāñkamīti. Kasmā panāyam evam-adhīppāyo upasāñkami? nanu pubbe attanā kātabbavippakāram akāsi? saccam akāsi. Tam pan' esa antobhavane khemaṭṭhāne thirabhūmiyam ṭhitassa na kiñci kātum sakkhi, idāni bahi ṭhitam evam bhimsāpetvā pālāpetum sakkā ti maññamāno upasāñkami. Ayam hi yakkho attano bhavanam thirabhūmīti māññati, tattha ṭhitattā ayam hi samañō na bhāyatiti ca.

Tikkhattumakkulo pakkulo ti akkulapakkulikam akāsīti tayo vāreakkulo pakkulo ti bhimsāpetukāmatāya evarūpam saddam akāsi. Anukarāñasaddo hi ayam. Tadā hi so yakkho Sineru(m) ukkhipanto viya, mahāpathavi(m) parivattanto viya ca, mahatā ussāhena asani-sata-saddassa saṅghātam viya ekasmīm ṭhāne puñjakatam hutvā vinicchayantam disavajānam kappa-gajjita-kesara-sihānam sīha-ninnādam, yakkhānam huñkāra-saddam, bhūtānam atṭhahāsāvam, asurānam appotana-ghosam, indassa devarañño vajiraniggħosa-nighosam attano gambhiratayā vippħāritatāya bhayānakatāya ca avasesam saddam abhibhavantam iva

ca, kappa-vuṭṭhāna-mahāvāta-maṇḍalikāya vinigghosam, puthujjanānam hadayam phälentam viya mahantam patibhayanigghosam avyattakkharan tikklattum attano yakkhita-gajjitan gaggi ‘etenā imam samanam bhimsa-petvā palapessamīti.’ Yassam niechāraṇena pabbatā-patiṇam muñcimṣu, vanappati-jetthake upādāya sabbesu rukkhalatā-gumbhesu pattaphalapupphā nisidiyimṣu, tiyojanasahassa-vitthatāyato pi Himavantapabbatarājā ca ekam pi saṅkampi sampavedhi, bhummadevatā ādim katvā yeb-huyyena devatānam pi ahud eva bhayaṁ chambhitattam lomahamsam pageva manussānam aññesañ ca apada-dvipadacatuppadānam mahāpathaviyā udriyana-kālo viya mahati vibhimsakā ahosi, sakakalsmiṁ Jambudipatale mahantam kolāhalam udapādi. Bhagavā pana tam saddam kisminti amaññamāno nicealo nisidi. Mā kassaci iminā antarāyo hotū ti adhitthāsi. Yasmā pana so saddo akkula-pakkula iti iminā ākārena sattānam sotopatham agamāsi, tam tasmā tassa anukaraṇa-vasena akkulo ti yakkhassa ca tissam nigghosa-niechāranāyam akkula-pakkula-paka-raṇam atthiti katvā a k u l a - p a k k u l i k a m a kāsī ti saṅgaham aropayimṣu. Keei pana ākula - b yākula iti pada-dvayassa pariyāyābhidhānavasena akkulo pakkulo ti āsāsa saddo vutto ti vadanti. Yathā ekam ekaṅganān ti yasmā ekavāram jātako patham uppatti-vasen’ eva nibbat-tattā ākulo ti ādi attho akāro tassa ca ākārāgamam katvā rassattam katan ti, dve vāre pana jāto bakkulākulasa-ddo c’ettha jāti pariyāyo kolaṅkolāti ādisu viya vutta-adhippāyānuvidhāya ca saddappayogavigamena padē jalā-bujasiḥavyagghādayo dutiyena aṇḍaja-āśivisa-kaṇha-sap-pādayo vuccati, tasmā sīhādiko viya, āśivisādiko viya ca, ahau te jīvitahārako imam attham yakkho padañ ca yena dassetiti añño. Apare pana a k k h u l o b h a k k h u l o ti pālīm vatvā, akkhetum khepetum vināsetum ulati pavattatiti akkhulo, bhakkhitum ulatiti bhakkhulo . . . vadanti.

AGGINIKĀSI.

“Padumam yathā a g g i n i k ā s i - phālimam” (Jāt. III. p. 320).

A g g i n i k ā s i = suriya. cf Sk. kāsi, ‘the sun.’

AGGO.

"Vihāragga," cf. Sk. agra, 'multitude,' and see Cullav. VI. 11. 3; XII. 1. 1.

AGHĀVĪ.

"So 'ham na sussam asamadurassa dhammadam ten' amhi atto vyasanagato aghāvī" (Sutta N. III. 11. 16).

Aghāvī (adj.), 'suffering'; cf. Sk. agha, 'pain,' 'suffering.'

AÑKETI.

"Imasmim pana rukkhe ambāni aṅketvā gahitāni ekam phalam asamente amhākam jīvitam n' atthi" (Jāt. II. p. 399).

Aṅketi = Sk. aṅkayati, 'to mark.' In the following passage it means 'to brand.'

"Kineid eva dosam disvā taletvā bandhitvā lakkhaṇena aṅketvā disāparibhogena pi bhuñjissanti" (Jāt. I. p. 451).

AÑGĀRĪ.

"Aṅgāri no dāni dumā bhadante phalesino chadanam vippahāya

te accimanto va pabhāsayanti. . . ."

(Thera G. v. 527, p. 56; Jāt. I. p. 87, Translation, p. 121).

Aṅgāri=bright, red: cf. Sk. aṅgāra, a fire brand; aṅgāri, a portable fire-place. Aṅgāraka, the planet Mars (see Sum. p. 95).

AÑGINĪ.

Aṅginī=aṅga-latthi-sampanna (Therī G. v. 297, p. 152 and Com. p. 206).

Does aṅga-latthi = Sk. aṅga-rakta, a plant with pale red blossoms? The mention of pāṭali in this verse seems to indicate this.

ACCĀVADATI.

"Atho kho sā bhikkhunī tassa bhikkhuno bhuñjantassa pāniyena ea vidhūpanena ca upatithitvā accāvadati" (Suttav. II. p. 263).

Accāvadati (at y-ā-vad, not in Sanskrit) seems to have the meaning of ‘to greet too familiarly.’

ACCHUPETI.

“Atha kho so bhikkhu aggalam accupesi,” then that bhikkhu inserted a gusset (into his under-garment) (Mahāv. VIII. 14. 1, p. 290). For the passive *accupīyati* see Cullav. V. 9. 2.

Accupati (ā+chup, not in Saṅskrit), ‘to insert, fit in.’

AJAKARA.

“Tesam ajakaram medam aceahāsi bahutāso” (Jāt. III. p. 484).

Ajakara = Sk. *ajagara*, a boa-constrictor (see Mil. pp. 303, 406).

AJJHA.

“Ajjhāgare,” in one’s own house (Ānguttara III. 31). Sk. ātmaya, through the forms admaya, adhyaya?

AJJHAPPATTO.

“Atha nam so sakuno ajjhappatto . . . ākāsam pakkhandi” (Dhammapada, p. 155).

“Dijo yathā kubbanakam pahāya
bahupphalam kānanam āvaseyya
evam p’aham appadasse pahāya
mahodadhim hamṣa-r-iv’ ajjhappatto”
(Sutta N. V. 18. 11, p. 207).

“So passasanto mahatā phaṇena bhujaigamo kakkatām ajjhappatto” (Jāt. III. p. 296).

Ajjhappatta (adhy-ā-prāp, not in Sanskrit)= *sampatta*, ‘come to, reached.’

“Atha nam tattha gocaram gaṇhantam disvā sakunagghī sahasā ajjhappattā aggalesi” (Jāt. II. pp. 59, 60).

“Vitatapo ajjhappatto bhañji lohitapo tapam” (Ibid. p. 450).

Here *ajjhappatto* seems to mean ‘come down on,’ ‘flown at,’ ‘rushed at.’

AJJHAYANA.

“Bhagavā pi ajjhaya na - ajjhāpana-pubba-jināciṇṇamānsatthi-paveni-vamsa-dharanō” (Mil. p. 225-6).

It is contracted to *ajjhena* in the phrase *ajjhena-kujja* (Sutta N. II. 2. 4) = *niratthakānatthajanakagantha-pariyāpuṇana* (Com.)

Prof. Fausböll explains the compound as ‘worthless reading,’ but as *kujja* = Sk. *kubja*, it probably means ‘perverting the (true) reading,’ ‘corrupting the text.’

Ajjhayana = Sk. *adhyayana*.

AJJHĀYAKA.

(1) “Ajjhāyako pi ce assa tiṇṇam vedāna pāragū” (Thera G. v. 1171, p. 105).

“Ajjhāyako mantadharo tiṇṇam vedāna pāragu” (Jāt. I. p. 3, Aṅguttara III. 58, 1, p. 163).

(2) “Punadivase rājā supin ajjhāyake pucchi” (Suttav. I. p. 310).

In the first passage *ajjhāyaka* is ‘a student of the sacred books,’ and in (2) it means ‘an interpreter’ (cf. Sk. *adhyāya*, ‘a reader, student’).

AJJHITTHA.

“Athā kho Mahā-ariṭṭhatthero Mahinda-ttherena ajjhīttho attano anurūpena pattānukkamena dhammāsane nisidi” (Suttav. I. p. 342; Mahāv. II. 15. 5).

Ajjhittha (*adhy-i-sh*, not in Sanskrit), ‘requested.’

AJJHĀRŪHATI.

“Ajjhārūhati dummedho” (Samyutta XI. 1. 5).

Ajjhārūhā (Jāt. III. p. 399, l. 14).

Ajjhārūhati (Sk. *adhy-ā-rūh*), ‘to increase, grow.’

Ajjhārūhā = Sk. *adhyārūdhā*.

AJJHUPAGACCHATI.

“Dhanum tūniñ ca nikkhippa saññanam ajjhupāgami” (Jāt. II. p. 403).

Saññam *ajjhō* = *pabbajjam upagato*; pp. *ajjhupāgata* (Mil. p. 300; Thera G. v. 587, p. 61).

Ajjhupagacchati (adhy-upa-gam, not in Sanskrit), ‘to resort to, practise.’

AJJHUCEKKHATI.

“Yam so attano orase piye putte. . . . disvā ajjhupakekkhi” (Mil. p. 275). See Aṅguttara III. 27; p. 126-7; III. 100. 13; Sum. p. 53.

Ajjhupekkhati (adhy-upeksh, not in Saṅskrit, from root īksh), ‘to be indifferent, to disregard.’

AJJHUPAHARATI.

“Yato ca so bahutaram bhojanam ajjhupāharati
tato tath’ eva samsīdi, amattaññu hi so ahu”

(Jāt. II. p. 293).

Ajjhupaharati = ajjhoharati, ‘to eat’ (adhy-upa-hṛi not in Sanskrit).

AJJHUPETA.

“Suciram avanipalo saññamam ajjhupeto” (Dāth. IV. v. 5; see Jāt. IV. p. 440).

Ajjhupeta (adhy-upeta, not in Sanskrit), ‘arrived at, attained.’ See AJJHUPAGACCHATI.

AJJHETI.

“Na so socati, nājjheti” (Sutta N. IV. 15, 14).

Ajjheti (Sk. adhyeti) = abhijjhāti (abhijjhāyati), ‘to long for,’ ‘covet’ (see Dāth. III. v. 81).

AJJHOGĀHETI.

“Yadā āham bahāraññe suññe vivinakānane
ajjhogāhetvā viharāmi Akatti nāma tāpaso”
(Car. Pit. I. 3).

“Puriso nāvāya mahāsamuddo ajjhogāhitvā”
(sic) (Mil. p. 87). “Vanam ajjhogāhetvā” (Ibid. p. 300; Jāt. I. p. 7; Suttav. I. p. 148).

Ajjhogāheti (adhy-ava-gāh, not in Sanskrit), ‘to plunge into, to enter.’

AJJHOPANNA.

“So tam piṇḍapātam gathito muechito ajjhopanno . . . paribhuñjati” (Aṅguttara III. 121; see ibid. II. 5. 7; Udāna VII. 3. 4; Sum. p. 59).

Ajjhopanna, ‘attached to,’ ‘cleaving to,’ from adhy-a-va-pa-d (not in Sanskrit).

AJJHOSĀYA.

“Sabbe bālaputhujjanā kho. . . . ajjhattika-bāhire āyatane abhinandanti abhivadanti¹ ajjhosāya tiṭṭhanti” (Mil. p. 69; see Thera G. v. 794, p. 77). For ajjhosāna, see Aṅguttara II. iv. 6, p. 66.

Ajjhosāya gerund of ajjhoseti (Sk. adhy-ava-sa).

AÑCATI.

“Udakam añcati” (Jāt. I., Com. p. 416); añcati = uḍañcati, ‘to draw up’ (water out of a well). See Udañcanī. Cf. “añcāmi nam na muñcāmi asmā sokapariddavā” (Thera G. v. 750, p. 74).

AÑJANA.

The only meaning assigned to añjana by Childers is ‘a collyrium for darkening the eye-lashes,’ but it has also the sense of ‘ointment’ (for the eye).

“Añjanan ti dve vā tīni vā paṭalāni (cataracts in the eye) nīharaṇasamattham khārañjanam” (caustic ointment) (Sum. p. 98).

Añjanani, ‘box for ointment’ (Mahāv. VI. 12. 1; Cullav. V. 28). See Thera G. v. 773, p. 75.

ATTAKA.

“Aṭṭakam katvā” Jāt. III. p. 322), ‘a kind of platform on a tree for a sportsman’ (Jāt. I. p. 173). Cf. Sk. attā, ‘a watch-tower’ (Sum. p. 209).

ATTIYATI.

“Te sakena kāyena aṭṭiyanti harāyanti jigucchanti”

¹ Abhivadanti here seems to mean welcome, delight in.

(Suttav. I. p. 68). See Jāt. I. p. 292, II. p. 143; Ther G. v. 140, p. 137.

We also find the form addiyati (Therī G. Com. p. 204) and addito (Ibid. v. 328, p. 155).

Cf. “Santi Bhagavataḥ ḥrāvakaḥ ye 'nena pūtikayen ārdīyamānā jehriyānte vijugupsamānāḥ castram apy ādhārayanti” (Divyāvadāna, p. 39, l. 7).

A.Y.A.

In the Pāli Text Society's Journal for 1884 ala was pointed out as meaning ‘the claw of a crab’ (see Samyutta IV. 3. 4, p. 123). It also occurs in Mahāvagga I. 71. 1, p. 91, where it is applied to the ‘nails,’ but is translated ‘thumbs’ in the Vinaya Texts, vol. i. p. 225.

ANĀDAKA.

“Aṇḍakavāco” = sadosavāco (Jāt. III. p. 260). Aṇḍaka, ‘harsh,’ a blunder for caṇḍaka?

ATI.

Under ati Childers note its use before *adjectives* to express the meaning of ‘over, beyond, very,’ but gives no instances of the combination of this particle with *nouns*. Cf. the following:—

Ati-aggaṭā = ‘immense superiority’—“Buddho ati-aggaṭāya anupamo” (Mil. p. 278).

Ati-jaccatā = ‘great efficacy’—“Agado ati-jaccatāya pilāya samugghātako rogānam antakaro” (Mil. p. 278).

Ati-ppabhatā = ‘intense brilliancy’—“Suriyo ati-ppabhatāya timirām ghāteti” (Mil. p. 278).

Atibhārikatā = ‘immense weight’—“Sineru ati-bhārikatāya acalo” (Mil. p. 278). Cf. atibharitā (Sum. p. 202).

Ati-vitthāratā = great diffusiveness—“Ākāso ati-vitthāratā ananto” (Mil. p. 278).

ATINETI.

“Udakam atineta bba m” (Cullav. VII. 1. 2. p. 180).
 Atineti (ati-nī not in Sanskrit), ‘to lead over,’ ‘irrigate.’

ATIPĀTA, ATIPĀTI.

“Tattha pāṇassa atipāto pāṇātipāto” (Sum. p. 69). Atipāta (Sk. atipāta), ‘destruction.’

“Etesu giddhā viruddhā tipātino” (Sutta N. II. 2. 10).
 Atipāti (Sk. atipātin), ‘transgressing, offending.’

ATISETI.

“Atisitvā aññena vadanti suddhim” (Sutta N. IV. 13. 14).

Atiseti (Sk. atiçī), ‘to excel,’ ‘surpass.’

ATIHARĀPETI.

“Dhaññam atiharāpeyyāsi” (Mil. pp. 66, 81).
 See Cullav. VII. 1. 2, p. 181.

Atiharāpeti (caus. of ati-hṛi not in Sanskrit), ‘to garner,’ ‘harvest’ (Aṅguttara III. 92. 3, p. 242).

Atiharati seems to mean ‘to take back’ (Mahāv. I. 25. 16; Cullav. VIII. 1-4; Suttav. I. p. 18). For atiharaṇa see Sum. p. 193.

ATTHANTARO.

“Atthañ ca yo jānāti bhāsitassa atthañ ca ñatvāna tathā karoti

atthantaro nāma sa hoti paññito” (Thera G. v. 374, p. 41).

Cf. dosantaro = patiññhitadoso (Aṅguttara II. 3. 3, p. 59; Cullav. IX. 5. 2).

ATTHAVĀ.

“So atthavā so dhammatṭho” (Thera G. vv. 740, 746, p. 73). Cf. “vacanam atthavantam”; “vācā atthavatī” (Mil. p. 172).

Atthavā (Sk. arthavant), ‘significant.’

ATTHIPAÑHENĀ.

“Atthipañhenā āgamam,” ‘I have come suppliantly with a question’ (Fausböll). Sutta N. V. 15. 1; V. 16. 3. Ought we not to read atthī pañhenā, ‘desirous of (receiving an answer to) a question,’ the instrumental being governed by atthī and (Sk. arthin) atthiko.

ATTHIKAROTI.

“Tad atthikatvāna nisamma dhīro” (Sutta N. II. 8. 2). See Udāna VIII. 1-4; Samyutta IV. 2. 6; VIII. 6; Mahāv. II. 3. 4.

Atthikaroti = ‘to realise,’ ‘understand.’ The translators of the Vinaya Texts explain it by ‘to admit the authority of.’

ADEJJHA.

“Dhanum adejjham̄ hatvāna usum sandhāy’ upāgami” (Jāt. IV. p. 258). See Jāt. III. 274; Mil. p. 141.

Adejjha (= Sk. adhi-jyā), ‘strung.’

ADEJJHA = ADVEJJHA.

“Advejjha-vacanā buddhā” (Buddhavamsa, II. 110, p. 12; Mil. p. 141). “Manaso adejjho” (Jāt. III. pp. 7, 8). “Advejjhatā,” ‘sincerity’ (Jāt. IV. p. 76).

Advejjha (Sk. a-dvaidhya), ‘sincere,’ ‘free from duplicity.’

ADHIKARANĪ.

Adhikaraṇī, ‘a smith’s anvil’ (Jāt. III. 282). See Karanī.

ADHIPA.

“Narādhipa” (Dāth. III. v. 52). “Migādhipā,” ‘a lion’ (Jāt. III. p. 324). See Jāt. II. p. 369; Dhammap. p. 417. Adhipa (Sk. adhipa), ‘lord,’ ‘ruler,’ ‘king.’

ADHIPATI.

In “cando uṭārājādhipati” (Mil. p. 388) ought we not to read uṭu-rājādhipati?

ADHIKUTTANĀ.

“ Sattisūlupamā kāmā khandhānam adhikutṭanā (Therī G. v. 58, p. 129; v. 141, p. 137 = Saṃyutta V. 1, 6, p. 128).

A dh i k u t ṭ a n a = ‘a cutter,’ ‘knife,’ from the root *kutṭ*, ‘to cut.’

ADHIPĀTETI.

“ Atha kho . . . Bāhiyam Dāruciriyam gūvī taruṇa vacchā adhipātētvā jīvitā voropesi” (Udāna I. 10, p. 8.)

We do not find *a d h i p a t* in the Sanskrit dictionaries in the sense of *a b h i p a t*, ‘to assail,’ ‘attack.’ The variant lection (Burmese) *a v i b ā d h i t v ā* points to *a d h i b ā d h*, but the reading in the text is quite right; cf. “ pāsañ ca ty-ahañ adhipātayissam ” (Jāt. IV. p. 387). See Cul. VII. 1, 2. In the Sutta Nipāta vv. 988–9, 1025, we find “ muddhād hipātā ” (= muddhāpāta, in v. 987), ‘head-splitting.’

In the Com. to the Therī-Gāthā v. 443, we find *a d h i p a t a n a* (= pāta), ‘attack.’ Cf. the following note.

ADHIPĀTAKA.

“ Tena kho pana samayena sambahulā adhipātakā tesu telappadipesu āpāta-paripātam anayam āpajjante.” . . . Patanti pajjotam iv’ ādhipātā ” (Udāna VI. 9, p. 72).

A d h i p ā t a k a (v. l. *a t i p ā t ā k a*) = salabha, ‘moth.’¹

In Sutta Nipāta (IV. 16, 10) we have the following reference to *a d h i p ā t a* :—

“ Pañcanna dhīro bhayānam na bhāye
bhikkhu sato sa pariyantacārī :
daṃsād hipātāna m sirimsapānam
manussaphassānam catuppādānam.”

Upon the above the Commentary has this note of explanation :—

¹ For paṭaha-pātakā (in the Com.) read patāṅga-pātakā.

“Damsādhipātānañ ti pingala-makkhikānañ ca sesa-makkhikānañ ca sesa-makkhikā hi tato adhi-patitva¹ khādanti (? bādhanti), tasmā adhipātā ti vuccanti” (Translation, p. 181).

ADHIBHAVATI.

“Mā vo kodho ajjhabhavi” (Samyutta, XI. 3, 5; see Jāt. II. p. 336). In Jāt. II. p. 80, we find ajjhobhavi = ajjhabhavi “vināsam pāpesi”; and ajjhābhavati (Ibid. p. 357, ll. 6, 16).

A dhībhavati (Sk. adhibhū), ‘to overcome.’

ADHIMUCCHITA.

“Kimī va mīlhasallitto sankhāre adhimucchito” (Thera G. v. 1175, p. 105). Cf. “gandhesu adhimucchito” (Thera G. v. 732), “ettha loko ’dhimucchito” (Samyutta IV. 2. 7. 7).

“Panītam yadi vā lūkham appam vā yadi vā bahum Yāpanattham abhuñjimsu agiddhā nādhimucchitā” (Thera G. v. 923, p. 84).

A dhīmucchita is also used in the same sense as mucchita. Cf. “adhimucchitā pajā” (Jāt. II. p. 437-8), where adhimucchitā is explained by “kilesamucchāya ativiya mucchitā. See Jāt. III. p. 242.

A dhīmuccati, ‘to have faith, to trust,’ is also used with loc.

“Vinayassu mayī kañkham adhimuccassu brāhmaṇa” (Sutta N. III. 7. 12 = Thera G. v. 828, p. 79). See Mil. p. 234, l. 18; “ten’assa desanāya cittam mādhātum mādhīmuceati” (Sum. p. 316).

In Mahāv. V. 1. 16, 20; VI. 15, 8, adhimuccati = ‘to set free.’

ADHIVĀSAKA-JĀTIKĀYA.

“Aham an-adhivāsaka-jātikāya tumhehi sadd-

¹ Cf. “adhipatati vayo khaṇo tath’ eva” (Jat. IV. p. 111).

him kathesim” (Jāt. III. p. 369; IV. p. 11), ‘I spoke impatiently with you.’ Cf. adhivāsaka, Jāt. IV. p. 77, l. 4.

ADHIVĀHANA.

“Viriyam me dhuradhorayham̄ yogakkhemādhi vāhanam” (Sutta N. I. 4. 4).

Cf. adhivāhanī (f) (Thera G. v. 519, p. 54); adhivāhana (not in Sanskrit), ‘carrying,’ ‘bearing.’

ADHISETI.

“Añdāni . . . adhisayitāni” (Suttav. I. p. 3).

“Atha pubbalohitamisse
tattha kim̄ paccati kibbisakāri
yaññan disatam̄ adhiseti
tattha kilijjati samphusamāno”

(Sutta N. III. 10. 15).

See Buddhist Suttas, p. 223.

Adhiseti (Sk. adhiçī) (1) ‘to lie on, sit on eggs;’
(2) ‘live in.’

ADHĪYATI.

“Kasmā tuvam̄ dhammapadāni bhikkhu
nādhīyasi bhikkhūhi samvasanto”

(Samyutta IX. 10. 4).

“Rājakumāro . . . vijjam̄ adhīyatī” (Mil. p. 164).

Cf. “adhīyyati,” Suttav. II. p. 204; adhīcca = adhīyitvā (Jāt. III. pp. 28, 218, 237; IV. p. 76).

Adhīyatī (Sk. adhī) ‘to study,’ ‘learn,’ ‘acquire.’

ANĀYĀSA.

“Upasanto anāyāso vippasannamanāvilo
kalyāṇasilo medhāvī dukkhass’ antakaro siyā”
(Thera G. v. 1008, p. 91).

Anāyasa, ‘peaceful,’ from āyāsa, ‘effort,’ ‘trouble.’

ANIKATTHA.

“Dovārika-anikatttha . . . rājūpajivine jane disvā evam̄
cittam̄ uppajjeyya” (Mil. p. 234).

Anīkāt̄ha (Sk. a nīka - s t h a), 'a sentinel,' 'royal guard'; cf. a nīka, 'army,' 'array.'

ANĪTTHURĪ.

"A nīt̄huri ananugiddho anejo sabbadhī samo" (Sutta N. IV. 15. 18).

A - nīt̄hurī (Sk. a - n i s h t̄ūr i n), 'not harsh.'

ANĪTIHI.

"Abhibhū hi so anabhibhūto
sakkhi dhammam̄ a nīti h a m adassī,
tasmā hi tassa Bhagavato sāsane
appamatto sadā namassam anusikkhe ti"

(Sutta N. IV. 14-20).

See ibid., V. 5. 5; VI. 6. 6; Thera G. v. 331, p. 38.

A nīti h a, 'without traditional instruction'; Sk. iti h a, 'according to tradition.'

ANUKAROTI.

"Na kho Sāriputta Devadatto idān' eva mama a n u k a -
r o n t o v i n ā s a m p a t t o" (Jāt. I. p. 491, II. 162; see
Ānguttara III. 70. 14). "Asanto nānukubbanti
[satam]" (Jāt. IV. p. 65).

A n u k a r o t i (Sk. a n u - k ṛ i) 'to imitate' (with gen.).

ANUKKAMATI.

"Hatthikkhandhāvapatitam̄ kuñjaro ce a n u k k a m e
Saṅgāme me matam̄ seyyo yañ ce jive parājito 'ti'"
(Thera G. v. 194, p. 25). See Samyutta, I. 4. 5, p. 24;
M. P. S. p. 9.

A n u k k a m a t i (Sk. a n u k r a m), 'to abandon.'

ANUKĀMA, ANUKĀMĀ.

"Ayam Assakarājena deso vicarito mayā
a n u k ā m a y ā n u k ā m e n a piyena patināt saha"
(Jāt. II. p. 157).

A n u k ā m a y ā (inst. of a n u k ā m ā) = k ā m a y a -
m ā n ā y a (Com.); a n u k ā m e n a = a n u k ā m ā n e n a
(Com.).

ANUGAÑHĀTI.

“Na kho pana mam Satthā samparāyiken’ ev’ atthena anugāñhāti ditthadhammadikenā pi anugāñhāt’ eva” (Jāt. II. p. 74).

See Thera G. v. 300, p. 38; Sum. p. 3; Mahāv. I. 26. 1. Anugāñhāti (Sk. anu-grah), ‘to protect.’

ANUGĀYATI.

“Ye keci siddhā saccam anugāyanti” (Mil. p. 120).

“Pārāyanam anugāyi ssam” (Sutta N. V. 18. 8, p. 206). “Tattha sikkhānugāyanti” (Sutta N. IV. 15. 6).

Anugāyati (Sk. anugai, to sing after or to another), ‘to repeat,’ ‘declare.’

ANUGHĀYATI.

“Bhamarā va gandham anughāyitvā pavisanti” (Mil. p. 343).

Anughāyati (anu-ghrā not in Sanskrit), ‘to smell,’ ‘snuff.’

ANUGIJJHĀTI.

“Thiyo bandhū puthukāme yo naro anugijjhāti abalā nam baliyanti” (Sutta N. IV. 1. 4. See ibid. IV. 10. 7; IV. 14. 7). See Jāt. IV. p. 4.

Anugiddha (Thera G. v. 580, p. 60; Sutta N. I. 5. 4; I. 82; IV. 27; IV. 15. 8).

Anugijjhāti (Sk. anu-griñh), ‘to be greedy after.’

ANUCAÑKAMATI.

“Buddhassa cañkamantassa pitthito anucañkamim” (Thera G. v. 1044, p. 93).

Anucañkamati (anu-cañkram not in Sanskrit), ‘to follow.’

ANUCINNA.

“Tel’ anucinna m isibhi maggam dassana-pattiya dukkhass’ antakiriyāya tvam Vaddha anubrūhaya” (Therī G. v. 206, p. 143).

“Suyuddhena suyitthena sañgāmavijayena ca brahmacariyānu cīñne na evāyam sukham edhati” (Thera G. v. 236, p. 30).

Anuciṇṇa in (1) = practised (pp.); in (2) = practice (sb.) from anucarati' (Sk. anucarati), 'to follow out,' 'practise.' See Jāt. IV. p. 286.

ANUJĪVITA.

"Dīṭṭhigatam sīlavatānujīvitaṁ
bhavūpapattiñ ca vadesi kīdisam"

(Sutta N. IV. 9. 2).

Anujīvita, 'life,' from anujīvati, 'to live under or by.' Cf. anujīvī, 'a follower,' 'dependant' (Jāt. III. p. 485. Aṅguttara III. 48, p. 152). See Jāt. IV. p. 271.

ANUJJUGĀMī.

Anujju-gāmī (Jāt. IV. p. 330), 'a snake,' from anujja (Sk. anṛiju), 'crooked,' and gāmī, 'going.' Cf. anujjuka, Jāt. III. p. 318.

ANUTĀPī.

Anutāpinī (f) in "pacchānuttāpinī," 'repenting,' 'regretting' (Therī G. v. 57, p. 129; v. 190, p. 141).

Cf. Sk. anutāpa, 'repentance,' anutāpin, 'regretting.'

ANUDASSETI.

"Cariyam carato pi tāva Tathāgatassa sadevake loke setthabhāvo anudassito" (Mil. p. 119).

Anudasseti (caus. of anudriç, 'to manifest.'

In the following passage anudassati is the future of anudāti, 'to give':—

"So kho panā yam . . . kittisaddo . . . Bodhisattānam dasa gunē anudassati" (Mil. p. 276; 375).

ANUDAHATI.

"[Kāmā] ulkompā anudahanti" (Therī G. v. 488, p. 171). See Jāt. II. p. 327, where anudahati = jhāpeti.

Anudahati (Sk. anu-dahati), 'to burn,' 'consume.'

ANUDITTHI.

"Ye te mahārāja sattā sa-kilesā yesaū ca adhimattā attānuditthi . . . te upādāya Bhagavatā bhanitam . . ."

Mil. p. 146). “Anuditthīnam appahānam” (Thera G. v. 754, p. 74). Cf. “pubbantānuditthi” Dīgha I. 1. 29; Sum. p. 103.

Attānuditthi, ‘self-regard’?

ANUDIPETI.

“Dhammādhammadhammam-anudipayitva” (Mil. p. 227, U. 19, 33).

Anudipeti (anu-dip not in Sanskrit), ‘to explain.’

ANUDDHAMSETI.

“Anuddhamseyyā ’ti codeti vā codāpeti vā, āpatti pācittiyassa” (Suttav. II. p. 148; Samyutta VIII. 2. 5). Anuddhamseti (Par. VIII. 15).

Anuddhamseti (anu-dhamaṁs not in Sanskrit) ‘to reprove.’

ANUNAMATI.

“Cāpo vānu name dhiro vāmso va anulomayam” (Mil. p. 372).

Cāpo . . . anunamati (Ibid.)

Ibid. (Sk. anu-nam) ‘to bend.’ Anunamati.

ANUNETI.

“Sakam hi ditthim katham accayeyya
chandānūnito ruciyā niviṭṭho”

(Sutta N. VI. 3. 2, p. 148).

Anūnīta (Sk. anu-nī), ‘induced, led.’

The passive Anūnāyāti, ‘to be persuaded,’ occurs in Therī G. Com. p. 204.

ANUPAKUTTHA.

“Khattiyo . . . anupakuttho jātivādena” (Suttav. II. p. 160).

The correct orthography, anupakkuttha, is found in a parallel passage in Aṅguttara III. 59. 1, p. 166. (Cf. Divyāvadāna, p. 620).

An-upakkuttha = ‘irreproachable,’ ‘blameless.’

ANUPAKHAJJA.

Childers says "this word represents the Sanskrit *anupraskandya*, and seems to mean 'having entered upon,' 'having occupied.'"

"*Tena kho pana samayena chabbaggyā bhikkhū . . . there pi bhikkhū anupa kha jja nisidanti*" (Cullav. VIII. 4. 2, p. 213; see Suttav. II. p. 43; it is equal to *antopavisati* in Cullav. IV. 14. 1).

The translators of the Vinaya Texts render *anupakha jja* by 'encroached on (the space intended for).' The old com. on the 16th and 43rd Pācittiyas explain it by *anupavisitva*. The sense is 'supplanted, ousted,' and probably *anupaka hajja* is the gerund of *anupakha d*, 'to eat into, worm into,' and hence 'supplant.' *Anupakkhandati* = *anupavisati* occurs in Dīgha IV. 17; Sum. p. 290.

ANUPATANA *see ANUPĀTĪ*.

ANUPADASSATI.

"*Sace me yācamānassa bhavam nānupadassati
sattame divase tuyham muddhā phalatu sattadha*"
(Sutta N. v. 1. 8, p. 180).

Anupadassati (Sk. *anu-pra-dā*), 'to give,' 'make over.'

ANUPARIGACCHATI.

"*Sabbā disānuparigamma cetasā*" (Samyutta III. 1. 9). See Jāt. IV. p. 267.

Anuparigacchati (Sk. *anu-pari-gam*), 'to traverse,' 'encompass.'

ANUPARIDHĀVATI.

"*Tato eva avitivattā sakkāyam nissaraṇābhimukhā ahutvā sakkāyatirām eva anuparidhāvantā jātimaraṇasārino rāgādihi anugatattā punappunam jātimaraṇam eva anusaranti.*" (Therī G. Com. p. 194).

Anuparidhāvati (*anu-pari-dhāv* not in Sanskrit) = *anudhāvati*, 'to run up and down.'

ANUPARIVATTI.

“Keci ādiceam anuparivattanti” (Suttav. I. p. 307).

“Devadatto ca Bodhisatto ca ekato anuparivattanti ti” (Mil. p. 204).

Anuparivattati (anu-pari-vrit not in Sanskrit), (1) ‘to turn towards;’ (2) ‘to meet.’

In the following passage it seems to have the sense of ‘to cause to go hither and thither’ (in the round of continued existence): “Das’ime maharāja kāyānugatā dhammābhāve kāyam anudhāvanti anuparivattanti” (Mil. p. 253).

ANUPARIVĀRETI.

“Mā kho tumhe āyasmanto etam ukkhittakam bhikkhum anuvattittha anuparivārethā ti” (Mahāv. X. 1. 3, p. 388).

Anuparivāreti (anu-pari-vri not in Sanskrit), ‘to stand by, countenance.’

ANUPAVAJJA.

“Kin-nu kho me imehi tīhi thānehi anupavajjas-sa divaso vitivattatīti” (Mil. p. 391).

Anupavajja, ‘blameless,’ ‘irreproachable,’ from upavajja=upa-vadya: cf Pāli an-avajjo.

ANUPAVITTHA.

“Jānām’ aham bhante Nāgasena, vāto attithi me hadaye anupavīttham, na cāham sakkomi vātam upadas sayitun ti” (Mil. p. 270).

Anupavīttha, pp. of anupavisati (Sk. anupravīc) = entered.

We sometimes find anupavīttha: “Puna ca param maharāja rukkho upagatānam - anuppavītthānam janānam chāyam deti” (Mil. p. 409).

Anuppavītthānam janānam = to persons coming under (for shelter).

Anupavītthatā occurs in Mil. p. 257: “Saṅghasamayam anupavītthatāya pi dakkhiṇam visodheti.”

ANUPAHATA.

“Gimhe . . . anupa hata m hoti rajo jalla m”
(Mil. p. 274).

Anupa hata (pp. of anu - pra - han, not in Sanskrit),
‘to throw up.’

ANUPĀTĪ.

“A-suddha bhakkho’ si khanā nupātī” (Jāt. III. p. 523). “Khānā nupātī ti pamādakkhaṇe anupatana-silo.” (Com.)

Anupātī (Sk. anu - pātīn), ‘following,’ khanā nupātī = following the impulse of the moment.

ANUPĀPUNĀTĪ.

“Kalyāṇadhammo ti yadā janinda
loke samaññam anupāpūnātī”
(Jāt. II. 65 ; see Mil. p. 276).

Anupāpūnātī (Sk. anu - prāp), ‘to reach,’ ‘attain;’ anupāpita (Mil. p. 252).

ANUPPIYA.

“Anuppiya - bhāṇī” = anuppiyam yo āha” (Jāt. II. p. 390).

Anuppiya (anu - priya [not in Sanskrit]), ‘what is pleasant,’ ‘flattery.’

ANUPESATI.

“Tato rājā aññamaññam anusāreyya anupeseyya” (Mil. p. 36).

Anupeseti (caus. of Sk. anu - pra - ish), ‘to send forth after.’

ANUPPAVATTAKA.

“Dhammacakkānuppavattakā bhikkhū,” ‘turning the wheel of the law’ (Mil. p. 343).

Cf. “cakkānuvattako thero” (Thera G. v. 1014, p. 91).

ANUPHARANA.

“Satayojan ānu pharaṇaccivega” (Mil. p. 148).

Anupharaṇa (from anu-sphar, not in Sanskrit) ‘flashing through.’

ANUBUJJHATI.

“Yo pubbe katakalyāṇo katattho-m-anubujjhati atthā tassa pavaḍḍhanti ye honti abhipatthitā” (Jāt. III. p. 387).

Anubujjhati (pass. of anubudh), ‘to be remembered’ has here the sense of avabujjhati.

For anuboda see Mil. p. 233.

ANUBHĀSATI.

“Bhāsanti anubhāsanti,” spoke and respoke (Mil. p. 345).

ANUMAJJATTI, ANUMAJJANA.

“Navaṅgam - anumajjanto rattibhāge rahagato” (Mil. p. 90). Anumajjīyati (passive) (Mil. p. 275).

“Vicāritan ti anumajjana - visena pavatto visisena” (Sum. p. 122). “Anumajjana - lakkhaṇo . . . vicāro ti (Mil. p. 62; Sum. p. 63). “Anu-majjati (anumṛij, not in Sanskrit), ‘to consider,’ ‘thresh out.’

ANUPPABANDHATI.

“Tasminī talāke udakūpari mahāmegho aparāparam anuppabandhan to abhivasseyya, api nu kho . . . tasminī talāke parikkhayam pariyādānam gaccheyyāti—Na hi bhante ti—kena kāraṇena mahārājāti—Meghassa bhante anuppabandhanatāyātīh” (Mil. p. 182).

Anuppabandhati (anu-pra-bandh not in Sanskrit), ‘to follow,’ ‘succeed.’

Anuppabandhāpeti (caus., Mil. p. 132).

ANUMAÑÑATI.

“Yathā kaliro susu vadḍhitaggo dunnikhamo hoti pasā-khajāto,

evam aham bhariyāyānītāya ; anumamañña mam pabbayito’mhi dānīti”¹ (Thera G. v. 72, p. 11).

¹ ‘As a young palm which, with its full-grown top, has become

Anumaññati (Sk. *a n u - m a n*), ‘to excuse.’

For dūnnikkhamo (in the passage quoted above there is the various reading dūnnikkhayo. Cf. Jāt. IV. p. 449, where dūnnikkhayo = dunnikkadḍhiyo.

“ Daļhasmi mūle visate virūlhe
dūnnikkhayo veļu pasākhajāto.”

ANUYĀYATI.

“ Cakkavattī divase divase samūddapariyantam̄ mahā-
pathavim̄ a n u y ā y a t i ” (Mil. p. 391).

A n u y ā y a t i (Sk. *a n u y ā*), ‘to go through’ (Sutta N.).

ANUYOGA.

“ A n u y o g a m̄ dammi,” ‘I give an application’ (Mil. p. 348).

ANULIMPATI.

“ Besajjena a n u l i m p a t i ” (Mil. p. 112, 252). A n u -
l i m p a n a (Ibid. pp. 353, 394).

A n u l i m p a t i (Sk. *a n u - l i p*), ‘to anoint,’ ‘hesmear.’

ANULEPA.

“ Bhesajjapānā n u l e p a ” (Mil. p. 152).

A n u l e p a (Sk. *a n u l e p a*), ‘anointing.’

ANURATTA.

“ Idha mahārāja rañño cattāro mahāmattā bhaveyyum̄,
a n u r a t tā laddhayasā vissāsikā ” (Mil. p. 146).

A n u r a t t a (pp. of a n u - r a ñ j), ‘attached, faithful.’

ANURAVATI, ANURAVANA see ANUSANDAHATI.

ANUVATTANA, ANUVATTI.

“ Tividhassa sucaritadhammassa a n u v a t t a n a m̄ ”
(Jāt. I. p. 367).

A n u v a t t a n a (Sk. *a n u v a r t a n a*), ‘compliance,’
'complying with.'

woody, is hard to draw out (of the ground), even so am I (hard to be drawn from my solitude) though my wife has been brought here (to entice me from it); pray have me excused, (for) I have abandoned the world.'

“Bhattu-vasānuvattinī,” ‘acting in conformity with the wish of her husband’ (Jät. II. p. 348).

Anuvattinī f. (Sk. anuvartinī), ‘following, obeying’ (Jät. III. 319).

ANUVĀCETI.

“Vācenti anuvācenti,” ‘they cite and recite’ (Mil. p. 345).

ANUVĀTAM.

“Tīṇi’ imāni bhante gandhajatāni yesam anuvātam yeva gandho gacchati no paṭivātam” (Aṅguttara III. 79).

Anuvāte, ‘in the direction of the wind’ (Jät. II. p. 383).

“Anujānāmi bhikkhave anuvātam paribhaṇḍam āropetun ti” (Mahāv. VIII. 21. 1. See ibid. VII. 1. 5). In the above passage anuvātam seems to mean ‘along the edge’ (of a garment). See Vinaya Texts, vol. ii. p. 231.

ANUVĀSETI.

“[Bhisakko] . . . viricanīyam vireceti anuvāsanīyam anuvāseti” (Mil. p. 169). Anuvāsita (Ibid. p. 214); anuvāsana (Ibid. p. 353).

Anuvāseti caus. of anuvasati (not in Sanskrit), ‘to administer an enemata’: cf. Sk. anuvāsana, ‘an oily enema.’

ANUVIDHĪYATI.

“Suṇanta dhammam kālena tañ ca anuvidhīyantu” (Thera G. v. 875 p. 81).

Anuvidhīyati = anusikkhati, anuvattati (Sk. anuvicchedhā), ‘to act in conformity with,’ ‘to follow (instruction)’: cf. :—

“Porānam pakatim hitvā tass’eva anuvidhīyatīti (Jät. II. p. 98; ibid. III. p. 357).

ANUVIGĀNETI.

“Na nūnāyam paramhitānukampino rahagato anuvigāneti sāsanam” (Thera G. v. 109, p. 16).

In the above passage anuvigāneti (not in Sanskrit) seems to have the meaning of vigāneti, ‘to regard.’

ANUVICINTETI.

“Ayonim paṭinisaṭṭa || yoniso anuvicintaya” (Samyutta, IX. 11. 4; Thera G. v. 747; Jāt. III. p. 396). Anuvicinteti (Sk. anu-vi-cint), ‘to consider.’

ANUVILJJATI.

“Tāta, rājanivesanato bahum ratanabhaṇḍam haṭam, anuvijjituṁ vattatiti āha” (Jāt. III. p. 506).

Anuvijjati (Sk. anu-vid), ‘to find out,’ ‘discover.’

ANUVISATA.

Anuvisata = patthata, paññāta; “Sabbā disā anuvisato ‘ham asmi.” Jāt. IV. p. 102; (anu-visita not in Sanskrit).

ANUVUTTHA.

“Cirānuvuttho pi karoti pāpam,” a (wicked) person living along with (a good person) will yet commit a crime (Jāt. II. p. 42).

Anuvuttha, pp. of anu-vasati, ‘to dwell with.’

ANUSAÑCARATI.

“Aparantagamanamaggam anusañcarante manusse gahetvā khādati” (Jāt. III. p. 502).

Anusañcarati (Sk. anu-sañ-car), ‘to cross.’

ANUSAÑÑĀTI.

“Tasmim . . . samaye rañño na phāsu hoti atiyatūm vā nīyyatūm vā paccantime vā janapade anusaññātuṁ” (Aṅguttara II. iv. 8). See Jāt. IV. p. 214.

Does anusaññāti (Sk. anu-saṁ-yā) mean ‘to visit one after the other,’ or does it signify ‘to conciliate’ (Sk. anu-sañ-jñā) ?

ANUSAÑÑĀYATI.

“Atho kho Vassakāro brāhmaṇo . . . kammante anusaññāyamāno yena darūgahe gaṇako ten’ upasaiikami” (Suttav. I. p. 43).

Anusaññāyati here seems to represent Sk. anu-saṁ-dhyāyati, ‘to investigate.’

ANUSATTHI.

“Tathāgato . . . anusatthim deti” (Mil. p. 172; see ibid. pp. 98, 227). “Ācariyānusatthi” (Ibid. p. 847).

In the above passages *anusatthi* has the same sense as *anupisitthi* (cf. Suttav. I. p. 342, and see note on *Abhisattha*).

ANUSĀSANĀ.

“Anusāsanī-pātihāriya” (Aṅguttara III. 60. 6; Cullav. VII. 4; see Jāt. III. p. 323, and cf. *anusāsanīya*, Dh. 145; *anusāsiyati*, Mil. p. 186).

ANUSANDAHATI.

“Yathā kamsathālam¹ ākoṭitam pacchā anuravati anusandahati, yathā . . . ākoṭanā evam vitakko datthabbo, yathā anuravaṇā evam vicāro datthabbo” (Mil. p. 63).

“Anuravati anusandahati,” a sound follows, or is connected (therewith). Cf. Sk. *anu-sa-n-dhā*, and Pali *anu-sandhi*, *anu-sandhi*ka.

ANUSIKKHATI.

“Ye pi tassa anusikkhaṇti te pi kāyassa bhedā . . . nirayam upajjanti” (Mil. p. 61; see Sutta N. II. 7. 11; Jāt. III. p. 315; Thera G. v. 963, p. 88; Samyutta II. 2. 2, p. 53). *Anusikkhaṇeti* (Mil. p. 352).

Anusikkhati (Sk. *anu-çikshaya*ti, desid. caus. of *anu-çaka*), ‘to imitate,’ follow (with gen. or acc. and gen.).

ANUSIBBATI.

“Itare pi gavakkha-jāla-sadisam anusibbaṇṭā nik-khantā” (Suttav. I. p. 336).

Anusibbati (Sk. *anu-siv*), ‘to interweave.’

¹ In the above passage *kamsathāla* means ‘a gong.’ Childers cites the word only in the sense of ‘a bronze dish or plate.’ See Jāt. III. p. 224, where *kamsathāla* signifies ‘a metal dish’ (of gold or silver), as opposed to *mattikathāla*, ‘an earthenware dish.’ But ought we not to read *kamsatālam*?

ANUSETI.

“Dīgharattānusayitam [gandham]” (Thera G. v. 768, p. 75; v. 1275, p. 114).

“Dīgharattam anusayitam dīthigatam ajānatam” (Sutta N. III. 9. 56). *Adhered to* for a long time are the views of the ignorant (Fausböll).

Anuseti (Sk. anu-çī, ‘to adhere closely to’), ‘to continue, endure.’

“So ca khvassa kodho na dīgharattam anuseti” (Aṅguttara, 130; Puggala III. 2).

ANUSSAVA.

“No paramparāgato anussavaoti” (Jāt. II. p. 396; ibid. p. 430; IV. p. 441).

Anussava, ‘report,’ ‘tradition.’ Cf. anussutika (Sum. p. 106–7).

ANŪPA, ANOPA.

Childers has anupa, ‘watery,’ but not anūpa. Cf. Sk. anūpa, ‘watery.’ “Anūpa khetta,” ‘a marshy field’ (Mil. p. 129; Jāt. IV. p. 381).

“Haritā nō pāti udaka-middhamanassa ubhosu passesu harita-tīṇa-sañchinnā anupa-bhūmiyo” (Jat. IV. p. 358).

ANEKĀMSIKATĀ.

“Pañdako anekāmsikatāya mantitam guyham vivarati na dhāreti” (Mil. p. 93).

An-ekām-sika-tā from the adj. ekaṁsika, ‘certain.’

ANOVASSAKA.

“Sā tam disvā sāmi me anovassakam thānam jānāhīti āha” (Therī G. Com. p. 188; see Jāt. III. pp. 73, 506).

An-ova-sa-ka, ‘dry,’ ‘sheltered from the rain,’ from ova-sa-ka (ava-varsha-ka not in Sanskrit), ‘rainy,’ ‘wet.’

ANUSĀRA, ANUSĀRĪ, ANUSĀRETI.

“Padānusāra,” ‘tracking the footsteps’ (Jāt. III. p. 83).

“ Bodhisatto pi papātān u sārena pabbato patanto . . .
gumbe laggi ” (Jāt. II. 118).

Anusāra (Sk. anusāra), ‘following,’ ‘tracking.’

For anusārī in vipathān u sārī see Thera G. v. 1141,
p. 103; anusāreti (caus. of anu-sṛi) Mil. p. 36 (see
ANUPESATI), ‘to pursue.’

ANTAVĀ.

“ Antavā ca an-antavā ca loko ti ” (Mil. p. 145).

Antavā (Sk. a n t a v a n t) ‘perishable.’

ANTOBHAVIKA.

“ [Buddho] samyutto lokena, antobhaviko lokas-
mim, lokasādhāraṇo ” (Mil. p. 95).

“ Buddho, associated with the world, born in the world,
having fellowship with the world.”

Cf. Sk. antarbhava, ‘generated within,’ ‘inward.’

ANVĀGATA.

“ Cutā patanti patitā giddhā ca punar āgatā.

katam kiccam ratam rammam sukhen’ anvāgata m
sukhan ti.” (Thera G. v. 63, p. 10; Jāt. IV. p. 385).

Anvāgata (Sk. a n v ā - g a t a), ‘following.’

ANVĀNETI.

“ Ye kec’ ime ditṭhi paribbasānā
idam eva saccan ti vivādiyanti
sabbe va te nindam anvānayanti ”
(Sutta N. IV. 13. 1).

“ Anvāneti (Sk. a n v ā - n ī) ‘to lead to, to incur.’

ANVĀYIKA.

“ Paññā hi setṭhā kusalā vadanti
nakkhattarajā-r-iva tārakānam,
sīlam siriñ cāpi satañ ca dhammam
anvāyikā paññavato bhavanti ”

(Jāt. III. 348).

Anvāyika, a follower probably, on account of the
metre, for anvayika.

ANVĀVISATI.

“ Maro pāpimā Pañcasālake brāhmaṇagahapatike an vā-visi” (Mil. p. 156).

Anvāvittha (Samyutta IV. 2, 8) Cf. Sk. anvāviç, ‘to take possession of,’ and for this incident see Dhammapada, pp. 160, 352, and Samyutta IV. 2. 4, p. 114.

APAKKHIKA.

“ Apakkhiko vādo na sobhati” (Therī G. Com. p. 186). Cf. Pāli pakkhika, ‘belonging to a party.’

APAKADHĀPETI.

“ Sakkhara-kathalakam apakadhdhāpetvā” (Mil. p. 34; see Jāt. I. p. 342; IV. p. 415–6).

Apakadhdhāpeti caus. of apakadhdhati, ‘to remove.’

APAKANTATI.

“ Gale apakantanti” = “gale chindanti” (Therī G. v. 217, p. 144; Ibid. Com. p. 197).

“ Apakantati (Sk. a pa-kriṇtati), ‘to cut off’ ‘to cut.’

APAKAROTI.

“ Mam apakaritūna gacchanti” (Therī G. v. p. 447, 167).

Apakaroti = chaddeti (Sk. apa-kṛi), ‘to remove, cast out.’ The Com., p. 213, adopts the reading apakirittūna.

APAKASSATI.

“ Sabbe samaggā hutvāna | abhimbibjjayātha nam
kāraṇḍavām niddhamatha | kasambhūm apakass-
satha.” (Sutta N. II. 6, 8.)

Apakassati = apakadhdhati (Sk. a pa-kṛish), ‘to remove, put away.’

APĀNGĀ.

“ Tayā mam h'asitā pañgi mihitāni bhanitāni ca
kisam pañdum karissanti, sāva sākhā Parantapan ti”
(Jāt. III. 419).

A pāngī, ‘black-eyed,’ from Sk. a pāng a, the corner of the eye, and asita, black.

For a vānīga = a pāngī see Cullavagga X. 10. 4.

APACITA, APACITI.

“Bhagavā . . . hoti . . . pūjito a pacito” (Jāt. II. p. 169; Vimāna, 5, 10, p. 4; Jāt. IV. p. 75).

A pacita (Sk. a p a - c i t a), ‘honoured.’

“Dvādas’ ime . . . apacitīm na karonti;” “Atha papātiikāya pi a paciti kātabbā” (Mil. p. 180).

“Dhamme apaciti” (Thera G. v. 589, p. 61); “a pacitīm karoti” (Mil. p. 234).

a paciti (Sk. a paciti), ‘expiation,’ ‘reverence.’

APACINATI.

“Apacineth’ eva kāmāni” (Jāt. IV. p. 175).

A pacinati = viddhamseti (Sk. apa-ci, ‘to diminish’).

APANAMATI.

Childers has apanāmeti, but not apanamati, ‘to depart.’ Cf. “Sutvāna nāgassa apanamissanti ito” (Sutta N. v. 13, 1).

APANUDETI.

“Tato ahite apanudeti, hite upagañhāti” (Mil. p. 38).

A panudeti (Sk. a p a - n u d), ‘to remove.’

APAMĀRIKA.

Kuṭṭhika gaṇḍikā kilāsikā sosikā apamārikā (Suttav. II. pp. 10, 11).

Apamārika, ‘epileptic.’ See Childers, s.v. apamāra.

APALEPA.

“So’ palepa-patito jargharo” (Therī G. v. 270, p. 150). This (body is like) an old house with the plaster fallen off.

A palepa (=lepa, palepa) stands probably for a vā pā, ‘plaster.’

APALOKĪ, APALOKETI.

"Puna ca param . . . hatthī sabbakāyen' eva apaloketi, ujukam̄ yeva pekkhati, na disāvidisā viloketi, evam-eva kho . . . yoginā yogāvacarena sabbakāyena apalokinā bhavetabbam̄" (Mil. p. 398).

Apalokī, 'cautious.' Apaloketi (apalok not in Sanskrit), 'to look straight ahead,' 'to be cautious.'

Childers gives apaloketi in the sense of 'to give notice of, to obtain consent or permission.' See Suttav. I. p. 10.

Apalokana-kamma, 'the proposal of a resolution' (Cullav. IV. 14. 3).

APAVAGGA.

"Tuvam pi tasmim̄ jitapañcamāre
devātideve varadhammarāje
saggā pavagga ādhigamāya khippam̄
cittam̄ pasādehi narādhiraja."

(Dāth. III. 75.)

Apavagga (Sk. apavaṇga). 'final beatitude, nirvāna.'

APAVYŪHĀPETI.

"Pamsum̄ apabyūhāpesi" (Jāt. IV. p 349).

Cf pamsum̄ vyūhati (Jāt. I. 321), and see Pāli Journal for 1885, p. 59, l. 22.

APASAVYA.

Childers cites apasavyo, 'right,' 'contrary,' but without reference to any text.

"Kvāyam̄ kuṭṭhī vicarati ti niṭṭhubhītvā abyāmato¹ karitvā pakkāmi" (Udāna V. 3).

The Com. to Udāna V. 3; explains apasabyāmato karitvā by apasabyam̄ katvā, which latter corresponds in form but not in meaning to Sk. apasavyam karoti, 'to go on the right side.'

Apavyāmato (with the v. l. abyāmato) occurs in Samyutta Nikāya XI. i. 9:—

¹This is the reading of A, the Burmese MS.; B has apabhyāmato; D, abhyāmato; Com. apasabyāmato.

“ Atho kho bhikkhave Vepacitti ataliyo upāhanā ārohitvā khaggam̄ olaggetvā chattenā dhāriyamānenā aggadvārena assamam pavisitvā te isayo sīlavante kalyāṇadhamme a p a v y ā m a t o karitvā atikkami.”

Here a p a v y ā m a t o karitvā=apasavyam̄ katvā=a v y ā m a t o katvā, ‘to treat disrespectfully’; a p a v y ā m a t o , a v y ā m a t o , and v y ā m a t o seem to have the sense of ‘disrespectfully.’

APĀDAKKA.

“ A pādakehi me mettam̄, mettam̄ dipādakehi me ” (Jāt. II. p. 146; Cullav. V. 6).

A pādaka (=dighajātika), ‘without feet,’ i.e., ‘a snake.’ The term is also applied to ‘fish.’

APĀYĪ.

“ Chāyā va an-a pāyinī ” Thera G. v. 1041-8; Mil. p. 72).

A pāyinī, f. of a pāyī transitory from a p a y ā , ‘to go away, fall off.’

APĀLAMBA.

“ Hiri tassa a pālambō || satiyassa parivāraṇam̄ Dhammāham̄ sārathim̄ brumi || sammāditthi purejavam̄ ” (Samyutta I. v. 6).

“ Modesty is the drag (of that chariot), meditation is it escort; the law I call the charioteer speeded on by right views.” A pālambā (not in Childers) is a Vedic term for the hinder part of a carriage, here used for some mechanism to stop a chariot.

Purejava may be compared to Sk. purojava, ‘excelling in speed.’ The term occurs in Sutta Nipāta V. 14. 3; Aṅguttara III. 32. 2, p. 134.

APITHĪYATI.

“ Navena sukha dukkhena porāṇam̄ apithiyati ” (Jāt. II. p. 157).

“ An old (pleasure or pain) is hidden or disappears by reason of a new one.”

A p i t h i y a t i (Sk. *api-dhā*)=p a t i c c h ā d i y a t i .
See *pithiyati* (Thera G. v. 872, p. 81, and *Dhammapada*, v. 173). Cf. *apihita* (Jāt. IV. p. 4).

APIHA, APIHĀLU.

“So ‘ham akañkho a p i h o anupayo” (*Samyutta VII. 2, 8*). “Akuhako nipako a p i h ā l u ” (*Ibid. VIII. 2, 6*).

A p i h o (Sk. *a-spriha*); **a p i h ā l u** (Sk. *a-sprihālu*), ‘free from covetousness.’

APEKKHAVĀ.

“Dummano tattha atthāsim sāsanasmim a p e k k h a v ā ” (*Thera G. 558*, p. 59).

Cf. *a n a p e k k h a v ā* (*Ibid. v. 600*, p. 62; *Jāt. I. p. 141*). **A p e k k h a v ā**, ‘longing,’ ‘desiring.’

APPAKKHIATĀ.

“Tumhañ ñeva saṅgho uññāya paribhavena akkhantiyā vebhassiyā d u b b a l y ā ” (*Suttav. II. p. 241*).

Dubbalyā = a p p a k k h a t ā = ‘groundlessly,’ ‘without strong evidence.’

Does *appakkhatā*=a - p a k k h a t ā, Sk. *pakshatā*, alliance?

APPAÑÑATTI.

We sometimes find *appaññatti* for *appaññatti*, ‘disappearance’; *appaññatim gacchati* = *attham gacchati*, ‘to disappear.’

“Niruddhā sā acci a p p a ñ ñ a t t i m gatā ti” (*Mil. p. 73*). Cf. “a p a ñ ñ a t t i k a - b h ā v a m agamāsi=abbhattham agamāsi. (*Jāt. I. p. 478*; see *Sum. p. 128*).

ABBUDA.

Childers gives no instances of *abbuda* in the sense of ‘the second stage of the foetus,’ but see *Mil. p. 40*; in the sense of excrescence, see *Suttav. I. pp. 275, 294, 307* (*Samyutta, I. 8. 7*); for the meaning of ‘a high numeral’ see *Sutta N. III. 10. 4*, and cf. *nirabbuda* *Suttav. I. p. 70*; *Samyutta VI. 10, p. 152*.

ABBHACHĀDETI.

“Ummāpupphavasamānā gaganā v’ abbhachādītā
nānādijagañākiññā te selā ramayanti mam”

(Thera G. v. 1069, p. 95).

Abbhachādēti (Sk. abhy-ā-chādayati), ‘to cover.’

ABBHAÑJATI.

Childers quotes abbhañjana without any reference (see Mahāv. VI. 14. 2, p. 205; Suttav. I. p. 79; Mil. pp. 365, 367), but does not mention the verb abbhañjati (Sk. abhy-añj). See Suttav. I. p. 83; Jāt. I. p. 438; III. p. 372.

ABBHATĪTA.

“Bahūni vassāni abbhatītāni” (Mil. p. 71; see Thera G. vv. 242, 1035; Jāt. III. pp. 169, 541). In Mahāv. p. 40, l. 4 from bottom, read abbhatītam.

Abbhatīta = atikkanta (Sk. abhy-atīta).

ABBHANUMODATI.

Childers has the noun abbhanumodana, but not the verb. See Mil. p. 29, “thero abbhanumodi” (Ibid. p. 210; Aṅguttara III. 6).

Abbhanumodati (abhy-anu-mud not in Sanskrit), ‘to rejoice,’ ‘be glad.’

ABBHĀGATA.

“Aham manussesu manussabhutā
abbhāgatān’ āsanakam adāsim”

(Vimāna I. 5, p. 1).

Abhāgata (Sk. abhy-ā-gata), ‘a stranger.’

ABBHĀHATA.

“Maccun’ abbhāhato loko.” The world is struck by death. (Thera G. v. 448-9, p. 47=Samyutta I. 7. 6.) Cf.

“ti-lakkhañ abbhāhatām dhamma kathām sotākāmo” (Sum. p. 147). Cf. :—

satti-satta-sa m a b b h ā h a t o (Sum. p. 140).

Abbhāhata pp. of abhy-ā-han.

ABBHUKKIRATI.

“So cakkaratanaṁ abbhukkiritvā saddhim
parisāya Cātummahārājika-devalokam agamāsi” (Jāt. II.
p. 311-2).

Abbhukkirati (abhy-ud-kṛī not in Sanskrit),
'to give up.'

ABBHUJJALANA.

“Abbhujjalana nti mantena mukhato aggi-jälā-
nīharanam” (Sum. p. 97).

Abbhujjalana (abhy-ud-jalana), 'spitting out
fire by means of spells.'

ABBHUDIRETI.

“Tā . . . rahitamhi sukhaniśinā imā girā abbhudire-
sum” (Therī G. v. 402, p. 163).

“Pasannacitto giram abbhudirayi” (Sutta N. III.
11. 12). See Sum. p. 61.

Abbhudireti (abhy-ud-īr) 'to raise the voice,
utter.'

ABBHUDDETI.

“Abbhuddaya m sāradiko va bhānumā” (Vimāna
64, 67).

Abbhuddeti (Sk. abhy-ud-eti), 'to rise.'

ABBHUDDHANATI.

“Dhunanti vattanti pavattanti ambare
abbuddhanantā sukate pilandhare”
(Vimāna, 64, 9, p. 60).

Abbhuddhanati = abbhuddhanati? (abhy-ud-
dhun), 'to shake, rattle.' But is the root dhvan?

ABBHUNNADITA.

“Abhivuṭṭhā vammatalā nagā isibhi sevitā
abbhunnaditā sikhīhi te selā vamayanti mam”
(Thera G. v. 1065, p. 95).

Abbhunnadita pp. of abhy-ud-nad (not in
Sanskrit), 'to resound.'

ABBHUNNAMATI.

“[Udakadhārā] . . . udakasālato pi abbhunna-mitvā Bhagavato citakam nibbāpesi” (M.P.S. p. 68).

Abbhuṇnamati (abhy-ud-nam not in Sanskrit), ‘to burst forth,’ ‘spout up.’

ABBHUYYĀTI.

“Idha bhante rājā Māgadho Ajātasattu Vedehiputto caturaṅginim senam sannayhitvā rājānam Passeñadi-kosalam abbhuyyasi yena Kāsi” (Samyutta III. 2. 6).

Abbhuyyāti (abhy-ud-yāti not in Sanskrit), ‘to march against.’

ABBHOKIRATI, ABBHOKIRĀNA.

“Uppaddhapadumātā ‘ham āsanassa samantato abbhokirissam pattehi pasannā sakehi pāñihi” (Vimāna 5, 9, p. 4; 35, 11, p. 34).

“Naṭānam abbhokiranam” (Sum. p. 84).

Abbhokirati (abhy-ava-kṛī not in Sanskrit), ‘to cover.’

Abbhokiranā (abhy-ava-kiranā), ‘bedecking?’

ABHIKAṄKHATI, ABHIKAṄKHĪ.

“Kāmānam sītibhāvabhikāṅkhinī,” desiring the extinction of lust (Therī G. v. 360, p. 158).

For abhikāṅkhati see Vimāna 5, 1, p. 12.

“Yā c’esā Puṇṇikā jammi udukkhalam abhikāṅkhati” (Jāt. II. p. 428). See Jāt. IV. 241.

Abhikāṅkhati (Sk. abhi-kāṅksh), ‘to long for, desire.’

ABHIKĪRATI.

“Atha mam ekam āśinam aratī nābhikīrati” (Samyutta II. 2, 8).

Saññā me abhikīranti viveka-paṭisaññutā” (Thera G. v. 598, p. 62).

Abhikīrati (Sk. abhi-kṛī), ‘to overpower.’

“Dīpañ ca kātum icchāmi yam jarā nābhikīratiti” (Jāt. IV. 121).

Abhikīrati = viddhamseti, ‘to quench.’

ABHIKKHIPATI.

“Tato ca kāsumū vilikhāya majjhe
Katvā tahim dātum abhikkhipitvā”
(Dāth. III. 60).

Abhikkhipati (abhi-kship), ‘to throw.’ Cf. abhinikkhipati, Dāth. III. 12.

ABHIGAJJATI, ABHIGAJJĪ.

“Suro yathā rājakhādāya putṭho
Abhigajjaṁ eti paṭisūvam iccham”
(Sutta N. IV. 8. 8).

Abhigajjati (Sk. abhigarj), ‘to roar.’

In the following passage abhigajjanti (applied to trees) has the sense of ‘to rustle.’

“Kusumitasikharā ca pādapā abhigajjati va māluteritā” (Therī G. v. 372, p. 159).

For abhigajjī (applied to birds) compare the following:—

“.... Giribbaje citra-chadā vihaṅgamā
Mahinda-ghosa-tthanitā b h i g a j j i n o te tam ramissanti
vanamhi jhāyinam” (Thera G. v. 1108, p. 99).

“Sunīla-gīvā susikhā supekluṇā sucitta-patta-cchadanā
vihaṅgamā
Sumanju-ghosa-tthanitā b h i g g i n o te tam ramissanti
vanamhi jhāyinam” (Ibid. v. 1136, p. 102).

ABHIGIJJHATI.

“Kāmesa nābhigijjhēyya” (Sutta N. V. 2. 8).

Cf. “kāmesu giddhā” (Ibid. IV. 2. 3).

Abhigijjhati (abhi-gṛidh not in Sanskrit), ‘to crave for.’

ABHICHANNA, ABHICCHANNA.

“Nāgo hemajālā bhichanno = Nago suvaṇṇajālena
abhicchanno (Jāt. II. pp. 370-1, 48; see Sutta N. IV.
2. 1).

Abhicchanna pp. of abhi-cchad, ‘to cover.’

ABHIJAPPATI.

“Kuhiñci bhavañ ca nābhijappeyya.” Let him not wish for existence anywhere. (Sutta N. IV. 4. 9.)

“Kām’ abhijaappanti paṭiceca lābhām” (Ibid. V.4.4).

The Sk. abhijalpati has not the sense of ‘to desire,’ ‘wish for,’ as in Pāli. Cf. abhijappā quoted in Nettipakaraṇa (apud Alwis Inst. 107–110) in the sense of ‘glutinous substance;’ jappā lust, Alw. Inst. 106, 107, 110. See Samyutta IV. 3, 4.

Abhijappa, ‘muttering spells,’ occurs in Thera G. v. 752, p. 74; Jāt. IV. p. 204; abhijappana, Sum. p. 97.

ABHIJJALATI.

“Saccena dāvaggim abhijjalantaṁ
Vassena nibbāpayi vārido ‘va”

(Dāth. III. 43).

Abhijjalati (Sk. abhi-jval), ‘to blaze fiercely.’

ABHIJAVATI.

“Na hi vaggu vadanti vadantā
nābhijavati, na tānam upenti”

(Sutta N. III. 10. 12).

Abhijavati (abhi-jū not in Sanskrit), ‘to be eager, active.’

ABHIJĀNA.

“Abhijānato pi . . . sati uppajjati” (Mil. p. 78–9). Cf. Sk. abhijñāna, ‘recollection.’

ABHIJĀYATI.

“Yo ogahane thambho-vivabhijāyati” (Sutta N. I. 12. 8).

Abhijāyati (Sk. abhi-jāyate from root jan). For abhijaneti (caus.), see Mil. p. 390; Buddhavamsa II. 129).

ABHIJIGIMSATI.

“Uccāvacceh’ upāyehi paresam abhijigisāti” (Thera G. v. 743, p. 73).

Abhijisā = jigisā = Sk. *jigirshā* from root *hṛi*. Cf. *jigimsaṁ* (Jāt. III. p. 172), *jigisaṁ* (Thera G. v. 1110, p. 99), and see Childers s.v. *jigimsati*.

ABHIJJHĀYATI.

“**Abhijjhāyim su brahmaṇā**” (Sutta N. II. 7, 18).

Abhijjhāyati, Sk. *a b h i - d h y a i*, ‘to become covetous.’

Cf. *abhijjhā*, Sk. *a b h i d h y ā*, and *abhijjhālu* (Aṅguttara III. 160).

ABHITAKKETI.

“**Yam dhammikam naravaram abhitakkayitvā jāyā patī visayam etam upā gamiṣsu**” (Dāth. v. 4).

Abhitakketi (caus. of *a b h i - t a r k*, not in Sanskrit), ‘to search for.’

ABHITATTA, ABHITĀPA.

“**Ghammābhitatta**” (Jāt. II. p. 223; Sutta N. v. I. 39) *unhābhitatta* (Mil. p. 97; Cullav. p. 20).

“**Pākatika-aggito nerayiko aggi mahābhitāpataro hoti**” (Mil. p. 67).

Abhitatta (Sk. *a b h i - t a p - t a*), ‘scorched;’ **abhitāpa** (Sk. *a b h i t ā p a*), ‘extreme heat.’ Cf. *sīsābhitāpa*, ‘sunstroke’ (Suttav. I. p. 83).

ABHITUNNA.

“**Adhimuttavedanābhitunna**” (Jāt. I. p. 407; ibid. II. pp. 399, 401; Ibid. IV. p. 330).

Abhitunna (pp. of *a b h i - t u n n a* not in Sanskrit), ‘afflicted,’ ‘tormented.’

ABHIDHARA.

“**Abhidhara-māna**,” ‘firm-minded’ (Dhammapada, p. 81).

Abhidhara, ‘firm, bold;’ cf. Sk. *a b h i - d h r i*, ‘to uphold,’ ‘maintain.’

ABHIDHĀRETI.

“Konḍaññassa aparena Maṅgalo nāma nāyako
tamam loke nihantvāna dhammokkam abhidhārayīti”
(Buddhav. IV. 1 = Jāt. I. p. 34, v. 225).

Abhidhāreti (caus. of abhi-dhṛi), ‘to hold aloft.’

ABHIDHĀVATI.

“Abhidhāvathā ca patathā ca” (Jāt. II. p. 217).

“Balena saddhim caturaṅgikena
abhidhavantaṁ¹ atibhimsanena
ajeyyasattham paramiddhipattam
damesi yo Ālavakam pi yakkham”

(Dāṭh. III. 47).

Abhidhāvati (Sk. abhi-dhāv), ‘to rush about.’²

ABHINAMATI.

“Passa samādhi-subhāvitam cittam ca vimuttam || na
cābhinataṁ na cāpanatam na ca sa-saṅkhāra-nig-
gayha cāritavatam” (Samyutta I. 4. 8).

Abhinata (pp. of abhi-nam), ‘depraved.’

ABHINAVA.

Abhinava-yobbana = Sk. abhinava-yauvana, very
youthful (Therī G. Com. p. 201) = abhi-yobbana
(Therī G. v. 258, p. 148), quite new. See Jāt. II. p. 143;
Suttav. I. p. 337.

Abhinava (Sk. abhinava), ‘quite new.’

ABHINIKKHIPATI.

“Mohandhabhūtā atha titthiyā te
tam dantadhātum abhinikkhipim̄su”
(Dāṭh. III. 12; cf. abhi-kkhipitvā, Dāṭh. III. 60).

Abhinikkhipati (abhi-ni-kship), ‘to throw
down.’

ABHINIGGANĀHANĀ.

“Āmasanā . . . abhinigganāhānā . . . chupanam.”

¹ The text has abhidhavantaṁ.

² See Com. to Thera G. v. 118, p. 17.

“Abhiniggaṇhaṇā nāma aṅgam gahetvā nigganhaṇa” (Suttav. I. p. 121).

Abhiniggaṇhaṇā (abhi-ni-grahaṇā not in Sanskrit), ‘holding.’

ABHININNĀMETI.

“Cittam abhininnāmeti” (Aṅguttara III. 100. 4).

Abhininnāmeti (abhi-nir-nam), ‘to incline, direct.’ Cf. “So kakkato alam abhininnāmeyya” (Samyutta IV. 3. 4).

ABHINIPPIŁĀNAĀ.

“Abhinippīłānā nāma kenaci saha nippīłāna” (Suttav. I. p. 121).

Abhinippīłānā (abhi-nis-pīłānā not in Sanskrit), ‘embracing,’ ‘squeezing.’

ABHINIBBIJJATI.

“Evam etam avekkhantī rattindivam atanditā tato sakāya paññāya abhinibbijja dakkhisam”

(Therī G. v. 82, p. 132).

Abhinibbijjate = nibbijjati, ‘to be weary of,’ ‘disgusted with.’ The caus. abhinibbijjeti, ‘to avoid,’ occurs in Sutta N. II. 6. 8 :—

“Sabbe samagggā hutvāna abhinibbijjayātha nam.”

ABHINIBBIJjhATI.

“Yo nu kho tesam kukkutacchāpakānam pathamataram . . . andakosam padāletvā sotthinā abhinibbijjhayā (Suttav. I. p. 3).

See Buddhist Suttas (pp. 233–4).

Abhinibbijjhati (abhi-ni-vyadhi not in Sanskrit), ‘to break forth.’

ABHINIVAJJETI.

“Yehi tīhi dhammehi samannāgato bālo veditabbo te tayo dhamme abhinivajjetvā yehi tīhi dhammehi samannāgato pañdito veditabbo te tayo dhamme samādāya vattisāmā ti (Aṅguttara III. 1, 2).

Abhinivajjeti (abhi-ni-vṛij not in Sanskrit), ‘to avoid.’

ABHINIVASSATI.

“Aham te anusāsāmi kiriye kalayānapāpake
Pāpāni parivajjetha, kalyāne abhinivassatha”
(Car. Pit. I. x. 3).

Abhinivassati ... abhi-ni-vasati, ‘to cultivate.’

ABHINISSATA.

“Gotamo nikkhamma-ninno tibhavābhiniſſato”
(Thera G. v. 1089, p. 96).

Abhinissata (pp. of abhi-nis-sri), ‘escaped.’

ABHINIHATA.

“Kimādhikaraṇam yakkha cakkābhinihato ahan
ti” (Jāt. IV. p. 4).

Abnihata (abhi-ni-han not in Sanskrit), ‘oppressed,’ ‘crushed.’

ABHINĪTA.

“Vātarogābhinito tvam viharam kānane vane”
(Thera G. v. 350, p. 39; 435, p. 46).

Abhīta (pp. of abhi-ni), ‘attacked.’

ABHINĪLA.

“Bhassarā sucirā yathā maṇi nettāhesum abhinīla-
māyatā” (Therī G. v. 257, p. 148, Com. p. 201).

Abhinīla, ‘very dark.’

ABHIPATTIKA.

“Duggatā devakaññāyo || sakkāyasmim patitthitā
te cāpi duggatā sattā || devakaññabhipattikā”
(Samyutta IX. 6. 4).

Abhipattika, ‘attaining (to the state of),’ from
abhipatti (Sk. abhi-prāpti), ‘reaching.’

ABHIPĀRUTA.

“Kassapam . . . pavara-rucira-kāsika-kāsāvam abhi-
pārutam disvā na pūjayi” (Mil. p. 222).

A b h i p ā r u t a, pp. of **a b h i p ā r u p a t i** (Sk. *abhi-prāvṛi*), ‘dressed.’

ABHIPĀLETI.

“*Imam padesam abhipālayāmī*” (Vimāna, 84. 21, p. 79).

A b h i p ā l e t i (Sk. *abhi-pāl*), ‘to protect.’

ABHIPĀLETI.

“*Yathā vā pana . . . manussā rasahetu yante uechum pīlayanti, tesam uechum pīlayamānam ye tattha yanta-mukhagatā kimayo te pīliyanti; evam eva kho Tathāgato paripakkamānase satte bodhento dhammayantam abhipīlayati, ye tattha micchā paṭipannā te kimī viya marantīti*” (Mil. p. 166).

A b h i p ī l e t i (Sk. *abhi-pīl-ayati*), ‘to crush,’ ‘squeeze.’

ABHIPŪRETI.

“*Yathā vā pana . . . puriso yāvadattham bhojanam bhuñjeyya chādentam yāva kanṭham abhipūrayitvā*” (Mil. p. 238; see Dāth. III. 60).

A b h i p ū r e t i (Sk. *abhi-pūr*), ‘to fill.’

ABHIPPAKIRATI.

Dibbāni pi mandāravappupphāni antalikkhā papatanti tāni Tathāgatassa sarīram okiranti ajjhokiranti abhippakiranti Tathāgatassa pujāya” (M. P. S. p. 49).

A b h i p p a k i r a t i (*abhi-pra-kṛi* not in Sanskrit), ‘to cover over.’

ABHIPPAMODATI.

“*Yathā have pāna-r-iva ettha rakkhitā Dutṭhā mayī aññam abhippamodati*”
(Jāt. III. p. 530).

A b h i p p a m o d a t i (*abhi-pra-mud* not in Sanskrit), ‘to rejoice.’

ABHIPPAVASSATI.

“*Aggasassam abhinippahnam, mahāmegho abhippavassi*” (Mil. p. 8).

“Mahāmegho abhippavassati” (Ibid. pp. 36, 304).

Abhippavassati (Sk. abhi-pra-vṛish), ‘to rain down fast.’

ABHIPPASANNA.

Rājap’ imesam abhippasanno” (Suttav. I. p. 43).

Abhippasanna pp. of abhipasidati (abhi-pra-saḍ), ‘favourable.’

ABHIPPASĀDETI.

“Abhippasādehi manam arahantamhi tādine” (Thera G. v. 1173, p. 105).

Abhippasādeti (caus. of abhi-pra-saḍ) = pasādeti, ‘to propitiate.’

ABHIPPAHĀRĀNĪ.

“Esā Nāmuci te senā || kaṇhassābhippahārānī” (Sutta N. III. 2. 15).

Abippahārānī f. of abippahārāṇa (cf. Sk. praharāṇa), ‘fighting.’

ABHIBHĀSANA.

“Silam cittassa abhibhāsanam” (Thera G. v. 613, p. 63).

Abhibhāsanā, ‘enlightenment,’ not used in this sense in Sanskrit.

ABHIMATA.

“Matan ti abhimataṁ” (Thera G. Com. to verse 91, p. 13).

Abhimata (Sk. abhi-mata), ‘agreeable,’ ‘pleasant.’

ABHIYUJJHATI.

“Amhākam santakāni etānī ti abhiyujjhiti vā te na tumhākam amhākan’ti āgantvā vinicchayaṭṭhānādisu vivadante” (Jāt. I. p. 342).

Abhiyujjhati (abhi-yudh not in Sanskrit), ‘to contend, quarrel.’

ABHIYOGA.

Saddhābhiyoga" (Dāth. IV. 7).

A b h i y o g a (Sk. a b h i - y o g a), 'observance.'

ABHIRAKKHA.

"Antarā dvinnam̄ ayujjhapurānam̄
pañcavidhā thapitā abhirakkhā"

(Jāt. I. p. 204).

A b h i r a k k h ā = ārakkha, 'guard.'

ABHIRADDHI, ABHIRĀDHANA.

"Cetaso āghāto, appacayo, an-abhiraddhi (Aṅgutara II. vi. 12). See Jāt. IV. p. 274.

"Anabhiraddhi ti kopo yeva so hi an-abhirādhanā-vasena an-abhiraddhi ti vuccati" (Com.).

N'eva attano na paresam̄ hitam̄ abhirādhāyatīti an-abhiraddhi, kopassa etam̄ adhivacanam̄ (Sum. p. 52).

An-abhiraddhi, an-abhirādhanā, 'displeasure, disaffection.'

ABHIRAVATI.

"Mānusakā ca dibbā ca turiyā vajjanti tāvade
te pi ajja abhiravanti dhuvam̄ buddho bhavissasi"

(Buddhav. II. 90=Jāt. I. p. 18, v. 99).

A b h i r a v a t i (Sk. a b h i - r u), 'to shout out.'

ABHIROCETI.

"Na dān' āham̄ tayā saddhim̄ samvāsam abhīrocaye"

(Jāt. III. p. 192). See Vimāna 64, 24, p. 61; 81, 12, p. 73.

A b h i r o c e t i (caus. of a b h i r u c e), 'to desire.'

ABHIRUTA, ABHIRUDA.

Vihavībhinadate¹ sippikābhirutehi ca na me tam̄ phandati cittam̄" (Thera G. v. 49, p. 8; see v. 1103, p. 98).

We also find a b h i r u d a (Sk. a b h i r u t a), 'vocal, resounding with cries.'

"Kuñjarābhirudā rammā te selā ramayanti mam̄"

(Thera G. vv. 1062, 1064, p. 95).

¹ V i h a - v i h a = very loud, cf. Sk. vṛīhat, loud, high, shrill.

“Mayūra-koñcābhīru damañhi kānane” (Thera G. v. 1113, p. 99). See Jāt. IV. p. 446, l. 2.

ABHILAKKHITA.

“Tāta, ajja abhilakkito mahā-uposathadivaso” (Jāt. IV. p. 1).

“Yā tā rattiyo abhiññatā abhilakkhitā ti ādisu salakkhaṇo” (Sum. p. 18).

Abhilakkita marked by prognostics (as propitious), cf. Sk. abhi-lakshita, marked with signs.

ABHILAṄGHATI.

“Tasmim khaṇegaganatalam abhilaṅghantam eva paripuṇṇam candamaṇḍalam Rāhu avatthari” (Jāt. III. p. 364).

Abhilaṅghati (Sk. abhi-laṅgh), ‘to pass across.’

ABHILĀPA.

“Vācābhilāpo abhisajjanā vā” (Sutta N. I. 3. 15), ‘swearing or scolding’ (Fausböll).

Abhilāpakaṭa, Com. on Thera Gātha v. 118, p. 17.

Abhilāpa (Sk. abhilāpa, ‘word, expression’; See Sum. pp. 20, 28).

ABHILEKHETI.

“Rājā’ tha Kittisirimeghasamavhayo so
Cārittalekham abhilekhayi saccasandho”
(Dāth. V. 67).

Abhilekheti (caus. of abhi-likhati), ‘to cause to be inscribed.’

ABHILEPANA.

“Kenassu nivuto loko, kenassu nappakāsati,
ki’sābhilepanaṁ brūsi kiṁsu tassa mahabbhayam.
Avijjāya nivuto loko, vevicchā nappakāsati
jappābhilepanaṁ¹ brūmi, dukkham assa mahabbhayam” (Sutta N. V. 2. 1–2).

¹ This passage is quoted by Alwis (Inst. p. 107), in a passage from the Nettipakarana, in which jappa is explained by taṇhā.

Prof. Fausböll translates *a b h i e p a n a* by ‘pollution,’ but it would seem more in accordance with the context to render it by ‘daubing,’ ‘covering,’ from *a b h i l i m p a t i*, ‘to daub, smear.’

ABHIVĀÑCANA.

“Te titthiyā nam abhivāñcana nanti
rājādhirājam atha saññāpetvā
jigucchanīye kūṇapādikehi
khipim̄su dhātum parikhāya pitthe”

(Dāth. III. 64).

A b h i v ā ñ c a n a (Sk. *a b h i - v ā ñ c - a n a*), ‘deceit, fraud.’

ABHIVATTĀ.

“A b h i v a t t ē mahāmeghe” (Mil. p. 176).

“Himavante pabbate abhivattā udakam Gangāya nadiyā pāsāṇa . . . -sakhāsu pariyoṭtharati” (Ibid. p. 197; see pp. 286, 349).

A b h i v a t t ā [pp. of *abhi-vassati* (see Mil. pp. 132, 411).

ABHIVADDPHI.

“A b h i v a d d h i y ā vāyamati” (Mil. p. 94).

A b h i v a d d h i (Sk. *a b h i - v r i d d h i*), ‘growth,’ ‘increase.’

ABHIVADATI.

“Sabbe bālaputhujjanā kho . . . ajjhattiKA-bāhire āyatane abhinandanti abhivadanti ajjhosāya titthanti” (Mil. p. 69).

A b h i v a d a t i = *abhi-vandati* (Sk. *a b h i - v a d*), ‘to welcome.’

ABHIVĀYATI.

“Yathā . . . vāyu supupphita-vanasanḍantaram-a b h i - vāyati evam eva kho . . . yoginā yogāvacarena . . . pupphitārammaṇa-vanantare ramitabbam” (Mil. p. 385).

A b h i v ā y a t i (*abhi-vā* not in Sanskrit), ‘to blow through,’ ‘pervade.’

ABHIVĀHETI.

“Tattha sabbakilesāni asesam abhivāhayi”
(Buddhav. X. 5).

Abhivāheti (caus. of abhi-vah), ‘to remove,’
‘put away.’

ABHIVIJINĀTI.

“Saṅgame parasenam abhivijinanti” (Mil. p. 39).
Abhivijināti (abhi-vi-ji not in Sanskrit), ‘to
conquer.’ (See Childers, s.v. abhivijayati.)

ABHIVIṄṄĀPETI.

“Methunam dhammam abhiviṄṄāpeti,” ‘to practise
sexual intercourse’ (Suttav. I. p. 18).

AbhiviṄṄāpeti (caus. of abhi-vi-jñā), ‘to
seek,’ ‘to have recourse to.’

ABHIVITARATI.

“Te pucchanti, pucchitvā nābhivitaranti” (Mahāv.
II. 34. 10). Cf. Suttav. I. p. 73; II. p. 290:—

“Sañciccā ti jānanto, sañjānanto ecca abhivitaritvā
vītikkamo.”

Abhivitarati (abhi-vi-trī, not in Sanskrit), ‘to
go on with.’

ABHIVISITTHA.

“Ye dhamme Tathāgato anaññañeyyo hutvā sayam eva
abhivisittha-ñāñena pacakkham kātvā pavedeti . . .
pe” (Sum. p. 99).

Abhi-visittha (abhi-vi-çishṭa not in Sanskrit),
‘most excellent,’ ‘very distinguished.’ Cf. visittha (Mil.
p. 203).

ABHIVEDETI.

“Rattikkhaye ca Anurādhapurassa maggam
jāyāpatinam atha so abhivedayittha”
(Dāth. V. 2; see ibid. V. 11).

Abhivedeti (caus. of abhi-vid) ‘to point out,’
‘communicate.’

ABHIVYĀPETI.

“ Yāni tattha ṛhitāni pupphāni tāni sammā gandhena disāvidisam abhibyāpeti” (Mil. p. 251).

Abhibyāpeti (Sk. abhi - vyāp), ‘to pervade.’

ABHISAMVISATI.

“ Kim iva pūtikāyam asucim savanagandham bhayānakam Kuṇapam abhisamviseyya m gattam sakipaggharitam asucipunnam ” (Therī G. v. 466, p. 169).

Abhisamvisati (abhi - sam - viç not in Sanskrit), ‘to stay with.’

ABHISAJJATI, ABHISAJJANĀ.

“ N'ev'abhisajjāmi na cāpi kuppe ” (Jāt. III. p. 120).

“ Vācābhilāpo abhisajjanā vā ” (Sutta N. I. 3. 15).

Abhisajjati (abhi - sañj not in Sanskrit), ‘to scold.’ Abhisajjanā, ‘scolding.’

ABHISATA.

Ambapalikā gaṇikā . . . abhisatā atthikānam-atthikānam manussānam paññāsaya ca rattim gacchati ” (Mahāv. VIII. 1).

Abhisatā, ‘frequented,’ ‘much visited,’ pp. of abhisarati (Sk. abhi - sri).

ABHISATTHA.

“ Abhisattho va nipatati vayo, rūpam aññam iva tath' eva santam
tass' eva sato avippavasato aññass' eva sarāmi attānan ti ”
(Thera G. v. 118, p. 17).

The Commentary explains abhisattha by anusīṭha, āṇatta. The form satṭha = siṭṭha is supported by Jāt. II. p. 299, where satṭha = anusīṭha. (Cf. anusatthā = anusāsaka, Jāt. IV. p. 178-9). But abhisattha is also explained in the Com. by abhilāpakaṭa; in that case abhisattha, ‘abused,’ would be derived from çāmś and not from çās. See ANUSATTHI.

ABHISANDA.

“Ten’eva kammābhisañda iddhi-yānam-abhiruyha patthitam nibbāna-nagaram pāpuṇeyyāti” (Mil. p. 276).

A b h i s a n d a (Sk. abhi-shyanda), ‘consequence,’ ‘result.’ Cf. kamma-ni ssa n d a (Mil. p. 20).

ABHISANDAHATI.

“Kāli itthi brahatī dhañkarūpā satthiñ ca bhettvā aparañ
ca satthiñ ca
bāhañ ca bhettvā aparañ ca bāhum sīsañ ca bhettvā dadhi-
thālikam va esā nisinnā abhisandahitva”

(Thera G. v. 151, p. 21).

The Editor reads abhisaddahitvā, but this gives no sense, but the v. l. abhisandahitvā, ‘putting together,’ from a b h i - s a n - d h ā suits the context.

A b h i s a d d a h a t i occurs in Thera G. v. 785; Mil. p. 258; Dāth. III. 58.

ABHISANDHĀYA.

“Kam attham abhisandhāya lahucittassa dūbhino
sabba-kāma-duhass’eva imam dukkham titikkhasi”

(Jāt. II. p. 386).

A b h i s a n d h ā y a = paticca, sandhāya, ‘on account of,’ ‘because of.’

ABHISANNA.

“[Bhagavato] kāye abhisanne Jivakena vireko kārito” (Mil. p. 134). The incident here referred to is given in full in Mahāv. VIII. 1. 30 :—

“Tena kho pana samayena Bhagavato kāyo dosābhisañno hoti,” cf. abhisanna-kāyo (Ibid. VI. 14. 7).

A b h i s a n n a, pp. of a b h i s a d not in Sanskrit, ‘op-pressed with humours,’ ‘full of humours.’

ABHISAMBHAVA.

Dur-abhisambhava, ‘hard to obtain’ (Sutta N. III. 11. 23; Samyutta V. 2. 3; Thera G. v. 436). Cf. Sk. abhisambhū, ‘to enjoy,’ ‘attain.’

ABHISAMSĀNA.

“Rathassa ghoso apilandhanāni
 khurassa nādī-abhisamsānañaya ca
 ghoso suvagga samitassa suyyati
 gandhabbaturiyāni vicitrasavane”

(Vimāna 64. 10, p. 60).

Abhisamsana (abhi-çamsana not in Sanskrit),
 babbling?

ABHISĀPA.

“Munḍo virūpo abhisāpa māgato
 kapālahattho ‘va kulesu bhikkhasu”

(Thera G. v. 1118, p. 100).

Abhisāpamāgato = ‘reviled,’ ‘calumniated.’ Cf.
 Sk. abhiçāpa, ‘curse,’ ‘calumny.’ For abhisapati
 see Suttav. II. p. 274; Samyutta XI. 1, 10.

ABHISĀRIYĀ.

“Digham gacchatu addhānam ekikā abhisāriyā
 Sankete patim mā addasa yā te ambe avāhariti”

(Jāt. III. p. 139).

Abhisāriyā = Sk. abhi-sārikā, ‘a woman who
 goes to meet her lover.’ Abhisaraṇatā, ‘appointment’ (Ibid. p. 139 l. 4).

ABHIHĀRETI.

“Sa piṇḍacāram caritvā || vanam abhihāraye” (Sutta
 N. III. 11. 30, 32; see ibid. III. 1. 4, 10; Therī G. v. 146,
 p. 137).

Abhihāreti caus. of abhi-hṛi, ‘to go to, repair to.’

In the following passage abhihāreti=abhiharati,
 ‘to gain, acquire’:—

“Attanā coday’ attānam, nibbānam abhihāraye”
 (Thera G. v. 637, p. 65). See Jāt. IV. p. 421.

See note on abhiharati in Vinaya Texts, vol. ii.
 p. 440.

ABHIHITA.

“Buddha-gāthābhīhitō ‘mhi” (Samyutta II. 1-10).

Abhihita (Sk. abhi-hita) said, spoken. The correct
 reading is Buddhagāthābhigito?

AMAMA.

“Kadā nu 'aham bhinnapaṭandharo muni kāsāvattho a m a m o nirāsayo.” See Jāt. IV. p. 372.

“Gihi dāraposī a m a m o ca subbato” (Sutta N. I. 12, 14).

“A m a m o nirāso” (Udāna III. 7, 9).

A m a m a (Sk. a m a m a) unselfish ; cf. Sk. m a m a tā, selfishness.

AMARA.

“Yadā ca avijanantā iriyanti a m a rā viyā” (Thera G. v. 276, p. 33).

In the explanation of a m a rā = vikkhepo (Dīgha I. 1, 2. 23). Buddhaghosa has the following note :—

“A m a rā nāma maccha-jāti, sā ummujjana-nimmujjanādivasena udake sandhāvamānā gahetum na sakkoti” (Sumangala, p. 115).

A m a rā (not in Sanskrit), a kind of wriggling slippery fish, perhaps an eel.

ARITTHAKA.

“Ariṭṭhakam nāṇam” (Sum. p. 94).

A riṭṭha k a (Sk. a-rishtaka), ‘perfect.’

What does a riṭṭha k a mean in “mahā-ariṭṭha k o maṇi?”¹ (Samyutta IV. 1. 2, p. 104).

In the following passage a riṭṭha seems to be ‘a kind of spirituous liquor.’ “Amajjam ariṭṭham pivati” (Suttav. II. p. 110).

AVAKANTATI.

“Evam hi etam udapādi sarirena vinābhāvo
puthuso mām vikantetva khandaso a v a k a n t a t h a”
(Jāt. IV. p. 155; Ibid. p. 251).

A v a k a n t a t i (Sk. a v a - k ṛ i t), ‘to cut away.’

AVAKUJJA.

“Puggalo a v a k u j j a - pañño” (Puggala III. 7. p. 31).

Here a v a k u j j a = n i k k u j j a, ‘inverted, turned down-

¹ Does it mean ‘very precious’? maṇimay mean sun-glass, burning-glass (see Mil. p. 54, l. 6).

ward,' in opposition to *ukkujja*, 'set up' (Puggala, III 7. 3), and the phrase "puggalo avakujja·pañño" means 'a man who is a hearer but not a doer.'

Avakujja = 'supine,' in the following passage : "Kalale pattharityāna avakujjo nipajj' aham" (Buddhav. II. 52 = Jāt. I. p. 13). For the adv. *avakujjakam* see Buddhav. X. 4. See *patikujja*, Jāt. I. p. 456.

"Tassa nānāvar' uppajji anantam vajirūpamam
tena vicini saikhāre ukkujjam avakujjakam."

AVAKKHIPANA.

"Adho avakkhipanena" (Jāt. I. p. 163).

Avakkhipana (*ava-kshipana*), 'putting down.'

AVAGANDA.

"Na avagandha-kārakam bhūñjitatbam. Yo anādariyam paticeca ekato vā ubbhato vā gandham kātvā bhūñjati āpatti dukkaṭassa" (Suttav. II. p. 196; see Pātimokkhā Sekh. IV. p. 46).

Avagandha-kārakam = 'puffing out the cheeks,' 'stuffing the cheeks out ;' *gandham kātvā* = to puff out the cheeks, may be compared with the phrase *phaṇam kātvā*, 'to spread out the hood,' with reference to a snake.

AVAGGAHA.

"Dubbudhikā ti avaggaho. Vassa-vibandho ti vittam hoti" (Sum. p. 95).

Avaggaha (Sk. *ava-graha*), 'drought.'

AVACARA, AVACARĀNA.

"Tāta tvam sūro saṅgām āvacaro."

"Saṅgām āvacaro sūro balavā iti vissuto." (Jāt. II. 95).

Saṅgām āvacara = 'familiar with war, at home in war.' For *avacaranya* see Jāt. II. p. 95, l. 7).

AVAJĀTA.

"Mukhadugga vibhūta-m-anariya || bhūnahu pāpaka dukkatakāri
purisanta kali avajāta mā bahubhāni 'dha, nerayiko
si." (Sutta N. III. 10. 8.)

Ava-jāta (Sk. ava-jāta), ‘base-born,’ as opposed to abhijāta (Mil. 359). See Div. p. 2, l. 13.

AVATITTHATI.

“ Saddhā dutiyā purisassa hoti
No ce assaddhiyam avatitthati
Yaso ca kitti ca tatv’ assa hoti ”

(Samyutta I. 4. 6).

“ Kodho mayi nāvatitthati ” (Ibid. XI. 2. 10; Therā G. v. 21). See Jāt. IV. p. 208.

Avatitthati (Sk. ava-sṭhā), ‘to abide, endure.’

AVADĀNIYE.

“ Kāmesu giddhā pasutā pamulhā
avadāniye te visame nivitthā
dukkhūpanitā paridevayanti ”

(Sutta N. IV. 2. 3).

Avadāniya (Sk. avadāniya), ‘stingy, niggardly.’

AVADEHAKA.

“ Udarā vadēhaka m bhutva sayant’ uttānaseyyakā ” (Therā G. v. 935, p. 85).

Avadēhaka seems to mean ‘a surfeit’ from **ava-**
dih, ‘to pollute, besmear.’

AVADHĀRANA.

“ Khalū ti avadhāraṇatthe nipāto ” (Therī G. Com. p. 180; Sum. p. 27).

Avadhāraṇa (Sk. avadhāraṇa), ‘emphasis, affirmation.’

AVANI.

“ Suciram avanipālo saññamamāj jhupeto ” (Dāth. IV. 5). Cf. Sk. avani, ‘earth.’

AVAPĀYĪ, AVAPIVATI.

“ Addharattā vā pāyī,” drinking at midnight (Jāt. I. p. 163). “ Addharatte avapivati ” (Ibid. Com.).

AVABUJJHATI, AVABOJJHANTĪ.

“ Yathābhutam an-avabojjhantī ” = yathābhuc-
cam ajānantī (Therī G. Com. to v. 159, p. 193).

A v a b o j j h a n t i f. of *a v a b o j j h a n t a* (*ava-budh*), 'perceiving, being aware of.'

A v a b u j j h a t i = is remembered, occurs in Jāt. III. p. 387. See Sum. p. 52.

"Yo pubbe katakalāyño katattho nāvabujjhati
Atthā kassa palujjanti ye honti abhipatthitā."

(See Jāt. I. p. 378; III. p. 256; Sum. p. 53; Thera G. v. 737, p. 73.) For *a v a b o d h a* see Sum. p. 20.

AVAMAṄGALA, AVAMAṄGALLA.

"Bhante mayham nāmam a v a m a ṉ g a l a m" (Jāt. I. p. 402; Ibid. p. 372).

"Imam a v a m a ṉ g a l y a m anumodanam kathesi, a v a m a ṉ g a l e s u anumodanam karonto" (Jāt. I. p. 446).

A v a m a ṉ g a l a, 'inauspicious, unlucky'; *a v a - m a ṉ - g a l l a* = *a v a - m a ṉ g a l y a* 'unluck.'

AVARAJJHATI.

"Karissam nāvarajjhissam" (Thera G. v. 167, 22). See Jāt. IV. p. 428, ll. 21, 27.

A varajjhati here means 'to desist, give up' (from the root *rādh*). The Com. has *virajjhissam*, but another various reading is *ava-rujjhissam* as if from the root *rūdhu*.

AVALAKKHANA.

"Yesam hatthato na labhati [lābhām] tesam asim 'a v a l a k k h a ṉ o' ti garahati" (Jāt. I. p. 455).

Avalakkhaṇa, 'below the mark,' 'not up to the mark.' See Mil. p. 171, l. 12.

The Sk. *ava-laksha* = 'white.'

AVASATA.

A v a s a ṭ ā nāma titthāyatanaṁ saṅkantā vuccati" (Suttav. II. p. 216-7).

A v a s a ṭ ā = *saṅkanta*, gone over to, represents Sk. *apa-sṛi*, 'to go away,' and not *ava-sṛi*; cf. *o s a ṭ ā* (Mil. p. 24).

AVASĀYA.

“Avasāyī ti. Avasāyo vuccati avasānam nittihānam” (Therī G. Com. p. 176).

Avasāya = Nirvāna cf. Sk. avasāya end.

AVASISSATI.

“Na masi sarirān’ eva avasissimsu” (M. P. S. p. 68, l. 4).

“Na tam tatrāvasissati” (Jāt. II. pp. 61, 62; Sum. p. 212).

For avasittthaka see Jāt. II. p. 311.

Avasissati (Sk. ava-çish), ‘to be left, remain over.’

AVASESAKA.

“Samatittikam an-avasesakam telapattam yathā parihāreyya || evam sacittam anurakkhe patthayāno disam agatapubban ti” (Jāt. I. p. 400).

An-avasesakan ti an-avasiñcakam aparissava-nakam katvā (Com.)

An-avasesaka means ‘having nothing remaining or left,’ but ought we not to read an-avasekakam, ‘un-spilt’?

AVYĀYATA.

“Avyāyatam vilapasi,” ‘thou talkest at random’ (Jāt. I. p. 496).

A-vy-ā-yata-m (from root yan) ought to mean ‘not excessively,’ ‘briefly’? cf. Sk. vyāyata; perhaps we ought to read avyāvatam, unrestrainedly, excessively, from vy-a-vṛi.

The Com. explains avyāyatam vilapasi by avyatta-vilāpam vilapasi.

ASSATARĪ.

“Assatarī attavadhāya gabbham gaṇhāti parābhavāya gabbham gaṇhāti” (Cullav. VII. 2, 5, p. 188).

That the *she-mule* died in reproducing itself seems to have been a very common notion. Cf. Mil. p. 166; Samyutta p. 154.¹

¹ Mules were imported into India from Cambodia. See Jāt. IV. p. 464.

ASSAVATI.

“ Āvedhañ ca na passāmi yato ruhiram assave” (Jāt. II. p. 276).

Assavati (āsru not in Sanskrit) = paggharati, ‘to flow, issue.’

ASSĀSAKA.

“ So bhikkhu uttanto an-assāsako kālam akāsi” (Sutta v. I. p. 84; II. p. 111).

Anassāsako, ‘not able to draw breath’; cf. Sk. āçvāsaka.

AHI-GUNTHIKA, AHI-GUNDIKA.

This word is sometimes written ahi-gundika (Jāt. I. p. 370; II. 429) and ahi-kunḍika (Jāt. IV. p. 308). Gunthika = ‘snarer’ from the root gunṭh, ‘to snare, trap’; but as the term ahig° = ‘snake-charmer, ahi-gundiaka, from the root gunḍ, to sing, charm (cf. Sk. gunḍaka, ‘a low pleasing tone’) is perhaps the correct form, but compare Sk. ahi-tunḍika.

ĀKAPPHANA, ĀKAPPHETI.

“ Mayam attano balena mahāsamudda-udakam ākadḍhemā” (Jāt. I. p. 498).

Ākadḍheti, caus. of ākadḍhati (see Jāt. III. p. 297) = ‘to draw out (water).’ For ākadḍhana see Mil. pp. 154, 352.

ĀKARA.

“ Ākara ratanuppādāya” (Mil. p. 356).

“ Saddhammādhārako thero Ānanda ratanākaro” (Thera G. v. 1049, p. 93).

Ākara (Sk. ākara), ‘a mine.’

ĀKIÑCAÑÑA.

“ Jhāyī jhānaratā dhīrā santacittā samāhitā
ākiñcañña m patthayānā dhammanagare vasanti te”
(Mil. p. 342).

Ākiñcañña, Nirvāna, ‘nothingness.’

ĀKINÑA.

Our word ‘*loose*’ has come to be used in sense of ‘dissolute, bad;’ so in Pali we find ākiñña used in the sense of (1) at large, (2) loose, bad.

“Aññataro pi kho hatthināgo ākiñño viharati hatthīhi hatthinihi” (Udāna IV. 5, p. 41, ll. 7, 10, 20; p. 42, ll. 6, 9, 15).

“Ākiñña luddo puriso dhāticelam̄ va makkhito” (Jāt. III. pp. 309, 539). The Com. explains ākiñña by gālha.

ĀKURATI.

“Jivhā sukkhati, hadayam̄ byāvattati kantho ākurati” (Mil. p. 152).

Dr. Trenckner takes ākurati to be a denominative of ākulā, ‘distressed.’ It seems to have here the sense of ‘swells,’ and may be a denom. of aṅkura, ‘intumescence.’ We find forms like ākura for aṅkura in niraṅkaroti and nirākaroti. So sākacchā = saṅkacchā. Cf. a-saṅkacchikā. (Parivarā II. 1. 96, pp. 70, 71.)

ĀGĀLHA.

“Saṅgho āgālhyā ceteyya” (Parivarā V. 3). In the Com., p. 230, we find that Buddhaghosa reads āgalāya, which he explains by dālhabhāvāya. See Aṅguttara III. 151-2. Āgalha = gālha (Sk. gāḍha).

ĀGHĀTANA.

“Visamūlam̄ āghātanam̄ chetvā pāpeti nibbutim̄” (Thera G. v. 418, p. 45).

“Āghātana is explained by Childers as ‘shambles’ (see Thera G. v. 711, p. 71). It signifies ‘place of execution’ in Mil. p. 110, l. 19, but in the above passage (? read āghātanō) it signifies ‘killing, destroying.’ Cf. Uddham-āghātanikā ti āghātanam̄ vuccati marañam̄” (Sum. p. 119).

ĀNAÑJA.

“Tasminm̄ kāle Bāraṇasirājā attano maṅgala-hatthim̄

ānāñja-kāraṇam sikkhāpetum hatthācariyānam adāsi” (Jāt. I. p. 415).

“Ānāñja-kāraṇam kāriyamāno dukkham adhvā-setum asakkonto ālānam bhinditvā palāyitva” (Jāt. IV. p. 308).

The ānāñja-kamma seems to have been (1) a kind of bending of knees as a mark of obesiance, or respect (Jāt. IV. p. 49); (2) a kind of squatting down, so as not to be seen.

ĀNĀNYA.

“Tassa me kim aññam ānānyayaṁ bhavissati” (Suttav. I. p. 284; Sum. p. 3, l. 18).

Ānānyaya (Sk. ānṛin̄ya), ‘freedom from debt.’

ĀMANTANĀ.

“Āmantanā hati sahāyamajje” (Sutta N. I. 3, 6).

Prof. Fausböll renders āmantanā by ‘calling,’ but ‘salutation’ seems more in accordance with the context.

ĀMASATI, ĀMASANA.

“Kumbhim āmasati” (Suttav. I. p. 48, p. 57; see Jāt. II. p. 360–1; Jāt. III. p. 319; Sum. p. 107).

Āmasati (Sk. ā-mṛish), ‘to touch, handle.’

“Āmasanena sannipāto jāyati” (Mil. p. 127).

Āmasana (Sk. ā-mṛishana), ‘handling, touching.’

ĀYĀGA.

“Āyāgo sabbalokassa āhutīnam paṭiggaho” (Thera G. v. 566, p. 59; see Sutta N. III. 4, 32). Cf. Sk. āyāga, ‘a gift.’

ĀYUVĀ.

“Tes’ aññataro ’yam āyuvā dvāre titthati māluterito” (Thera G. v. 234–5, p. 30).

Āyuvā (not in Sanskrit), ‘old.’

ĀYŪHAKA, ĀYŪHATI, ĀYŪHANA.

“Bhagavā . . . addasa Devadattam āyūhitvā anekāni kappakotisatisahassāni nirayena nirayam . . . gacchantaṁ” (Mil. p. 108).

“Ayam moghapuriso kappaṭṭhiyam eva kammam
āyūhissati” (Ibid. p. 109).

Āyūhako (Mil. p. 207). Āyūhana (Sum. pp. 64, 101).

See “Notes and Queries” (Emendations IV.) in Pali Journal for 1885.

ĀLAMBA, ĀLAMBANA.

“An-ālambaba-cara,” ‘not wandering (in many) channels of thought,’ i.e., having mind fixed only on one object of thought (Mil. p. 343). An-ālambaba = without support in Sutta N. I. 9. 20; Samyutta II. 2. 5.

Ālambano—“So [putto] tumhākam upatṭhāko bhavissati” (Mil. p. 126).

Ālambana (Sk. ālambana), ‘support.’ Cf. ālambana-rajju = rajju ālambanī (Jāt. III. p. 396).

ĀLĀNA.

“Tamp ālāne nicecalam bandhitvā tomara-hatthā manussā parivāretvā ānañja-kāraṇam kārenti” (Jāt. I. p. 415).

Ālāna (Sk. ālāna), ‘stake or post to which an elephant is fastened.’

ĀLITTA.

“Katuksam madhurassādām piya-nibandhanam dukham khuram va madhun ālittam ullittam nāvabujjhati”
(Thera G. v. 737, p. 73).

Ālitta (pp. of ā-lip), ‘besmeared.’

ĀLIMPANA.

“Ālimpanam vijjhāpetum,” ‘to put out a flame’ (Mil. p. 43).

Ālimpana (= ādīpana), ‘a flame, conflagration.’

For ālimpeti (Sk. ā-dīp) see Aṅguttara III. 100. 13.

ĀVAJATI.

“Na gabbhaseyyam punar-āvajisam,” ‘I shall not return to the womb’ (Jat. III. p. 434; ibid. IV. pp. 49, 107).

Childers does not cite āvajti in the sense of ‘to go.’ Cf. Sk. āvraj, ‘to return.’

ĀVAPANA.

“ Sabbaññūtaññāñassa āvapanaṁ katvā dantayugalam adāsi ” (Jāt. I. p. 321; Milinda, p. 279).

Āvapana seems to come from the root v y a p + ā.

See “ Pāli Journal ” for 1885, article Nikkināti, p. 42.

ĀVILATI.

“ [Udakam] calati khubati luṭati āvilati ” (Milinda, p. 259–60).

Āvilati, ‘becomes turbid,’ a denominative from the adj. āvila, ‘turbid.’

ĀVEDHA.

Āvedhañ ca na passāmi yato ruhiram assave ” (Jāt. II. p. 276).

“ Āvedhañ ca na passāmī ti viddhatthāne vaṇañ ca na passāmi ” (Com.)

Āvedha, ‘wound.’ Cf. āvedhana, impaling (Jāt. IV. p. 29) :—

“ Kovilāra-sūle makkhikāvedhanam ” = the impaling of a fly on a kovilāra-stake.

ĀVENI.

Childers has āvenika on the authority of B. Lot. 648, but not āveni. (See Div. pp. 2, 98, 182, 268, 302, 440. Cf. “ Āveni-saṅgha-kammāni akāsi ” (Jāt. I. p. 490).

“ Te imehi athārasahi vatthūhi apakāsanti avapakāsanti āveni-karonti āveni-pavāraṇam karonti, āveni-saṅgha-kammam karonti ” (Cullav. VII. 5. 2; see ibid. p. 325; Parivāra XV. 10, p. 202).

ĀSATI.

“ Seti c’eva āsatī ca etthāti senāsanam, mañcapīṭhā-dinam. Ten’ aha senāsane ti ” (Sum. p. 208).

Āsatī (Sk. ās), ‘to sit.’

¹ The various readings are apakassanti and avapakasanti.

ĀSAMSA, ĀSAMSATI.

Childers registers āsimśā, but not āsamso, &c.

The phrase “puggalo āsamso,” ‘a person without desires,’ occurs in Aṅguttara III. 13. = Puggala IV. 19. = Samyutta III. 3, 1, 5.

From āsamsati we find the participle āsamsāna, which is sometimes written āsasānā.

“Dumāni phullāni manoramāni samantato sabbadisā pavanti
pattam pahāya phalam āsasānā . . .”

(Thera G. v. 528, p. 56).

The Com. explains āsasānā by āsimṣantā gahitukāmā. Nirāsa = nirāsamsa. We find the terms nirāsamsa, āsamsāna in a passage in Sutta N. V. 10. 4 (Nirāsaso so, na so āsasāno = nirāsamso so na so āsamsāno), which Prof. Fausböll translates thus: ‘He is without breathing, he is not breathing,’ instead of ‘He is free from desire, he has no desire.’ Cf.:

“Etādisam brāhmaṇa disvā yakkham
puccheyya poso sukham āsasāno”

(Jat. IV. p. 18).

The Com. explains āsasāno by āsimṣanto, and a Burmese MS. reads āsi [m] samāno.

“Thale ca ninne ca vapanti bijam
anūpakhette phalam āsasānā”

(Ibid. p. 38).

ĀLAKA.

An ālakā is an ‘arrow-straightener,’ which was formerly made of wood or bone. For a specimen of an Eskimo ‘arrow-straightener’ see Boyd Danksin’s “Early Man in Britain,” p. 238. Cf.:

“Isattho ālakam pariharati vaṇka-jimha-kutila-nārācassa ujukaraṇāya” (Mil. p. 418).

There is a reference to the process of arrow-straightening in Thera G. v. 29, (cf. Dh. IV. 15. 38) :—

“ Samunnayam attānam usukāro va tejanam
cittam ujum karitvāna avijjam chinda Haritāti ”

In Car. Pit. II. 1. 3, ālaka = ālāna, ‘post or stake’
to which an elephant was tied.

ĀLĀHANA.

“ So tassā . . . sarirakiccam katvā ālāhanam nibbā-
petvā ” (Jāt. I. p. 287).

Ālāhana usually means ‘a cemetery,’ but in the pas-
sage quoted above it signifies ‘the funereal fire.’

ĀHARATI.

Āhatā pp. = āhacca, ‘cited’ (Jāt. III. p. 512).

Āhatvā = a haritvā in the following passage :—

“ Saṅkāra puñjā āh a t vā susāna rathiyāhi ca
Tato saṅghātikam katvā lūkham dhareyya cīvaram ”
(Thera G. v. 578, p. 60).

The causative āharāpeti is used in the sense of ‘to
call for, ask for, demand’ :—

“ Tassa gatakāle tam kulam kahāpaṇe valañjesi. So
āgantvā kahāpaṇe āharāpesi ” (Jāt. I. p. 347; see Therī
G. Com. p. 196, l. 13).

ĀHARIMA.

“ Āharimena rūpena na mam tvam bādhayissasi ”
(Therī G. v. 299, p. 152).

Āharima, ‘captivating,’ ‘charming.’

EMENDATIONS.

I.

“ Tena kho pana samayena Sakko devānam indo āyas-
mato Mahākassapassa piṇḍapātam dātukāmo hoti pesakāri-
vaṇṇam abhinimminitvā tantam vināti, Sujātā asurakaññā¹
vāsaram (?) püreti ” (Udāna III. 7).

¹ Text has assurakannā.

The reading queried in the above quotation is not in “the most reliable” text **A** (Phayre MS.), but it is introduced into it from the Commentary (evidently of Burmese origin) by the Editor. The reading of **A** is *tamsaram* (**B** *ṇamsaram*) for *tasaram*, ‘the shuttle.’ The Com. explains “vāsaram pūreti” by “vāsaram bhan-deti.” *Tasara* or *tamsara* (Sk. *trasara*) is a well-known word for the ‘shuttle’ of a loom and is the only reading that makes good sense here. Curiously enough in Sutta N. III. 4. 10, p. 82. *tasaram* occurs with the Burmese reading *vāsaram* (see also I. 12. 9, p. 37) in the sense of ‘shuttle.’

II.

“Nelaggo setapacchādo ekāro vattatī ratho,
anigham passa āyantam chinnasotam abandhanan ti”
(Udāna VII. 5, p. 76).

The true reading is not that adopted in the text from the Commentary, but that of **A**, **D** “nelaṅgo.” Buddha-ghosa in his Com. on Dīgha I. i. 9. quotes, “Nelaṅgo setapacchādo” (See Sum. p. 75).

III.

“Evam ācariyo sāra-phalake visarukkha-āñim ākoṭaya-māno viya . . . antevāsiko suvanṇa-rajata-maṇimayāyā āñiyā tam āñim paṭivāma yamāno viya punap-puna ratanattayassa vanṇam bhāsatī” (Sum. p. 39).

For *paṭivāma yamāno* read? *paṭivādhō* or *paṭi-bādhaya māno*, and compare “Tacchanto āñiyā āñim nihanti balavā yathā” (Thera G. v. 744, p. 73).

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| 18. Sutta Nipāta ... | 1884 | Prof. Fausböll. |
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