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I

REPORT OF THE SOCIETY FOR THE YEAR 1906

THE Páli Text Society has now been working regularly for a quarter of a century. It has printed, published, and issued post-free to its subscribers fifty-nine volumes (this Journal itself making the sixtieth), containing upwards of 17,000 pages, at the price of 25 guineas. The price is extraordinarily cheap—not much more than half the price which publishers of similar books have found it necessary to charge. But subscribers will never forget the generous donations which have so increased the receipts as to enable the Society to plod steadily on in its good work. Nor will they lose sight of the peculiar conditions under which the Society has been carried on, with no expenditure for the multifarious charges rendered necessary by a business establishment. I have been somewhat keen to complete the work—at least, as regards the canonical texts, and a dictionary summarizing the results—before I die; and there is reasonable hope now that that will really be accomplished. The balance of cash showed by the accounts, and the stock of back issues (for which there is a slow but steady demand, and which represents, therefore, an additional balance of realizable assets), make it fairly sure now that the remaining work will be carried on to a successful termination.

I had intended to give in this issue a full report of the

present state of the Dictionary scheme, but I write with the utmost difficulty, confined to my bed by a painful sickness, and can only say that the necessary funds are nearly all in hand, and that, with the help of the distinguished scholars who have promised to collaborate in the work, it is hoped that it will be carried out in the immediate future.

T. W. RHYS DAVIDS,
Managing Chairman.

II

A NEW KAMMAVĀCĀ.

PROFESSOR OLDENBERG, in his edition of the Vinaya, gave us the formal words used in the transaction of business at the meetings of a Chapter of the Order. Whatever the nature of the business, the formal words to be used are couched in a similar form, though varied to suit the particular occasion. According to the able argument in the Introduction prefixed to his edition of the text, these Kammavācā's, or 'Words of the Act,' are there preserved in the form they had acquired before the Council of Vesāli—that is, in the fifth century B.C.

The formulas are thus preserved in the Khandhakas, each of them in its suitable context; and when Professor Oldenberg and myself were preparing our translation of these Khandhakas only seven of the formulas were known to be extant in a separate form, apart from their context in the Khandhakas. On that we said in our Introduction :*

'The misfortune that these forms are not all now separately extant is probably simply due to the fact that the formulas separately preserved are the only ones which continued to be used in actual services among members of the Order.'

We still remain almost entirely in the dark on this point. We know that the old form of words is still used, with very slight and unimportant changes, on the occasion of the admission of a new member to the brotherhood. This formula, or ritual, the Upasampadā Kammavācā, is extant separately. Numerous manuscripts of it have reached

* 'Vinaya Texts' (translated by Rhys Davids and Oldenberg), vol. i., p. xx.

Europe, and it has been three times edited. Clough in 1834 translated six others.* Frankfurter, in his 'Handbook of Pali,' published in 1883, gave two new ones, and in 1892 Baynes edited and translated seven more. We thus, including the first, have sixteen of these formularies, all extant in separate manuscripts, and all, I think, coming from Burma. But we do not know to what extent—how often, and in what places there—they are actually in use now. In spite of the absence of manuscripts of such forms of words from Siam and Ceylon we know that meetings of the Chapter are still held there to receive fresh members and to recite the Patimokkha, but we do not know whether they are still held for other purposes, and we have no information as to the practice in past times in India.

This is the more to be regretted as the sixteen separate Kammavācās we have, though they follow generally the ancient scheme set forth in the Khandhakas, show considerable variations and additions in their details. The words are never quite the same. This is precisely what we should expect. In different times and places, and for different reasons, changes were introduced—new formulas were made in imitation of the old ones to meet new circumstances, or the old formulas were arranged in a different order; and it would be very interesting if we could ascertain the why, and the when, and the how.

For this is not a mere dry-as-dust inquiry. Each change in an ancient ritual is coincident with, the result of, evidence of, a change also either in outward circumstances, or in trend of opinion as to doctrine, or as to the ethics of legal procedure, or as to the organization of the brotherhood. Had the Order adhered to the old procedure, which was frankly democratic—and it has done so, with little change, so far as the evidence enables us to judge, in Burma, Siam, and Ceylon—we should not have seen those fundamental differences, those strange developments which have resulted in Tibet in a Buddhist Pope, with his cardinals

* In 'Miscellaneous Translations from Oriental Languages,' London, 1884.

and abbots, wielding a temporal and spiritual sovereignty. The changes which ended thus were, in all probability, brought about by minute instalments.

It is therefore not without importance that a new Kammavācā has been discovered by G. L. M. Clauson, K.S., of Eton College, among the Oriental manuscripts in the library there. It starts with the formula preserved in Vinaya, ii. 51, beginning at line 8 from the bottom of the page, and continuing to the end of the section. It then goes on, with some variations, in the words of the old formula preserved at Vinaya ii. 42, § 2 to the end. It then goes on, with some variations, in the words of the old formula preserved at Vinaya ii. 39, § 2 to the end. The order followed is therefore precisely the reverse of that laid down in the ancient manual of canon law, and the variations are interesting. That this order, and not that in the Vinaya, was followed in Burma is confirmed by the last of the Kammavācās given by Mr. Baynes,* which very closely resembles the present one. But even between these two there are considerable variations, and the present one includes phrases not found either in the Vinaya or in Mr. Baynes's text.

Though, therefore, the document (like so many ancient legal documents nearer home) is, from its constant repetitions, tedious enough, it has been thought advisable to place it on record as a small contribution to the evidence on a large and important question. It has been carefully copied out in full by the discoverer himself.

T. W. RHYS DAVIDS.

* *J.R.A.S.*, 1892, pr. 68-74.

COD. OR. BIB. ET. D.

THIS text being partly new I give it in full. The codex is of the same shape as other Kammavācā manuscripts, but the leaves are made of a substance very like bone ; they are rather brittle ; they are not lacquered, but merely painted, and the painted characters are rather liable to fall off, leaving, however, enough mark to show what they are. Unfortunately, the text is damaged in places owing to the splitting of the leaves.

NAMO TASSA BHAGAVATO ARAHATO SAMMĀSAMBUDDHASSA.

1. Aham bhante sambahulā samghādisesā āpattiyo āpajji, † sambahulā āpattiyo ekāhapaṭicchannāyo,* sambahulā āpattiyo dvihapaṭicchannāyo, sambahulā āpattiyo tihapaṭicchannāyo, sambahulā āpattiyo catuhapaṭicchannāyo, sambahulā āpattiyo pañcāhapaṭicchannāyo, sambahulā āpattiyo chahapaṭicchannāyo, sambahulā āpattiyo sattāhapaṭicchannāyo, sambahulā āpattiyo atṭhāhapaṭicchannāyo, sambahulā āpattiyo navāhapaṭicchannāyo, sambahulā āpattiyo dasāhapaṭicchannāyo. Sohaṇ bhante samghaṇṭ tāsam̄ āpattinam̄ † yā āpattiyo dasāhapaṭicchannāyo tāsam̄ agghena *samo-dhānaparivāsam* yācāmīti.

Tikkhattuṇ yācitabbam̄.

2. Suṇātu me bhante samgho. Ayam itthannāmo bhikkhu sambahulā saṅghādisesā āppatiyo āpajji, sambahulā āpattiyo ekāhapaṭicchannāyo sambahulā āpattiyo dvihapaṭicchannāyo sambahulā āpattiyo tihapaṭicchannāyo sambahulā āpattiyo catūhapaṭicchannāyo sambahulā āpattiyo

* The manuscript always has ekāha°, dviha°, and tiha°; and also always catuha°, except in § 2, where it reads catūha°.

† So always.

pañcāhapaṭicchannāyo sambahulā āpattiyo chāhapaṭicchannāyo sambahulā āpattiyo sattāhapaṭicchannāyo sambahulā āpattiyo aṭṭhāhapaṭicchannāyo sambahulā āpattiyo navāhapaṭicchannāyo sambahulā āpattiyo dasāhapaṭicchannāyo. So saṅgham tāsam āpattinam yā āpattiyo dasāhapaṭicchannāyo tāsam agghena samodhānparivāsam yācati. Yadi saṅghassa pattakallam saṅgho itthannāmassa bhikkhuno tāsam āpattinam yā āpattiyo dasāhapaṭicchannāyo tāsam agghena samodhānparivāsam dadeyya.

3. Esa ñatti.

Suṇātu me bhante saṅgho. yam itthannāmo bhikkhu sambahulā saṅghādisesā āpattiyo āpajji, sambahulā . . . pe . . . dasāhapaṭicchannāyo. So saṅgham tāsam āpattinam yā āpattiyo dasāhapaṭicchannāyo tāsam agghena samodhānparivāsam yācati. Saṅgho itthannāmassa bhikkhuno tāsam āpattinam yā āpattiyo dasāhapaṭicchannāyo tāsam agghena samodhānparivāsam deti. Yassayasmato khamati itthannāmassa bhikkhuno tāsam āpattinam yā āpattiyo dasāhapaṭicchannāyo tāsam agghena samodhānparivāsassa dānam, so tuṇḍ'assa, yassa nakkhamati so bhāseyya.

Dutiyam pi etam atthaṁ vadāmi. Suṇātu . . . la (§ 3) . . . bhāseyya.

Tatiyam pi etam atthaṁ vadāmi. Suṇātu . . . la (§ 3) . . . bhāseyya.

4. Dumno saṅghena itthannāmassa bhikkhuno tāsam āpattinam yā āpattiyo dasāhapaṭicchannāyo tāsam agghena samodhānparivāso. Khamati saṅghassa, tasmā tuṇhi,* evam etam dhārayāmīti.

5. Parivāsan samādiyāmi vattam samādiyāmi. Aham bhante . . . la (§ 1) . . . parivāsam yāci. Tassa me saṅgho tāsam āpattinam yā āpattiyo dasāhapaṭicchannāyo tāsam agghena samodhānparivāsam adāsi. Soham parivāsam vediyāmi.† Aham bhante vediyatīti maṇi saṅgho dhāretu parivāsan nikhipāmi vattam nikhipāmi.

6. Aham bhante . . . la (§ 1) . . . yāci. Tassa me saṅgho tāsan āpattinam yā āpattiyo dasāhapaṭicchannāyo tāsan agghena samodhānparivāsan adāsi. Sohamparivuṭṭha-

* So always.

† M.S. vediyām.

parivāso aham bhante sambahulā samghādisesā āpattiyo āpajji appaticchannāyo. Soham bhante samgham tāsam sambahulānam āpattinam paṭicchannānañ ca appaticchannānañ ca chārattam mānattam yācāmīti.

Tikkhattum yācitabbam.

7. Suṇātu me . . . la (§ 3) . . . parivāsam yāci. Samgho itthanāmassa bhikkhuno tāsam āpattinam yā āpattiyo dasāhapaṭicchannāyo tāsam agghena samodhānaparivāsam adāsi. So parivuṭṭhaparivāso ayam itthanāmo bhikkhu sambahulā samghādisesā āpattiyo āpajji appaticchannāyo. So samgham tāsam sambahulānam āpattinam paṭicchannānañ ca appaticchannānañ ca chārattam mānattam yācati.

Yadi samghassa pakkallam samgho itthanāmassa bhikkhuno tāsam sambahulānam āpattinam paṭicchannānañ ca appaticchannānañ ca chārattam mānattam dadeyya.

8. Esa ñatti.

Suṇātu . . . la (§ 7) . . . mānattam deti. Yassāyas-mato khamati itthannāmassa bhikkhuno tāsam sambahulānam āpattinam paṭicchannānañ ca appaticchannānañ ca chārattam mānattassa dānam so tuṇḍ'assa, yassa nakkhamati so bhāseyya.

Dutiyam pi etam attham vadāmi. Suṇātu . . . la (§ 8) . . . bhāseyya.

Tatiyam pi etam attham vadāmi. Suṇātu . . . la (§ 8) . . . bhāseyya.

9. Dinnam samghena itthannāmassa bhikkhuno tāsam sambahulānam āpattinam paṭicchannānañ ca appaticchannānañ ca chārattam mānattam. Khamati samghassa, tasmā tuṇhi, evam etam dhārayāmīti.

10. Mānattam samādiyāmi vattam samādiyāmi. Aham bhante . . . la (§ 1) . . . samodhāna-parivāsam yāci. Tassa me samgho tāsam āpattinam yā āpattiyo dasāhapaṭicchannāyo tāsam agghena samodhānaparivāsam adāsi. Soham parivuṭṭha-parivāso aham bhante sambahulā samghādisesā āpattiyo āpajji appaticchannāyo. Soham bhante samgham tāsam sambahulānam āpattinam paṭicchannānañ ca appaticchannānañ ca chārattam mānattam yāci. Tassa me samgho tāsam sambahulānam āpattinam paṭicchannā-

nañ ca appatīcchannānañ ca chārattam mānattam adāsi. Soham mānattam carami vedyāmi. Aham bhante vedyatiti mañ samgho dhāretu mānattam nikkipāmi vattam nikkipāmi. Aham bhante . . . la (§ 10) . . . adāsi. Soham ciṇnamānatto samgham abbhānam yācāmīti.

Tikkhattum yācitabbam.

11. Sunātu me . . . la (§ 7) . . . mānattam yāci. Samgho itthannāmassa bhikkhuno tāsam sambahulānam āpattinam paticchannānañ ca appatīchannānañ ca chārattam mānattam adāsi. So ciṇnamānatto samgham abbhānam yācati. Yadi samghassa pattakallam samgho itthannānam bhikkhum abbheyya.

12. Esa ñatti.

Sunātu me . . . la (§ 11) . . . abbhānam yācati. Samgho itthannānam bhikkhum abbheti. Yassāyasmato khamati itthannāmassa bhikkhuno abbhānam so tunh'assa, yassa nakkhamati so bhāseyya.

Dutiyam pi etam attham vadāmi. Sunātu me . . . la (§ 12) . . . bhāseyya.

Tatiyam pi etam attham vadāmi. Sunātu me . . . la (§ 12) . . . bhāseyya.

Abbhito samghena itthannāmo bhikkhu. Khamati samghassa, tasmā tuñhi, (evam etam dhārayāmīti).*

G. L. M. CLAUSON.

ETON COLLEGE,

November 6, 1906.

* These last three words are supplied, there being no room for them in the MS.

III

THE ZEN SECT OF BUDDHISM

By DAISETZ T. SUZUKI

FOREWORD.

DURING the twenty centuries of development in the Far East Buddhism has been differentiated into many sects, which are so far distinct from their original Hindu types that we are justified in designating Far-Eastern Buddhism by a special name. Though, as a matter of course, all these different sects trace back their final authority to the Indian founder, and were introduced by Indian missionaries into the lands where they have been thriving throughout their long history, they would not have reached the present stage of perfection unless they had been elaborated by Chinese and Japanese geniuses. Students of Buddhism, therefore, cannot well afford to ignore or neglect the study of Chinese and Japanese Buddhism, not only in its historical aspect, but also as a living and still growing spiritual force.

Among the many sects of Buddhism that developed in the Far East we find a unique order, which claims to transmit the essence and spirit of Buddhism directly from its author, and this not in a form of any written document or literary legacy. Its scholastic name is the Sect of Buddha-Heart, but it is popularly known as Zen Sect (*Jhāna* in Pali, *Shan* in Chinese and *Dhyāna* in Sanskrit).

This sect is unique, not only in Buddhism itself, but, I believe, also in the history of religion generally. Its doctrines, broadly speaking, are those of a speculative mysti-

cism, and they are so peculiarly—sometimes poetically and sometimes almost enigmatically—represented and demonstrated, that only those who have actually gained an insight into them and been trained in the system can see their ultimate signification. What the Zen Sect, therefore, most emphatically insists on is one's inner spiritual enlightenment. It does not find any intrinsic importance in the sacred sūtras, or their expositions by the wise and learned. Subjectivism and individualism are strongly set against traditional authority and objective revelation, and, as the most efficient method of attaining spiritual enlightenment, the followers of the Zen Sect propose the practice of Dhyāna (*zenna* in Japanese, and *shanna* in Chinese)—that is, contemplation or meditation.* Hence the name 'Zen,' which is an abbreviation.

HISTORY OF THE ZEN SECT.

INDIA.

According to Zen scholars, their history is considered to have started from the time when the Buddha showed a nosegay of some beautiful golden-coloured flowers to a congregation of his disciples on the Mount of the Holy Vulture. The incident is related in a sūtra entitled 'Dialogue of the Buddha and Mahāpitaka Brahmarāja' † as follows:

* Dhyāna, according to Zen scholars, is not exactly meditation or contemplation. A man can meditate on a religious or philosophical subject while disciplining himself in Zen, but that is only incidental. What Zen practice aims to attain is to keep one's mind always well balanced, and not to allow any impetuous thought to disturb its serenity.

† The exact title of the sūtra is 'Sūtra on the Questions of Mahāpitaka Brahmarāja' ('*Ta tsang fan wang shuo wén ching*' in Chinese). I am at present unable to verify the statement made in the text, for Nanjo's Catalogue, as well as that by S. Fujii (Kyōto, 1898), do not contain any sūtra corresponding to that title. My statement of the incident is a traditional one as related by Zen scholars, who are generally indifferent in matters like this, and who will not trouble themselves to verify the authority for a statement. I have a strong

'The Brahmarāja came to a congregation of Buddhists on the Mount of the Holy Vulture, and offering a bouquet of palāça (?) flowers to the Buddha, prostrated himself on the ground and reverently asked the Master to preach the Dharma for the benefit of sentient beings. The Buddha ascended the seat, and brought forth the flowers before the congregation of gods and men. But none of them could comprehend the meaning of this act on the part of the Buddha, except the venerable Mahākāshyapa, who softly smiled and nodded. Then exclaimed the Buddha : "I am the owner of the Eye of the Good Law, which is Nirvana, the Mind, the mystery of reality and non-reality, and the gate of transcendental Dharma. I now hand it over to Mahākāshyapa."

Mahākāshyapa transmitted this Eye, which looks into the deeps of the Dharma, to his successor, Ânanda, and the transmission is recorded to have taken place in the following manner :

Ânanda asked Kāshyapa : 'What was it that thou hast received from the Buddha besides the robe and the bowl ?' Kāshyapa called : 'O Ânanda.' Ânanda replied : 'Ay.' Thereupon Kāshyapa said : 'Wilt thou take down the flag-pole at the gate ?' Upon receiving this order, a spiritual illumination came over the mind of Ânanda, and the 'Seal of Spirit' was handed over by Mahākāshyapa to this junior disciple.

The Zen Sect acknowledges the following twenty-eight patriarchs after the Buddha, who successfully transmitted the 'Seal' down to Bodhidharma, who came to China in the year 520 A.D. : (1) Mahākāshyapa ; (2) Ânanda ; (3) Çānavâsa ; (4) Upagupta ; (5) Dhrtaka ; (6) Micchaka ; (7) Vasumitra ; (8) Buddhananda ; (9) Buddhamitra ; (10) Parçva ; (11) Punyayasha ; (12) Açvaghosha ; (13) Kapimala ; (14) Nâgârjuna ; (15) Kanadeva ; (16) Rahu-

suspicion that the incident was fabricated by early Chinese Zen teachers, probably when they were challenged by rival sects to produce their historical authority to justify their claim for orthodoxy. But this awaits further investigation.

rata ; (17) Sanghānanda ; (18) Kayaçata ; (19) Kumārata ; (20) Jñāyata ; (21) Vasubandhu ; (22) Manura ; (23) Haklena ; (24) Siṁha ; (25) Bhaghasita ; (26) Punyamitra ; (27) Prajñātara ; (28) Bodhidharma (usually abbreviated Dharma).*

CHINA.

Bodhidharma, the twenty-eighth patriarch in India and the first in China, was the third son of the King of Hsiang Chih (Kasi ?) in Southern India. He became monk after he had reached manhood, and studied Buddhism under Prajñātara for some forty years, it is said. After the death of his teacher, he assumed the patriarchal authority of the Dhyāna school, and energetically fought for sixty years or more against heterodox schools. After this, in obedience to the instruction which he had received from Prajñātara, he sailed for China, spending three years on the way. In the year 520 he at last landed at Kuang Chou, in Southern China. The Emperor Wu, of the Liang dynasty, at once invited him to proceed to his capital, Chin Liang (modern Nanking). The Emperor was a most devoted Buddhist, and did everything to promote the interests of his religion, but this not without a personal consideration. Therefore, as soon as his reverend guest from the West was settled in his palace, his first question was : 'I have built so many temples and monasteries, I have copied so many sacred books of Buddha, I have converted so many Bhikshus and Bhikshunis; now what merit does your reverence think I have thus accumulated?' To this, however, the founder of the Zen Sect in China coldly and curtly replied : 'Your Majesty, no merit whatever.'

The Emperor Wu asked him again: 'What is considered by your reverence to be the first principle of the Holy Doctrine?' Said Dharma : 'Vast emptiness, and nothing

* How the transmission took place among these patriarchs, as in the case between Mahākāshyapa and Ānanda, is related in the Chinese work entitled 'Chuan tēng lu' (Transmission-lamp-records).

holy therein.' The Emperor could not comprehend the signification of this answer, and made another query : 'Who is he, then, that now confronts me ?'

By this he perhaps meant that, if there were nothing but vast emptiness and absolute transcendentality in the first principle of existence, why, then, do we have here a world of contrasts and relations ? Are not some of us regarded as holy and others wicked ? And Bodhidharma, who stands at this moment before the Emperor, belongs to the first class. How is it that his answer seems to contradict the facts of experience ? Hence the question : 'Who is he, then, that now confronts me ?' It is interesting to notice the similarity between this conversation and the first talk between the Greek King Milinda and Nâgasena (Rhys Davids, 'Questions of King Milinda,' vol. i., pp. 40-45).

But Dharma was the apostle of mysticism, and scholastic discussion did not appeal to him. His reply was quite terse : 'I know not, your majesty.'

Being convinced that his august patron was not qualified to embrace his faith, Dharma left the State of Liang and went to the State of Northern Wei, where he retired into the Shao Lin monastery. It is said that he spent all his time, during a period of nine years there, silently sitting against the wall and deeply absorbed in meditation, and for this singular habit he is said to have earned the title of 'the wall-gazing brahmin.'

Finally, there came to him a former Confucian scholar, named Shên Kuang, who, not being satisfied with the teaching of his native teacher, decided to follow the faith of Dharma. The latter, however, seemed to have altogether ignored this man, for he did not pay any attention to the earnest supplications of this seeker of truth. We are told that Shên Kuang in the face of this cold reception stood in the snow on the same spot throughout seven days and nights. At last he cut one of his arms with the sword he was carrying in his girdle, and presenting this before the imperturbable Dharma, he said : 'This is a token of my sincere desire to be instructed in your faith. I have been seeking peace of mind these

many years, but to no purpose. Pray, your reverence, have my soul pacified.'

Dharma then answered: 'Where is your soul? Bring it out before me, and I shall have it pacified.' Shên Kuang said: 'The very reason of my trouble is that I am unable to find the soul.' Whereupon Dharma exclaimed: 'I have pacified your soul.' And Shên Kuang all at once attained spiritual enlightenment, which removed all his doubts and put an end to all his struggles.

Dharma died in the year 528, at the age, according to tradition, of about 150. Shên Kuang (485-593) was given by Bodhidharma the Buddhist name Hui K'o, and became the second patriarch of the Zen Sect in China.

Hui K'o handed over the 'Seal of Buddha-Heart' to his foremost disciple, Sêng Ts'an (died 606), who was successively followed by Tao Hsin (died 651) and Hung Jên (died 675). After Hung Jên the Sect was divided into two schools, Southern and Northern. The latter, representing heterodoxy, had no issue, and made no further development; but the Southern School, which was led by Hui Nêng, the sixth patriarch, continued the orthodox line of transmission, which, though long inactive and really dead in its land of birth, is still flourishing in Japan.*

The sixth patriarch, Hui Nêng, was a great religious genius, and his life marks an epoch in the history of the Zen Sect in the Far East. It was due to him that his Sect, hitherto comparatively inactive and rather tending to ascetic quietism, now assumed a more energetic rôle in the demonstration of its peculiar features, and began to make its influence more and more felt, especially among the thoughtful class of people.

* In the Zen Sect succession is considered very important in the transmission of its faith. Each Zen master must be sanctioned and authorized by his predecessor, without which he represents heterodoxy. His interpretation of the spiritual experience may differ from that of his predecessors, or he may be inclined to emphasize a certain phase of his faith which he thinks was neglected, but his authority to do so must be acknowledged by his teacher.

His missionary activities began immediately after the death of his predecessor, Hung Jén—that is, in the year 675. He gathered about himself many able disciples, through whom the Sect made rapid development, dividing itself into several schools, which enjoyed prosperity throughout the T'ang (618-905) and the Sung (960-1278) dynasties, which were the golden age of the Zen Sect. A collection of the sermons of the sixth patriarch, known as '*Fa pao t'an ching*,' was incorporated in the Chinese collection of the Buddhist sacred books, and is considered one of the most authoritative works of the Zen Sect. (We shall have a quotation from this book later on.)

An interesting story is told of the sixth patriarch, Hui Néng—how he came to succeed Hung Jén in his religious authority. The fifth patriarch wished to select his spiritual heir among his many disciples, and one day made the announcement that anyone who could prove his thorough comprehension of the religion would be given the patriarchal robe, and proclaimed as his legitimate successor. According to this, one of his disciples, who was very learned and thoroughly versed in the lore of his religion, and who was therefore considered by his brethren in faith to be in possession of an unqualified right to the honour, composed a stanza expressing his view, and posted it on the outside wall of the meditation hall, which read :

‘This body is the Bodhi-tree;
The soul is like a mirror bright:
Take heed to keep it always clean,
And let not dust collect on it.’

All those who read these lines were greatly impressed, and secretly cherished the idea that the author of the gāthā would surely be awarded the prize. But when they awoke next morning, they were surprised to see another written alongside of it, which ran as follows:

‘The Bodhi is not like the tree;
The mirror bright is nowhere shining:
As there is nothing from the first,
Where can the dust itself collect?’

The writer of these lines was an insignificant monk, who spent most of his time in pounding rice for the brotherhood. He had such an unassuming air that nobody ever thought much of him, and therefore the entire monastery was now set astir to see this bold challenge made upon its recognized authority. But the fifth patriarch saw in this unpretentious monk a future leader of mankind, and decided to transfer to him the mantle of his office. He had, however, some misgivings concerning the matter, for the majority of his disciples were not enlightened enough to see anything of deep religious intuition in the lines composed by the rice-pounder, Hui Nêng; and if he were awarded the prize they might do him violence. So the fifth patriarch gave a secret sign to Hui Nêng to come to his room at midnight, when the rest of the brotherhood was fast asleep. Then he gave him the bowl and robe as insignia of his patriarchal authority in appreciation of his unsurpassable spiritual attainment, and with the assurance that the future of their faith would be brighter than ever. The patriarch then advised him that it would be wise for him to hide his own light under a bushel, until the proper time arrived for his public appearance and active propaganda.

Before the day broke, however, the news of what had happened in secret became noised abroad throughout the monastery, and a party of indignant monks, headed by one named Ming, pursued the fugitive, Hui Nêng, who, in accordance with his master's instruction, was secretly leaving the brotherhood. When he was overtaken by the pursuers while crossing a mountain-pass not far away from the monastery, he laid down his robe and bowl on a rock near by, and said to the monk Ming: 'This robe symbolizes our patriarchal faith, and is not to be carried away by force. Take it along with thee, however, if thou so desirest.'

Ming tried to lift it, but it was as heavy as a mountain. He halted, hesitated, and trembled with awe. At last he said: 'I come here to obtain the faith and not the robe. O my brother monk, pray dispel my ignorance.'

Said the sixth patriarch: 'If thou comest for the faith,

stop all thy hankerings. Thinkest thou not of good, thinkest thou not of evil, and see what at this moment thy own face doth look like, which thou hadst even prior to the birth of thy parents ?'

Being thus questioned, Ming at once perceived the fundamental reason of things, which he had hitherto sought in things without. He now understood everything, as if he had taken a cupful of cold water and tasted it to his own satisfaction. Out of the immensity of his feeling, he was literally bathed in tears and perspiration, and most reverently approaching the patriarch he saluted him, and asked : ' Beside this hidden sense as embodied in those significant words, is there any other thing which is secret ?'

The patriarch answered : ' In what I have shown to thee there is nothing hidden. If thou reflectest within thyself and recognizest thy own face, which was before the world, secrecy is in thyself.'

Under Hui Nêng, who died 713, the Sect was divided into two schools, represented by two of his foremost disciples, Nan Yo and Ch'ing Yuan. Hui Nêng was the last in the patriarchal line of the Zen Sect. He did not hand down his official insignia to his successors, for he feared that it might cause unnecessary strife and undesirable schism, as illustrated in his own case. With him, therefore, the history of the Zen Sect must be said to turn over a new leaf, not only externally but inwardly. The patriarchal system was destroyed, the question of heterodoxy and orthodoxy was no more ; and any leader who was duly trained under a recognized master, and received his sanction for his spiritual attainment, was at liberty to develop the faith and practice of the Zen Sect in any manner best suited to his individuality. Nan Yo (died 744) and Ch'ing Yuan (died 740) equally represented the orthodox line of their common faith, the difference between the two schools being that one emphasized one aspect and the other another.

From the time of Nan Yo and Ch'ing Yuan onwards the Zen Sect made steady progress, and gained greater

influence among all classes of people, but especially among the educated. During the T'ang dynasty, under which Chinese culture and civilization may be said to have reached its consummation, was the time when Buddhism became thoroughly naturalized in China. It discarded its Hindu garb, borrowed and ill-fitting, and began to weave its own, entirely with native materials and in accord with Chinese taste. Though the doctrinal phase of Buddhism was not yet quite assimilated by the Chinese mind, the Zen Sect developed along its own peculiar line, and became thoroughly Chinese. (This will be more clearly recognized when we treat later of the faith and practice of the Zen Sect.) The greatest masters of Zen were almost all the product of this age, covering a space of about 800 years—that is roughly, from the middle of the T'ang dynasty to the end of the Sung. Many eminent scholars, poets, statesmen, and artists rapped at the monastery door, and greatly enjoyed conversation with the Zen masters. Influence on Chinese culture given by those lay disciples of the sect was considerable. Almost all the important temples and monasteries now existing in the Middle Kingdom belong to the Zen Sect, though the Sect as a living faith is as dead as everything else in that old tottering country. And from this it can be inferred how great must have been the influence the Zen sect exercised when at the zenith of its prosperity in the latter part of the T'ang, and throughout the Sung dynasty.

JAPAN.

In Japan at present we have two schools of the Zen Sect, Sodo and Rinzai. The former traces back its long ancestral line to the Ch'ing Yuan school, and the latter originated with Rinzai (Lin Tsai in Chinese; died 867), who flourished during the middle period of the T'ang dynasty, and who succeeded the line represented by Nan Yo under the sixth patriarch. The Sodo school was introduced into Japan by Dogen, A.D. 1233, who went over to China early in the thirteenth century, and was duly authorized by his master,

T'ien-T'ung Jü-Ching (died 1228), of the Ch'ing Yuan line. The Rinzai school was officially established in the year 1191 by Yesai. The Hojo family, which was the real head of the Government at that time, greatly encouraged the dissemination of Zen teaching. This resulted in frequent communication between the Chinese and the Japanese masters. And a large number of capable leaders who arose one after another kept up the vitality of Zen faith throughout the succeeding three or four hundred years.

At present the two schools of the Zen Sect in Japan are more or less sharing in the common fate of Buddhism in the twentieth century—that is, it is in a stage of transition from a medieval, dogmatic, and conservative spirit to one of progress, enlightenment, and liberalism. The Rinzai school is more speculative and intellectual, while the Sodo tends towards quietism. The latter is numerically strong, and the former qualitatively so. The recent war in the Far East has served to reawaken the old spirit of nationalism, and young Japan is anxiously investigating the moral and spiritual legacy, the wealth and significance of which it has only recently begun to appreciate.

PRINCIPLES OF THE ZEN SECT.

FACTS AND NOT WORDS.

The Zen Sect is what Western scholars might call mysticism, though its characteristic development and its practical method of discipline are as different from Christian mysticism as Buddhism generally is from Christianity. The latter has always endeavoured to acknowledge the objective existence of a Supreme Being, or the transcendentality of a universal reason. The German school of mysticism, indeed, almost converted Christianity into pantheism, and tried to find God within one's own being. But there is no denying the fact that the Christian mystics were deviating from the original path of Jewish monotheism, which is really the most prominent feature of Christianity.

Buddhism, on the other hand, has shown a pantheistic tendency from the beginning of its history, and though at a certain stage of its development it was disposed towards ethical positivism, it has always encouraged the practice of Dhyāna as a means of enlightenment. It is no wonder that this special discipline came to be emphasized above all others as a saving power, when the Buddhist faith began to wither under the baneful influence of scholasticism. Though mysticism has been frequently misinterpreted and condemned, there is no doubt that it is the soul of the religious life, that it is what gives to a faith its vitality, fascination, sublimity and stability. Without mysticism the religious life has nothing to be distinguished from the moral life, and, therefore, whenever a faith becomes conventionalized, and devoid, for some reason or other, of its original enthusiasm, mysticism invariably comes to its rescue. The recrudescence of Buddhist mysticism in India, and its introduction into China and Japan, is also due to this law of the human mind.

Quite in accordance with this view, the Zen Sect teaches us to disregard or discard the entire treasure of Buddhist lore as something superfluous, for it is no more than a secondhand commentary on the mind, which is the source of enlightenment and the proper subject of study. Zen labels itself as 'a special transmission outside the canonical teaching of the Buddha,' and its practical method of salvation is 'directly to grasp the mind and attain Buddhahood.' It does not rely upon the sūtras or abhidharmas, however exalted and enlightened be the authors of these sacred books. For the ultimate authority of Zen faith is within one's self, and not without. A finger may be needed to point at the moon, but ignorant must they be who take the pointer for the real object, and altogether forget the final aim of the religious life. The sacred books are useful as far as they indicate the direction where our spiritual efforts are to be applied, and their utility goes no further. The Zen, therefore, proposes to deal with concrete living facts, and not with dead letters and theories.

NO SŪTRAS, NO BOOKS.

The Zen Sect thus has no particular canonical books considered as the final authority for its teachings, nor has it any ready-made set of tenets which have to be embraced by its followers as essential to their spiritual welfare. What it claims to have transmitted from the Buddha is his spirit—that is, his enlightened subjectivity, through which he was able to produce so many sacred books. It was this same spirit of the founder of Buddhism that Dharma wanted to instil into the people of the Middle Kingdom. When he was passing away from this world, he wished to see if his disciples understood his spirit. One of the disciples, in response to his question, said : ‘As I understand, the essence of Buddhism is vast emptiness.’

Dharma said : ‘You have obtained only my skin.’

The other replied : ‘As I understand, I give just one glance at it, and it is never repeated.’

Dharma said : ‘You have reached as far as my bone.’

He then asked Hui K'o what was his view of Buddhism, and the latter folded his hands against his breast and stood in his place without a word. Dharma then said : ‘You have truly grasped my spirit,’ and the patriarchal authority was given to him.*

In such wise the Zen masters handled their religion. They were boldly original, and were not hampered by any traditional teachings of the Buddha. Indeed, the Buddha himself had frequently to suffer a rather unkindly treatment at the hand of his Zen followers. Rinzai, for instance, the founder of the Rinzai school, exclaims : ‘O ye, my disciples, think not that the Buddha was the consummation of being. I consider him no more than the dumping-ground. The Bodhisattvas and Arhats, they are all yokes and manacles that constrain people. Therefore, Mañjuçri wanted to kill Gautama with his sword ; Añgulimāla tried to injure the

* This incident, as stated here from memory, may not be quite accurate, but it is in the main correct. No work from which to verify it is accessible to me at this moment.

Sakya monk with his weapon. O ye, my disciples, there is no such being as a Buddha, on whom we could lay a hand. The Buddhist doctrines such as relate to the triple vehicle, the five classes of converts, or the Perfect and the Abrupt, are no more than a temporary remedy intended for the diseased, and, in fact, have no intrinsic significance. If they have any at all, it is merely symbolic. The Buddha is like other plain bald-headed monks, and those who seek enlightenment through him are grievously mistaken. For seek your Buddha and he is lost to you; seek your way and it is lost to you; seek your patriarch and he is lost to you. Therefore, O my disciples, commit not this blunder.*

It is apparent, then, that what Zen teachers endeavoured most energetically to put forward in their missionary work was to make their disciples as original and independent as possible, not only in their interpretation of traditional Buddhism, but in regard to their ways of thinking. If there was one thing with which they were intensely disgusted, it was blind acceptance of an outside authority and a meek submission to conventionality. They wanted life and individuality and inspiration. They gave perfect freedom to the self-unfolding of the mind within one's self, which was not to be obstructed by any artificial instruments of torture, such as worshipping the Buddha as a saviour, a blind belief in the sacred books, or an unconditioned reliance upon an outside authority. They advised their followers not to accept anything until it was proved by themselves to be true. Everything, holy or profane, had to be rejected as not belonging to one's inner reason. Do not cling to the senses, do not cling to intellection; do not rely upon dualism, nor upon monism; do not be carried away by the noumenal or by the phenomenal, but be yourself even as you are, and you shall be as vast as space, as free as the bird in the air or the fish in water, and your spirit will be as transparent as the mirror. Buddha or no Buddha, God or

* In this passage Rinzai seems to refer to the Buddha indiscriminately as a historical personage and as an idealized being.

no God, they are a mere quibbling in words which have no real signification.

KO-AN.

The Dhyâna masters thus naturally had no stereotyped method of instructing their disciples, nor had the latter any regular routine work to go through. The teachers gave instruction offhand whenever and wherever they pleased, and the pupils came to them when they had something to ask them. In the monastery each of them had his own share of work, for the building, grounds, farm, kitchen, daily religious services, and other miscellaneous affairs, had to be attended to by the monks. If they had nothing special to come to the teacher for, and were satisfied with their lot as a monk; they stayed there, quietly observing all the rules relative to the monkish life. They seem to have all acted upon their own initiative in the study of Zen.

The following incident in the life of Rinzai (Lin Tsai), who lived in the first half of the ninth century, well illustrates the monastery life which was prevalent in China then and later.

When Rinzai was assiduously applying himself to Zen discipline under Obak (Huang Po in Chinese, who died 850), the head monk recognized his genius. One day the monk asked him how long he had been in the monastery, to which Rinzai replied: 'Three years.' The elder said: 'Have you ever approached the master and asked his instruction in Buddhism?' Rinzai said: 'I have never done this, for I did not know what to ask.' 'Why, you might go to the master and ask him, "What is the essence of Buddhism?"'

Rinzai, according to this advice, approached Obak and repeated the question, but before he finished the master gave him a slap.

When Rinzai came back, the elder asked how the interview went. Said Rinzai: 'Before I could finish my questioning, the master slapped me, but I fail to grasp its meaning.' The elder said: 'You go to him again and ask

the same question.' When he did so, he received the same response from the master. But Rinzai was urged again to try it for the third time, but the outcome did not improve.

He at last went to the elder, and said : 'In obedience to your kind suggestion, I have repeated my question three times, and been slapped three times. I deeply regret that, owing to my stupidity, I am unable to comprehend the hidden meaning of all this. I shall leave this place and go somewhere else.' Said the elder: 'If you wish to depart, do not fail to go and see the master to bid him farewell.'

Immediately after this, the elder saw the master, and said: 'That young novice who asked about Buddhism three times is a remarkable fellow. When he comes to take leave of you, be so gracious as to direct him properly. After a hard training he will prove to be a great master, and, like a huge tree, he will give a refreshing shelter to the world.'

When Rinzai came to see the master, the latter advised him not to go anywhere else but to Daigu (Tai Yü), of Kao-An, for he would be able to instruct him in the faith.

Rinzai went to Daigu, who asked him whence he came. Being informed that he was from Obak, Daigu further inquired what instruction he had under the master. Rinzai answered: 'I asked him three times about the essence of Buddhism, and he slapped me three times. But I am yet unable to see whether I had any fault or not.' Daigu said: 'Obak was tender-hearted even as a dotard, and you are not warranted at all to come over here and ask me whether anything was faulty with you.'

Being thus reprimanded, the signification of the whole affair suddenly dawned upon the mind of Rinzai, and he exclaimed: 'There is not much, after all, in the Buddhism of Obak.' Whereupon Daigu took hold of him, and said: 'This ghostly good-for-nothing creature ! A few minutes ago you came to me and complainingly asked what was wrong with you, and now boldly declare that there is not much in the Buddhism of Obak. What is the reason of all

this? Speak out quick, speak out quick!' In response to this, Rinzai softly struck three times with his fist at the ribs of Daigu. The latter then released him, saying: 'Your teacher is Obak, and I will have nothing to do with you.'

Rinzai took leave of Daigu and came back to Obak, who, on seeing him come, exclaimed: 'Foolish fellow! what does it avail you to come and go all the time like this?' Rinzai said: 'It is all due to your doting kindness.'

When, after the usual salutation, Rinzai stood by the side of Obak, the latter asked him whence he had come this time. Rinzai answered: 'In obedience to your kind instruction, I was with Daigu. Thence am I come.' And he related, being asked for further information, all that had happened there.

Obak said: 'As soon as that fellow shows himself up here, I shall have to give him a good thrashing.'

'You need not wait for him to come; have it right this moment,' was the reply; and with this Rinzai gave his master a slap on the back.

Obak said: 'How dares this lunatic come into my presence and play with a tiger's whiskers!'

Rinzai then burst out into a *Ho*,* and Obak said: 'Attendant, come and carry this lunatic away to his cell.'†

All such incidents as this became soon known throughout the country, for the monks were constantly travelling from

* This is a sort of loud cry, and is made frequently by Zen masters in their religious discourse. *Ho* is Chinese pronunciation; in Japanese it is *katsu* or *kwatsu*, the ultimate vowel of which is only slightly audible.

† This is one of the most noted 'cases' (*Ko-an*) in the history of the Zen Sect. So far as its literary account goes, there seems nothing particularly religious or philosophical or illuminative of the Zen faith. On the other hand, the uninitiated may consider the whole affair a farce, devoid of any import, religious or otherwise. But Zen teachers think that they who understand this 'case' understand everything under and above the sun. To give a typical instance of Zen teaching, I have here reproduced this incident almost as fully as in the original text, 'Rinzai Rok' ('Lin tsai lu' in Chinese).

one monastery to another, and they were made subjects of their religious discussion. They are technically known as 'ko-an' (*kung-an* in Chinese), literally meaning 'official record,' or a judicial case which has to be examined before a tribunal of the Zen jurists. Later in the history of the Zen Sect these records were shown by the master to his pupils, as the means of attaining spiritual enlightenment and comprehending the inner spirit of Buddhism. A few instances are given here to let our readers have a general idea as to the Zen teaching.

1. A monk asked Dozan (Tung Shan, 806-869) : 'Who is the Buddha?' And the master replied : 'Three pounds of flax.'*

* On this the well-known author of the 'Heki-gan Shu' ('Pi Yen Chi') comments: 'This "judicial case" is very much misunderstood by some of the masters, as they do not know how to masticate and digest and appreciate it. Why? Because it is insipid and devoid of taste. Many answers have already been given to the query, What is the Buddha? Some say, "He is in the sanctum;" others, "He is the one with the thirty-two marks;" and still others, "He is a bamboo-whip made at Chang Lin Hill." But Dozan's answer, "Three pounds of flax," goes far beyond all these, and puts the old masters to silence. Those who do not understand him imagine that he was at the time in the kitchen weighing the flax, when a monk approached and asked him about the Buddha, and that he gave the answer as reported. Some think that Dozan is ironical, for when he says east he means west. Some say that as the inquisitive monk, not knowing himself who was a Buddha, came to Dozan and asked the question, so the master answered him in a roundabout way. Oh, these palsy-stricken commentators!

'There is another class of scholars who say that those three pounds of flax are no more than the Buddha himself. How far off the track they are! If they labour to unravel Dozan's words in this manner, they will not be able even to dream of the proper solution, though they might work till the end of eternity.

'Why? Because words are a mere vessel in which the reason is carried. If you comprehend not the spirit of the master, but only want to grope in the dark maze of words, you would never catch a glimpse of the spirit. Says an ancient sage: "Reason as such has no expressions, but it is through expressions that it becomes manifest; and when we know the reason we neglect expressions." Only they that have penetrated the veil reach the first fact.

2. A monk asked Suibi (T'sui Wei) what is the significance of the first patriarch's coming over to China. (This is considered generally to be tantamount to asking the first principle of Buddhism.) Suibi said: 'Wait till nobody is around here, and I shall tell you of it.' They entered into the garden, when the monk said: 'There is nobody about here. I pray you tell me.' Suibi then pointed at the bamboo, saying: 'This bamboo has grown so high, and that one rather short.*

3. Rinzai once delivered a sermon before a gathering of his disciples, in which he said: 'Upon this mass of red-coloured flesh there abideth an untitled true man. He constantly cometh out and in from your sense-gates.† Those who have not yet testified this, behold, behold!' A monk came out of the rank, and asked: 'Who is this untitled true man?' The master then descended from the chair and took hold of this monk, saying: 'Speak, speak.' The monk faltered, whereupon, releasing him, remarked Rinzai: 'What a worthless stuff is this untitled true man!' And he returned to his room.

As is seen in these 'judicial cases,' what Zen masters aim to attain is not a secret communion with a Supreme Being, or a hypnotic absorption in the absolute, or the dreaming of a divine vision, or forgetting one's self in a vast emptiness, where all marks of particularity vanish, leaving only the blankness of the unconscious. Their efforts seem to be to come in contact with the universal

* This case of "three pounds of flax" is like the public highway leading to Chang An (capital): each step, up and down, is easy and smooth.'

† A similar story is told of Mok-hyo (Mu Ping), who was asked by a monk what was the first principle of Buddhism. Hyo said: 'What a large melon is this!'

When another master was asked whether Buddhism could be found in a lonely, desolate, unfrequented region among craggy mountains, the master said: 'Yes.' Being further asked how that was, he said: 'Rocks and boulders there are: larger ones are large and smaller ones small.'

† Literally, face-gates.

reason or life which animates all things, and personally to feel its pulsation, as when the eye comes in touch with the ethereal waves it at once recognizes it as light. When one has this actual inner feeling, which might be called intuition or immediate knowledge, as Western philosophers would have it, Zen teachers designate such a one a Buddha, or Bodhisattva, or Daizen Chishiki (great, good, wise man).

NOT ASCETICISM.

Those who are only acquainted with the ascetic phase, or the pessimistic phase of Buddhism may think that the Zen Sect shares it too ; but the fact is that the Zen is one of the most positivistic and energetic sects of Buddhism. Be only in accord, it teaches, with the reason of the universe, and the enlightened do not see anything in the world of the senses to be condemned or shunned, as is done by ascetics or pessimists. In this respect the Zen Sect is like other Mahâyânists—that is, they regard sympathy and loving-kindness as the very foundation of their religion. For they refuse to remain in their exalted spiritual position and to leave all their fellow-creatures suffering in ignorance. They come down into this world of particulars, as it were, from their ideal universality. They live like the masses ; they suffer, endure, and hope. But their inner life is not disturbed by any tribulation of this world. The process of spiritual development of a Zen follower is pictorially illustrated in the popular book called 'Jûni Gyû no Zu'—that is, 'Twelve Oxen Pictures'—in which the spiritual training of the Zen Sect is likened to the taming of an ox. Were it not for lack of space, those pictures are well worth reproducing.

PHILOSOPHY OF ZEN.

No attempt will here be made to expound the philosophy of Zen which underlies those enigmatic 'ko-an,' a few samples of which have been given above, but I shall limit myself to giving to the reader a translation of certain passages in the

'Sermons of the Sixth Patriarch' ('Fa pao tan ching'), which was really an epoch-making work in the history of the Zen Sect. The book seems to have been compiled by his disciples from their notebooks.*

'Have your hearts thoroughly purified, and think of the Mahâ-Prajñâ-Pâramitâ. O my good and intelligent brethren, all beings are from the beginning in possession of the Bodhi-Prajñâ (intelligence or wisdom), and the reason why they are unable to realize it is due to their confused subjectivity. You should, therefore, exert yourselves according to the instruction of a great enlightened teacher, and have an insight into the nature of being. The Buddha-nature is the same in the ignorant as in the intelligent; but as there is a difference between enlightenment and confusion, some are called benighted, while others are enlightened. I shall now speak about the doctrine of Mahâ-Prajñâ-Pâramitâ, and lead you to the way of intelligence. Listen to me with hearts true and sincere, as I speak unto you.

'O my good and intelligent brethren, people are talking all the time about Prajñâ, but they do not comprehend the Prajñâ of their own being. It is like unto talking about food, which does not satisfy the appetite. If they keep on only talking about the supraphenomenal, there will never be a time when they actually have an insight into it. Mere talking is of no avail.

'O my good and intelligent brethren, Mahâ-Prajñâ-Pâramitâ is a Sanskrit term, and means in our language "the great intelligence that leads to the other shore." This should be practised in your own heart, and not be talked about with your lips. If talked about and not practised, it is like unto a mirage, phantom, dew, or light-

* The translation of this kind of work is full of difficulties, especially when the writer does not lay claim to philosophical accuracy. The sentences are loosely connected, and important terms are used without definition. The translator hopes that the reader will be satisfied if the general drift of the text has been made sufficiently intelligible in what follows.

ning. If talked about as well as practised, the heart and the mouth are in harmony.

‘The Buddha is the essence of your being ; outside of it there is no Buddha.

‘What is Mahà ? Mahà means “great.” The vastness of the mind is like unto space : it has no limits, it is neither square nor circular, it is neither large nor small. It has no colour, such as blue, yellow, red, or white. It has also no magnitude, such as high or low, long or short. It is, again, free from anger and joy ; it is above yes and no, good and evil. It has no tail or head.

‘The land of all the Buddhas is like unto vast space. The very essence of our being is from the first devoid of determinations, and there is nothing particular which could be taken hold of like an object of sense. When I speak of the absolute emptiness of our essence, it should be understood in this sense. O my good and intelligent brethren, take heed, however, not to cling to emptiness when I speak thus. This is most important—not to cling to emptiness (or indeterminations). For those who sit quietly absorbed in the contemplation of the absolute (that is, empty) are sinking in blank nothingness.

‘O my good and intelligent brethren, space, as we see it about us, embraces all material forms, such as the sun, moon, stars, and constellations, mountains, rivers, and the great earth, the bubbling springs and the murmuring rivulets, grasses, trees, woods and thickets, good men as well as bad, heaven as well as hell, and all the great oceans and all the mountains of Sumeru. Do they not all exist in space ? When I speak of the emptiness of one’s essence, it should be understood in the same way.

‘O my good and intelligent brethren, the self-essence embraces all things, and on that account it is called “great.” All things exist in the essence of every sentient being. When you see good and evil existing in this world, do not cling to them, nor shun them, nor be defiled by them. The mind is like unto space, and it is called great—that is, Mahà.

‘O my good and intelligent brethren, they that are confused talk with the mouth, while the wise practise in the heart. Again, they that are confused sometimes sit quietly and disturbed by no thoughts, and they think they are great. Such people as these are not worth mentioning, for their views are faulty.

‘O my good and intelligent brethren, the capacity of the mind is great, and there is not a spot in this universe where it does not prevail. When it is working it is manifest, and through this apparent working we come to the knowledge of all things. All is one and one is all. Coming or going, it knows no restraint; the mind is in its essence freedom, it is Prajñā. O my good and intelligent brethren, all Prajñā-wisdom grows out of your self-essence, and does not come from without. Take heed to avoid errors, for this is the free operation of your inner reason. Be true to yourselves, and everything else will come out true. The mind’s capacity is great and its working universal; it is not concerned with details. Do not commit yourselves to mere talking all day. If you do not practise this in your own hearts, you are like unto a man of low birth calling himself a king, which is unrealizable in him. Such persons cannot be called my disciples.

‘O my good and intelligent brethren, what is Prajñā? Prajñā means in our language “intelligence.” If in all places and at all times your every thought is not benighted, and you always put your intelligence into work, this is Prajñāchāra. When even a single thought of yours is benighted, Prajñā is lost; when even a single thought of yours is enlightened, Prajñā is manifest there. People are so benighted and confused that they do not perceive Prajñā and yet speak of it. Even when the mind is not clear, they pretend to be perceiving Prajñā. They talk all the time about emptiness, and know not what real emptiness means, for Prajñā has no particular form, being the mind itself. One who understands in this wise knows what is Prajñā intelligence.

‘What is Pāramitā? It is the Western language, and

means in this land "to reach the other shore"—that is to say, to be free from birth and death. When you are fettered by the phenomenal, there is birth and death, as the waves are stirred in water, and that we call "this shore." When you are not attached to the phenomenal, there is no birth and death, as water eternally flowing, and that we call "the other shore," or Pâramitâ.

'O my good and intelligent brethren, confused are they that do mere talking, for at the moment of their thinking they have committed blunders and wrongs. To practise Prajñâ in every thought, this is in accord with your inner reason. Those who are enlightened in this matter understand Prajñâdharma, and those who discipline themselves in this principle are practising Prajñâchâra. They are common mortals who do not discipline themselves in this, while they are Buddhas who practise this in their thought.

'O my good and intelligent brethren, common mortals are Buddhas, and all the passions and desires are born of wisdom (*bodhi*). As long as your thoughts are confused you are common mortals, but at the very moment you are enlightened you are Buddhas. When your minds are fettered by sensuality, every desire you cherish is defiled; but as soon as your minds are freed from the bondage, every desire of yours is born of wisdom. O good and intelligent brethren, the Mahâ-Prajñâ-Pâramitâ is to be most honoured, has no equal, and stands all alone. It does not depart, nor does it come, and all the Buddhas of the past, present, and future are born of it. By the operation of this great Prajñâ all the passions, desires, and sensualities are destroyed that arise from the five skandhas. By thus disciplining one's self, Buddhahood is attained, and the three venomous passions are converted into morality, tranquillity, and wisdom.

'O my good and intelligent brethren, from this spiritual gate of one Prajñâ there have issued 84,000 forms of wisdom. Why? Because 84,000 different forms of evil passions are possessed by sentient beings. If they were free from sensuality, wisdom, which is never independent

of one's inner reason, would be manifest all the time. They that are enlightened have no hankering, no repentance, no attachment. In them there is no hypocrisy awakened. Through the operation of one's own true inner reason, which is no more than Prajñā itself, reflect upon all things and illuminate them, and cling not to them nor shun them. This is the way in which reason is perceived and Buddhahood is attained.'

ZEN AND GENERAL CULTURE.

CHINA.

Apart from the general influence of Buddhism upon Chinese thought, Zen discipline seems to have been singularly acceptable to the Oriental people. Through the medium of the Zen Sect, Indian Buddhism can be said to have been thoroughly naturalized in the Middle Kingdom and also in Japan. It was not so elaborately speculative as some other Buddhist sects, such as the T'ien T'ai, the Avatamsaka, the Mâdhyamika, or the Yoga, and this simplicity particularly suited the practical tendency of the Chinese mind. The Zen did not antagonize the doctrines of Confucius, as did Taoism, but instead tried to absorb them within itself as a part of its practical discipline, and this must have been very gratifying to the Confucians, who were fond of rituals and advocated formalism. Again, the Zen had something in it which savoured of Taoism, as it taught non-attachment to things worldly and a mystic appreciation of Nature, and this must have satisfied the Laotzean elements of the country. In short, the Zen was so elastic, so comprehensive, and so ready to reconcile itself to its environment that it finally came to contain within itself everything that was needed by the Chinese mind. No wonder, then, that its influence among the educated as well as the masses was almost phenomenal since its definite establishment in the middle part of the T'ang dynasty. If in those days the Zen Sect had not existed, the repeated

persecutions might have entirely wiped out all trace of Buddhist influence in China, and the resuscitation of Chinese speculative philosophy in the Sung dynasty and the Ming (1368-1628) might have been an impossibility.

Zen teachers of China used most popular and most forcible language instead of foreign, borrowed Sanskrit-Chinese, and this fact must be considered to have not a little contributed to its universal propagation. Almost all the noted monasteries in China at present belong to the Zen Sect, though the monks no more manifest the spirit of the ancient masters. A great majority of those Confucian scholars or cultured officials who are at all acquainted with Buddhism have gained their knowledge from Zen literature. From towards the end of the T'ang dynasty scholars and statesmen who were worthy of note went to the Zen monasteries, and either submitted themselves to the discipline, or delved deeply into its mysterious literature. The tradition seems to be still alive among the educated Chinese of the present day. And the strange fact is that, in spite of their denunciation of the literary demonstration of the faith, the Zen teachers have produced many writings with a style peculiarly their own.

JAPAN.

Into Japan the Zen Sect was introduced in its perfected form at the time when feudalism began to take hold of the country. Its simplicity, directness, and efficiency instantly won the heart of the warrior, and the samurais began to knock at the monastery gate. The Zen does not share those peculiarities of early Buddhism which were acceptable only to people of the leisurely class, nor has it anything to do with pessimism, passivity, or non-resistance. The military class of Japan, which had for long been seeking a religion to satisfy their spiritual needs, found at once their ideal in the teachings of Zen. The so-called Hojo period in the history of Japan, which is noted for able administration, simplicity of life, and the efficiency and energy of the military class, had thus successfully started the Zen Sect

in the land of the Rising Sun. The Zen monasteries, still extant in Kamakura, the ancient capital of the Hojo Government, are monuments of the devotion of its adherents.

The Ashikaga Shogunate that succeeded the Hojo, as well as the Imperial House of those days, greatly patronized Zen, which now thoroughly permeated every fibre of Japanese life and civilization. Not only emperors, statesmen and generals came to see Zen masters, but also men of letters, artists, singers, actors, wrestlers, merchants, masters of tea ceremony, and swordsmen. They could not withstand the overwhelming tide of the mystic discipline which was considered to hold the key to the secrets of life and the universe.

Bushido, which has come lately to be much talked of since the conclusion of the Russo-Japanese war, owes its development to a considerable extent to the Zen Sect. It is, in fact, a production of the three moral forces in Japan—Shintoism, Confucianism, and Buddhism. Each of them has contributed something to the formation of this code of the knighthood of Japan. According to the positions taken by different critics, the share of each of these contributing elements may be emphasized or underrated; but no fair observer will deny that Zen had a great deal to do with the religious and spiritual aspect of Bushido. For the *Lebensanschauung* of Bushido is no more nor less than that of Zen. The calmness and even joyfulness of heart at the moment of death which is conspicuously observable in the Japanese; the intrepidity which is generally shown by the Japanese soldier in the face of an overwhelming enemy; and the fairness of play to an opponent, so strongly taught by Bushido—all these come from the spirit of the Zen training, and not from any such blind, fatalistic conception as is sometimes thought to be a trait peculiar to Orientals.

ZEN DISCIPLINE.

Zen teachers train their pupils in two ways—intellectual and conative or affective. To develop the speculative power of the pupil, a ‘ko-an’ or judicial case, which was discussed or constructed by the old masters, is given to him as an object of reflection. The teacher may request the pupil to present his views on such cases as these: ‘What is your original face which you have even before your parents were born?’ or ‘The object of Buddhist discipline is to have an insight into the nature of the mind, and thus to attain Buddhahood. Where, now, do you locate your mind?’ or ‘All things are said to return to One. Where, then, is the ultimate home of this One?’ or ‘When an ancient master of Zen was asked what was the essence of Buddhism, he said: “The oak-tree in my garden.” What is the signification of this?’

When these questions are given, the pupil will try his best to solve them. He may think that the ‘original face’ means the ultimate reason of existence, or that the ‘One to which all things return’ is the absolute ground of things, and has nowhere else to return but to itself. According to these views, he will approach the teacher, displaying before him all his precious stock of philosophical and religious knowledge. But such demonstrations will call forth but a cold reception at the hand of the Zen teacher, though they might be in accord with a conventional interpretation of Buddhist theology. For Zen is not to demonstrate or to interpret or to discuss, but to present the fact of faith as it is. Those who are generally addicted to talking on things which they have never experienced personally, who have taken symbols for things and intellectual representations for realities, will for the first time in their lives realize, when they are so bluntly treated by Zen teachers, how superficial and confused their minds were, and how unsteady was the foundation of their faith. They will thus, under the Zen training, learn to define their notions of things

clearly and accurately ; they will also be induced to reflect within themselves, as well as on things outside, from a point of view quite different from those they had held. Even if they are unable to grasp the signification of the 'ko-an,' this reflective habit which they are going to acquire (though this is not the main object of Zen) will considerably help the pupils in their moral training.

When one case is settled, another and perhaps more complicated one will be given, so that the pupil will be able to see the prevalence of one principle in all cases, and this will be continued as long as he desires.

The conative or affective phase of Zen discipline is accomplished by the means of *zazen* (*dhyâna*). In this the pupil is required to sit quietly for a certain length of time, during which he will think of the 'ko-an' given to him. *Zazen* can be practised by the pupil alone or in company of others in a hall especially built.

Zazen is not meant to induce a trance or a state of self-hypnotization. It aims at keeping the mind well poised and directing attention on any point one wills. Most people, especially in these days of commercial and industrial rush, are so given up to excitements, impulses, and sensationalism that they often prematurely exhaust their nervous energy, and finally lose equilibrium of mind. Zen professes to remedy this useless waste of energy on the one hand, and to increase, as it were, a reserve stock of mentality.

In conclusion, it may be of interest to our readers to see what a Zen teacher of modern times has to say about the practice of Zen, and here I give some extracts from the Reverend Soyen Shaku's work entitled 'Sermons of a Buddhist Abbot,' which is a collection of some of his addresses delivered during his recent visit to America. He occupies a very prominent position in the Zen hierarchy in Japan, and is the Lord Abbot of the historical monasteries of Kamakura, where the Zen Sect of Japan first laid down its foundation.

'What is *dhyâna*? *Dhyâna* literally means, in Sanskrit,

pacification, equilibration, or tranquillization, but as religious discipline it is rather self-examination or introspection. It is not necessarily to cogitate on the deep subjects of metaphysics, nor is it to contemplate the virtues of a deity, or the transitoriness of mundane life. To define its import in Buddhism, roughly and practically, it is the habit of withdrawing occasionally from the turbulence of worldliness and of devoting some time to a quiet inspection of one's own consciousness. When this habit is thoroughly established, a man can keep serenity of mind and cheerfulness of disposition, even in the midst of his whirlwind-like course of daily life. *Dhyâna* is, then, a discipline in tranquillization. It aims at giving to the mind the time for deliberation, and saving it from running wild ; it directs the vain and vulgar to the path of earnestness and reality ; it makes us feel interest in higher things which are above the senses ; it discovers the presence in us of a spiritual faculty which bridges the chasm between the finite and the infinite ; and it finally delivers us from the bondage and torture of ignorance, safely leading us to the other shore of *Nirvâna*.

'*Dhyâna* is sometimes made a synonym for *samatha* and *samâdhi* and *samâpatti*. *Samatha* is tranquillity and practically the same as *dhyâna*, though the latter is much more frequently in use than the former. *Samâpatti* literally is "put together evenly" or "balanced," and means the equilibrium of consciousness in which takes place neither wakefulness nor apathy, but in which the mind is calmly concentrated on the thought under consideration. *Samâdhi* is a perfect absorption, voluntary or involuntary, of thought in the object of contemplation. A mind is sometimes said to be in a state of *samâdhi* when it identifies itself with the ultimate reason of existence and is only conscious of the unification. In this case, *dhyâna* is the method or process that brings us finally to *samâdhi*.

* * * * *

'Now, the benefits arising from the exercise of *dhyâna* are more than one, and are not only practical but moral and spiritual. Nobody will deny the most practical advan-

tage gained through presence of mind, moderation of temper, control of feelings, and mastery of one's self. A passion may be so violent at the time of its agitation that it will fairly consume itself to utter destruction, but a cool-headed man knows well how to give it the necessary psychological time of rest and deliberation, and thus to save himself from plunging headlong into the Charybdis of emotion. And this cool-headedness, though in some measure due to heredity, is attainable through the exercise of dhyâna.

'Intellectually, dhyâna will keep the head clear and lucid, and, whenever necessary, make it concentrate itself on the subject at issue. Logical accuracy depends greatly on the dispassionateness of the arguing mind, and scientific investigation gains much from the steadiness of the observing eye. Whatever be a man's intellectual development, he has surely nothing to lose, but a great deal to gain, by training himself in the habit of tranquillization.

'In these days of industrial and commercial civilization, multitudes of people have very little time to devote themselves to spiritual culture. They are not altogether ignorant of the existence of things which are of permanent value, but their minds are so engrossed in details of every-day life that they find it extremely difficult to avoid their constant obtrusion. Even when they retire from their routine work at night, they are bent on something exciting which will tax their already overstretched nervous system to the utmost. If they do not die prematurely, they become nervous wrecks. They seem not to know the blessings of relaxation. They seem to be unable to live within themselves and find there the source of eternal cheerfulness. Life is for them more or less a heavy burden, and their task consists in the carrying of the burden. The gospel of dhyâna, therefore, must prove to them a heaven-sent boon when they conscientiously practise it.

'Dhyâna is physiologically the accumulation of nervous energy; it is a sort of spiritual storage battery in which an enormous amount of latent force is sealed—a force which

will, whenever demand is made, manifest itself with tremendous potency. A mind trained in dhyâna will never waste its energy, causing its untimely exhaustion. It may appear at times, when superficially observed, dull, uninteresting, and dreamy, but it will work wonders when the occasion arises; while a mind ordinarily addicted to dissipation succumbs to the intensity of an impulse or a stimulus without much struggling, which ends in complete collapse, for it has no energy in reserve. Here, let me remark incidentally, can be seen one of the many characteristic differences between Orientalism and Occidentalism. In all departments of Oriental culture a strong emphasis is placed upon the necessity of preserving the latent nervous energy, and of keeping the source of spiritual strength well fed and nourished. Young minds are trained to store up within, and not to make any wasteful display of their prowess and knowledge and virtue. It is only shallow waters, they would say, that make a noisy, restless stream, while a deep whirlpool goes on silently. The Occidentals, as far as I can judge, seem to be fond of making a full display of their possessions with the frankness of a child; and they are prone to a strenuous and dissipating life, which will soon drain all the nervous force at their command. They seem not to keep anything in reserve which they can make use of later on at their leisure. They have indeed candid and open-hearted traits, which sometimes seem wanting in the Orientals; but they certainly lack the profound depth of the latter, who never seem to be enthusiastic, clamorous, or irrepressible. The teaching of Lao-tze or that of the "Bhagavadgîta" was not surely intended for the Western nations. Of course, there are exceptions in the West as well as in the East. Generally speaking, however, the West is energetic and the East mystical; for the latter's ideal is to be incomprehensible, immeasurable, and undemonstrative even as absolute being. And the practice of dhyâna may be considered in a way one of the methods of realizing this ideal.



'In the "Chandradīpa-samādhi Sūtra," the benefits of dhyāna practice are enumerated as follows: (1) When a man practises dhyāna according to the regulation, all his senses become calm and serene, and, without knowing it on his part, he begins to enjoy the habit. (2) Loving-kindness will take possession of his heart, which then, freeing itself from sinfulness, looks upon all sentient beings as his brothers and sisters. (3) Such poisonous and harassing passions as anger, infatuation, avarice, etc., gradually retire from the field of consciousness. (4) Having a close watch over all the senses, dhyāna guards them against the intrusion of evils. (5) Being pure in heart and serene in disposition, the practiser of dhyāna feels no inordinate appetite in lower passions. (6) The mind being concentrated on higher thoughts, all sorts of temptation and attachment and egoism are kept away. (7) Though he well knows the emptiness of vanity, he does not fall into the snare of nihilism. (8) However entangling the nets of birth and death, he is well aware of the way to deliverance therefrom. (9) Having fathomed the deepest depths of the Dharma, he abides in the wisdom of Buddha. (10) As he is not disturbed by any temptation, he feels like an eagle that, having escaped from imprisonment, freely wings his flight through the air.

* * * * *

'The practice of dhyāna is often confounded with a trance or self-hypnotism—a grave error which I here propose to refute. The difference between the two is patent to every clear-sighted mind, for a trance is a pathological disturbance of consciousness, while dhyāna is a perfectly normal state of it. Trance is a kind of self-illusion, which is entirely subjective and cannot be objectively verified; but dhyāna is a state of consciousness in which all mental powers are kept in equilibrium, so that no one thought or faculty is made predominant over others. It is like the pacification of turbulent waters by pouring oil over them. In a smooth, glossy mirror of immense dimension no waves are roaring, no foam is boiling, no splashes

are spattering. And it is in this perfect mirror of consciousness that myriads of reflections, as it were, come and go without ever disturbing its serenity. In trances certain mental and physiological functions are unduly accelerated, while others are kept altogether in abeyance, the whole system of consciousness thus being thrown into disorder ; and its outcome is the loss of equilibrium in the organism, which is very opposite to what is attained through the practice of dhyâna.

'Again, some superficial critics think that Buddhist dhyâna is a sort of intense meditation on some highly abstracted thoughts, and that the concentration, which works in the same way as self-hypnotism, leads the mind to the state of a trance, called Nirvâna. This is a very grievous error committed by those who have never comprehended the essence of religious consciousness, for Buddhist dhyâna has nothing to do with abstraction or hypnotization. What it proposes to accomplish is to make our consciousness realize the inner reason of the universe which abides in our minds. Dhyâna strives to make us acquainted with the most concrete and, withal, the most universal fact of life. It is the philosopher's business to deal with dry, lifeless, uninteresting generalizations. Buddhists are not concerned with things like that. They want to see the fact directly, and not through the medium of philosophical abstractions. There may be a god who created heaven and earth, or there may not ; we might be saved by simply believing in his goodness, or we might not ; the destination of evil-doers may be hell and that of good men paradise, or this may be reversed. True Buddhists do not trouble themselves with such propositions as these. Let them well alone ; Buddhists are not so idle and superficial as to waste their time in pondering over the questions which have no vital concern with our religious life. Buddhists through dhyâna endeavour to reach the bottom of things, and there to grasp with their own hands the very life of the universe, which makes the sun rise in the morning, makes the bird cheerfully sing in the balmy spring breeze, and also makes

the biped called man hunger for love, righteousness, liberty, truth, and goodness. In dhyâna, therefore, there is nothing abstract, nothing dry as a bone and cold as a corpse, but all animation, all activity and eternal revelation.

'Some Hindu philosophers, however, seem to have considered hallucinations and self-suggested states of mind as real, and the attainment of them as the aim of dhyâna practice. Their conception of the eightfold dhyâna-heaven in which all sorts of angels are living is evidence of it. When the mythical beings in those regions practise dhyâna, they enter into different stages of samâdhi. They (1) come to think that they are lifted up in the air like a cloud ; (2) they feel the presence of some indescribable luminosity ; (3) they experience a supernatural joy ; (4) their minds become so clarified and transparent as to reflect all the worlds like a very brilliant mirror ; (5) they feel as if the soul has escaped bodily confinement and expanded itself to the immensity of space ; (6) they now come back to a definite state of consciousness, in which all mental functions are presented, and the past and present and future reveal themselves ; (7) they then have the feeling of absolute nothingness, in which not a ripple of mentation stirs ; (8) lastly, they are not conscious of anything particular, nor have they lost consciousness, and here they are said to have reached the highest stage of samâdhi.'

'But, according to Buddhism, all these visionary phenomena as the outcome of dhyâna are rejected, for they have nothing to do with the realization of the religious life. In the "S'urângama Sûtra" fifty abnormal conditions of consciousness are mentioned against which the practiser of dhyâna has to guard himself, and among them we find those psychical aberrations mentioned above.'

LITERATURE.

The Zen Sect is very prolific in writings, though it is an avowed enemy of literature, and it has produced many learned scholars, to whom we are indebted for our ability

to trace its history and development almost to its every step. Among many books treating of the history of the Zen Sect, 'Ching teh chuan têng lu' and 'Hsü chuan têng lu' ('Records of the Transmission of the Light,' all in sixty-six fascicles) are to be recommended. For the earliest treatises of the philosophy of Zen, the reader is referred to the short metrical exposition by the third Zen patriarch of China, entitled 'Hsin hsin ming' ('On Faith'), and the 'Sermons of the Sixth Patriarch' ('Lu tsu tan ching'). Among later Zen literature, illustrative of its full development in a way peculiar to the Far Eastern mind, we may mention 'Lin tsai lu' ('Records of Lin-Tsai') and 'Pi yen chi' ('Collections of Pi-Yen'). For the practice of dhyâna, see 'Fu kwan zazen gi' and 'Zazen yôjin ki.' 'Shôbô genzo' ('The Eye of the Good Law') and 'Shûmon mujin tô ron' ('The Eternal Lamp of the Zen Sect'), both by Japanese Zen teachers, may be very profitably consulted by the uninitiated, though they may feel occasionally as if looking at the moon through a veil.

IV

A CHINESE COLLECTION OF ITIVUTTAKAS

By K. WATANABE

A collection of Itivuttakas exists in the Chinese Tripitaka.* It was translated by Yuan Chwang, 650 A.D.†

This Chinese collection consists of seven fasciculi, and the sūtras contained therein are arranged in three parts, each having its subdivisions, which always end, just as the corresponding Pāli Vaggas do,‡ with the verses of the résumé (uddāna).§

I. Eka-dharma-khaṇḍa 一法品	{ I. Sūtras 1—12. II. Sūtras 13—24. III. Sūtras 25—47. IV. Sūtras 48—60.
II. Dvi-dharma-khaṇḍa 二法品	{ I. Sūtras 1—12. II. Sūtras 13—24. III. Sūtras 25—36. IV. Sūtras 37—50.
III. Tri-dharma-khaṇḍa 三法品	{ I. Sūtras 1—13. II. Sūtras 14—25. III. Sūtras 26—28.

* Nanjo's Catalogue, 714. The author of the Catalogue made here a slight mistake in rendering the Chinese title 本事, a well-known translation for Itivṛttaka 伊帝目多伽, by the Sanskrit 'Mūla-vastu.'

† Nanjo, 1483, vol. v.; 1485, vol. viii. The translation, finished on November 8 of the first year of 永徽, was begun on September 10 of the same year.

‡ Itivuttaka, edited by Windisch, 1890 (Pāli Text Society). I quote throughout from this excellent edition.

§ 嘴拖南.

Part III is apparently defective, and the absence of an *uddāna* at the end of the work confirms this. Whether this deficiency was already in the original text brought by the great translator or has arisen with him we cannot tell; but we know that his translation had, only some two or three weeks before his death,* exactly the same number of fasciculi as it now has; for the description of it in the *Tâ-thân-néi-tien-lu*, which was then composed, says so. Only a small number of sūtras, therefore, can have been lost since then.

That the original of this translation was a Sanskrit text can be easily affirmed from the repeated statement† in the life of the translator, that the texts he brought to China were in the Fan language. The Chinese transcription of certain proper names and technical terms in the book‡ supports this affirmation.

The Chinese collection agrees in the main with the Pāli text, in the same manner as in the case of the Nikāyas. The Pāli suttas in the first two Nipātas are almost all found in the Chinese, some identical both in meaning and words, some only of similar contents.

Three-fifths of the suttas in Nipāta III. of the Pāli cannot be identified in the Chinese. This may be due to the incompleteness of that Nipāta in the Chinese. The whole of the fourth Nipāta of the Pāli is wanting in the Chinese. Out of the 112 sūtras of the Pāli the Chinese has only 65 sūtras, but, on the other hand, the Chinese has some sūtras which are not in the Pāli. The correspondence of those 65 sūtras,

* A.D. 664. The Catalogue was compiled in the first month, 664 (Nanjio, 1483, vol. xvi.). Yuan Chwāng died on February 5 of the same year (Nanjio, 1494, vol. x.).

† The texts brought by the great translator are always described as 梵本 (Sanskrit text) in the 'Si-yu-ki' or in the 'Life of Yuan Chwāng.'

‡ 捏瑟祉羅 (Ko - tse - chi - la) for Kauṣṭhila, iii. 1; 補特伽羅 (pu-te-ka-la) for pudgala, i. 56, ii. 2, etc.

that are more or less the same in both versions, will become clear from the following table :

PĀLI.	CHINESE.	PĀLI.	CHINESE.
<i>Nipāta I.</i>	<i>Khaṇḍa I.</i>	<i>Nipāta II.</i>	<i>Khaṇḍa II.—cont.</i>
Vagga 1.		Vagga 2—cont.	
1—3	18—15	9	29
4	18	10	20
5	16	11	23
6	23	12	48
7	47		
8	11		
9—10	35—36	<i>Nipāta III.</i>	<i>Khaṇḍa III.</i>
Vagga 2.		Vagga 1.	
1	37	1—9	—
2	40	10	11
3	38	Vagga 2.	
4—5	1—2	1	24
6	50	2	—
7	49	3	20
8—9	9—10	4—5	II. 9—10
10	4	6	10
Vagga 3.		7—10	—
1	5	Vagga 3.	
2	—	1—4	—
3	12	5	14
4	3	6	—
5	54	7	12
6	51	8	—
7	48	9	1
		10	17
<i>Nipāta II.</i>	<i>Khaṇḍa II.</i>	Vagga 4.	
Vagga 1.		1	16
1—2	1—2	2	—
3—4	9—10	3	27
5—6	7—8	4	—
7	22	5	26
8	14	6	22
9	13	7	15
10	—	8—10	—
Vagga 2.		Vagga 5.	
1	39	1	25
2	16	2—5	—
3	30	6	4
4	—	7	—
5	25	8	10
6	24	9	—
7	19	10	II. 37
8	21	<i>Nipāta IV.</i>	—
		1—13	—

To show the manner in which the two texts mutually correspond, the following selected passage is given :

PĀLI, I. 1, 2.

Vuttam̄hetam̄ Bhagavatā
vuttam - arahatā - ti me
sutam̄ :

Eka - dhammam̄ bhik -
khave pajahatha.

Aham̄ vo pātibhogo Anā -
gāmitāya.

Katham eka-dhammam̄ ?
Dosam̄ bhikkhave eka -
dhammam̄ pajahatha.
Aham̄ vo pātibhogo Anāgā -
mitāya-ti.

Etam attham̄ Bhagavā
avoca, tatthetam̄ iti vuc -
eati.

Yena dosena dutthāse
Sattā gacchanti duggatim̄

Tam̄ dosam̄ sammad-añ -
ñāya
Pajahanti vipassino
Pahāya na punayanti
Imam̄ lokam̄ kudācanan-ti.

Ayam-pi attho vutto
Bhagavatā iti me sutan-ti.

CHINESE, I. 14.

I have heard these words
from the Bhagavan :

Know ye, Bhikṣus, if any
living being abandon one
thing, I judge him cer -
tain to get the fruition of the
Anāgāmin.* What is that
one thing? It is Anger. Why
is it so? All living beings
fall into bad states of exist -
ence, being defiled by anger,
and so continually suffer the
torture of births and deaths.
If he abandon that thing,
I judge him certain to get
the fruition of the Anāgāmin,
and he will no more return
to this world to transmigrate.
Therefore I teach if he —

Then the Bhagavan, to
sum up the meaning of this
exhortation, uttered the gā -
thās :—

I think that all beings
defiled by anger are falling
into bad states of existence,
and are suffering from the
transmigration of births and
deaths.

If he rightly understand
this and abandon anger
for ever, he will get the
fruition of the Anāgāmin, and
will no more return to this
world for transmigration.

* 不還果.

As the order of the sūtras in the two texts clearly shows, it is not difficult to assume that they had a common source, from which they respectively developed into their present shapes. But the more detailed and expanded style and contents of the Chinese sūtras seem to suggest for it a later date than that of the Pāli. For instance, the Pāli enumerates, in the identical sūtras 1 to 6, only six sins to be abandoned as the means of attaining Anāgāminship. In the Chinese we see a distinct increase in this enumeration. The sins mentioned mount up to a dozen ; and beside these negative means, ten positive acts, recollections of,* or meditations on Buddhist dogmas are enumerated.

PALI, I. i. 1—6.

The sins to be abandoned before attaining Anāgāminship.

1. Lobha.
2. Dosa.
3. Moha.
4. Kodha.
5. Makkha.
6. Māna.

CHINESE, I. 13—24.

To attain the Anāgāminship—

I. The sins to be abandoned. [†]	II. The dogmas to be recollected. [‡]
1. Lobha, 貪.	1. Buddha, 佛.
2. Dveṣa, 暾.	2. Dharma, 法.
3. Moha, 痴.	3. Saṅgha, 聖衆.
4. Mrakṣa, 覆.	4. Śīla, 戒.
5. Pradāsa, 懈.	5. Dāna, 施.
6. Krodha, 怨.	6. Deva, 天.
7. Upanāha, 恨.	7. Upaśama, 休息.
8. Īryā, 嫉.	8. Ānāpāna, 安般.
9. Mātsarya, 慄.	9. Kāya, 身.
10. Samrakta, 駛.	10. Mṛtyu, 死.
11. Māna, 慢.	
12. Vihimsā, 害.	

* Anusmṛti.

† 4 to 9 and 12 are found among the ten Upakleśas in the Abhidharmakosa. See the Appendix of the Dharmasaṅgraha, ‘the seventy-five dharmas,’ and the Mahāvyutpatti, chap. 204, 40 *et seq.*

‡ 1 to 6 are the six anusmṛtis, see Mahāvyutpatti, 51. Ānāpāna see Mahāvyutpatti, 53. For No. 9 see *ibid.*, 38;

Though thus expanded, the original of the Chinese was clearly the work of a Hinayānist, apparently belonging to the Sarvāstivādin schools.*

STRASSBURG,
November 25, 1903.

it is the first of the four Smṛtisthāna. The recollection of, or meditation on death (No. 10) is very often found in Buddhist scriptures.

* This school was very prosperous in India, and its doctrines were earnestly studied among the Buddhists, when Yuan Chwāng was there. He brought to China many standard works of the school and translated them. (See J.P.T.S., 1905, p. 676.) The doctrines treated of in our text agree exactly with the doctrines found in those works.

V

SUTTA-NIPĀTA IN CHINESE

BY M. ANESAKI

It can be said with certainty that there is not and has never existed a Chinese version of the Sutta-nipāta. But in the course of my Āgama researches I have discovered over a half of the single texts of the collection in Chinese. The whole of these results is now being prepared for printing here. The most important of these results is the existence of the Atṭhaka-vagga as a whole. It is No. 674 in Nanjio's catalogue, entitled *I-tsū* (義足). The title means certainly the 'artha-padam,' instead of the *atṭhaka* in Pāli. I cannot say which of these two (*attha* and *atṭhaka*) is more original, but the texts of this section are quoted in other Chinese texts four times, as far as I know, as the '*I-phien*' (義品)—*i.e.*, *artha-vārga*, and one of these quotations agrees with the Kāma-suttam perfectly.

Our present *Artha-padam* in Chinese, a translation dating from the beginning of the third century A.D., consists of sixteen texts or stories. The verses of the present Pāli text are incorporated into each story. Into these stories and some additional verses I will not enter here and now. The agreement of the verse-portions with the Pāli is almost perfect, except those of the Kāma-suttam and a very few deviations in the order of succession. The succession of the single texts agrees also with the Pāli up to No. 9, Māghandiya. After that the order runs as follows : 11, 12, 13, 14, 16, 10, 15. Among the additional verses, which are not found in the Pāli Atṭhaka-vagga, there are the verses

of Anguttara, III. 62 (*i.e.*, those beginning with *na soca-nāya*), incorporated in No. 1, and the Hemavata verses (Sutta-nipāta, vv. 152-179) attached to No. 14 (18 in Chinese).

So it is now clear that the *Attthaka* or *Attha-vagga* exists in Chinese. Besides this the *Pārāyana* is mentioned or quoted at least thirteen times in various texts.

May these remarks be of any interest to the students of Buddhism and be published in your Journal?

TOKYO,

December 4, 1906.

VI

SIMILES IN THE NIKĀYAS,

A CLASSIFIED INDEX.

‘Esā te upamā, rāja, athasandassanī kata.’—J. iii. 373.

THE following is an attempt to present a fairly exhaustive list of the figures of speech, both simple and compound, occurring in the Sutta Pitaka. Fairly exhaustive only, inasmuch as there has been no analysis of books yet unedited*—the Niddesa and Apadāna—and none of two of the later minor books, viz., the Buddhavaṇsa and Cariyāpiṭaka. There are also a few intentional trifling omissions, and probably several that are the result of oversight.

It is to be hoped that what has proved so arduous a task and so bulky a work will not fail eventually to be of some use. It seemed to me inevitable that, as the West grew acquainted with the wonderful heritage of Pali literature, special attention would be directed to its rich stores of the sense-images of speech. It is hard for most of us, as students from infancy of the New Testament, to conceive to what extent its doctrines would be matters relatively remote, abstract, and not *intime*, had we never assimilated them in the atmosphere created by the similes contained in the Four Gospels, eighty to ninety in number, and ranging from the Lamb and the lilies to the Cup and the hen and chickens!

The initiative work of Dr. Neumann's index of Majjhima

* I have assumed, from the style of the first half of the Paṭisambhidā, that the second half, now going through the press, will be equally free from similes. The Jātaka quotations are from the gāthā's in the story.

similes, and of Professor Rhys Davids's index to those in Digha I., continued, in this society's publications, by Mrs. Bode and myself, seemed, even at this unripe stage of editions and translations, to call for a more synthetic effort, whereby there might be gained some purview, both of range in imagery and of the degree of repetition.

It is the student of comparative literature whose needs have been ostensibly present in a task the fascinating nature of which has been its own immediate reward. I have not been able to ascertain to what extent similar collections have been made in other literatures, ancient or modern, though I can scarcely doubt that they exist. In as far as they do not exist, it would seem that a belief in their usefulness is equally non-existent. The following pages, therefore, must be looked upon as wrought in faith and hope. It is hoped and believed, namely, that of several possible uses, direct and indirect, two or three may prove real and effective.

For those who are concerned with the forms of literary treatment, it will be easy, from this collection, to group out the variety of ways in which the Indo-Aryan mind has presented its images. The word 'simile' has been taken in a wider sense than in the indices alluded to. It has included not only the tale or fable, and the parable, but also the swifter single figure, even when compressed into one adjectival term. The *Bhūtāpubbāñ* . . . and the *Seyyathāpi*, introducing the former kinds, here stand cheek by jowl with the more poetic particles attending single metaphors: *yathā*, *iva*, and *vā*. The Old Testament tale of the ewe lamb illustrated David's hideous treachery, but not more pointedly than the one-word simile, 'Go ye and tell that fox!' illustrated the character of Herod.

Then, again, it should be of interest to consider those objects and events, in the environing scenes of nature and of human contrivance, which both occur in these similes, and occur with relative frequency. Light is thereby thrown on both time and place and culture, as compared

with the conditions of other literatures. Let us forthwith try to arrive at a few rough generalizations. If we were asked what would be the simile likely to recur with the greatest frequency in a literature, the birthplace of which was said to be the civilized sites of post-Vedic Northern India, it does not call for much imagination to reply 'river, notably the Ganges.' Now, if we group under earth, water, air, fire, all the figures in my index bearing on one of each of these elements, we find the numbers as follows:

Earth, etc., 41; air (with clouds and space), 32; fire (aggi, pāvaka, jātaveda, teja, etc., with the sun as 'burner,' ādicecca), 58; water, 114. Of this 114, water in any shape—drops, etc., as udaka, vāri—numbers 31; pool (rahada), 14; sea (samudda, sāgarā, etc., aṇṇava), 21; flood (ogha), 14; and river (nadi, saritā, sota), 35. 'Mountain' might gain, in the question above, a good many votes. And, indeed, under 'earth,' pabbata, giri, selā, recur 18 times. But it should be remembered that, except at the great Buddhist centre of Sāvatthī in Nepal :—

Sāvatthī nāma nagarañ Himavantassa passato (P.V. 63),
the Himālayas—Himavā pabbatarājā—were but
an unseen mythical vision of glory. For the towns of
the plain and of the river, 'mountain' meant rather the
several hills around Rājagaha, where strong-hearted re-
cluses like the great Kassapa could climb,—where some,
it is true, might slip—

yattha eke vihaññanti āruhanto siluccayañ—
and where, brooding amid distant sounds of wild ele-
phants and calling peacocks below, they could say—

te selā ramayanti mañ!*

In these sub-Alpine regions it is not melting snows that speed the torrents in spate down to the four great rivers, but simply 'deve vassante.'

Of animals, the elephant (kunjarā, gaja, nāga,

* Thag. v. 1058 ff.

h a t h i), as might be expected, recurs oftenest; next to him coming that 'chief friend of ours'—

yathā mātā, pītā, bhātā,

the cow. With her appurtenances—bull, calf, herd, and butcher—she occurs some 30 times or more. Horse, snake, deer, and bird (excluding bird species) follow in fairly close succession, approximately 24, 17, 16, and 14 times, the camel, goat, wolf, watchdog, cat, and mouse appearing at the bottom of the list. The lion (*sīha*) makes a fairly good third, while the relative silence respecting the tiger (*vya g gh a*) is a feature shared by the oldest Vedic literature. Noteworthy, too, is the fact that, while rājas are represented in Indian bas-reliefs, as hunting chiefly or only deer, and not lions, as in more northern antiquities,* the lion is, even at this date, though not in the Vedas, called king of the beasts. Taken together, the facts seem to indicate that the lion, when these books were compiled, was more or less extinct throughout the valley of the Ganges.

As we should expect from an old literature, the moon is twice as frequent a simile as the sun. Not surprising, again, is the frequent reference to the tree. Forest, grove, jungle, and creeper all play their part, but tree, as tree unspecified, is used in some 24 varieties of figure. The moderate but interesting rôle allotted to the lotus (*u p p a l a*, *kumudā*, *padumā*, *pūṇḍarīkā*, *pokkhara*) marks a midway position between its non-appearance in the Vedas and its prominence in later poetry.†

Of human contrivances the most prominent images are the house (24), the way or path (27), the field, seed, and plough (about 30), the ship or boat (13), vehicles and drivers (30), and the snare, trap, and hook (23).

Inspection of this sort might be indulged in to any extent. Here let it suffice to add that the numbers given above are only of the different varieties in each figure—

* Cf. also Rigveda, 5, 15, 3.

† Cf. Winternitz, *Geschichte der indischen Litteratur*, I., p. 57.

e.g., of the clarity, depth, swiftness, etc., of water—and not of the times each variety occurs.

Lastly, a study of Buddhist similes may serve to aid in following with sympathy and intelligence the views taken by Buddhist thought, and Indian thought generally, of the problems of life and conduct. Considered in this light, the index might conceivably be grouped as follows :

Metaphors common to folk-philosophy generally, and to Indian folk-philosophy in particular.

Similes illustrating problems of thought and conduct resembling those in other religious literatures.

Similes illustrating problems of thought and conduct distinctively Buddhist.

The similes, under *G o - p ā l a*, of humanity's herdsman, Decay-and-Death,

yathā dāññena gopālo . . . ;

under *Ā v u d h a*, *S a n n ā h a*, of the armour of righteousness; and under *N a d i* (1), of the futility of calling on a special providence, will illustrate these several heads. Under the second head, again, would have to be ranged the two sets of figures which are the most prominent 'metaphorical actions' in Buddhist doctrine :—cutting (*c h i n d a t i*) and crossing over (*t a r a t i*, *o r a*, *p ā r a*). The abhorrence of compromise and the selective view of life gain high relief in the one, and the likeness to, and difference from, the Christian view is interestingly latent in the other.

C. A. F. RHYS DAVIDS.

P.S.—The Index has been compiled from the texts published by the Pali Text Society and from Professor Fauböll's *Jātaka*, except in the case of *Dīgha Nikāya*, vol. iii. I am much indebted to Dr. J. E. Carpenter, for the kind loan of the completed transcript of his forthcoming edition of this volume.

ABBREVIATIONS IN REFERENCES:—

Dīgha-Nikāya	...	D.	Iti-Vuttaka	...	It.
Majjhima-Nikāya	...	M.	Sutta-Nipāta	...	S.N.
Saṃyutta-Nikāya	...	S.	Vimāna-Vatthu	...	V.V.
Āṅguttara-Nikāya	...	A.	Peta-Vatthu	...	P.V.
Khuddaka-pāṭha	...	Khp.	Theragāthā	...	Thag.
Dhammapada	...	Dhp.	Therīgāthā	...	Thig.
Udāna	...	Ud.	Jātaka	...	J.

S. = seyyathāpi.

INDEX

A k k h a (*die*).

- (1) *yathā sākaṭiko . . .*
visamaŋ maggaŋ āruyha, akkhachinno va jhāyati,
S. i. 57 ; cf. J. iii. 198.

- (2) *appamatt[ak]o ayaŋ kali*
yo akkhesu dhanaparājayo. S. i. 149 ; = A. ii. 3 ;
= v. 171, 174 ; = S.N. v. 659.

A k k h a d h u t t a. (3) *bhūtapubbaŋ dve akkha-*
dhuttā, D. ii. 348. (4) *S. akkhadhutto . . .*
puttam pi jiyetha, M. iii. 170, 178.

2. **A k k h a** (*shoulder*). See **B h ā r a**.

3. **A k k h a** (*axle*) . . . *ratho . . . jhānakko*, S. v. 6.

4. **A k k h i**. *vanatimiramattakkhi*, J. iv. 285 ; = v. 182.
A k k h o. *addasaj . . . satte apparajjakkhe*
mahārajjakkhe, D. ii. 38 ; = M. i. 169 ; = S.
i. 138.

5. **A k k h i k a**. *S. puriso akkhika-hārako gantvā*, M. i. 383.

6. **A g ā r a**.

(1) *S. kaṭṭhañ ca paṭicca . . . agārañ teva saṅkhaŋ*
gacchati, M. i. 190.

(2) *S. purisassa agāraŋ ekādasadvāraŋ*, M. i. 353.

(3) *S. assu dve agārañ sadvārā*, M. i. 279 ; = ii. 21 ;
= iii. 178.

(4) *yathā agāraŋ ducchannaj vutṭhi samativijjhati*,
Dhp. v. 13, 14 ; = Thag. 133, 134.

Ā g a n t u k ā g ā r a. (5) *S. āgantukāgāraŋ tattha*
puratthimāya disāya āgantvā, S. iv. 219 ;
= v. 51.

K u ṭ ā g ā r a. (6) *S. kūṭāgārassa etaj aggaj . . .*
yadidaŋ kūṭaj, M. i. 322 ; = A. iii. 10-12.

- (7) S. kūṭāgārassa . . . kūṭaŋ tāsaŋ aggāŋ, S. iii.
156 ; = v. 43 ; = A. iii. 364.
- (8) S. kūṭāgāre . . . pācīnāya vā vātāpānā suriye
uggacchante, S. ii. 108 ; = (*slightly different*)
v. 218.
- (9) S. kūṭāgāraŋ vā . . . bahalamattikā addāvale-
panā, S. iv. 186.
- (10) S. yāvakivañ ca kūṭāgārassa kūṭaŋ na ussitaŋ,
S. v. 228.
- (11) S. yo evaŋ vadeyya, Ahaŋ kūṭāgārassa hetṭhi-
maŋ gharāŋ akaritvā, S. v. 452.
- (12) S. kūṭāgāre ducchanne kūṭaŋ, A. i. 261, 262.
- (13) S. kūṭāgāraŋ ullittavalittāŋ, A. iv. 281; cf. i. 101.
Na !āgāra. (14) na!āgāraŋ va sīdati, J. v. 121.
See also Aggi.
- Pānāgāra. (15) yathā . . . pānāgāraŋ sabhā
papā evaŋ lok' itthiyo, J. i. 302.

7. Aggi.

- (1) paṇḍito aggīva bhāsatī, D. iii., XXXI. § 11.
- (2) aggi yathā pajjālito nisīthe, Thag. v. 3 ;
cf. J. iii. 381 ; v. 213 ; vi. 14.
- (3) sañyojanāŋ . . . dahanāŋ aggīva gacchati,
Dhp. v. 31.
- (4) aggiŋ vā te harām' ahaŋ, Thag. v. 461.
- (5) S. yaŋ yadeva paccayaŋ paticca aggi jalati, M. i.
259 = ii. 181.
- (6) ayaŋ aggi kiŋ paticca jalati ? M. i. 487.
- (7) S. tinakaṭṭhupādānaŋ paticca aggi, M. ii. 203.
- (8) S. sākakatṭhaŋ . . . aggiŋ, M. ii. 129.
- (9) S. . . . mahā aggikkhandho jaleyya, S. ii. 85.
- (10) S. aggi sa-upādāno jalati, S. iv. 399.
- (11) sakalikaggissa . . . aññā 'va acci, A. v. 9.
- (12) mahāgini pajjālito anāhāro pasammati, Thag.
v. 702.
- (13) S. puriso aggitthiko aggigavesī, M. iii. 141, 143.
- (14) S. puriso parittaŋ aggiŋ ujjāletukāmo assa.
. . . S. . . . mahantaŋ aggikkhandhaŋ nib-
bāpetukāmo assa, S. v. 112-114.
- (15) aggi yathā . . . na tappati, J. v. 485.

- (16) S. sukkē tiṇadāye aggi mutto, A. v. 387.
- (17) cakkhu, rūpaŋ . . . rāgagginā . . . mohag. ginā ādittāŋ, S. iv. 19, 20.
- (18) natthi rāgasamo aggi, Dhp. v. 202; = 251; cf. It. 92.
- (19) aggikkhandhaŋ . . . ālinjgitvā upanisideyya vā, A. iv. 128.
- (20) S. naṭāgāraŋ . . . aggi otāraŋ labhetha, S. iv. 185, 187.
- (21) S. naṭāgārā vā . . . aggi mukko kūṭāgārāni pi vahati, M. iii. 61; = A. 1. 101.
- (22) āgacchant' aggikhandhā va, Thag. v. 450.
- (23) aggikhandhūpamā dukkhā, Thig. v. 351.
- (24) aggīva tiṇakaṭṭhasmiŋ kodho, J. iv. 26.
- (25) aggidaḍḍho va tappati, A. iv. 97; = Dhp. v. 136; = P.V. 6; = 34; = J. vi. 437; = 442.
- (26) aggiŋ pajjalitaŋ va liṇgiya, Thig. v. 398.
- (27) uecāvacā niccharanti dāye aggisikhūpamā, S.N. v. 703.
- (28) ghaṭasitto va aggi, J. vi. 171.
See also Kāṭṭha, Jātaveda, Pāvaka, Vana.
8. Aggika. bhūtapuppaŋ aggiko jaṭilo araññāyatane, . . . vasati, D. ii. 339.
9. Aṅgāra.
- (1) S. aṅgārakāsu sādhikaporisā pūr' aṅgārānaŋ, M. i. 74; = 365.
 - (2) aṅgārakāsūpamā kāmā vuttā, M. i. 130; cf. J. iv. 118.
 - (3) S. dve . . . dubbalataraj purisaŋ . . . aṅgārakāsuyā, M. i. 244; = ii. 193; = A. iii. 380.
 - (4) S. aṅgārāni ādittāni . . . sītāni, A. iii. 407-9.
 - (5) parivajjayeyya aṅgārakāsuŋ jalitaŋ, S.N. v. 396.
 - (6) aṅgārakāsuŋ va nāṇena anupassako, Thag. v. 420.
 - (7) ukkāmukhe . . . va khadirajgārasannibhaŋ, J. v. 322.
10. Accagaṇ. accagā . . . maccudheyyaŋ, S.N. v. 358.
11. Acci.
- (1) accī yathā vātavegena khitto, S.N. v. 1074.
 - (2) pabbatagge va acci, J. v. 218.

12. Accharā. Cittarathe va accharā . . . sobhasi,
Thig. v. 374.
13. Accharika. S. . . . accharikai pahareyya, M. iii. 299.
14. Ajā. (1) ajā kānā va sāsape, J. iii. 125.
 (2) urabbharūpena vak' āsu . . . ajayūthai upeti,
J. v. 241.
 (3) ajapado daṇḍo, M. i. 134.
15. Añjasā. maggaj akkhāhi añjasai amatogadhaij,
Thag. v. 168; cf. 179.
16. Atṭhi. See Atāpu, Nagarā (7). Atṭhikai kala.
 (1) atṭhikai kalūpamā kāmā, M. i. 130; = 364; =
A. iii. 97.
 (2) S. . . . goghātako . . . atṭhikai kalaī . . .
upacchubheyya, M. i. 364.
17. Aṇḍa.
 (1) S. puriso aṇḍahārako gantvā, M. i. 388.
 Aṇḍa kosa. (2) S. . . . kukkuṭapotakānai
paṭhamatarai . . . aṇḍakosai padāletvā,
A. iv. 176; cf. M. i. 357.
- Aṇḍabhuṭa. (3) *ibidem*. See also Kukkuti.
18. Aṇṇava.
 (1) parittai dāruj āruyha yathā sīde mahaṇnave,
It. 71; = Thag. v. 147; = 265.
 (2) eso hi atari aṇṇavai, J. iii. 453.
See also Udaaka, Tarati.
19. Ativāha. sīlaī settho ativāho, Thag. 616.
20. Adassana kāmo. S. cakkhumā . . . adassana-
kāmo assa, M. i. 120.
- Adhagu. See Vallāhaka.
- Adhānamaggapatipanno. See Magga.
21. Antopūtibhāva. na antopūti bhavissati . . .
katamo ca antopūtibhāvo? S. iv. 179, 180.
22. Andu. pañca kāmaguṇā . . . anduti pi vuccanti,
D. i. 245.
23. Andha.
 (1) puggalo andho, A. i. 128, 129.
 (2) kāmandhā, Ud. 76; = Thag. v. 297.
 (3) andhaī tamaī tadā hoti, It. 84.
 (4) andho yathā jotij adhitthaheyya, J. iv. 206.

- J a c c a n d h a. (5) S. jaccandho . . . na passeyya
 kañhasukkāni rūpāni, D. ii. 328; = M. i. 509;
 = 511 (*altered sequel*); = ii. 201.
- (6) bhūtapubbaŋ . . . yāvatikā Sāvatthiyaŋ jac-
 candhā te sabbe gahetvā . . . hatthiŋ
 dassesi, Ud. 68.
- (7) gilati jaccandho va samakkhikaiŋ, J. iv. 192.
- A n d h a k ā r a (8). S. . . . andhakāre telapaj-
 iotaŋ dhāreyya, D. i. 85 *passim*; = M. i.
 24 *passim*; = S. i. 70 *passim*; = A. i. 56
passim; = Ud. 49.
- (9) S. puriso andhakārā vā andhakāraŋ gaccheyya,
 S. i. 94.
- (10) S. puriso pāsādā . . . andhakāraŋ oroheyya,
 S. i. 95.
- (11) andhakāre tamo oyagā, Thag. v. 170.
- (12) andhakāraŋ va khāyati, Thag. v. 1034.
- A n d h a b h ū t a. (13) avijjāgatā pajā andhabhūtā
 pariyonaddho, A ii. 132; cf. M. i. 171; ii, 98.
- A n d h a v e n i. (14) sabbāŋ . . . cakkhu . . .
 mano andhaveni, S. iv. 20, 21.
- (15) S. andhaveni paramparāsattā, D. i. 239; =
 M. ii. 170; = 200; cf. Ud., p. 68.
24. A b b h a. chinnabbham iva vātena, J. iii. 373. See
 also P a b b a t a (5).
25. A b b h o k ā s a. abbhokāso pabbajjā, D. i. 63; = 250;
 = M. i. 179; = 344; = 521; = iii. 33; = 134; = S. v. 350;
 = S.N. v. 406.
26. A b h i k k h a ḥ a t i. abhikkhaṇa . . . satthaŋ ādāya,
 M. i. 142, 144.
27. A b h i d o s a. S. abhidose . . . āloko antarahito,
 A. iii. 407, 408.
- A b h i l e p a n a. See V i l e p a n a.
28. A m a r ā v i k k h e p a. ime samaṇabrahmānañ amar-
 āvikkhēpikā . . . āpajjanti amarāvikkhepaŋ, D. i. 27, 28;
 cf. J. vi. 236.
29. A m b a.
- (1) S. ambapiṇḍiyā vanṭacchinnāya, D. i. 46;
 = S. iii. 155, 156; = A. iii. 365.

(2) cattār' imāni ambāni ambūpamā puggalā, A. ii.
106.

See also Nigrodha (4).

A m b a k a m a d d a r ī. (3) S.ambakamaddarī pus-
sukaravitanj ravissāmīti, A. i. 188.

30. A m b u j a.

(1) chetvā jālaj va ambujo, S. i. 52.

(2) balisen'eva ambujanj, Thag. v. 454.

31. A m h a n a. āmaj pattaŋ va amhanā, S.N. v. 443.

32. A y o.

(1) Ayo dantehi khādatha, S. i. 127.

(2) ayasā va malaj samuṭṭhitaj . . . khādati,
Dhp. v. 240.

A y o k a t ā h a. (3) S. . . . santatte ayokatāhe
. . . udakaphusitāni nipāteyya, M. i. 453 ;
= iii, 300 (thāle) ; = S. iv. 190.

(4) S. divasasantatte ayokatāhe majasapesi, A. iv.
187.

A y o k a p ā l a. (5) S. divasantatte ayokapāle hañ-
ñamāne, A. iv. 70-3.

A y o k h ī l a. *See Indakhīla*.

A y o g u ḥ a. (6) S. puriso divasasantattaj ayo-
gulaj adittanj, D. ii. 335.

(7) S. ayo-guļo divasaj santatto lahutaro, S.
v. 283.

(8) sutattaj va ayogulaj, Thag. v. 714.

(9) ayoguļo va santatto aghamūlā, Thig. v. 489.

A y o s i n g h ā t a k a. (10) S. purisassa ayosinjhā-
takaj kanṭhe vilaggaj, M. i. 394.

See also Jātarūpa.

A r a. *See Cakkha, Ratha*.

A r a ṇ i. *See Kattha*.

33. A r u k a. S. duṭṭhāruko . . . ghaṭṭito . . . āsavaj
deti, A. i. 124, 127.

34. A r u ṇ a.

(1) suriyassa udayato etaŋ pubbajgamaj, S. v.
29-31 ; = 79 ; = 101 ; = 442 ; = A. ii. 236.

(2) dighaññarattiŋ aruṇasmi ūhate, J. v. 403.

35. *A lagadda.* S. puriso alagaddatthiko . . . alagaddaj passeyya, M. i. 183.

36. *Alāta.* S. tindukālataj . . . ghatṭitaj . . . cicci-tayati, A. i. 127.

37. *Alāpu.* apaṭṭhāni alāpūn' eva sārade, Dhp. v. 149.

38. *Asi.*

(1) S. . . . asiñ kosiyā pabbāheyya, M. ii. 17.

Asisūnā. (2) asisūnūpama kāmā, M. i. 130; = A. iii. 97.

(3) ukkhipa asisūnaj, pajaha pañca kāmaguṇe, M. i. 143, 145.

(4) asisūlūpamā kāmā, M. i. 130; = A. iii. 97; Thig. v. 488; cf. J. iv. 118.

See also Latā.

39. *Asita.* asitañ [va] bhāgaso pavibhajja, S. i. 193; = Thag. v. 1242.

40. *Assa.*

(1) asso va jīṇo nibbhogo, S. i. 176.

(2) assabhadro kasām iva, S. i. 7; = Dhp. v. 143; cf. J. vi. 439.

(3) assañ bhadraj va vāṇijo, Dhp. v. 380.

(4) abalassaj va sīghasso hitvā yāti, Dhp. v. 29; cf. J. vi. 452.

(5) assañ bhadraj va jāniyañ, Thig. v. 114.

(6) assā yathā sārathinā sudantā, Dhp. v. 94.

Assājānīya. (7) tīṇi aŋgehi samannāgato, A. i. 244; cf. J. v. 63.

(8) catuhī aŋgehi samannāgato, A. ii. 113; = 250, 251.

(9) pañcahi aŋgehi samannāgato, A. iii. 248.

(10) cattāro bhaddā assājānīyā lokasmij, A. ii. 114.

(11) S. bhaddassa assājānīyassa, A. v. 168.

(12) bhadro asso doṇiyā baddho, A. v. 324.

(13) tayo bhaddā assājānīyā, A. i. 290; = iv. 399.

See also Assadama ka.

Assasadasa. (14) tayo assasadasse deses-sāmi, A. i. 289; = iv. 397.

Assakhaluṇka. (15) tayo assakhalunke deses-sāmi, A. i. 287; = iv. 397.

(16) atṭha ca assakhalunke desessāmi, A. iv. 190.

(17) S. assakhaluṇkassa kiñcāpi evaj icchā, A. v. 166.

(18) assakhaluṇko doṇiyā baddho, A. v. 323.

A s s a d a m a k a. (19) S. assadamako bhadraj assā-jāniyaj labhitvā, M. i. 446.

A s s a d a m m a. See Bhūmi (2), Hatthidamma.

A s s a p aṇiyaj. (20) S. puriso udayatthiko assaj poseyya, A. ii. 199.

See also Sārathi.

41. A s s a t a rī.

(1) . . . gabbho assatarij yathā, S. i. 154.

(2) S. assatarī attavadhāya gabbhaj gaṇhāti, S. ii. 241; = A. ii. 73.

A s s a t t h a. See Pavāla.

42. A h i.

(1) S. ahicchattako, D. iii., XXVII. § 1.

(2) S. . . . ahij karaṇḍā uddhareyya, M. ii. 17, 18.
See also Kunapa, Pāṇaka.

43. Ā kās a.

(1) S. puriso . . . lākhaj vā . . . ādāya . . . ākāse rūpāni likhissāmi, M. i. 127.

(2) tad-ākāsasamaj cittaŋ, Thag. v. 1156.

(3) S. ākāso na katthaci patitjhito, M. i. 424.

(4) ākāse va padaj natthi, Dhp. v. 255.

(5) yathāhaj ākāso avyāpajjamāno, S.N. v. 1065.

(6) yathā sarade ākāso nīlo, J. vi. 126.

44. A c a r i y a. S. ācariyo . . . antevāsissa, M. ii. 107.

45. Ā jāñña, Ā jānīya.

(1) Ā jānīyo vata . . . Gotamo, S. i. 28.

(2) yathāpi bhaddo ājañño naŋgalāvattanī sikhī, Thag. v. 16.

(3) yathāpi bhaddo ājañño khalitvā paṭititthati, Thag. v. 45; = v. 173.

(4) yathā . . . sārathi pavaro dameti ājaññaj, Thag. v. 358.

(5) namo te purisājañña, Thag. v. 629.

(6) yathāpi bhaddo ājañño dhure, Thag. v. 659.

See also Assa.

46. Āṇī.

- (1) rathassāñīva yāyato. S.N. v. 654; = J. v. 330.
 (2) tacchanto āñiyā āñij nihanti balavā yathā,
 Thag. v. 744.

See also P a l a g a n ḍ a, R a t h a.

47. Ādāsa.

- (1) S. itthi vā . . . ādāse vā . . . paccavekkha-
 māno, D. i. 80; = M. i. 100; = A. v. 92, 94,
 97, 98; *with different sequel*, M. ii. 19.
 (2) dhammādāsaŋ nāma . . . desissāmi, D. ii. 93;
 cf. M. iii. 67; = S. v. 357-60.
 (3) kimatthiyo ādāso? M. i. 415.
 (4) S. itthi vā . . . ādāse vā . . . paccavekkha-
 māno upādāya passeyya, S. iii. 105.
See also P accavek khana, P ariyodāpanā.
 (5) dhammādāsaŋ gahetvāna . . . paccavekkhiŋ
 . . . Thag. v. 171; = 395.
 (6) dhammādāsaŋ apekkhi' haŋ, Thig. v. 222.

48. Ādicca.

- (1) ādicco va virocati, S. i. 113; = It. 51.
 (2) S. . . vigatavalāhake deve ādicco nabhaŋ ab-
 bhussukkamāno, M. i. 317; cf. S. i. 65; =
 iii. 156; = v. 44; = A. i. 242; = v. 22; = *slightly*
 different, otherwise applied, It. 20.
 (3) virocamaṇaŋ . . . ādicco iv'antalikkhe, A. iii. 239.
 (4) divā tapati ādicco, Dhp. v. 387.
 (5) ādicco v-udayaŋ tamai, It. 85.
 (6) ādicco va paṭhaviŋ teji tejasā, S.N. v. 1096.
 (7) tapantam iva ādiceaŋ, Thag. v. 426; cf. v. 820.
 (8) yathā udadhiŋ ādicco . . . pavidaŋseti, J. v. 326.
 (9) yathā udayaiŋ ādicco hoti lohitako, J. vi. 128.
See also S u r i y a.

Āditta. *See D a y h a t i.*

Ādhāra. *See U d a k a m a ḍ i k a.*

49. Ānanya. S. ānanyaŋ . . . nīvaraṇe pahīne, D. i.
 73; = M. i. 276.

Āpādetā. *See J a n e t t i.*

Āpāniyakaŋsa. *See V i s a.*

50. Ā p o.

- (1) S. āpasmiṇī sucim pi . . . lohitagatam pi
dhovanti, M. i. 423; = A. iv. 375.
- (2) āpaṇī ce nāssa kvāssa patiṭṭhitā, S. ii. 103.
- (3) S. āpodhātu evaṇī nandirāgo, S. iii. 54.
- (4) yathā āpo ca . . . evaṇī gāvo, S.N. v. 307.
- (5) yathā naro āpagaṇī otaritvā mahodikaj, S.N.
v. 319.

51. Ā bādhi kō. S. puriso ābādhiko assa . . . ābādhā
mucceyya, D. i. 72; = M. i. 275; cf. 435.

See also Bhisakka, Magga (addhāna).

52. Ā bhā.

- (1) esā ābhā anuttarā, S. i. 15; = i. 47.
- (2) paññābhā, A. ii. 139.

53. Ā magandha. esāmagandho na hi mayasabho-
janaṇī, S.N. v. 242 *foll.*

54. Ā rogya. S. . . . ārogyaṇī . . . nīvaraṇe pahīne,
D. i. 73; = M. i. 276.

55. Ā loka.

- (1) paññāloko . . . , A. ii. 139.
- (2) ālokakarā ti pi vuccanti, It. 108.

56. Ā vatā. āvatābhayan ti . . . kāmaguṇānaṇī adhi-
vacanaṇī, M. i. 461; S. iv. 179, 180; = A. ii. 123; cf. It. 114.

57. Āvaraṇā. pañca nīvaraṇā . . . āvaraṇā ti pi
nīvaraṇā ti pi vuccanti, D. i. 246. *See also* Tamō.

58. Ā vudha.

- (1) viveko yassa āvudhaṇī, S. v. 7.
- (2) sīlaj āvudhaṇī uttamaj, sīlaj ābharaṇaj
setṭhaṇī, sīlaj kavacaj abbhutaṇī, Thag. v. 614.
- (3) paññāvudho, Thag. v. 763.

59. Ā sabha.

- (1) narāsabho, S.N. v. 684; = 996.
- (2) tārāsabhaṇī va nabhasigamaṇī, S.N. v. 687.

60. Ā sanya.

- (1) kavi gāthānaṇī āsayo, S. i. 38.
- (2) siri bhogānaṇī āsayo, S. i. 44.

61. Ā sava. āsavānaṇī khayañāṇāya, D. i. 83 *and passim*
in all Nikāyas. *See also* Aruka, Visa.

62. Āsīvisa.

- (1) S. āsīviso ghoraviso, atha puriso āgaccheyya, M. ii. 261.
- (2) S. cattāro āsīvisā . . . catunn' etaŋ mahābhūtānaŋ adhivacanaj, S. iv. 172-4.
- (3) cattāro 'me āsīvisā . . . āgataviso na ghoraviso, A. ii. 110, 111.
- (4) gaṇhissaŋ āsīvisaŋ viya, Thig. v. 398.
- (5) kāmā kaṭukā āsīvisūpamā, Thig. v. 451.
- (6) āsīvisaŋ va kupitaj . . . parivajjehi, J. iii. 525; cf. v. 267.
- (7) āsīviso dummukho tyāhu, J. v. 78.

63. Iṇghālakhu yā. iṇghālakhuyā va ujjhito, Thig. v. 386.

64. Iṇa. S. puriso iṇajā adāya, D. i. 71; = M. i. 275.

65. Indakhiла.

- (1) chetvā khilaŋ chetvā palighaŋ indakhilaŋ ūhaccamanejā, D. ii. 254; = S. i. 27.
- (2) S. ayokhilo vā indakhilo gambhīranemo . . . asampakampi, S. v. 444.
- (3) yath' indakhilo paṭhaviŋ sito siyā, S.N. v. 229.
- (4) thitā te indakhilo va, Thag. v. 663.
- (5) no virujjhati indakhilūpamo, Dhp. v. 95.

66. Iriyāpatha. S. puriso . . . evaŋ assa . . . yan nun ahaŋ sañikaŋ gaccheyya, M. i. 120.

67. Isikā.

- (1) S. puriso muñjamhā isīkaŋ pavāheyya, D. i. 77; (pabbāheyya) = M. ii. 17.
- (2) muñjā v'isikā pavalhā. J. vi. 67.

68. Issara. kassāmi yathāpi issaro, Thag. v. 1189.

69. Isā.

70. Issāsa. (1) S. issāso . . . yoggaŋ karitvā, A. iv. 423-5.
 (2) S. imesanŋ issāsānaŋ, M. iii. 1.
 (1) S. mahatī naŋgalisā evam assa soṇḍo, S. i. 104.
 (2) isādantassa hatthino, Ud. 42; cf. J. v. 43.

See also Kassaka, Ratha.

71. Ukkā. (1) ukkopamā (kāmā), Thig. v. 488; 507.

- (2) kammārānaŋ yathā ukkā, J. vi. 189; = 437; = 442.

Tiṇukkā. (3) tiṇukkūpamā kāmā, M. i. 130 ; = 365 ; = A. iii. 97.

(4) S. puriso ādittaŋ tiṇukkaŋ ādāya paṭivānaŋ, M. i. 365.

(5) S. puriso ādittaŋ tiṇukkaŋ sukke tiṇadāye nikhipeyya, S. ii. 152, 153.

(6) ādipitā tiṇukkā . . . dahanti, Thig. v. 507.
See also G aṇgā.

Ukkādhāra. (7) ukkādhārā ti pi vuccanti, It. 108.

(8) ukkādhāro manussānaŋ niceaŋ apacito mayā, S.N. v. 336.

Ukkāmukha. (9) ukkāmukhe pahaṭṭhaŋ va khadirangārasannibhaŋ mukhaŋ cāru-r-ivābhāti, J. vi. 217.

See also -Kāra (suvaṇṇa), Jātarūpa, Nikkha.

72. Ucchanya. S. purisassa ucchanye nānākhajjakaṇī . . . ucchanyapañño, A. i. 130, 131.

Ucchinna. *See Chindati.*

Uju. *See Magga, Vajika.*

73. Udaka.

(1) S. uparipabbate . . . taŋ udakaŋ yathāninnanay pavattamānaŋ, S. ii. 32 ; = v. 396 ; = A. i. 243 ; = ii. 140 ; = (with deve galagalāyante) v. 114-19.

(2) S. deve vassante yathāninnanay udakāni pavattanti, A. iv. 342.

(3) S. parittay gopade udakaŋ, A. iii. 188.

(4) cattār' imāni bhayāni udakaŋ orohantassa . . . ūmi . . . kumbhīla . . . āvatta . . . susukā M. i. 459, and sub Ūmi, etc.

(5) sinānaŋ anodakaŋ, S. i. 38, 43.

(6) unname udakaŋ vatṭaŋ yathā, Khp. vii. 7 ; cf. P. V. 5.

(7) udakaŋ hi nayanti nettikā, M. ii. 105 ; = Thag. v. 19 ; = Dhp. v. 80 ; = 145 ; = 877.

(8) tasito v'udakaŋ sītaŋ, S.N. v. 1014.

(9) asakkhiŋ vata attānaŋ uddhātuŋ udakā thalaŋ, Thag. 88 ; cf. J. i. 267 ; = iv. 269 ; = vi. 43.

- (10) sampannasassan̄ va mahodakena, J. v. 208.
 (11) kusagge udakaŋ . . . samudde udakaŋ mine,
 J. v. 468.

U d a k a n̄ n a v a. (12) so passeyya mahantaŋ uda-
 kaṇṇavaŋ, M. i. 134; = (*differently applied*)
 S. iv. 174, 175.

- (13) udakaŋnave yattha so labbhate gādhaŋ, J. vi. 440.

U d a k a t ā r a k ā. See U d a p ā n a.

U d a k a p a t t a. See Ā d ā s a (*first S.*).

U d a k a m a n̄ i k a. See M a n̄ i k a.

U d a k a r a h a d a. See R a h a d a.

74. U d a p a t t a. S. udapatto saṃsat̄ho lākhāya . . .
 mukhanimittaŋ na passeyya, S. v. 121 *ff.* = A. iii. 230 *ff.*

75. U d a p ā n a.

- (1) S. gambhīre udapāne udakatārakā . . . dissanti,
 M. i. 80; = 245.
- (2) S. kantāramagge udapāno . . . nev'assa . . .
 udakavārako, S. ii. 118.
- (3) S. puriso jarūdapānaŋ vā olokeyya, S. ii. 198.
- (4) kiŋ kayirā udapānenā āpā ce sabbadā siyuŋ ?
 Ud. 79.
- (5) udapānaŋ v'anodakaŋ, J. v. 233.

See also P a n ā l i.

76. U d a b i n d u.

- (1) udabindunipātena udakumbho pi pūrati, Dhp.
 v. 121, 122.
- (2) udabindu va pokkharā, Dhp. v. 401; = It. 84;
 Thag. v. 665; cf. M. iii. 300; = (vāribindu)
 S.N. v. 392; cf. Dhp. v. 386; Thag. v. 401.

77. U d d h a t a. uddhataŋ cittaŋ hoti, S. v. 113.

U d d h a ḡ s o t a. See S o t a.

78. U d d h u m ā y i k ā. . . . kodhupāyāsass' etan̄
 adhivacanāŋ, M. i. 142, 144.

U p ā h a n a. See P ā n a d a.

79. U p p a l a.

- (1) S. uppalaŋ vā . . . janassa piyan̄, D. ii. 20.
- (2) uppalañ ca udakato ubbhataŋ yathā, Thig.
 v. 379.

Uppalini. (3) S. uppaliṇīyañ . . . appēkacce uppalañi vā . . . antonimuggaposinī, D. i. 75; = M. i. 277; = ii. 16; = iii. 93; = A. iii. 26.

(4) S. uppaliṇīyañ . . . appēkacce . . . udakā accugamma ṭhanti, D. ii. 38; = S. i. 138.

Ummatta. See Rakkhāsa.

Ummāpuppha. See Puppha.

80. Urāga.

(1) urago jinñam iva tacaij purānaij, S.N. v. 1 ff.; = J. iv. 341; = (*differently applied*) J. ii. 164; = P.V. 11; J. iv. 341; J. v. 100; vi. 361.

(2) dujjivha-urago yathā, J. v. 425; cf. ii. 458; iii. 458.

Urabbha. See Ajā, Ghātaka.

81. Ulūka.

(1) S. ulūko rukkhasākhāyaij mūsikaij magaya-māno, M. i. 334.

(2) kākā ulūkaij va raho labhitvā, J. vi. 211.

82. Usabha.

(1) S. ye te usabha gopitaro, M. i. 226.

(2) S. usabho chinnavisāñ . . . anvahindanto, A. iv. 376.

(3) usabho-r-iva chetvā bandhanāni, S.N. v. 29.

(4) nisinno vyagghusabho va, S.N. v. 416.

(5) usabhaij pavarañ vīraij, S.N. v. 646.

Usabha c amma (6). S. usabhacammaij saj-kusatena suvihataij, M. iii. 105.

Usmā. See Kattha (dve).

83. Ussāvabindu. S. tiṇagge ussāvabindu suriye uggacchante, A. iv. 137; = (*slightly altered*) J. iv. 122.

84. Ümi.

(1) katamañ ca ümibhayañ? M. i. 459, 460; = A. ii. 123; cf. (ummi) It. 114.

(2) ümī samuddassa yathā pi vaṇñaij, J. iii. 262.

85. E k a k o p a r i b h u ñ j a n a. Lohicco . . . Pase-nadi . . . ekako paribhuñjeyya . . . evajvādī . . . antarā-yakaro hoti, D. i. 228, 229.

86. E ḥa k ā.

(1) S. balavā puriso dīghalomikāŋ elakaj . . . ākad-dheyya, M. i. 228; = 374.

(2) S. dīghalomikā elakā kanṭakagahanaŋ paviseyya, S. ii. 228.

E l a m b u j a. *See* Vārija.

87. E s a n ī. satiyā-y-etaŋ adhivacanaj, M. ii. 260.

88. O k a (*water*). (1) odaheyya okacaraŋ, M. i. 118, 119.

(2) ṭhapeyya okacārikaj, *ibidem*.

89. O k a (*house*). rūpadhātu . . . sañkhāradhātu viññānassa oko, S.N. v. 844; *cf.* S. iii. 9, 10.

90. O g h a. (1) vuyhamārio mahoghenā, M. ii. 105.

(2) oghaj tarati, oghatiṇṇo, S. i. 3, 53; 142; *cf.* S.N. v. 471; 1052; 1059 *f.*

(3) pañcoghatiṇṇo, S. i. 126; *cf.* i. 193.

(4) oghassa hi nittharaṇatthaŋ anekavihitaj magaŋ akkhāsi, S. i. 193; *cf.* It. 111.

(5) saddhāya tarati oghaj, S. i. 214.

(6) naļasetuj va sudubbalaj mahogho, S.N. v. 4; = Thag. v. 7.

(7) vitareyya oghaj amamā caranti, S.N. v. 495; *cf.* v. 779.

(8) gedhaŋ brūmi mahogho ti, S.N. v. 945.

(9) te ve narā oghatiṇṇā ti brūmi, S.N. v. 1082, 1083; *cf.* 1101.

(10) oghātigaŋ puṭṭhuŋ, S.N. v. 1096.

(11) oghasāŋsiđano kāyo, Thag. v. 572.

(12) saṅsiđati mahoghasmiŋ, Thag. v. 681.

(13) tārehi oghā mahato suduttarā, Thag. v. 1131.

(14) gambhīraŋ oghaj ānento viya, J. vi. 363.

See also U d a k a ḥ a n a v a, N a d ī, P ā s a, B hisī.

91. O ṭ ṭ h a p a d a. S. . . . oṭṭhapadaŋ evamev'assu me ānisadaŋ, M. i. 80; 245.

92. O d a n a. S. sālinaj odano vicitakālako, A. iv. 231.

93. O n a h ī. ime pañca nīvaraṇā . . . onahā . . . pariyonahā ti pi vuccanti, D. i. 246.

94. Obhāsa.

- (1) paññobhāso, A. ii. 139.
- (2) obhāsakarā ti pi vuuccanti, It. 108.

95. Ora.

- (1) oraŋ āgamanāya paccayāse, S.N. v. 15.
- Orapāran (2). so . . . jahāti orapāraŋ, S.N. v.
1 ff.

96. Orabbhiko, urabbhaghātaka. S.orabbhiko
vā urabbhaghātako vā . . . urabbhaŋ . . . ādiyamānaŋ
pahoti hantui, A. i. 251.

97. Osadhitārakā.

- (1) S. osadhitārakā . . . odātā nibhāsā, M. ii. 14.
- (2) S. . . . osadhitārakā bhāsate, S. i. 65; It. 20.
- (3) osadhī viya tārakā, J. iv. 459; cf. v. 155;
VV. 7 ff.; P.V. 12.

98. Kakaca. imaj . . . kakacūpamaŋ ovādaŋ . . .
manasikareyyātha, M. i. 129.

99. Kakkatāka. S. gāmassa . . . avidūre pokkharanī,
tatr'assa kakkatāko, S. i. 123.

Kaŋka. See Maŋsapesi.

100. Kaŋkana. kaŋkanāva sukataŋ, Thig. v. 259.

101. Kacchapa.

- (1) S. . . . ekaechigalaŋ yugaj samudde pakkhi-
peyya . . . tatr'assa kāṇo kacchapo, M. iii.
169; = S. v. 455; cf. Thig. v. 500.
- (2) bhūtapubbaŋ kummo kacchapo . . . anunadi-
tire gocarapasuto, S. iv. 177.

102. Kañcaana.

- (1) muttaŋ selā va kañcanāj, A. iii. 346.
- (2) kañcanasannibhattaco, M. ii. 136; Thag. v. 821.
- (3) kañcanassa phalakaj va sumatthaj, Thig. v. 266.

103. Kaññā. S. . . . kaññā . . . pannarasavasuddesikā
vā . . . paramā . . . tasmij samaye subhā, M. i. 88.

104. Katagga. ubho pi pabbajissāma ubhayattha
kataggaho, Thag. v. 462.

105. Katallaka. so naccatī darukaṭallako va, J. v. 16.

106. Kattha.

Katasi. See Sarira.

- (1) S. allaj kaṭhaŋ . . . puriso uttarāraṇij ādāya,
M. i. 241, 242; = ii. 93; = iii. 95.
(2) S. dvinnaj kaṭhānaŋ samphassa-[saṅghatṭa]-
samodhānā usmā jāyati, M. iii. 242; = S. ii.
97; = iv. 215; = v. 212.

See also Aggi, Tiṇa, Bhastā.

107. Kaṇṭaka.

- (1) S. . . . bahukaṇṭakaj dāyaŋ paviseyya, . . .
purato pi kaṇṭako pacchato pi, S. iv. 189.
(2) S. puriso . . . saravanaŋ paviseyya tassa kusa-
kaṇṭakā . . . vijjhеyyuŋ, S. iv. 198.
(3) . . . maddito kāmakāṇṭako, Ud. 24; cf. 27;
cf. J. iv. 117.
(4) yathā kaṇṭakaṭhānamhi careyya anupāhano,
Thag. v. 946.

Kaṇha. *See Magga, Sukka.*

Kadalī. *See Phala.*

108. Kantara.

- (1) S. puriso sadhano . . . kantaraddhānamaggaj
paṭipajjeyya . . . taŋ kantāraŋ nitthareyya,
D. i. 73; = (slightly different) M. i. 276.
(2) diṭṭhi-kantāraŋ, M. i. 8; 486.

109. Kapaṇa. kapaṇo viya jhāyati, S.N. v. 818.

110. Kapi.

- (1) kapiva sākhaŋ pamuñcaŋ gahāya, S.N. v. 791.
(2) kapi va sihacamma, Thag. v. 1080.
(3) haliddirāgaŋ kapicittaj, J. iii. 148; = 525.

111. Kammāra. kammāro rajatass' eva niddhame malaŋ attano, Dhp. v. 239; = S.N. v. 962.

112. Karandaka. S. rañño . . . dussakaraṇḍako pūro assa, M. i. 215; = 218; = S. v. 71; = A. iv. 230.

113. Karavikā. (1) S. Himavante pabbate karavikā nāma sakunajāti, D. ii. 20.

- (2) karavikabhāṇi, M. ii. 187.

114. Kalambukā. S. nāma kalambukā, D. iii. XXVII., § 14.

115. Kali.

- (1) natthi dosasamo kali, Dhp. v. 202.
- (2) tāhaṇ, citta, kaliṇ brūmi, Thag. v. 214; cf. v. 356.

See also Akkha, Kitava.

Kaliggaha. (3) ubhayattha kaliggaho andhassa, A. i. 129.

116. Kalijgara.

- (1) tan hi tassa . . . thūlo kalijgaro, M. i. 451.
- (2) niratṭhaṇ va kalijgaraj, Dhp. v. 41.
- (3) kalijgarūpadhānā etarahi bhikkhū viharanti, S. ii. 268.

117. Kalira.

- (1) yathā kaliro susu vadḍhitaggo dunnikkhamo, Thag. v. 72.
- (2) naṭavāṇsakaṭraṇ va paluggaṇ, J. vi. 26.

Kavaca. *See Āvudha* (2).

Kasambu. *See Kāraṇḍava.*

118. Kassaka.

- (1) S. kassako bijanāŋgalaj ādāya vanaj paviseyya, D. ii. 353.
- (2) kassako bhavaṇ Gotamo . . . (*see also* bijaṇ, vuṭṭhi, yuganaŋgalaj, isā, yottaj, phāla-pācanaj), S. i. 172; = S. N., p. 13.
- (3) S. saradasamaye kassako mahānaŋgalena kasanto, S. iii. 155.
- (4) idha kassako khettaṇ sukaṭṭhaṇ karoti, A. i. 239.
- (5) S. kassakassa sampannaṇ salikhettaj, A. i. 241.
- (6) dāyakā kassakūpamaṇ, P.V. 3.

Kasi. (7) S. kasi kammatṭhānaj, M. ii. 198.

119. Kajsa.

- (1) hitvā satapalaṇ kajsaṇ sovaṇṇaj . . . aggahij mattikāpattaj . . . , Thag. v. 97; = 862.
- (2) kajso upahato yathā, Dhp. ver. 134.

Kajsapati. (3) S. kajsapātī ābhata āpaṇā vā . . . malena ca pariyonaddhā, M. i. 25.

120. Kaka.

- (1) kāko va selaj āsajja, S. i. 124.

- (2) ahirikena kākasūrena, Dhp. v. 244.
 (3) kākapaññāya te vidū. Esā te upamā, J. v. 255, 258; cf. vi. 358.

See also Ulūka.

121. Kāya. S. ayañ kāyo . . . anāhāro no tiṭṭhati, S. v. 64-7. *See also Pariyodāpanā.*

122. -Kāra.

Usukāra. (1) S. usukāro tejanay . . . ujuṇ karoti, M. ii. 225; cf. Dhp. v. 33.

(2) usukārā namayanti tejanay, M. ii. 105; = Dhp. v. 80; = 145; = Thag. v. 19; = 877.

(3) samunnamayañ attānay usukāro va tejanay, Thag. v. 29.

Kumbhakāra, etc. (4) S. kumbhakāro . . . dantakāro . . . suvaṇṇakāro . . . yañ yad eva ākaṇkhеyya, D. i. 78; = M. ii. 18.

(5) yathāpi kumbhakārassa katā mattikabhājanā, S.N. v. 577.

(6) S. . . . kumbhakāraka-bhājanāni . . . bhedanadhammāni, S. i. 97.

(7) S. kumbhakārapākā uṇhañ kumbhañ uddharitvā, S. ii. 83.

(8) S. dakkho suvaṇṇakāro vā . . . ukkañ bandheyya, M. iii. 243.

Gahakāra. (9) gahakārañ gavesanto . . . puna gehañ na kāhasi, Dhp. v. 154; = Thag. v. 183, 184.

Cittakāra. *See Rajaka.*

Mālakāra. *See Mālā.*

Bhamakāra. (10) S. dakkho bhamakāro . . . añchanto, D. ii. 291; = M. i. 56.

Yānakāra, Rathakāra. (11) yathā yānakāro . . . nemiyā dosañ tacchatī, M. i. 32.

(12) rathakāro va cammassa parikantañ, J. iv. 172.

123. Kāraṇḍava. kāraṇḍavay niddhamatha kasambuj apakassatha, S.N. v. 281.

124. Kāla. kālo ghasati bhūtāni . . . yo ca kālaghaso, J. ii. 260.

Kāsa. See Nādi (4).

125. Kitthā. kitthādañ viya duppasun, Thag. v. 446.

See also Goṇa.

126. Kitaṭva.

(1) nikacca kitavass'eva bhuttañ theyyena, S. i. 24.

(2) chādeti kalin va kitavā saṭho, Dhp. v. 252.

127. Kimi. kimī va mīlhasallitto, Thag. v. 1175.

128. Kiñsuka. S. purisassa kinsuko aditthapubbo assa, S. iv. 193; cf. J. ii. 265, 266.

129. Kukkuṭapatta. S. kukkuṭapattaj . . . aggimhi pakkhittaj, A. iv. 47 ff.

130. Kukkuṭī. S. kukkuṭiyā aṇḍāni . . . [na] sammā adhisayitāni, M. i. 104; = 357; = S. iii. 153; = A. iv.

125. See different point under Aṇḍakosa.

131. Kukkura. S. caṇḍassa kukkurassa nāsāya pittaj bhinneyuñ, S. ii. 242.

See also Aṭṭhikāṅkala, Kuṇapa, Pāṇaka.

132. Kukkula. rūpañ . . . viññāṇañ kukkulaj, S. iii. 177.

133. Kuñjara.

(1) S. kuñjaro . . . pokkharaṇij ogāhitvā saṇadhvikañ . . . kiñati, M. i. 229.

(2) . . . araññam iva kuñjarañ bandhitvā ānayissāma, S. i. 124; cf. J. iv. 470.

(3) . . . dhunātha . . . nañgārañ va kuñjaro, S. i. 156.

(4) pañke sanno va kuñjaro, Dhp. v. 327.

(5) sañgāmagatañ va kuñjarañ, Ud. 45.

(6) hatthikkhandhā va patitañ kuñjare ce anukkame, Thag. v. 194.

(7) yathā kuñjarañ adantañ navaggahañ aṅkusaggaho, Thag. v. 357.

(8) kuñjarānañ v'anodake, J. vi. 442.

134. Kuṭī. āsañ kutiyā virājaya, dukkhañ . . . navā kuṭī, Thag. v. 57.

135. Kuṭṭhi. S. kuṭṭhi puriso . . . aṅgārakāsuyā kāyañ paritapeyya, M. i. 506.

136. Kuṭhārī. purisassa . . . kuṭhāri jāyate mukhe, S. i. 149; = A. v. 171, 174; = S.N. v. 657. See also Sāra (8).

137. Kuṇapā. S. itthi . . . ahikuṇapena vā kukkura-kuṇapena vā manussakuṇapena vā kaṇṭhe āsattena, M. i. 120; = A.iv. 376.

138. Kumāra.

- (1) S. daharo kumāro . . . aṅgāraj akkamitvā khippam eva paṭisaṅharati, M. i. 324.
- (2) S. daharo kumāro . . . bandhanehi baddho . . . vuddhij anvāya, M. ii. 44.
- (3) S. daharo kumāro mando . . . muttakarisenā kīlati, A. v. 203.

139. Kumudā.

- (1) uechinda . . . kumudaj sāradikaj va pāṇinā, Dhp. v. 285; = J. i. 183.
- (2) kumudasannibho, J. ii. 234.

See also Pabatā.

140. Kumbha.

- (1) S. kumbho anādhāro hoti . . . sādhāro, S. v. 20.
- (2) S. kumbho nikkujo vamat'eva udakaŋ, S. v. 48.
- (3) S. kumbho nikkujo tatra udakaŋ āsittaj, A. i. 130; (ukkujo) 131.
- (4) S. kumbho nikkujo'va . . . udakaŋ no vantaj paccavamati, A. v. 337.
- (5) cattāro'me kumbhā . . . kumbhūpamā pug-galā, A. ii. 104.
- (6) kumbhūpamaŋ kāyaŋ idaŋ viditvā, Dhp. v. 40.
- (7) yathāpi uda[ka]kumbho bhinno, J. iii. 167; = P.V. 11.

See also Rahadā.

Kumbhatthenaka. (8) suppadhaŋsiyo . . . kumbhatthenakehi, S. ii. 264.

141. Kumbhila. katamañ ca kumbhilabbayaŋ, M. i. 460; = A. i. 124; cf. Thig. v. 502.

142. Kummā.

- (1) addasa kummaŋ, kummo . . . upādānakkhan-dhānaŋ adhivacanaŋ, M. i. 143, 144.
- (2) kummo va aṅgāni sake kapāle, S. i. 7; = iv. 179.
- (3) udakarahade mahākummakulaŋ . . . ahosi, S. ii. 227.

See also Kacchapa.

143. K u l ā n i. S. yāni . . . kulāni bahutthikāni . . . appiththikāni, S. ii. 264. *See also Canda* (5), *Cora* (8).

144. K u l l a.

- (1) kullaŋ hi jano pabandhati, D. ii. 89; = Ud. 90.
- (2) kullūpamaŋ vo desissāmi . . . S. puriso addhānamaggapatiŋpanno, so passeyya . . . udakaṇṇavaŋ, M. i. 134.
- (3) api nu tumhe kullūpamaŋ dhammaŋ desitaŋ, M. i. 261.
- (4) tiṇakatthaŋ . . . saŋkaḍḍhitvā kullaŋ bandhitvā, S. iv. 174, 175.
- (5) nadipāragato va kullaŋ, J. v. 445.

See also Bhisī.

145. K u s a. kuso yathā duggahito hatthaŋ evānukantati, S. i. 49, 50. *See also Nadī* (4).

Kusagga. *See Pokkharanī* (3).

Kūṭāgāra. *See Agāra.*

146. K o k i l ā. kokilā va madhuraŋ nikūjitaŋ, Thig. v. 261.

147. K o ŋ c a.

- (1) jiṇṇakoñcā va jhāyanti khīṇamacche va pallale, Dhp. v. 155.
- (2) koñco khīrapako va ninnagaŋ, Ud. 91.
- (3) aghasmi koñcā va yathā himaccaye, J. iv. 484.
- (4) koñcī samuddatīre va kapaṇā, J. v. 366.

See also Sīha (4).

Koṭi. ubhatokoṭiko pañho. *See Ayo* (10).

148. K o t t h u. S. kotthu naditire macche magayamāno, M. i. 334.

149. K o l a ḥ k o l a. tiṇṇaiŋ sajyojanānaŋ kolaŋkolo hoti, A. i. 233.

Kovilāra. *See Rukkha* (20).

150. K h a g g a v i s ā ḥ a. eko care khaggavisāṇakappo, S.N. v. 33 f.; cf. Gaja, (3) Nāga.

Khajjota. *See Jātaveda* (3).

151. K h a t t i y a. S. khattiyo . . . nihitapaccāmitto na kutoci bhayaŋ, D. i. 69.

152. K h ā ḥ u.

(1) khāṇuj va urasāsajja, S. i. 127.

Tindukākhāṇu
nekavassaganiko sannicito hoti, M. i. 78.

153. Khāribhāra. māno . . . khāribhāro, S. i. 169.

154. Khipa. S. nadimukhe khipaŋ uḍdeyya, A. i. 287.

155. Khīra.

(1) S. puriso khiratthiko . . . gāviŋ . . . āviñ-jeyya, M. iii. 141.

(2) S. khīraŋ khīrena sajsandati, S. ii. 158.

(3) na . . . saju khīraŋ va muecati, Dhp. v. 71.

(4) khīrodakibhūtā, M. i, 206; ii. 120.

See also Saappimanaṇḍa.

Khīla. *See* Indakhīla.

156. Khura. (1) khuraŋ va madhurassādaŋ ullittāŋ,
Thag. v. 737.

Khuradhabāra. (2) khuradhārūpamo bhave, S.N. v. 716.

157. Khetta.

(1) S. sakāŋ khettaŋ ohāya paraŋ khettaŋ niddāyi-tabbaŋ, D. i. 231.

(2) puññakkhettaŋ anuttaraŋ, M. i. 37; S. i. 220,
passim. A. i. 208, *passim*. S.N. v. 486, Thag.
v. 566; cf. P.V. 3.

(3) khettaŋ hi taŋ puññapekkhassa hoti, S. i. 167.

(4) S. yaŋ aduŋ khettaŋ aggāŋ . . . majjhimaŋ
. . . hīnaŋ jaŋgalāŋ, S. iv. 315.

(5) kammaŋ khettaŋ A. i. 223, 224.

(6) S. khette bijaŋ [na] mahapphalāŋ, A. iv. 237.

(7) S. sālikhette setaṭṭhikā nāma, A. iv. 278.

(8) S. uechukhette mañjīṭṭhikā nāma, A. iv. 379.

(9) tiṇadosāni khettāni, Dhp. v. 356-59.

(10) khettāni viceyya . . . sabbakhettamūlaban-dhanā pamutto khettajino tādi pavuccate,
S.N. v. 524. *See also* Kassaka, Bīja.

158. Kheṭṭapinda. S. puriso . . . khelapiṇḍaŋ vameyya, M. iii. 300; (*differently applied*) A. iv. 137.

159. Gaggari. S. . . kammāragaggariyā dhama-mānāya saddo, M. i. 243; = S. i. 106.

Gaṇgā. *See* Nadi.

160. G a j a.

- (1) dvāravivaraṇ gajo va alabhanto, Thag. v. 356.
- (2) gajaj̄ va mattaj̄ kusalaj̄kusaggaho, Thag. v. 1139.
- (3) gajam iva ekacārīnaṇ, J. ii. 220.

G a n a k a. See Pāsāda (2).

161. G a n ḍ a

- (1). tass' imaṇ kāyaṇ . . . gaṇḍato samanupasato, M. i. 500; cf. S. iv. 83.
- (2) tvaṇ rūpaṇ . . . viññāṇaṇ . . . gaṇḍo ti passa, S. iii. 189; cf. iv. 83; M. i. 435.
- (3) ejā gaṇḍo S. iv. 64; = 66.
- (4) S. gaṇḍo anekavassagaṇiko . . . gaṇḍo ti imas'setaṇ, A. iv. 386.
- (5) gaṇḍo ti kāmānaṇ adhivacanaṇ, A. iii. 311; = iv. 289.

G a n ḍ a mūla. (6) gaṇḍamūlaṇ . . . taṇhāy'etaṇ adhivacanaṇ, S. iv. 83.

162. G a d r a b h a.

- (1) S. gadrabho vahacchinno sandhisamalasaṇka-tire jhāyati, M. i. 334.
- (2) S. gadrabho gogāṇaṇ pitthito, A. i. 229.
- (3) gadrabho va nivattasi, J. iii. 217.

163. G a n t h a. *passim*, e.g. S. iv. 59; A. ii. 24; S.N. 347; also catuganthena ganthito, Thag. v. 572; cf. J.iv. 11.

164. G a n d h a.

- (1) S. uppalaṭṭa . . . pupphassa gandho, S. iii. 130.
- (2) S. brāhmaṇā āhutigandhena dhavanti, M. iii. 167.
- (3) S. ye keci mūlagandhā kālānusāri, S. iii. 156; = v. 44; = A. v. 22.
- (4) S. ye keci sāragandhā lohitacandanaṇ, S. iii. 156; = v. 44; = 231; = A. v. 22.
- (5) S. ye keci pupphagandhā vassikaj̄, S. iii. 156; = v. 44; = A. v. 22.
- (6) tīṇi' imāni gandhajātāni yesaṇ anuvātaṇ, A. i. 225.
- (7) silaṇ gandho anuttaro, Thag. v. 615.

- (8) na pupphagandho paṭivātaŋ eti, Dhp. v. 54.
See also Gūthakūpa.

165. Gaḷa. gaḷo eso iti ñatvā, S.N. v. 61.

166. Gaha.

- (1) n'atthi dosasamo gaho, Dhp. v. 251.
(2) sagaho . . . mātugāmassa adhivacanaŋ, It. 114.

167. Gahanā.

- (1) ditṭhigahanaŋ M. i. 8; 486.
(2) gahanaŋ manussā, uttānakāŋ hasavo, M. i. 340.
(3) abbhantarān te gahanaŋ, Dhp. v. 394.

168. Gahapati.

- (1) S. gahapati . . . addho, M. i. 451.
(2) S. gahapati . . . api nu so devaputto, M. i. 505.
(3) bhūtapubbaŋ . . . gahapatānī ahosi, M. i. 125.

169. Gāma.

- (1) S. puriso sakamhā gāmā aññaŋ gāmaŋ gaccheyya, D. i. 81; = M. i. 278; = ii. 20.
(2) S. puriso sakamhā gāmā vā . . . ciravippavuttho assa, M. ii. 253.
(3) suññaŋ gāmaŋ passeyya, S. iv. 174.
(4) suttāŋ gāmaŋ mahogho va, Dhp. v. 47; = 287.
(5) yathā gāmato nikhamma, P.V. 59.

Gini. *See Aggi.*

170. Gimhāna. yathāpi rammako māso gimhānaŋ, J. v. 63.

171. Giri.

- (1) giriŋ nakhena khadatha, S. i. 127; = J. iv. 383.
(2) giriduggacaraŋ chetāŋ, S. i. 198.
(3) giri-m-iva anitena duppasaho, J. ii. 219.

See also Pabbata.

172. Givo. satipaṭṭhānagivo so, Thag. v. 1090.

173. Guhā. guhāyaŋ bahunābhichanno, S.N. v. 772.

174. Gūtha.

- (1) S. gūtho gūthena saṃsandati, S. ii. 157.
(2) S. ahigūthagato . . . makheti, A. i. 126.
(3) S. appamattakam pi gūtho . . . lohitāŋ duggandhaŋ, A. i. 34; cf. J. iv. 117.
(4) gūthabhāṇī, A. i. 128.

- (5) ārakā parivajjeyya gūthaṭṭhānañ va pāvuse,
Thag. v. 1153.
- Gūtha kūpa. (6) S. puriso gūthakūpe nimuggo
assa, D. ii. 324; =
- (7) S. gūthakūpo . . . atha puriso āgaccheyya . . .
gūthakūpañ pañidhāya, M. i. 74.
- (8) S. gūthakūpo . . . ghaṭṭito . . . duggandho, A.
i. 127.
- (9) S. gūthakūpo . . . tatra puriso nimuggo assa,
A. iii. 403.
- (10) gūthakūpo yathā assa sampuṇṇo gaṇavassiko,
S.N. v. 279.
- (11) gūthakūpe nigālhiko, Thag. v. 568.

175. G e h a.

- (1) puna gehaŋ na kāhasi, Dhp. v. 154; = Thag.
v. 189.
- (2) yathā gehato nikkhamma, P.V. 59.

176. G o, gāvī.

- (1) S. gāvī taruṇavacchā thambhañ ca ālumpati,
vacchakañ ca apaviṇati, M. i. 324.
- (2) go va bhiyyo palāyinaj, S. i. 221.
- (3) S. gāvī niccammā kuḍḍañ ce nissāya, S. ii. 99.
- (4) iti gosu . . . jāyati puṇgavo, A. i. 162.
- (5) gunnañ ce taramānānaŋ jimhaŋ gacchatī
puṇgavo, A. ii. 75; = J. iii. 111; = v. 222;
= 242 (*with gāvāñ*).
- (6) S. gāvī . . . āghātanaŋ niyyamānā, A. iv. 138.
- (7) S. gāvī pabbateyyā bālā . . . pañditā, A. iv. 418,
419.
- (8) yathā mātā pitā bhātā, gāvo no paramā mittā,
S.N. v. 296; cf. v. 307.
- (9) go vajjho viya niyyati, S.N. v. 580.
- (10) patīggahetvā pana Sakyapungavaj, S.N. v. 690.
- (11) gāmaṇḍalaŋ va parinesi, citta, maŋj, Thag.
v. 1143; cf. maṇḍala, M. i. 446.
- (12) gāvo bahutiṇass' eva, J. i. 295; = v. 448.
- (13) gāvaj va siŋgino siŋgaj . . . vadḍhati, J.
iv. 172.

- (14) gavaŋ va naṭṭhaŋ . . . pariyesatī, J. iv. 481.
- (15) gāvo kūṭahatā-r-iva, J. v. 17.
- (16) visāṇato gavaŋ dohaŋ, J. vi. 371.
 G o k ā ḥ a. (17) S. gokāṇā pariyantacārinī antamantān' eva sevati, D. iii., XXV. § 20.
- G o g h ā t a k a. (18) S. dakkho goghātako . . . catummahāpathe bilaso paṭivibhajitvā, D. ii. 294; = M. iii. 91.
- (19) S. dakkho goghātako . . . kucchiŋ parikan-teyya, M. i. 244; = ii. 193; = S. iv. 56; = A. iii. 380.
- (20) S. dakkho goghātako . . . vidhūnitvā bāhiraŋ cammakāyaŋ, M. iii. 274.
 Godamma. See Bhūmi(2), Hatthidāmma.
- G o p ā n a s ī. (21) S. jarāsālāya gopānasiyo oluggaviloggā bhavanti, M. i. 81; = 245.
- (22) gopānasibhāravahā va kaṇnikā, J. iii. 318.
- (23) gopānasibhoggasāmaŋ, J. iii. 395.
 G o p o, g o p ā l a [k a]. (24) S. kiṭṭhasambādhe gopālako gāvo rakkheyya, M. i. 115, 116.
- (25) ekādasahi aŋgehi samannāgato gopālako [a-] bhabbo gogaŋaŋ , M. i. 220; = A. v. 347.
- (26) bhūtapubbaŋ Magadhako gopālako, M. i. 225.
- (27) S. gopālako sāyaŋhasamayaŋ sāmikānaŋ gāvo niyyā detvā, A. i. 205.
- (28) gopo va gāvo gaṇayaŋ paresaŋ, Dhp. v. 19.
- (29) yathā daṇḍena gopālo gāvo pāceti gocaraŋ, Dhp. v. 135.
 G o ḥ a. (30) S. . . . goṇo kiṭṭhādo aduj kiṭṭhaŋ otareyya, S. iv. 196.
- (31) S. goṇo kiṭṭhādo dāmena vā baddho, A. iii. 393.
 G o p a k h u m o. (32) M. ii. 137.
 G o p i p ā s a. (33) gopipāsakajātikā, J. iv. 56.
See also K i t ṭ h a, P a ḥ a (9).

177. G o m a y a p i n ḥ a. Bhagava parittāŋ gomayapinḍaŋ pāṇīnā gahetvā, S. iii. 144.

178. G h a ṭ i k ā. S. puriso . . . caturaŋgulaŋ ghaṭikāŋ karitvā S. ii. 178; cf. Thig. v. 499.

179. C a k k a.

- (1) mayā anuttaraj dhamma-cakkaj pavattitaj,
S. i. 191; cf. S.N. v. 554; = Thag. v. 824;
cf. S.N. v. 684; J. iii. 412.
- (2) brahma-cakkaj pavatteti, M. i. 71; S. ii. 27.
- (3) anveti cakkaj va vahato padaj, Dhp. v. 1.
- (4) cakkassa nemi viya parivattati, J. v. 445.
Ara, N a b h i. (5) arā va nabhyā susamohi-
tāni, J. vi. 261. See also R a t h a.
- C a k k a v a t t i (6). cakkavatti yathā rājā,
S. i. 192; = Thag. v. 1235.
- (7) S. kuddarājāno¹ . . . cakkavattissa anuyantā,
S. iii. 156; = v. 44; = A. iii. 365; = v. 22.
- (8) rañño cakkavattissa . . . sattaratanāni, M. iii.
S. v. 99 and *passim*.

180. C a k k h u.

- (1) puggalo ekacakkhu, A. i. 129.
- (2) puggalo dvicakkhu, *ibidem*.
- (3) cakkhuj loke samuppannaj, S.N. v. 599.

181. C a k k h u m ā.

- (1) S. c. puriso uparipāsādavaragato, M. i. 213.
- (2) S. c. puriso ekaj āmāṇḍaj, M. iii. 101 *ff.*
- (3) cakkhumā puriso tīre thito, It. 114, 115.
See also R a h a d a (udaka-).

182. C a n g a v ā r a.

- (1) pañcann' etaj nīvaraṇānaj adhivacanaj, M.
i. 142, *ff.*
- (2) parittaŋ udakaŋ va cañgavāramhi, J. v. 186.

183. C a n ḍ ā l a. S. cañḍalo kumārako vā . . . nigamaŋ
pavisanto, A. iv. 376. See also V a ḷ s i k a, S u n a k h a.

184. C a n d a, c a n d i m a.

- (1) kāla(sukka)-pakkhe va candimā, D. iii. XXXI.,
§ 5; = Thag. vv. 292, 293; = 361; = J. iv. 26;
cf. v. 66, 507.
- (2) S. tadahiposathe cātuddase na hoti . . .
vimati vā: ūno no kho cando, M. iii. 276.

¹ a. l. = k h u d d a °.

- (3) cando yathā vigatavalāhake nabhe, S. i. 196
 = VV. 64; = Thag v. 1252.
- (4) cando yathā pannarasāya rattiŋ, S. i. 233.
- (5) candūpamā kulāni upasāŋkamatha, S. ii. 197.
- (6) S. kālapakkhe candassa yā ratti vā, S. ii. 206.
- (7) S. junhapakkhe candassa, S. ii. 206; = A. v.
 21; = 124; = 127.
- (8) yathā pi cando . . . tāragaṇe . . . atirocati, A.
 iii. 34.
- (9) S. yā kāci tārakarūpānaŋ pabhā . . . canda-
 pabhā tāsaŋ aggaŋ, A. iii. 365; = v. 22;
 cf. A. iv. 151; = It. 19, 20; J. v. 63.
- (10) ipabhāseti abbhā mutto va candimā, M. ii. 104;
 =Dhp. v. 172, 173; = 382; = Thag. v. 548;
 = 871-3; cf. It. 64.
- (11) nakkhattapathaŋ va candimā, Dhp. v. 208.
- (12) rattiŋ ābhāti candimā, Dhp. v. 387.
- (13) candaŋ va vimalaŋ suddhaŋ, Dhp. v. 413;
 =S.N. v. 637.
- (14) cando va Rahugahaṇā pamuttā, S.N. v. 465;
 = v. 498; cf. Thag. v. 2; J. iv. 330; v. 34.
- (15) candaŋ yathā pannarase, S.N. v. 1016.
- (16) cando yathā dosinapuṇṇamāsiyā, Thag. v. 306;
 = 1119.
- (17) pūrassu . . . cando pannarase-r-iva, Thig. v. 3;
 cf. PV. 38.
- (18) yathāpi dārako candaŋ . . . anurodati, PV. 11;
 = J. iii. 166; cf. iv. 61; vv. 76.
- (19) candaŋ kiļanakaŋ gavesasi, Thig. v. 384.
- (20) ko pātur āsi . . . candimā va, J. v. 14.
- (21) gaganatale cando viya, J. vi. 376.
 See also Nakkhatta(rājā), Sasa, Suriya.

185. Candana.

- (1) S. . . . rukkhajātāni candanaŋ tesāŋ aggāŋ
 akkhāyati, A. i. 9.
- (2) S. puriso candana-ghatikāŋ adhigaccheyya,
 A. iii. 237.

See also G a n d h a.

186. Cāpa.

- (1) sentī cāpā tikhinā va, Dhp. v. 156.
 (2) cāpo vū nudaro, J. vi. 295.

187. Cittika. addasa cittikaj bhittiya, Thig. v. 393.

188. Cīrilika. S. . . . vanasande . . . cīrilika-saddo antaradhāpeyya, A. iii. 395.

Cunda. See Naga (19).

189. Cora.

- (1) S. rañño Māgadhassa vijite corā, D. iii., XXXII., § 8.
 (2) S. coraj āgucārij gahetvā rañño dasseyyuŋ . . . sattisatena hanatha, S. ii. 100.
 (3) S. coraj āgucārij gahetvā rañño dasseyyuŋ . . . khuramundaj karitvā, S. ii. 128; = A. ii. 240.
 (4) corā gāmaghātakā . . . channaj bāhiraj āyatanānaj adhivacanaŋ, S. iv. 173-5.
 (5) tīhi aŋgehi samannāgato mahā coro, A. i. 153.
 (6) pañcahi aŋgehi samannāgato mahā-coro, A. iii. 128.
 (7) corasamā bharī, A. iv. 92.
 (8) S. yāni . . . kulāni . . . suppadhaŋsiyāni . . . corehi, A. iv. 278.
 (9) coro yathā sandhimukhe gahito, M. ii. 74; = Thag. v. 786.

Chatta. See Vassa.

190. Chadda. saŋsuddhajino vivattachaddo, S.N. vv. 372, 378.

191. Chava. chavo chavāya saddhiŋ, A. ii. 57, 59.
 Chavālātā. See Latā.

192. Chāyā.

- (1) S. yaŋ chāyā jahati, taŋ āta po pharati, M. ii. 235.
 (2) S. . . . pabbatakūṭānaŋ chāyā . . . paṭhaviyā olambanti, M. iii. 164; = 171.
 (3) chāyā va anapāyinī, S. i. 72, 93.
 (4) S. thūṇaŋ paṭicea chāyā paññāyati, A. ii. 198.
 (5) chāyaj ghammābhittatto va turitā pabbataŋ āruhuŋ, S.N. v. 1014.

(6) chāyā va anapāyinī, Dhp. v. 2; = Thag. v. 1043.

(7) na tesaj chāyā vatthānaŋ, J. iv. 304.

(8) kannappakannaŋ yathā rukkhachāyā, J. v. 445.

193. Chārikā. S. sappissa vā . . . neva chārikā paññāyatī, D. ii., 164; = Ud. 93; cf. A. iv. 103.

194. Chindati.

Chidda. cha lokasmij chiddāni, S. i. 43.

(1) sabbaj chindati bandhanaŋ, S. i. 39; cf. 35.

(2) chavij chindati, S. ii. 238.

(3) acchechchi taṇhaŋ . . . taŋ chinnaganthaŋ, S. i. 12; = 23; cf. S. i. 127; A. i. 134; It. 47; cf. Ud. 79; S.N. v. 219.

(4) chinda sotaŋ, S. i. 49; cf. iv. 291; M. i. 226; It. 95; S.N. v. 948.

(5) kodhaŋ chetvā, S. i. 41; = 47; = 237.

(6) te chetvā maccuno jālaŋ, S. i. 48; = J. vi. 46; cf. S.N. v. 358.

(7) chetvā nand(h)iŋ varattañ ca, S. i. 63; = S.N. v. 622.

(8) sabbā āsattiyo chetvā, S. i. 212.

(9) dhammo chinnapilotiko, M. i. 141; = S. ii. 28.

(10) se uechinne uechinnamūle, M. ii. 256; cf. M. i. 487 ff.; A. i. 135; cf. S. ii. 62, 64 *passim*.

(11) uechinnabhavanettiko kāyo, D. i. 46.

(12) uechinnamūlo, M. i. 139 *passim*; A. i. 137.

(13) asmimāno samuechinno, S. iii. 83.

(14) acchijji vattāŋ, Ud. 75.

(15) yo jātaŋ uechijja na ropayeyya, S.N. v. 208.

(16) chinnapapañce chinnavatume, D. ii. 8; M. iii. 118.

(17) chind' eva no vicikicchaŋ, S.N. v. 346; cf. J. vi. 259.

(18) ye sabbasajyojanabandhanacchidā, S.N. v. 491; cf. 621; M. i. 101; S. i. 191.

(19) chetvā āsavāni ālayāni, S.N. v. 535; cf. J. vi. 46.

(20) anusaye chetvā, S.N. v. 545; = 571.

(21) avijjaŋ chinda, Thag. v. 29.

(22) pañcakkhandhā . . . chinnamūlakā, Thag.
v. 90; = 120.

(23) chinnakukkuceaŋ, M. i. 109.

See also Ambuja, Vālarajju.

Chidda. cha lokasmij chiddāni, S. i. 43.

195. Jatā. jaṭāya jaṭitā pajā, S. i. 13; = 165.

196. Janapada. bhūtapubbaŋ aññataro janapadaŋ
vuṭṭhāsi, D. ii. 349.

197. Janapadakalyānī.

(1) S. puriso evaŋ vadeyya . . . janapadakalyānī
taŋ iechāmi, D. i. 193; = 241.

(2) S. janapadakalyānī . . . ti kho mahājanakāyo
sannipateyya, S. v. 170; cf. J. i. 400.

198. Janettī. S. janettī evaŋ Sāriputto, S. jātassa
āpādetā evaŋ Moggallāno, M. iii. 248.

199. Jambālī. S. jambālī . . . yāni āyamukhāni tāni
pidaheyya . . . tāni vivareyya, A. ii. 166.

Jambonada. *See Nekha.*

200. Jayampatikā. S. dve jayampatikā parittaj
sambalaŋ ādāya, S. ii. 98.

201. Jātarūpa.

(1) S. . . . ukkāmukhaŋ vā pan' āgamma jāta-
rūpaŋ, M. i. 38.

(2) S. na tāva jātarūpassa antaradhānaŋ hoti,
S. ii. 224.

(3) pañc' ime jātarūpassa upakkilesā yehi . . .
na c'eva mudu hoti, S. v. 92.

(4) lohena ve haññati jātarūpaŋ, J. iv. 102.

*See also (suvaṇṇa)-Kāra, Pariyodā-
panā, Miga.*

202. Jātaveda.

(1) anoghanahatass' eva jalato jātavedassa, Ud. 93.

(2) jātavedo va sañthānaŋ . . . anuḍahantinaŋ,
J. ii. 326; = 330; = iv. 471.

(3) khajjotaŋ jātavedaŋ amaññatha, J. vi. 371.

(4) adhigat' amha tame ñāṇaŋ jālaŋ va jātavedato,
J. v. 326.

203. Jāti. yato ariyāya jātiyā jāto, M. ii. 103; cf. Thig. v. 430.

204. Jāla.

- (1) S. dakkho kevatṭo . . . sukhumacchikena jālena . . . attha-, dhamma-, brahma-jālaŋ, D. i. 45, 46.
- (2) mohajālaŋ padālitaŋ, S. iii. 83; cf. Dhp. v. 251.
- (3) acchidā maceuno jālaŋ, S.N. v. 357; cf. S. i. 48; J. vi. 46.
- (4) jālasañchannā, Ud. 76; =Thag. v. 297.
- (5) taṇhājālo samūhato, Thag. v. 306.
- (6) kāmajāla! Thag. v. 355.

See also Ambuja, Chindati, Vāta.

205. Jālinī.

- (1) jālinī visattikā, S. i. 107; =Dhp. v. 180.
- (2) taṇhājālo desessāmī jālinī, A. ii. 211.
- (3) . . . abbabhitvāna jālinī, Thag. v. 162.
- (4) devakāyasmi jālinī, Thag. v. 908.

206. Joti.

- (1) tamo tamaparāyano, tamo joti parāyano, joti tama- . . . joti joti-parāyano, S. i. 93; cf. A. ii. 85.
 - (2) parinibbāhisi vārinā va joti, Thag. v. 415.
- Jotiṭhāna. (3) hadayaŋ jotiṭhānay. S. i. 169.

See also Andha.

207. Nāti.

- (1) sukhasajvaso nātinaŋ va samāgamo, Dhp. v. 207.
- (2) patiganhanti piyaŋ nātiva āgataŋ, Dhp. v. 220.

208. Dayhati.

- (1) dayhamāne va matthake, S. i. 18; =53; Thag. v. 39; =40; =1162.
- (2) careyy' ādittasiso va, S. i. 108.
- (3) S. ādittacelo vā ādittasiso vā tass'eva . . . adhimattaŋ . . . vāyāmaŋ, A. ii. 93; =iii. 308; =iv. 320; =321; =v. 93; =98; =99; =104; =105.

- (4) āditte cele vā sīse vā kim assa karaṇīyan ?
S. v. 440.
- (5) ādittā nibhataj bhaṇḍaṭ puna ḍayhituṭ, S. i.
209.
- (6) ādittasmiṇ agārasmiṇ yaṇ niharati bhājanaṇ,
S. i. 31; =A. i. 156.
- (7) rūpaṇ . . . viññāṇaṇ ādittaṇ, S. iii. 71.
- (8) ḍayhamāṇena kāyena ḍayhamāṇena cetasa,
It. 23, 24.
- (9) ḍayhamāṇesu nibbuto, Thag. v. 1060.
- (10) attano sīsamhi ḍayhamāṇamhi, Thig. v. 493.
- (11) yathā saraṇaṇ ādittaṇ vārinā parinibbaya,
S.N. v. 591; =J. iv. 127.
- (12) ādittā va gharā mutto, Thag. v. 712.
- (13) kāme ādittato disvā, Thag. v. 790.
- (14) kadā nu rüpe . . . phusitabbe ca dhamme
ādittato 'haṇ . . . dakkhaṇ, Thag. v. 1099.
See also A g g i, T e j o, P ā v a k a, S o k a.
209. Dāka. upasanto . . . sukkhaḍākaṇ va kumbhiyaṇ,
Thig. v. 1.
210. Takkara. pattadaṇḍo va takkaro, Thag. v. 449.
211. Takkārī. aiyginiṇ va takkāriṇ pupphitaṇ, Thig.
v. 297.
212. Tagaraṇ ca palāseno yo naro upanayhati,
It. 68; =J. iv. 436.
213. Tacasāra. tacasāraṇ va samphalaṇ, S. i. 70;
98; =It. 45.
214. Tacchaka. dāruṇ namayanti tacchakā, M. ii. 105;
=Thag. v. 19; =877; =Dhp. v. 80; =145.
215. Tam o. (1) bālo tamasā parivārito, Ud. 79.
(2) tamokhandhena āvaṭā, M. i. 168; =ii. 93.
(3) tamokhandhaṇ padālayuṇ, It. 8; =(padāliya)
Thig. v. 44; =(padālito) v. 59.
- (4) tamonudaṇ pāragataṇ mahesiṇ, It. 32.
- (5) tamo v'assa nivuto sabbaloko, na jotimanto,
S.N. v. 348.
- (6) ekodibhūto vihane tamāṇ, It. 42; S.N. v. 975.

(7) nivutānaŋ tamo hoti andhakāro apassanaj,
S.N. v. 763.

(8) tamo 'vassa nibbuto, Thag. v. 1268.
See also Joti.

216. *Tantā. yathāpi tante vitate*, J. vi. 26.

217. *Tarati.*

(1) ye taranti aṇṇavaŋ saraj setuj katvāna
visajja pallalāni, D. ii. 89; = Ud. 90.

(2) tiṇṇo pāragato jhāyī, M. 98th. Sṭa.; = Dhp.
v. 414; = S.N. v. 638.

(3) anāyūhaŋ oghaŋ atarin ti, S. i. 1; cf. 3; also
Thig. v. 10.

(4) tiṇṇaj loke visattikan ti, S. i. 1; cf. S.N.v.1085.

(5) maccudheyyassa tarati pāraŋ, S. i. 4; = 29.

(6) tiṇṇo pāraŋgato thale titthati, S. iv. 174, 175;
= A. ii. 5, 6.

(7) tiṇṇo tārayataŋ varo, A. ii. 24; = It. 123.

(8) ye ca kāme . . . nirodhetvā . . . tiṇṇā pāra-
gatā . . . ti vadāmi, A. iv. 411.

(9) ko sū' dha tarati oghaŋ? ko 'dha tarati
aṇṇavaŋ? S.N. cf. v. 173; = v. 183.

(10) te duttaraj oghaŋ imaŋ taranti atiṇṇapubbaŋ
. . . S.N. v. 273.

(11) tiṇṇakathaŋkato, S.N. v. 367; cf. Dhp. v. 414.

(12) tiṇṇavicikecho, M. i. 18, 45.

(13) tiṇṇo tāres' imaŋ pajāŋ, S.N. v. 545; = 571;
cf. M. i. 386.

(14) atāri jātiŋ ca jarañ ca, S.N. v. 1047; 1060;
S.N. v. 1085.

A titariya. (15) oghaŋ samuddaŋ atitariya
tādiŋ, S.N. v. 219.

Uttarati. (16) udatāri oghaŋ atiṇṇapubbaŋ,
Ud. 74; cf. 75.

Otarati. (17) otīṇṇo' nhi jātiyā, M. i. 200.

See also Tīra, Paŋka, Bhisi, Saŋga.

218. *Talaka.*

(1) S. . . . mahantaŋ talakaŋ . . . devo vuṭṭho
sippisambukaj . . . A. iii. 395.

- (2) S. puriso . . . talākassa paṭigacc'eva, A. iv. 279.
 (3) S. talākassa cattāri āyamukhāni, A. iv. 283.

219. *Tasara*. tasarañ va ujjuj, S.N. v. 215; =v. 464;
 =v. 497.

220. *Tāṇa*.

- (1) jarūpanitassa na santi tāṇā, S. i. 2; =55.
 (2) ete hi maŋ-tāṇā . . . viharanti, S. iv. 315.
 (3) na santi puttā tāṇāya, Dhp. v. 288.
 (4) na hi tāṇaj tava vijjate va aññaj, Thag. v. 412.

Tārakā. See *Udāpāna*, *Osadhitārakā*, *Canda*,
Nakkhatta.

221. *Tāla*.

- (1) S. tālo matthakacchinno, M. i. 250; =381;
 =464; =ii. 256; cf. J. v. 267.

For *Tāla*. (2) sakena tālena haneyya ghosanaj, J.v.450.

Tālachchāyā. See *Dhanugghaha*.

Tālapaka (2). S. tālapakkañ sampati-
 bandhanā muttaj, A. i. 181; cf. It. 84.

Tālapatta. See *Putta*.

Tālapattikā. See *Nāga*.

Tālavatthu (3). tālavatthukatā, M. i. 488
passim; S. ii. 62 *passim*; A. iv. 173; Thig.
 v. 478; cf. J. v. 267.

222. *Tikicchaka*. sabbalokatikicchako, Thag. v. 722.

223. *Tīṇa*.

- (1) S. imasmij Jetavane tīṇa-katṭha-sākhā-
 palāsañ tañ janō hareyya, M. i. 141; =S.
 iii. 34; =iv. 82; =129.

- (2) tīṇam iva . . . miyyāmi, J. iv. 284.

See also *Aggi*, *Ukkā*, *Gangā*, *Sūla*.

224. *Tittakālābu*. S. tittakālābu āmakacchinno, M.
 i. 80; =245. See also *Visa*.

225. *Tittha*.

- (1) S. . . . visamañ . . . samañ titthañ parik-
 kamanāya, M. i. 43.

- (2) sīlañ . . . titthañ ca sabbabuddhānaj, Thag.
 v. 613.

Titthakara. (3) M. ii. ff.; A. iv. 136.

Tipu. See *Jātarūpa* (3).

226. **Tila.** (1) S. vīsatikhāriko Kosalako tilavāho tato . . . ekaŋ tilaŋ uddhareyya, A. v. 173; = S.N. p. 123.

227. **Tira.**

- (1) appakā . . . pāragāmino . . . tīram evānudhā-vati, S. v. 24; = A. v. 232; = 233.
- (2) orimaŋ tīraŋ sasaŋkai . . . sakkāyassādhivacanai, S. iv. 174, 175.
- (3) chann'etaŋ ajjhattikānaŋ āyatanānaŋ, S. iv. 179, 180.
- (4) micchādiṭṭhi orimaŋ tīraŋ sammādiṭṭhi pārimaŋ tīraŋ . . . micchāvimutti oriman tīraŋ . . . A. v. 232; = 233.
- (5) pāṇatipāto orimaŋ tīraŋ . . . pe . . . A. v. 252; = 253.
- (6) pārimaŋ tīraŋ :—khemaŋ . . . nibbānaŋ, S. iv. 174, 175.
- (7) pārimaŋ tīraŋ :—channaŋ bāhirānaŋ āyatanānaŋ adhivacanai, S. iv. 179, 180.
- (8) aññatamānino dhamme gambhīre tīragocarā, Thag. v. 953.

See also Nāvā.

228. **Turiya.** S. . . . turiyassa . . . saddo hoti, A. iv. 268, 265.

229. **Tulā.** S. tulādhāro vā . . . tulai paggahetvā, A. iv. 282; = 287; = 323; cf. Thag. v. 107 (pabbajij tulāvitvāna).

230. **Tula.**

- (1) tūlam iva eritai mālutena, Thag. v. 104; cf. J. iv. 222.
- (2) tūlapuṇṇasadisopamā, Thig. v. 269.

231. **Tejo.** (1) S. tejo sucim pi ḍahati . . . na ca tena attiyati, M. i. 424; = A. iv. 375.

- (2) bhikkhu ḍahati tejasā, S. i. 69.

232. **Tela.**

- (1) S. telai telena saysandati, S. ii. 158.
- (2) S. puriso telatthiko . . . vālikai ḍoniyā ḍakirityā, M. iii. 140.

(3) siniddhā teladhārā va ahosi iriyāpatho, Thag.
r. 927.

(4) telaj akkātthitaj yathā, J. iv. 118.
See also Dīpa (244), *Sappi*.

Telakumbha. *See Rahada.*

Telappajjota. *See under Andhakāra,*
passim.

Telapatta. *See Janapadakaṭyānī* (2).

Telappadīpa. *See Dīpa* (244).

233. Thambha. yo ogahane thambho-r-ivābhijāyati,
S.N. v. 214.

234. Thāla. yo hare mattikāthālaj kaṇsathālaj, J. iii.

224.

Thūṇa. *See Chāyā.*

235. Daṇḍa.

(1) S. daṇḍo upari vehāsañ khitto, S. ii. 184; = v.
439.

daṇḍarāji. (2) S. udake daṇḍarāji . . . pati-
vigacchatī, A. iv. 137.

Dadhi. *See Sappimaṇḍa.*

236. Dabbī. dabbī sūparasaj yathā, Dhp. v. 64, 65.

Dammasārathi. *See Sārathi.*

237. Dalidda.

(1) S. puriso daliddo . . . tass'assa ekaj agārakañ,
M. i. 450.

(2) S. puriso daliddo . . . akāmassa bilaj olag-
geyyuñ, M. ii. 178; = 181.

(3) S. puriso daliddo 'va . . . addho va samāno
addhavādaj vadeyya, A. v. 43, 45.

(4) kadā inatṭo va daliddako nidhiñ ārādhayitvā,
Thag. v. 1106.

238. Dāyāda.

(1) dhammadāyādā me bhavatha, no āmisadāyādā,
M. i. 12; cf. It. 101.

(2) Bhagavato bhāsitassa dāyādo, S. iv. 72.

(3) Buddhassa dāyādo, Thag. v. 18; = 1058.

(4) tass'eva dāyādo yaŋ yaŋ kammaŋ pakubbati
Thag. v. 144; cf. M. i. 390.

(5) suddho suddhassa dāyādo, Thag. v. 348.

(6) dāyādako hehisī aggavādino, Thag. v. 1142.

(7) dāyādaŋ Buddhasetṭhassa, Thag. v. 1169.

239. Dārukacilla kā. sucittitā sombhā dārukacillakā navā, Thig. v. 390.

240. Dārukakhanda. S. dārukhandho na oriman-tiraj upagacchati, S. iv. 179.

241. Dāsa. (1) S. puriso dāso assa . . . dāsavayā mucceyya, D. i. 72; = M. i. 275.

(2) taṇhādāsā, M. ii. 71, A. ii. 54.

242. Dija.

(1) dijo yathā kubbanakaŋ pahāya, S.N. v. 1134.

(2) dijo dumaiŋ khīnaphalan ti ñatvā, J. iii. 108.

(3) oruddho'smi yathā dijo, J. iv. 4.

243. Disā.

(1) cha disāya veditabbā. Purimatthimā disā mātā-pitaro . . ., D. iii. XXXI. § 12; cf. J. iii. 234.

(2) S. cattāro purisā catuddisā ṭhitā, A. iv. 429.

(3) na hi etehi yānehi gaccheyya agataŋ disaŋ,
Dhp. v. 323.

244. Dipa, pa dipa (*lamp*).

(1) S. telappadipassa jhāyato acci M. i. 295.

(2) S. puriso sambahulāni telappadipāni ekaŋ gharaiŋ paviseyya, M. iii. 147.

(3) S. telappadipassa jhāyato telam pi [a-] parisud-dhaŋ, M. iii. 151.

(4) S. telañ ca paticca . . . telappadipo jhāyati, M. iii. 245.

(5) S. telappadipassa jhāyato telam pi aniccaŋ, M. iii. 273; = S. iii. 126; = iv. 213, 214; = v. 319 (*last 3 slightly different*) ; = S. ii. 86, 87, *with different application*.

(6) andhakārena onaddhā padipāŋ na gavessatha ?
Dhp. v. 146.

(7) nibbanti dhīrā yathāyaŋ padipo, Khp. vi. 14;
= S.N. v 235.

(8) andho padipadhāro va, Thag. v. 1026.

245. Dīpa (island, refuge).

- (1) kodhena abhibhūtassa na dīpañ hoti, A. iv. 97.
- (2) attadīpā viharatha attasaraṇā, D. ii. 100; = iii., XXVI. §§ 1, 27; = S. iii. 42; = v. 163, 164; cf. S.N. v. 501.
- (3) ete hi maj-dīpā maj-leñā, S. iv. 315; cf. P.V. 34.
- (4) S. nadi . . . tassā majjhe dīpo, S. v. 219, 220.
- (5) majjhe sarasmiñ tiṭṭhatañ . . . dīpañ parūhi, S.N. v. 1092, 1093; cf. J. vi. 250.
- (6) so karohi [su]dīpañ attano, Dhp. v. 236, 238; = Thag. v. 412.

See also Pañka (6).

Duṭṭhāruka. *See Aruka.*

246. Dutiyā.

- (1) saddhā dutiyā purisassa hoti, S. i. 25; = 38.
- (2) saddhā-dutiyā viharantānavassutā, S. iv. 70.
- (3) tañhā hi'ssa dutiyā sāssa, S. iv. 36; cf. It. 9.

247. Dun du bhi. āhañchañ amatadundubhiy, M. i. 171; = ii. 93; = iii. 67.

Duma. *See Paṭa, Palasa, Phala, Vattha.*

Dussayuga. *See Karanḍaka.*

248. Dūta.

- (1) purathimāya disāya āgantvā sīghañ dūta-yugañ, S. iv. 194, 195.
- (2) tīñ' imāni devadūtāni, A. i. 138, ff.; M. iii. 179, ff.

249. Deva, devatā.

- (1) S. . . . deve galagalāyante, S. i. 106; cf. A. v. 114 ff.
- (2) bhūtapubbañ devāsurasajgāmo samupabbūlho ahosi, S. iv. 201 ff.
- (3) pītibhakkhā bhavissāma devā abhassarā yathā, Dhp. v. 200.
- (4) vassati devo yathā sugītañ, Thag. 51; = 52; = 53; = 54; = 325-9.
- (5) devatā va virocati, J. vi. 14.

250. Dvāngula. na taj dvāngula-paññāya sakkā pappotuŋ itthiyā, S. i. 129.

251. Dvāra.

(1) apārutā amatassa dvāraŋ, M. i. 168 *ff.*; 227;
= ii. 93.

(2) chaddvārā . . . channaj ajjhattikānaj āyatanaŋ
naj adhivacanaj, S. iv. 194.

navadvāraŋ. *See Yātrā.*

dve, ekādasa-dvāraŋ. *See Agāra.*

(3) etāni yassa dvārāni aguttāni . . ., It. 23, 24;
= S.N. v. 270, 271.

Dvāro. (4) indriyesu guttadvāro, D. i. 70; = 250;
= M. i. 180; = 268.

Dovārika. (5) dovāriko pañdito . . . satiyā
adhivacanaj, S. iv. 194.

252. Dvidhāpatha. dakkhissasi dvidhāpathaŋ . . .
vicikicchāya adhivacanaj, S. iii. 108.

253. Dhanya.

(1) kumārakā dhajkan iv' ossajanti, S. i. 207.

(2) itthi . . . dhaŋkarūpā, Thag. v. 151.

(3) dhaŋkehi sāgaran iva, J. ii. 219.

See also Haŋsa.

254. Dhaja. (1) paggaŋhe isinaŋ dhajaŋ, subhā-
sitadhadjā isayo, dhammo hi isinaŋ dhajo, A. ii. 51; cf. J.v. 509.

(2) pannadhajassa . . . Bhagavato, M. i. 386; cf. 139.

255. Dhaññarāsi. S. gāmassa . . . avidūre mahā
dhaññarāsi, A. iv. 163.

256. Dhana. dhanaj setthaŋ va rakkhati, M. ii. 105;
S. i. 25.

Dhanaparājaya. *See Akkha.*

257. Dhanuggaha.

(1) S. dhanuggaho . . . tiriyaŋ tālacchāyāŋ¹
atipāteyya, S. i. 62; = M. i. 82; = A. ii. 49.

(2) S. cattāro dalhadhammā dhanuggahā . . .
catuddisā thitā, S. ii. 266.

258. Dhammani. piyarittaŋ va dhammani, S. i. 103.

¹ In A. Morris reads °cchātiŋ.

259. Dharaṇī. bhūtānaŋ dharaṇī-r-iva, J. v. 379; = vi. 526.
 260. D h ā t i.

(1) puriso dhāticelaŋ va makkhito, S. i. 205;
 = J. iii. 539.

(2) S. daharo kumāro... dhātiyā pamādaŋ, A. iii. 6.
 D h ī t i k ā. See A c c h a r ā.

D h u r a. See B h ā r a, R a t h a.

261. D h ū m a.

(1) kodho dhūmo bhasmani mosavajjaŋ, S. i. 169.

(2) yaŋ . . . rattij anuvitakketi . . . rattij
 dhūmāyanā, M. i. 142, 144.

(3) santo vidhūmo, S.N. r. 1047; = P.V. 49; cf.
 M. i. 386.

(4) kāmā . . . dhūmo ca, J. ii. 241.

(5) ghatāsano dhūmaketu . . . pabbataggasmiŋ,
 J. v. 63. See also R a j a.

262. D h o r a y h a. dhorayho vata bho . . . Gotamo,
 dhorayhavatā ca samuppannā, S. i. 28. See also K a s s a k a (2).

263. D h o v a n a. (1) atthi dakkhinesu janapadesu dho-
 vanaj nāma . . . ariyaŋ dhovanaŋ desessāmi, A. v. 216.

(2) dhonassa . . . Bhagavato, M. i. 386.

264. N a k k h a t t a. nakkhattarājā-r-iva tārakānaŋ, J. iv.
 99; = v. 148. See also C a n d a (11).

N a k h a. See G i r i.

265. N a g a r a.

(1) S. rañño paccantimaj nagaraŋ . . . ekadvāraŋ
 D. ii. 83; = S. v. 160; = A. v. 194.

(2) S. āyasaiŋ nagaraŋ . . . tato puriso . . . ekaŋ
 sāsapaj uddhāreyya, S. ii. 182.

(3) S. rañño paccantimaj nagaraŋ daļhuddāpaŋ
 . . . chadvāraŋ, S. iv. 194.

(4) S. rañño paccantime nagare esikā hoti, A. iv.
 109-12.

(5) nagarasāmī viññāṇass' adhivacanaŋ, S. iv. 195.

(6) nagarūpanaj cittaŋ idaj ṭhapetvā, Dhp. r. 40.

(7) atthīnaŋ nagaran katvā, Dhp. r. 150; cf.
 Thig. r. 497.

(8) *nagaraj yathā paccantaŋ guttaŋ*, Dhp. v. 315 ;
 = Thag. v. 653 ; = 1005.

(9) *yathāpi assa nagaraŋ mahantaj*, J. v. 81.

Naŋgala. *See Kassaka*.

Naŋgalamukha. *See Nadī* (7).

266. *Nadī*.

(1) *S. ayaŋ Aciravatī nadī . . . atha puriso āgac-
 cheyya pāratthiko*, D. i. 244-6.

(2) *sīghasotāya vā nadiyā pavahemi*, D. ii. 132.

(3) . . . *yāva na gādhaj labhati,
 nadisu āyūhati sabbagattehi jantu*, S. i. 47, 48.

(4) *S. nadī pabbateyyā ohārinī . . . tiresu kāsā . . .
 ajjholaṁbeyyuŋ*, S. iii. 137.

(5) *najjo yathā . . . upayanti sāgaraj*, S. v. 400.

(6) *S. puriso nadiy taritukāmo . . . nāvaŋ kareyya*,
 A. ii. 200, 201.

(7) *S. nadī pabbateyyā . . . tassa puriso naŋgala-
 mukhāni pidaheyya*, A. iii. 64.

(8) *S. nadī pabbateyyā . . . sīghasotā . . . natthi
 so khano . . . yaŋ sā āramati*, A. iv. 137.

(9) *natthi taŋhāsamā nadī*, Dhp. v. 251.

(10) *S. puriso nadiyā sotena ovuyheyya*, It. 113-15.

(11) *yathā nadī ca pantho ca . . . lok'itthiyo*, J.i.302.

(12) *duppūrā tā nadīsamā*, J. ii. 326 ; = iv. 471 ;
 = v. 451.

(13) *nadī aparipuṇṇiyā va sussāmi*, J.iv.284; i.307.

(14) *nadi-r-iva sīghasotā sevanti*, J. v. 445.

K u n n a d ī , M a h ā n a d ī (15). S. . . . mā-
 hānadiyo upayantiyo kunnadiyo upayāpentī,
 S. ii. 118.

(16) *S. yath' imā mahā-nadiyo saŋsandanti . . . tato
 puriso . . . udakaphusitāni uddhareyya*, S.
 ii. 135 ; = v. 460.

(17) *S. yath' imā mahā-nadiyo saŋsandanti . . . na
 sukaraŋ . . . gaṇetuj*, S. v. 401.

(18) *khīyati . . . kunnadīnaŋ va odakaŋ*, Thag. v. 145.

(19) *taŋ nadīhi vijānātha . . .
 sanantā yanti kussobbhā,
 tuṇhī yāti mahodadhi*, S.N. v. 720.

- (20) S. Yamunā . . . Mahī nadī pācīnaninnā . . . samuddaninnā, S. v. 38-40.
- (21) S. Aciravatī . . . yadā upari pabbate, M. ii. 117.
Gaṇgā-nadī (22). S. puriso . . . tiṇukkaṇṭādāya . . . Gaṇgaṇā nadīj santāpessāmi, M. i. 128.
- (23) S. Gaṇgā-nadī pūrā . . . atha dubbalo [bālavo] puriso āgaccheyya, M. i. 435.
- (24) S. Gaṇgā-nadī samuddāninnā, M. i. 493; = S. v. 39, 40.
- (25) S. Gaṇgā-nadī pācīnaninnā, S. v. 38 ff.
- (26) S. . . . Gaṇgā . . . vālikā . . . na sukarā sañkhātuṇ, S. ii. 184.
- (27) S. mahājanakāyo . . . Gaṇgānadī pacchāninnaṇ karissāma, S. iv. 191; = v. 53; = 300.
- (28) Gaṇgaṇā me pidahissanti, J. v. 60.
- (29) yā kāci najjo Gaṇgaṇā abhisavanti, J. vi. 359.
See also Udapāna (3), Gopālaka (26), Rāmaṇeyyaka, Vāṇika, Sāgara, Sota.

267. Nantaka. S. bhikkhu pañsukūliko . . . nantakaṇ disvā, A. iii. 187.

268. Nabha.

- (1) . . . nabhaṇ puthaviyā yathā, Thag. v. 278.
(2) . . . nabhaso pathavī yathā, Thag. v. 360.
See also Pabbata.

269. Narakappaṭa. S. puriso purisaṇ narakappaṭaṇ papatantaṇ kesesu gahetvā, D. i. 234.

270. Naḷa.

- (1) sussanti naļo va harito luto, S. i. 5; = J. vi. 25.
(2) naļo harito luto ussussati, S. i. 126; cf. P.V. 10.
(3) naļaṇ va soto va Māro bhañji, Thag. v. 402.
See also Ogha, Kālīra, Phala.
Naḷāgāra. *See* Aggi, Kuñjara.
Naḷakalāpi. (4) S. dve naļakalāpiyo aññaṇaññaṇ nissāya, S. ii. 144.

Navanīta. *See* Sappimandā.

271. N a h ā p a k a. S. dakkho nahāpako . . . nahāni-yacunṇāni ākirityā, D. i. 74; = 232; = M. i. 276; = ii. 15; = iii. 92; = A. iii. 25.

272. N a h ā y a t i. ninnahāya sabbapāpakāni, S.N. v. 521; cf. Ud. 6; M. i. 386; also U d a k a (5).

N a h ā r u. See K u k k u ṭ a p a t t a.

273. N ā g a.

- (1) te caranti . . . sudantā susunāgā ti, D. ii. 254.
- (2) S. rañño nāgo īsādanto . . . rakkhat' eva sonḍaj, M. i. 414.
- (3) S. rañño nāgo īsādanto . . . bandhanāni sañ-chinditvā, M. i. 450.
- (4) mahallako ce pi rañño nāgo adanto . . . kālaŋ karoti, M. iii. 137.
- (5) nāgo vata bho . . . Gotamo, nāgavatā ca samuppannā . . . vedanā, S. i. 28; cf. M. i. 386; also 32 *passim*.
- (6) nāgo va danto carati, S. i. 141.
- (7) sattaratanaŋ va nāgaŋ tālapattikāya chāde-ttabaŋ maññeyya, S. ii. 217; = 222.
- (8) ye pi te rañño nāgā . . . bandhanāni sañchin-ditvā, S. iii. 85; = A. ii. 33; cf. Thig. v. 301.
- (9) nāgaŋ vo kittiyissāmi . . . saddhāhattho mahā nāgo . . ., A. iii. 346; = Thag. vv. 693-99.
- (10) catuhi angehi samannāgato . . . nāgo rājāraho, A. ii. 116.
- (11) eko care mātaiŋgaraññe va nāgo, M. iii. 154; = Dhp. v. 329, 330; = J. iii. 488; cf. v. 190.
- (12) nāgo va saṅgāmē cāpāto patitaŋ saraŋ, Dhp. v. 320.
- (13) nāgo pūtilataŋ va dālayitva, S.N. v. 29; cf. Thag. v. 1184.
- (14) nāgo va yūthāni vivajjayitvā, S.N. v. 53.
- (15) nāgo saṅgāmasīse va sato, Thag. v. 31; = 244; = 684.
- (16) sa ve accantarucī nāgo Himavā vaññe siluc-caye, Thag. v. 692.

- (17) nāgo va saṅgāmacārī, Thag. v. 1105; cf. J. v. 301.
 (18) nāgaŋ va thambhamhi rājjuyā, Thag. v. 1141.
 (19) eundo yathā nāgadantaŋ kharena, J. vi. 361.

See also Pāṇka, Pota, Sarasi, Sīha, Hatthidamaka, Hatthinī.

Nāgā (watersnake) (20) Himavantaŋ . . . nissāya
 nāgā kāyaŋ vadḍhenti . . . kusubbhe
 otaranti, S. v. 47; = 63.

- (21) nāgabhoga-sa-disopamā, Thig. v. 267.
See also Nāvā.

274. Nāvā.

- (1) ekarukkhikā nāvā, S. i. 106.
- (2) . . . gahita-nāvaŋ,
 luddhena nāgena manussakamyā, S. i. 143.
- (3) S. nāvā ādiken' eva opilavati, S. ii. 224.
- (4) S. samuddikāya nāvāya . . . thalaŋ ukkhit-tāya, S. iii. 155; = v. 51; = A. iv. 127.
- (5) siñca bhikkhu imaŋ nāvaŋ, Dhp. v. 369.
- (6) yathāpi nāvaŋ dalhaŋ āruhitvā, S.N. v. 321.
- (7) . . . anveti nāvaŋ bhinnāŋ iv' odakaŋ,
 . . . tare oghaŋ nāvaŋ sitvā va pāragū, S.N.
 v. 770, 771.
- (8) taranti nāvāya nadiŋ va puṇyaŋ, Thag. v. 556.
- (9) maggaŋ adakkhiŋ nāvāya abhirūhanaŋ, Thag.
 v. 766.
- (10) yathāpi nāvaŋ puriso dakamhi ereti, J. iv. 478.
- (11) nāvaŋ va gaṇhi aṇṇave, J. v. 158; cf. 259.
- (12) nāvā yathā orakūlaŋ, J. v. 445.

See also Nadī.

275. Nāvika. ādiyitvā garuŋ bhāraŋ nāviko viya, J.
 v. 326.

276. Nikujjita. S. nikkujjitaŋ vā ukkujjeyya. *See under Andhakāra, passim.*

Niketasārī. *See under Okā.*

277. Nekkha, nekkha.

- (1) S. nekkhaŋ jambonadaŋ dakkhakammāra-putta-ukkāmukhe . . . nikkhittāŋ, M. iii.
 102; = S. i. 65 (*with °puttena, without ukkā-*

mukhe) ; = A. i. 181 (*with °puttasuparikam-makataq*).

(2) nekkhaŋ jambonadass' eva ko taŋ nindituŋ arahati, A. ii. 8 ; = 29 ; = Dhp. v. 230.

(3) S. puriso suvaṇṇanikkhaŋ adhigaccheyya, A. iv. 120 *foll.*

(4) suvaṇṇanekkhaŋ viya, S.N., v. 689.

278. N i g r o d h a.

(1) nigrodhaparimaṇḍalo, M. ii. 136.

(2) S. catummañhāpathe mahā nigrodhō, A. iii. 42.

(3) nigrodhass' eva khandhajā, S.N. v. 272.

(4) virūlhamūlasantānaŋ nigrodhām iva māluto, J. vi. 14.

(5) nigrodhāŋ va . . . sītacchāyaŋ, J. vi. 526.

See also Māluta, Megha.

279. N id āg h a. kālā nidāghe-r-iva aggijāt' iva, J. v. 404.

280. N i d h i.

(1) S. puriso ekaŋ nidhi-mukhaŋ gavesanto pañca . . . adhigaccheyya, M. iii. 159 ; = A. v. 346, *with ekādasa . . . adhigaccheyya*.

(2) acoraharaṇo nidhi, Khp. viii.

(3) nidhīnaŋ va pavattaraŋ, Dhp. v. 76.

(4) sajjhayadhanadhaññāsuŋ brahmaŋ nidhiŋ apālayuŋ, S.N. v. 285.

See also Daḷidda (4).

281. N i r a g g a l o. ayaŋ vuccati niraggalo, M. i. 139.

282. N i v ā p a.

(1) kāmaguṇānaŋ adhivacanaŋ, M. i. 155; cf. ii. 262.

(2) bhutvā nivāpaŋ gacchāma kandante migabandhake, Thag. v. 774.

N ev ā p i k a. Mārass' etāŋ adhivacanaŋ, M. i. 155.

283. N i s a b h a.

(1) nisabho vata bho . . . Gotamo; nisabhavatā ca . . . vedanā sato . . . adhivāseti, S. i. 28 ; cf. M. i. 386.

(2) disvā isinisabhaŋ, S.N. v. 698.

284. N i s s e n i. S. puriso catummañhāpathe nisseñi kareyya pāsādassa arohaṇāya, D. i. 194 ; = (*slightly different*) 198 ; = 243.

Nemī. See -Kāra (Ratha) Cakkā (9).

Nelāngā. See Rathā.

Nīvaraṇā. See Āvaraṇā.

285. Nonīta, navaṇīta. (1) S. puriso nonītatthiko . . . udakaj kalase āsiñcivtā, M. iii. 141.

(2) nonītapiṇḍaj viya vedhamānaŋ, P.V. 40.

See also Sappimāṇḍa.

286. Pakkhimā.

(1) vītarṣen'eva pakkhimā, Thag. v. 139.

(2) vassupeto va pakkhimā, Thag. v. 1036.

(3) aggikkhandhaŋ va pakkhimā, Thag. v. 1156.

Pakkhi. See Phala (9), Sakunā.

287. Pañka.

(1) ataruŋ pañkaj, S. i. 35.

(2) pañkā na parimuccati, A. iii. 311; = iv. 289
(*slightly different*).

(3) yassa nittiṇo pañko, Ud. 24.

(4) saññaŋ tividhaŋ panujja pañkaj, S.N. v. 535.

(5) kāmapaŋko duraccayo, S.N. v. 945; cf. Thig.
v. 354; J. iii. 241; = iv. 480; Thig. v. 354.

(6) pañke . . . pariphandamāno dīpā dīpaŋ upa-
plaviŋ, S.N. v. 1145.

(7) uttiṇnā pañkā palipā, Thag. v. 89; cf. J. iv. 486.

(8) pañko ti hi naŋ avedayuŋ, Thag. v. 124; =
495; = 1053.

(9) nisidanti pañkamhi va jaraggavo, Thag. v. 1154.

(10) lābho siloko . . . pañko eso, J. iv. 222.

(11) nāgo yathā pañkamajjhē, J. iv. 399.

Pañkajāta. See Yatrā.

288. Paccavekkhana. S. añño 'va aññaŋ paccavek-
kheyya, A. iii. 27. See also Ādāsa.

289. Paccorohaṇī. paccorohaṇī . . . ajja brāhmaṇa-
kulassāti . . . ariyaŋ . . . paccorohaṇij desissāmi, A. v.
234-36; = 249-52 (*with different application*).

290. Pajāpatiyo. brāhmaṇassa dve pajāpatiyo ahesuŋ,
D. ii. 330.

Pajja. See Magga (19).

291. Pajjala nā. yañ rattiñ anuvitakketvā . . . divā kammante payojeti . . . divā pajjalana, M. i. 142, 144.

292. Pajjota.

- (1) paññā lokasmiñ pajjoto, S. i. 44.
- (2) paññāpajjoto, A. ii. 140. *See also Ābhā.*
- (3) patanti pajjotaj ivādhipatā, Ud. 72; cf. J. vi. 250.
- (4) dhirā ca pajjotakarā bhavanti, Thag. v. 1269; = S.N. v. 349; cf. It. 108.
- (5) pajjotakaro parittarañso vātena vinamyate latā va, Thag. v. 416.

293. Paṭa. paṭo va dhuttassa dumo va kūlajo, J. iv. 494.

294. Paṭṭa. ruppapatṭapalimaṭṭhīva, J. v. 4.

295. Paṭicchanna. nisitañ va paṭicchannaj . . . nāsmase, J. iv. 57.

296. Paṭhavī.

- (1) S. puriso . . . kuddālapitakañ ādāya . . . mahāpaṭhavij apāṭhavij karissamīti, M. i. 127.
- (2) S. . . . bijagāmabhūtagāmā . . . balakaraṇiyā kammantā . . . sabbe te paṭhavij nissāya, M. i. 230; = S. v. 45, 46; = v. 246.
- (3) S. paṭhaviyā sucim pi nikhipanti, M. i. 423; = A. iv. 374; cf. J. iii. 247.
- (4) S. . . . mahāpaṭhaviyā satta kolatṭhimattiyo gulikā, S. ii. 136; cf. Thig. v. 498.
- (5) S. mahāpathavī . . . pariyādānañ gaccheyya ṭhapetvā satta kolatṭhimattiyo gulikā, S. ii. 136; = v. 462.
- (6) S. paṭhavidhātu evaj catasso viññānaṭṭhitiyo datṭhabbā, S. iii. 54.
- (7) S. . . . pāññā sabbe te paṭhavij nissāya, S. v. 78.
- (8) paṭhavisamo no virujjhati, Dhp. v. 95.

297. Paṇḍu.

- (1) S. sāradaj bhadarapaññaj parisuddhañ hoti, A. i. 181. *See also Palasa.*

Paṇḍurogī (2). S. . . . paṇḍurogī . . . pūtimuttañ . . . pipeyya, M. i. 316.

298. Paṇḍa. sukkhapaññaj va akkamma, J. iii. 141.

Patta. *See Māluta.*

299. Patha.

- (1) apathena payātuŋ icchasi, Thig. v. 384.
- (2) dhammo patho . . . adhammo uppatho, J. v. 266.

300. Padumaŋ.

- (1) padumaŋ yathā kokanadaŋ sugandhaŋ, A. iii. 239.
- (2) yathā saŋkāradhānasmiŋ . . . padumaŋ tattha jāyetha, Dhp. v. 58.
- (3) padumaŋ va toyena alimpamāno, S.N. v. 71; = v. 213; cf. v. 812; Thag. v. 701.
- (4) padumuttaratacā, J. v. 96.
- (5) vātātapena . . . padumaŋ . . . iva, J. vi. 578.
See also Uppalini, Puta, Pundarīka, Pokkhara, Vāri.

Paduminī. *See Uppalini.*

301. Panāli. S. puriso udapānapanāliyā atthiko . . . vanaŋ paviseyya, A. iv. 171.

302. Pannaga. gūthalittaj va pannagaj, Thag. v. 576.

Pa pā. *See Agāra* (15).

Pa pāta. *See Visa.*

303. Papupphaka. chetvāna Mārassa papupphakāni, Dhp. v. 46.

Pantha. *See Akkha, Nadī* (11).

Panthagu. *See Valāhaka.*

304. Pabbā.

- (1) S. . . . āsitikapabbāni vā kālapabbāni vā, M. i. 80, 81; = 245.

Pabbaja, babbaja (2). S. pabbajalāyako pabbajaŋ lāyitvāj, S. iii. 155.

- (3) ayaŋ pabbajā avañjhā . . . saphalā, S. ii. 29.

- (4) S. . . . babbajaŋ lāyitvā agge gahetvā, A. iii. 365. *See also Nadī* (4)

Pabbaga. (5) kālāpabbāŋgasāŋkāso kiso, Thag. v. 243; = 683.

305. Pabbata.

- (1) S. nigammasa avidūre mahāpabbato, M. iii. 130.

- (2) *yathā pi selā vipulā nabhaŋ āhacca pabbatā,*
S. i. 102.
- (3) *bälā kumudanālehi pabbataŋ athimatthatha,*
S. i. 127.
- (4) *sele yathā pabbatamuddhani[ṭ]thito,* D. ii.
39 ; = M. i. 168 ; = ii. 93 ; = S. i. 137 ; = It. 33.
- (5) *kodho pabbato vābhimaddatīti,* S. i. 240.
- (6) *idha puriso . . . addasaŋ . . . pabbataŋ abbha-*
samaŋ sabbe pāne nipphotento, S. i. 101.
- (7) S. . . . *Himavato pabbatarājassa satta sāsa-*
pamattiyo pāsānasakkharā upanikkhipeyya,
S. ii. 137, 138 ; = v. 464.
- (8) S. . . . *Sinerussa pabbatarājassa satta mug-*
gamattiyo pāsānasakkharā upanikkhipeyya,
S. ii. 139 ; = v. 457.
- (9) S. . . . *Sineru pabbatarājā yaŋ parikkhayaiŋ*
. . . ṭhapetvā satta muggamattiyo pāsāna-
sakkharā, S. v. 458.
- (10) S. mahāselo pabbato . . . taŋ . . . puriso
. . . parimajjeyya, S. ii. 181.
- (11) *yathā hi pabbato selo araññasmij brahāvane,*
taŋ rukkhā upanissāya . . . , A. iii. 44.
- (12) S. selo pabbato . . . āgaccheyya bhusā vāta-
vuṭṭhi, A. iii. 378.
- (13) S. *Himavato pabbatarājassa pāsānasakkharā*
. . . upanikkhepanamattāya, S. ii. 276.
- (14) *Himavantaŋ . . . nissāya mahāsālā tīhi*
vaḍḍhīhi vaḍḍhanti, A. i. 152 ; = iii. 44,
with pañcahi vaḍḍhīhi.
- (15) *pabbataṭho va bhummataṭhe dhīro bāle avek-*
khati, Dhp. v. 28. (*cf.* Vin. i. 5).
- (16) *dure santo pakāsanti Himavanto va pabbato,*
Dhp. v. 304.
- (17) *pabbato viya so ṭhito anejo,* Ud. 27.
- (18) *yathāpi pabbato selo acalo,* Ud. 27 ; = Thag. v.
651 ; = v. 1000.

*See also U d a k a (1), U d a pān a (3), N a d i
(4, 7, 8), M a k k a ṭ a, S e l a.*

306. **Pabbassarāni.** disvā suvaññassa pabbassarāni . . . saṅghatāmānāni, S.N. v. 48.

307. **Pabhā,** **Pabhasa.**

(1) pabhāsakārassa . . . Bhagavato, M. i. 386.

(2) paññāpabhā, S. ii. 189.

(3) pabhañkarā ti pi vuccanti, It. 108.

308. **Payasotatta.** S. payasotattassa nibbāyamānassa, D. iii., XXVII., § 11.

309. **Paramukhi.** S. ossakantiyā vā . . . paramukhiyā vā ālingeyya, D. i. 230.

Parikhā. See **Paligha.**

Parikkhāra. See **Ratha.**

310. **Paripantha.** paripantho eso sakanṭako, Thig. v. 352.

311. **Pariyodāpanā.** S. upakiliṭṭhassa sisassa . . . kāyassa . . . vatthassa . . . ādāsassa . . . jātarūpassa upakkamena pariyodāpanā hoti, A. i. 207-10.

Pariyonahā. See **Onahā.**

Parivāraṇa. See **Ratha.**

312. **Palagandā.**

(1) S. dakkho palagandō . . . sukhumāya āṇiyā, M. i. 119.

(2) S. p[h]alagandassa . . . vāsijate . . . dissante, S. iii. 154; = A. iv. 127.

313. **Palāpa.** palāpe vāhetha assamane . . . niddhamitvāna, S.N. v. 282.

314. **Palāsa.**

(1) S. pañḍupalāso bandhanā pavutto, M. ii. 254.

(2) pañḍupalāso va dāni'si, Dhp. v. 235.

(3) pañḍupalāsañ harito dumo va, J. iv. 341.

See also **Tagara,** **Sāra.**

315. **Paligha.**

(1) sandhānañ palighañ ca vītivatto, Ud. 77.

(2) ukkittapaligho, saṅkiṇṇaparikho, M. i. 139; S.N. v. 622.

316. **Palipa.** attanā palipalipanno parañ . . . uddharissati, M. i. 45.

317. **Palipatha.** yo imañ palipathaiñ duggaiñ saṃsārañ mohaiñ accagā, M. 98th S^{ta}.; = Dhp. v. 414; = S. N. v. 638.

Pallanya. See **Pāsada.**

318. Pallala. mahantaŋ pallalaŋ . . . kāmānaŋ adhi-vacanaŋ, M. i. 117, 118; cf. S. iii. 108.

Palloma, pannaloma. See Loma.

319. Pavāla.

(1) assatthass' eva taruṇaŋ pavālaŋ, J. v. 328.

(2) assatthaŋ va . . . sītacchāyaŋ, J. vi. 526.

320. Paŋsu.

(1) parittaŋ nakhasikhāyaŋ paŋsuŋ āropetvā, S. iii. 147; = v. 465 foll. and 474 foll. (both with different application from first).

Paŋsu-a gāraka (2). S. kumārakā . . . paŋ-
svāgārakehi kīlanti, S. iii. 190.

Paŋsu-puñja (3). S. . . . mahā paŋsupuñjo,
ce . . . āgaccheyya sakataŋ, S. v. 325.

See also Raja, Sakuna, Sahāyaka.

321. Pāṭali. antodipe va pāṭaliŋ, Thig. v. 297.

322. Pāṇaka.

(1) S. puriso chappāṇake gahetvā . . . rajjuyā
bandhetvā, S. iv. 198-200.

(2) S. pāṇako catuppādako . . . lāmako, A. iv. 347.

323. Pāṇi.

(1) S. ayaŋ ākāse pāṇi na sajjati, S. ii. 198.

(2) sayaŋ pāṇitale va dassayaŋ, Thag. 86.

(3) gambhīre patitassa me thalaŋ pāṇi va dassaye,
Thag. v. 758.

(4) osiñciyā sāgarayaŋ ekapāṇinā, J. v. 450.

324. Pāṭala.

(1) Pāṭale gadhaŋ esatha, S. i. 127.

(2) Pāṭalaŋ atari isi, S. i. 32.

(3) sarīrikānaŋ . . . dukkhānaŋ vedanānaŋ adhi-vacanaŋ yad idaŋ Pāṭalo, S. iv. 206.

(4) Pāṭalapapāṭasannibhā, J. iii. 530.

(5) Pāṭala rāja. pāṭala-rajo hi duruttamo, S. i.
197.

325. Pāṭheyya. sīlaŋ pāṭheyyaŋ uttamayaŋ, Thag. v. 616.

326. Pāḍapa. supinante va suvaṇṇapāḍapaŋ, Thig. v.

394.

327. Pāṇada. anariyo vuccati pāṇadūpamo, J. ii. 223.

328. Pāra. pāragāmī, pārimaṇ. *See Ora, Tarati, Tīra.*

Pāragata.

- (1) tamonudaj pāragataj mahesiŋ, It. 32.
- (2) te pāraŋgatā loke, It. 50; = 96; cf. Thag. v. 748.
- (3) nāyūhati pāragato hi hoti, S.N. r. 210; cf. v. 359.
- Pāragū. (4) dvayesu dhammesu pāragū, Dhp. r. 384.
- (5) yadā sakesu dhammesu pāragū hoti, Ud. 5.
- (6) jarāya pāraguŋ, It. 40.
- (7) bhavassa pāraguŋ, It. 102.
- (8) dhammesu vasī pāragū anejo, S.N. r. 372.

See also Nāvā.

Pāragavesin (9). no ca pāragavesino, Dhp. v. 355; = Thag. r. 771.

Pārichattā. *See Rukkha.*

329. Pāvaka.

- (1) dhūmaggimi va pāvako, A. iv. 97.
- (2) anveti bhasmachanno va pāvako, Dhp. r. 71.
- (3) ghatasittaŋ va pāvakaŋ vārinā viya osiñci, P.V. 33; = J. iii. 157; = 215; = 390; = iv. 61.
- (4) yathāpi pāvako . . . accimālī, J. v. 63.

330. Pāsa.

- (1) odahī migavo pāsaŋ, M. ii. 65.
- (2) Mārapāsappahāyinaŋ, S. i. 35; cf. 105; It. 56.
- (3) antalikkhacaro pāso . . . tena taŋ bādhayis-sāmi, S. i. 111.
- (4) taŋ rāgapāsena . . . bandhitvā, S. i. 124.
- (5) S. ummujjamānakaj, pāsena bandhena, A. ii. 182.
- (6) macecupāsaŋ va oḍḍitaŋ, Thag. r. 463.
- (7) oghapāso daļho khilo, Thag. r. 680.
- (8) chinnapāsā migavassa, Thag. r. 774.
- (9) luddo pāsam iv'oddīya, Thig. r. 73.
- (10) pāsaŋ givāya patimuñcati, J. iv. 405.
- (11) ithhiyo . . . macecupāso guhāsayo, J. v. 367.

See also Maga, Sakuna.

331. Pāsāṇa.

- (1) pānimattaj pāsāṇaj gahetvā . . . pāsāṇo . . . Himavā vā pabbatarājā ti, M. iii. 166; = 177.

- (2) medavaṇṇaŋ va pāsānaŋ . . . kāko va selan̄
 āsajja, S.N. v. 447, 448. *See also* Selā.
- (3) pāsānaśāraŋ khaṇasi, J. v. 295.
- (4) pāsāṇo . . . te hadaye, *ibidem*.

332. Pāsāda.

- (1) S. majjhe siṅghātakē pāsādo, D. i. 83.
 pāsādaŋ āruyha samantacakkhu, M. i. 168; ii. 93.
 - (2) S. pāsādo tatr'assa kūṭagāraŋ . . . tatr'assa
 pallaŋko, M. i. 76.
 S. imassa Migāramātu pāsādassa, M. iii. 1.
 - (3) S. ayaŋ Migāramātu pāsādo suñño, M. iii. 104.
 - (4) S. puriso pathaviyā pallaŋkaŋ . . . pāsādaŋ
 āroheyya, S. i. 94.
 - (5) satipaṭṭhānapāsādaŋ āruyha paccavekkhisai,
- Thag. v. 765.

See also Pabbata, (3) and (15).

333. Picu.

- (1) S. tūlapicu vā kappāsapicu lahuko vātupādāno,
 S. v. 284.
- (2) S. tūlapicu vā . . . vātupādāno sāme bhūmi-
 bhāge nikkhitto, S. v. 443.

334. Pitā.

- (1) S. pitā puttānaŋ piyo, pitu puttā piyā, M. iii. 176.
- (2) pitā viya puttānaŋ, J. v. 379.

335. Piñhakā. S. pilhakā gūthādī . . . pūrato c'assa
. . . gūthapuñjo, S. ii. 228.

336. Pivati, pipati.

- (1) pānūyaŋ va pipāsino, D. ii. 265.
- (2) pipanti, ghasanti maññe vacasā, M. i. 32.
- (3) dhammapitirasaŋ pivan, S.N. v. 257.
- (4) madhu[ŋ]pitā va acchare, S. i. 212; = Thig.
 v. 54; cf. M. i. 480.
- (5) kiŋ tava pañcakaṭukena pītena? Thig. v. 503.

Pungava. *See* Go.

337. Puta.

- (1) S. . . . ahāŋ khadirapattānaŋ vā . . . puṭaŋ
 karitvā udakaŋ āharissāmīti, S. v. 438, 439.
- (2) tasmaŋ palāsapuṭass'eva ñatvā sampātaŋ, It. 68.

338. P uṇḍarīka.

- (1) yathā pi udake jātaŋ pūṇḍarīkaŋ pavaddhati,
A. iii. 347; = Thag. v. 700.
- (2) pūṇḍarīkaŋ yathā vaggu toyē na upalippati,
S.N. v. 547.
- (3) pūṇḍarīkaŋ va toyena saṅkhāre nopalippati,
Thag. v. 1180.

See also Uppala, Paduma.

P uṇḍarīkinī. *See Uppalini.*

339. Putta.

- (1) sabbe Bhagavato puttā, S. i. 192.
- (2) Bhagavato putto oraso mukhato jāto, M. iii. 29;
S. ii. 221.
- (3) puttā Buddhassa orasā, S. iii. 83.
- (4) tayo 'me puttā santo . . . putto atijāto, anujāto, avajāto, It. 62, 63.
- (5) yathāpi ekaputtasmiŋ piyasmij kusalī siyā,
Thag. v. 33.
- (6) yasmiñ ca seti urasiva putto, J. iii. 193; = 196.
See also Pitā, Mātā.

Puthuloma. *See Maccha.*

340. Puppha.

- (1) kusalo iva pupphaŋ pacessati, Dhp. vv. 44, 45.
- (2) vicinaj puppham iva udumbaresu, S.N. v. 5.
- (3) yathāpi ruciraj pupphaŋ vanṇavantaj, Dhp.
vv. 51, 52; = Thag. vv. 323, 324.
- (4) yathāpi puppharāsimhā kayirā, Dhp. v. 58.
- (5) parisussati pupphaŋ yathā pañsunī, J. ii. 437.
- Ummāpuppha, kañnikārapuppha, bandhu-
jīvaka puppha. (6) S. ummāpupphaŋ
nīlaŋ . . . kañnikārapupphaŋ pītaŋ . . . ban-
dhujīvaka pupphaŋ lohitaj, M. iii. 13, 14.
- Bhisapuppha. (7) bhisapupphaŋ va saroru-
haŋ, S.N. v. 2.

Pupphabhaṇī. (8) A. i. 128.

See also Uppala, Gandha, Paduma, Mālā.

Purejavaŋ. *See Rathā* (3).

Pokkhara. *See Udabindu.*

341. Pokkharaṇī.

- (1) sītodakīj pokkharaṇīj . . . nāgi va, D. ii. 266.
- (2) S. pokkharaṇī acchodakā . . . avidūre c'assa
tibbo vanasañdo, M. i. 76; = A. iii. 190;
= M. i. 283, and A. iii. 238, without avidūre,
etc., and with different application.
- (3) S. . . . caturassā pokkharaṇī alibaddhā pūrā,
M. iii. 96; = A. iii. 28.
- (4) S. pokkharaṇī paññāsa yojanāni āyāmena . . .
tato puriso kusaggena, S. ii. 134; = v. 460.
- (5) S. pokkharaṇī sevālapaṇakapariyonaddhā, A.
iii. 187.

See also Kakkataka, Rāmaṇeyyaka.

342. Pota. yathā āraññakaj nāgaŋ poto anveti, J. v. 259.

343. Potthaka. navo potthako dubbaṇo, A.i. 246, 247.

344. Phaggū. suddhassa ve sadā phaggu, M. i. 39.

345. Phala.

- (1) aññataraj phalaŋ pātikaŋkhaŋ, M.i.62, *passim*.
- (2) rukkhaphalūpamā . . . kāmā vuttā, M. i.
130; cf. sub Rukkha (3).
- (3) yaŋ hoti kaṭukapphalaj, S. i. 57.
- (4) phalaŋ ve kadaliŋ hanti, S. i. 154.
- (5) S. kadali . . . velu . . . naļo attavadhāya
phalaŋ deti, S. ii. 241; = A. ii. 78.
- (6) . . . cattāro ca phale thitā, A. iv. 292.
- (7) phalāni kaṭṭhakass'eva, Dhp. v. 164.
- (8) phalānam iva pakkānaŋ pāto papatanā bhayaŋ,
S.N. v. 576; = J. iv. 127; cf. vi. 28.
- (9) dumapphalānīva patanti mānavā, Thag. v. 788;
= J. iv. 495; = v. 176.
- (10) āmaŋ chindati yo phalaŋ, J. v. 242.
- (11) dumāŋ yathā sāduphalāŋ, J. vi. 358.
(for Phalaka) (12) yathā phalasataŋ cam-
māŋ, J. vi. 454.

See also Kadali, Pabbaja, Biṭa.

346. Phala.

- (1) S. phalo divasasantatto udake pakkhitto,
S. i. 169; = S.N. p. 14.
- (2) phalaŋ va divasantattaj, J. iv. 118.

P h ā l ā p ā c a n a. *See K a s s a k a.*

347. P h e n a p i n d a.

- (1) ayaŋ Gaŋgā nadī . . . pheṇapiṇḍaŋ āvaheyya,
S. iii. 140.
- (2) pheṇūpamaŋ kāyaŋ imaŋ viditvā, Dhp. v. 46.
- (3) sara rūpaŋ pheṇapiṇḍopamassa, Thig. v. 501.

348. B a n d h a [n a].

- (1) S. purāṇaŋ bandhanaŋ chinditvā aññaiŋ navaiŋ
bandhanaŋ kareyya, D. i. 226; = 228; = 231.
- (2) pañca kāmaguṇā . . . bandhanan tipi vuccanti,
D. i. 245; cf. S. i. 138.
- (3) ayaŋ vuccati . . . bandho Mārassa, It. 56.
- (4) pamuccanti jhāyino Mārabandhanā, S. i. 24.
- (5) sukhumataraj Mārabandhanāj, S. iv. 202.
- (6) acchiduŋ bhavabandhanaŋ, S. i. 35.

See also Chindati.

- (7) etaŋ daļhaŋ bandhanaŋ . . . ohārinaŋ, Dhp.
vv. 345-9; = J. ii. 140.
- (8) purimāni pamuñca bandhanāni, Thag. v. 414.
- (9) yass'assu lutāni bandhanāni . . . saŋgamūlaŋ,
S.N. v. 532.

B a n d h a n ā g ā r a. (10) S. puriso bandhanā-
gāre baddho, D. i. 72; = M. i. 275. *See also*
M o k k h a.

S a m b a n d h a n a. *See L o k a.*

V i n i b a n d h a (4) pañca cetokhilā appahīnā,
pañca cetaso vinibandhā asamucchinnā, M.i. 101.

B a b b a j a. *See P a b b a j a.*

349. B a l i v a d d a.

- (1) S. kālo ca balivaddo odāto ca . . . ekena . . .
yottena saŋyuttassu, S. iv. 163; = 166; = 282.
- (2) cattāro 'me balivaddā . . . balivaddūpamā
puggalā, A. ii. 109; cf. J. v. 63.
- (3) balivaddo va jirati, Dhp.v. 152; = Thag.v. 1025.

350. B a l i s a.

- (1) S. bālisiko āmisagataŋ balisaŋ . . . udaka-
rahade pakkhipeyya, S. ii. 226; = iv. 158.

- (2) yathā gilitvā balisañ uddhareyya, J. iv. 195.
 (3) balisañ hi so niggilati, J. v. 389; cf. vi. 416;
 = 437.

351. Bāla. bālo āmakapakkañ va, J. v. 366.
352. Bāha. S. balavā puriso sammiñjitañ bāhañ pasāreyya, D. i. 222; = M. i. 252; = S. i. 137, *and passim*.
353. Bimbā. passa cittakatañ bimbay, Dhp. v. 147;
 = Thag. v. 769; = 1020; = 1157.
354. Bilāra.
- (1) S. bilāro sandhisamalasañkatire mūsikañ magayamāno, M. i. 334.
 - (2) bhūtapubbañ bilāro sandhisamalasañkatire thito, S. ii. 270. *See also B hastā, Sasā.*
355. Bijā.
- (1) S. bijānañ taruṇānañ udakañ alabhattānañ, M. i. 457.
 - (2) bijāni vuttāni yathā sukhette, S. i. 21;
 = J. iii. 472.
 - (3) yathā aññatarānañ bijañ . . . virūhati, S. i. 134.
 - (4) yādisaij vappate bijañ, S. i. 227; = J. iii. 158.
 - (5) S. pañca bijajātāni evañ viññānañ sāhārañ daṭṭhabbañ, S. iii. 54.
 - (6) S. bijānañ . . . udakañ alabhattānañ, S. iii. 91, 92.
 - (7) S. dukhettaij [sukhettaij] . . . bijāni c' assu [a-]khaṇḍāni, S. v. 379, 380.
 - (8) S. bijāni a[k]khaṇḍāni apūtini . . . sukhette . . . nikkhittāni, A. i. 135, 136; = iii. 404 (*different application*).
 - (9) S. nimbabijañ vā . . . allāya paṭhaviyā nik-khittañ, A. i. 32; = v. 212, 213.
 - (10) viññānañ bijañ, A. i. 223.
 - (11) atṭhañgasamannāgate khette bijañ vuttañ na mahapphalāñ, A. iv. 237.
 - (12) saṅkhāya vatthūni pamāya bijañ, S.N. v. 209.
 - (13) te khīṇabijā . . . nibbanti, Khp. vi. 14;
 = S.N. v. 235.

- (14) na virūhati saddhamme khette bījaŋ va pūti-kaŋ, Thag. v. 363; = 388; cf. 391.
- (15) sace pi selasmij vaseyyu bijaŋ, J. ii. 449.
- (16) yathāpi bijaŋ aggismij dāyhati. J. iv. 42.
- (17) thale ca ninne ca vapanti bijaŋ, J. iv. 381.
- (18) bijūpamaŋ deyyadhammaŋ, P.V. 3.

Bīja gāma. See Paṭha vī.

E kabījī (19). so tiṇṇaŋ saṇyojanānaŋ ekabījī hoti, A. i. 238.

See also Kassaka, Pathavī.

356. Bīraṇa.

- (1) pavaddhanti abhivaddhaŋ va bīraṇaŋ, Dhp. v. 335; = Thag. v. 400.
 - (2) khaṇatha usirattho va bīraṇaŋ, Dhp. v. 387; = Thag. v. 402.
- See also* Nādī (4).

357. Bubbula [ka].

- (1) S. . . deve vassante udate bubbulaŋ uppaj-jati ceva nirujjhati, S. iii. 141.
- (2) S. . . deve vassante udate udaka-bubbulaŋ khippaŋ yeva paṭivigacchati, A. iv. 137.
- (3) yathā bubbulakaŋ passe, Dhp. v. 170.

358. Brāhmaṇa.

- (1) brāhmaṇo evam āha: abhikkhaṇa . . . Tathā-gatassa adhivacanāŋ, M. i. 142, 144.
- (2) bhūtapubbaŋ brāhmaṇassa jīṇapassa, M. i. 384.
- (3) tiṇṇo . . . thale tiṭthati brāhmaṇo, A. ii. 5, 6; = S. iv. 175, arahato etaŋ adhivacanāŋ.

359. Bhaṇḍanaŋ. itthi uttamāŋ bhaṇḍanaŋ, S. i. 43.

360. Bhataka. nibbisāŋ bhatako yathā, Thag. v. 606; = 685; = 1003.

361. Bhamaṇa.

- (1) pandito . . . bhamarass'eva iriyato, D. iii., XXI. § 11.
- (2) yathāpi bhamaro pupphaŋ . . . ahethayaŋ, Dhp. v. 49.

362. *Bhastā.*

- (1) S. bilāra-bhastā madditā . . . M. i. 128.
 (2) bilārabhastaij va yathā sumadditaj, Thag. v. 1138.

Bhasmani. See *Dhūma.*

363. *Bhānumā.* vītarāsij va bhānumaj, S.N. v. 1016.

364. *Bhāra.*

- (1) pannabhāro, M. i. 139.
 (2) pañcupādānakkhandhā tissa vacanīyaj, S. iii. 25.
 (3) S. akkhaj abbhañjeyya yāvad eva bhārassa nittharaṇatthāya, S. iv. 177.
 (4) khīpāsavo . . . chitabhāro, M. i. 4 *passim* ;
 S. i. 71 *passim* ; It. 38 ; Thig. v. 223.
 (5) ohito garuko bhāro, Thag. v. 604 ; = 656 *f.*

Bhāranikhepana. (6) yo tañhāya nirodho,
 S. iii. 25 ; cf. M. i. 14 (nikkhittadhuro).

Bhāradāna. (7) yāyaj tañhā, *ibidem.*

Bhārahāro. (8) puggalo tissa vacanīyaj, *ibidem.*

Bhiṅkachāpā. See *Sarasi.*

365. *Bhindati.*

- (1) pabhinnakhilassa . . . Bhagavato, M. i. 386.
 Bhinnaplavo. (2) bhinnaplavo sāgarass'eva
 majjhe, J. iii. 158.

366. *Bhisakka.*

- (1) bhisakko sallakatto Tathāgatassa adhivacanaj,
 M. ii. 260 ; cf. i. 429 ; It. 101.
 (2) S. puriso ābādhiko . . . tassa kusalo bhisakko,
 A. iii. 238.

Bhisapuppha. See *Puppha.*

367. *Bhisī.* baddhā hi bhisī susaṅkhatā, S.N. v. 21.

368. *Bhusa.* opunāti yathā bhusaj, Dhp. v. 252.

369. *Bhujissaj.* yathā bhujissaj, D. i. 73 ; = M. i. 276.

370. *Bhūmi.*

Khemantabhumī. (1) yathā khemanta-
 bhūmibhūmij, D. i. 73 ; = M. i. 276.

Dantabhumī. See *Natthidamma.*

371. *Bhesajja.* āturass'eva bhesajjan, D. ii. 266.

372. Bhojana.

- (1) bhojanaj̄ va jigacchato, D. ii. 266.
- (2) S. puriso manuññabhojanaj̄ bhuttāvī chad-deyya, M. ii. 255.
- (3) S. purisañ̄ paññatabhojanaj̄ . . . bhojanaj̄ nacchādeyya, A. iii. 395.

373. Makkata.

- (1) S. makkaṭo . . . sākhaj̄ gaṇhāti tañ̄ muñcītvā aññaj̄ gaṇhāti, S. ii. 95.
- (2) atthi Himavato . . . desā yattha n'eva makkaṭānañ̄ cāri, S. v. 148.
- (3) S. paluṭṭhamakkaṭi kaṇṇanāsacchinnā, Ud. 22.
- (4) makkaṭo paññadvārāyañ̄ kuṭikāyañ̄ pasakkiya, Thag. r. 125.
- (5) cittaj̄ calaj̄ makkaṭasannibhaj̄, Thag. r. 1111.

See also Kapi, Pāṇaka, Brāhmaṇa, Miga (9), Vānara.

374. Makkataka. anupatanti . . . sayañkataj̄ makkaṭako va jālañ̄, Dhp. r. 340.

375. Makkhikā. S. makkhikānañ̄ kājena vā hariyamānañ̄, M. iii. 148.

376. Maga.

- (1) S. araññako mago baddho pāsarāsiñ̄ adhisayeyya, M. i. 173, 174.
- (2) magā viya . . . bhikkhavo, S. i. 199.

377. Magga.

- (1) ariyo aṭṭhañgiko maggo, D. i. 157 *passim*; = M. i. 118 *passim*; = S. i. 88 *passim*; = A. i. 217 *passim*.
- (2) S. gāmassa . . . avidūre . . . nānāmaggāni bhavanti, D. i. 237.
- (3) S. mūlhassa maggaj̄ acikkheyya. *See* Andha [kāra] (8).
- (4) S. visamo maggo, tassāssa aññō samo, M. i. 43.
- (5) ekāyano ayañ̄ maggo, M. i. 55.
- (6) ujuko nāma so maggo, S. i. 33; cf. V.V. 13.
- (7) visame magge papatanti avajisirā, S. i. 48.
- (8) Bhagavā . . . maggassa uppādetā . . . maggānugā, M. iii. 9; = S. i. 191; = iii. 66.

- (9) S. puriso araññe . . . passeyya purañaj maggañ, S. ii. 105.
- (10) maggo so pārañgamanāya, S.N. v. 1130.
- Addhāna magga (11). S. puriso addhāna-maggapañipanno tassa . . . vadhadā uppateyyuñ. M. iii. 158. *See also Kantāra.*
- [K] u [m] m a g g a (12). ummaggapathaj Mārassa abhibhuyya, S. i. 193.
- (13) sakanṭako sagahano . . . ummaggo . . . kum-maggo, S. iv. 195; cf. J. v. 260.
- (14) . . . ummaggapatipann' amhi, Thig. v. 94.
- (15) acañkamaj jimhapathej kumaggaj, Thag. v. 1174.
- Yathāgata magga. (16) ariyassa maggassa adhivacanaj, S. iv. 194, 195.
- Vāma-dakkhiṇāmagga. (17) micchāmag-gassa . . . ariyass'etaj . . . maggassa adhivacanaj, S. iii. 108, 109.
- Kaṇhasukkamaga. *See Sukka.*
- Maggakusalā. (18) S. assa . . . puriso [a]-maggakusalo . . . puthujjanassa . . . Tathāgatassa adhivacanaj, S. iii. 108.
- Maggakkhāyi. (19) idha puriso āgaccheyya Rājagahañ gantukāmo, M. iii. 5, 6.
- Maggajina. (20) yo tiṇyakathajkato . . . tādiñ maggajinaj, S.N. v. 86; cf. v. 514 (pajjena katena attanā).
- Maggajīviñ. (21) yo . . . magge jīvati . . . maggajīviñ, S.N. v. 88.
- Maggadūsin. (22) chadanañ katvāna subbatāñ . . . sa maggadūsi, S.N. v. 89.
- Maggadesin. (23) . . . paraman ti yo 'dhañnatvā . . . ahu maggadesiñ, S.N. v. 87.
- Maggāmagga. (24) maggāmaggassa kovidaj, S.N. v. 627; cf. M. i. 147; S. iii. 108.
- Manasākatassa magga. (25) idh'assa puriso Manasākate jāto vaddho, D. i. 248; = M. ii. 206 (Naṭakāra).

378. Maccha.

- (1) macehāva kumināmukhe, Ud. 76; = Thag. v. 297.
 - (2) pūtimacchaŋ kusaggena, It. 68; = J. iv. 435.
 - (3) maccho appodake yathā, Thag. v. 362; 387; cf. 390; cf. J. vi. 26.
 - (4) macche va appodake khīnasote, S.N. v. 777; = 936 (*slightly different*).
 - (5) durājāno macchass'ev'odake gataŋ, J. i. 295; = v. 94.
 - (6) jivhā tassa na bhavati macchass'eva, J. iii. 459; cf. J. vi. 295.
 - (7) phandanti macchā va thale, J. vi. 113.
- P u t h u l o m a. (8) mā puthulomo va baļisaiŋ gilītvā, Thig. v. 508.

379. Maṭajay. S. maṭajay nāma āvudhajātaŋ . . . saṅghātiyā sampārutanay, M. i. 281.

380. Maṇi.

- (1) S. maṇiveluriyo . . . tatra suttay āvutay, D. i. 76; = M. ii. 17 (*slightly different*); cf. iii. 121.
- (2) S. maṇiveluriyo . . . virocati ca, M. ii. 33; = 41; = iii. 102; = S. i. 64.
- (3) S. maṇi-ratanay Kāsike vatthe nikkhittay, M. iii. 123.
- (4) S. mahā arīṭhako maṇi, S. i. 104.
- (5) S. apaṇṇako maṇi, A. i. 270; = v. 294; = 296.

381. Maṇika.

- (1) S. udaka-maṇiko . . . ādhāre ṭhito, M. iii. 95.
- (2) S . . . tayo udakamaṇikā, eko . . . acchiddo, S. iv. 316, 317.

382. Madhu.

- (1) S. khudday madhuŋ anelakay, D. iii., XXVII., § 14.
 - (2) S. catummahāpathe khudday madhuŋ anelakay pīleyya, M. ii. 5.
 - (3) madhvā maññati bālo, Dhp. v. 69.
 - (4) madhuŋ madhutthiko vinde, J. iv. 205.
- M a d h u p iṇḍik a. (5) S. puriso . . . madhupiṇḍikay adhigaccheyya, A. iii. 237.

M a d h u p i t ā. (5) madhupitā va acchare ye, S. i.
212; = Thig. v. 54 (madhuñ pītā).

383. M a rīcī [kā].

- (1) S. . . . gimhānañ pacchime māse majjhantike
kāle marīci [kā], S. iii. 141.
- (2) . . . kāyan . . . marīcidhammañ abhisam-
budhāno, Dhp. v. 46.
- (3) yathā passe marīcikāñ, Dhp. v. 170.
See also M ā y ā.

384. M a l a.

- (1) itthi malaj brahmacariyassa, S. i. 38; = 43.
- (2) tiñ' imāni malāni, S. v. 57; attha, A. iv. 195.
- (3) tato malā malatarañ, avijjā paramañ malañ,
A. iv. 195; = Dhp. v. 243.

385. M a ñ s a p e s i.

- (1) mañsapēsūpamā kāmā, M. i. 180; cf. iii. 275.
- (2) ukkhipa mañsapesiñ, pajaha nandirāgañ, M. i.
143, 145.
- (3) S. gjijho vā kañko vā kulalo vā mañsapesiñ
. . . udḍayeyya, M. i. 364. *See also* A y o (4).

386. M a h ā b h ū t ā n i. siyā catunnāñ mahābhūtānañ
aññathattañ, A. i. 222.

387. M a h i s a. vane andhamahiso va, J. iii. 368.

388. M ā g a v i k a. S. māgavikassa migaj disvā, D. iii.,
XXVI. § 20.

389. M ā t ā.

- (1) anukampanti mātā puttaj va orasaj, Ud. 89.
- (2) mātā yathā niyaj puttaj, S.N. v. 149; = Khp.
ix. 8; cf. J. iv. 463; vi. 117.
- (3) mātā va puttaj taruñaj sampassa, J. v. 83.

390. M ā y ā.

- (1) S. māyākāro . . . mahāpathe māyaj vidoñ-
seyya, S. iii. 142.
- (2) māyāussuyasārambhathīnamiddhamapatthane,
Thag. v. 759.
- (3) māyaj viya aggato katañ, Thig. v. 394.
- (4) māyā c'eva marīci ca, J. v. 367.

391. Mālā.

- (1) S. itthi vā . . . uppalamālaŋ vā vassika-mālaŋ
vā atimuttaka-mālaŋ vā . . . sirasmiŋ patit-
ṭhāpeyya, M. i. 32; = A. iv. 278.
- (2) sucitrapupphaŋ va . . . mālaŋ, S. i. 226.
- (3) mālā sereyyakass'eva . . . agandhikā, J. iii. 253.
- (4) S. mālakāro mālaŋ gantheyya, M. i. 387.

392. Māluta. (1) dhunāti . . . dumapattaj va māluto,
Thag. v. 2; = 1006; = 1007.

- (2) pavedhāmi pattaŋ va māluteritaŋ, Thag. v. 754.

393. Māluvā.

- (1) S. . . māluvā-sipāṭikā phaleyya . . . māluvā-
bijāŋ . . . sālamūle nipayeyya, M. i. 306;
cf. J. v. 215.
- (2) māluvā va vitatā vane, S. i. 207; = S.N. v. 272.
- (3) māluvā sālam'iv'otataŋ, Dhp. v. 162.
- (4) taṇḍhā vadḍhati māluvā viya, Dhp. v. 834;
= Thag. v. 399.

Māluvālatā (5). S. sālo vā . . . tīhi māluvā-
latāhi uddhasetā, A. i. 202-4.

394. Miga.

- (1) S. araññako migo manusse disvā vanena
vanaŋ . . . papatati, M. i. 79.
- (2) migo araññamhi yathā abaddho, S.N. v. 39.
- (3) migaj nilnaj kūṭena, Thag. v. 454.
- (4) nāsādā vākuraŋ migo, Thag. v. 775.
- (5) migo yathā seri sucittakānane, Thag. v. 1144.
- (6) migo jātarupena va, J. iii. 232.
- (7) migamandalocanā, P.V. 10; J. v. 215.
- (8) migo sākhassito yathā, J. v. 233.
- (9) migaj yathā okacarena luddo, J. vi. 416; *cf.*
437.

Vātamiga (10). vane vātamigo yathā, S. i. 201.

Migajāta (11). na nevāpiko nivāpaŋ nivapati
migajātānaŋ, M. i. 151-5.

- (11) miga-jātāti . . . samañabrahmaṇān' etaŋ
adhibacakanaŋ, *ibidem*.

See also Māgavika, Sīha.

- M i g a b h ū t a. (12) migabhūtena cetasā, M. i. 450; = ii. 121.
- (13) S. araññe . . . pallalañ . . . migabhūta-saṅgho upanissāya vihareyya, M. i. 117, 118.
- M i g a s a ñ g h a. (14) sattānañ adhivacanāñ, M. i. 118.
- M i g ī. (15) migī yathā taruṇajātikā vane, Thag. v. 109.
- (16) migī bhantā va, J. v. 215; = 400; cf. P.V. 68.
- (17) migīva khīrasammattā, J. vi. 549.
395. M īl h a. (1) mīlhañ va yathā sucikāmo, Thag. v. 1152.
 (2) mīlhasukhan, M. iii. 236.
396. M u k h a. uñhañ v'ajjhohitañ mukhe, J. ii. 7.
 M u k h a n i m i t t a. See Ādāsa, U d a p a t t a.
 Muñja. See I s īkā, K u s a, L o k a.
397. M u t o l i, m ū t o l ī. S. ubhatomukhā mutolipūrā . . . dhaññassa, D. ii. 293; = M. i. 57; = iii. 90.
398. M u d i ñ g a. bhūtapubbāñ . . . Ānako nāma mudiñgo ahosi, S. ii. 266, 267.
 M u d u m ū s ī. See B i l ā r a.
399. M u d d h ā n a. S. balavā puriso . . . sikharena muddhānañ abhimantheyya, M. i. 243; = ii. 193; iii. 259; = 264; = S. iv. 56.
400. M u l ā l i p u p p h a. mulālipupphañ vimalañ va ambunā, Thag. v. 1089.
401. M ū l a.
 (1) mūlañ khañati attano, Dhp. v. 247.
 (2) vokkantā sukkamūlā te, It. 36.
 (3) mūlā akusalā samuhatāse, S.N. v. 14 = v. 369.
 (4) anuvicca . . . rogamūlañ
 sabbarogamūlabandhanā pamutto, S.N. v. 530.
 (5) tañ mūlañ brahmacariyassa, Thag. v. 1027.
 See C h i n d a t i, M āl u v ā (latā).
402. M ū s i k a. Cattasso imā mūsikā . . . cattāro mūsi-kūpamā puggalā, A. ii. 107. See also B i l ā r a.
403. M e g h a.
 (1) yathā pāvussako meghathanayanto savijjuko, D. ii. 262.
 (2) yathā hi megho thanayañ, S. i. 100; = A iii. 34.

- (3) mahā megho va hutvāna, S. i. 192; = Thag. v. 1240; cf. P. V. 26.
- (4) mahā meghaŋ . . . mahāvāto . . . antara-dhāpeti, S. v. 50.
- (5) mahā akāla-megho . . . vūpasameti, S. v. 50; = A. iii. 321.
- (6) S. mahā megho sabbasassāni sampādento, A. iv. 244; cf. J. vi. 298.
- (7) yathāpi megho thanayitvā gajjayitvā, It. 66.
- (8) rajaŋ upātaŋ vātena yathā megho pasāmaye, Thag. v. 675.
- (9) uddhacca meghathanitaŋ, Thag. v. 760.
- (10) mahā va megho salilena mediniŋ, J. iii. 443.
- (11) meghasamānavanṇaŋ nigrodhaŋ, J. v. 43; cf. P.V. 58.

404. *Medaka thālika*. S. puriso medakathālikaj pari-hareyya, A. iv. 377.

405. *Meru*. Meruŋ laŋghetuŋ icchasi, Thig. v. 384.

406. *Mella*. kharattacaŋ mellaŋ yathāpi, J. iii. 319.

407. *Mokkhaŋ*. S. yathā bandhanā mokkhaŋ D. i. 73; = M. i. 276.

408. *Yañña*. nirārambhaŋ yaññaŋ upasaiŋkamanti arahanto, A. ii. 43, 44.

409. *Yathābhūtaŋ vacanay*. yathābhūtaŋ vacanaŋ niyyādetvā . . . nibbānass' adhivacanay, S. iv. 195.

410. *Yava*.

(1) S. sampanne yavakarane yava-dūsī jāyetha yavapalāpo yavakaraṇḍavo, A. iv. 169.

Yavakalāpi.

(2) S. yavakalāpi catumahāpathe nikkhittā assa, S. iv. 201.

411. *Yācita*.

(1) yācitakūpamā kāmā, M. i. 130; = 366; = Thig. v. 490.

Yācita kāya bhogaŋ. (2) S. puriso yācitaŋ bhogaŋ, M. i. 366.

412. Yātrā.

- (1) catucakkaj navadvāraj . . . kathaŋ yātrā bhavissati, S. i. 16 ; = 63.
- (2) accharāgaṇasanjhūṭhaŋ . . . kathaŋ yātrā bhavissati, S. i. 33.

413. Yāna.

- (1) atṭhaŋgikassa maggassa adhivacanaŋ brahma-yānaŋ . . . dhamma-yānaŋ, S. v. 5, 6 ; cf. J. iv. 100, 101.
- (2) parivajjehi yānīva visamaŋ pathaŋ, J. iii. 525.
See also Rathā.

414. Yuddha. taŋ yuddhattho bhare rājā . . . S. i. 98-100.

Yotta. *See Kassaka, Balivadda.*

415. Yodhājīva.

- (1) catuhī aŋgehi samannāgato yodhājīvo rājāraho, A. ii. 170.
- (2) S. yodhājīvo . . . bahūni ce pi kandacittakāni jānāti, A. ii. 202.
- (3) pañc' ime yodhājīvā, A. iii. 89-93 ; 98-100.

416. Rakkhāsā. kīlanti . . . ummattakehi va rak-khasā, Thag. v. 931. *See also Gaha (2).*

417. Raja.

- (1) sukhumo rajo paṭivātaŋ va khitto, S. i. 13 ; = 164 ; = Dhp. v. 125 ; = S.N. v. 662 ; = P.V. 24 ; = J. iii. 203.
- (2) S. cātummahāpathe . . . devo vassanto rajaŋ antaradhāpeyya, A. iii. 394.
- (3) so devayānaŋ āruyha virajaŋ so mahāpathaŋ, S.N. v. 139.
- (4) pamādo rajo, S.N. v. 334 ; = Thag. v. 404.
- (5) rajaŋ ākirasi ahitāya, S.N. v. 665.
- (6) rajaŋ vadheti attano, S.N. v. 275.
- (7) ghāravāso rajass' āyatanaŋ, S.N. v. 406.
- (8) pañca rajāni loke, S.N. v. 974.
- (9) kāmā . . . rajo ea, J. iii. 241.

(10) rajaŋ va vipulā vuṭṭhi nivāraye, J. iv. 24, 25.

See also A b b h o k ā s a, V a t t h a, V u ṭ ṭ h i.

R a j o j a l l a. *See P ā t ā l a.*

418. R a j a k o. S. rajako vā cittakār[ak]o vā . . . itthirūpaŋ . . . abhinimmineyya, S. ii. 101, 102; = iii. 152. *See also B r ā h m a n a* (2), V a t t h a.

419. R a t a n a.

(1) paññā narānaŋ ratanaŋ, S. i. 36, 37.

(2) sattaratanasampannā, S. iii. 83; cf. S.N.p.102.

(3) idam pi Buddhe ratanaŋ pañitaŋ, p. vi.; = S.N. v. 224 *foll.*

See also C a k k a (vatti).

420. R a t t i. dīghā jāgarato ratti, Dhp. v. 60.

421. R a t h a.

(1) S. subhūmiyaŋ cātummahāpathe ājañña-ratho, M. i. 124; = iii. 97; = S. iv. 176; = A. iii. 28.

(2) S. rañño satta rathavinitāni, M. i. 148.

(3) ratho akujano nāma dhammacakkehi sajyuto, S. i. 33.

(4) nemi va rathakubbarāŋ, S. i. 109.

(5) nelango setapacchādo ekāro vattati ratho, S. iv. 291, 292.

(6) jiranti ve rājarathā sucittaŋ, S. i. 71; = Dhp. 151; = J. v. 483.

(7) passath' imaj lokaŋ cittaŋ rājarathūpamaŋ, Dhp. v. 171.

(8) sūto va rathaj saṅgaṇhe, J. v. 116.

(9) kāyo te rathasaŋyāto, J. vi. 252.

See also Ā n i, N e m i, V a ṣ k a.

422. R a s a. S. puriso agarasaparititto, A. iii. 237.

423. R a h a d a.

(1) dhammo rahado . . . silatiṭṭho, S. i. 169; = 183; cf. J. iii. 290.

(2) S. udakarahado ubbhidodako, tassa n'ev' . . . udakass' āyamukhaŋ, D. i. 74; = M. i. 276, 277; = ii. 15; = iii. 93; = A. iii. 25.

(3) S. pabbatasañkhepe udakarahado accho vippasanno, D. i. 84; = M. i. 279; = ii. 22; = A. i. 9.

- (4) S. pabbatasañkhepe udakarahado nivāto vigataūmiko, A. iii. 396.
- (5) S. puriso . . . puthusilaj . . . udakarahade pakkipeyya, S. iv. 312, 313.
- (6) S. . . . sappikumbhaŋ vā . . . udakarahadaŋ ogahetvā, S. iv. 313 ; = v. 370, *but differently finished and applied.*
- (7) S. udakarahado āvilo lulito kalalibhūto, A. i. 9 ; cf. J. ii. 100.
- (8) cattāro'me . . . udakarahadūpamā puggalā, A. ii. 105.
- (9) yathāpi rahado gambhiro vippasanno, Dhp. v. 81 ; cf. Dhp. v. 95 ; J. vi. 526.
- (10) rahado va nivāto ca, It. 92.
- (11) atthi c'ettha heṭṭhā rahado sa-ummi, It. 114.
- (12) parinibbuto udakarahado va sito, S.N. v. 467.
- (13) rahado pūro va paṇḍito, S.N. v. 721.
- (14) rahade 'ham asmi ogālho, Thag, v. 759.
- (15) rahadaŋ va udakatthiko, J. v. 233.

See also Kum bha, Son dīka.

424. Rājaŋ.

- (1) dissati . . . idh' ekacco mālī . . . ayaŋ . . . rañño paccatthikaŋ . . . jīvitā voropesi, S. iv. 343.
- (2) dissati . . . idh'ekacco daḷhāya rajjuyā bandhitvā . . . ayaŋ . . . rājaveri, S. iv. 344.
- (3) S. rājā khattiyo . . . ulāraŋ so labhati, D. ii. 210, 227.
- (4) rājā va ratthaŋ vijitaiŋ pahāya, Dhp. v. 329 ; = S.N. v. 46 ; = J. iii. 488.

425. Rāmaṇeyyaka. S. appamattakaj . . . ārāma-rāmaṇeyyakaj, vana-rāmaṇeyyakaj pokkharaṇī-rāmaṇeyyakaj . . . bahutaraj . . . ukkūla-vikūlaŋ nadīviduggaŋ khānu-kaṇṭakādhānaŋ pabbatavisamaŋ, A. i. 35, 37. *See also Supina ka.*

426. Rukkha.

- (1) S. rukkho visame bhūmibhāge jāto tanupatta-palāso kabaracchāyo, M. i. 75.

- (2) S. rukkho same bhūmibhāge jāto bahalapatta-palāso sandacchāyo, *ibidem*.
- (3) S. . . . tibbo vanasaṇḍo tatr'assa rukkho sampannaphalo, M. i. 366.
- (4) S. mahato rukkhassa tiṭṭhato sāravato mūlam pi aniccaj, M. iii. 274.
- (5) S. . . . mahā sāla-rukkho tassa aniccatā sākhāpalāsañ palujjeyya, M. i. 488.
- (6) S. mahā rukkho . . . tassa mūlāni . . . ojā abhiharanti, S. ii. 88 ; = 90 ; = 91 ; = 92.
- (7) S. mahā rukkho . . . atha puriso . . . rukkhaj mūle chindetvā, S. ii. 89 ; = 91 ; = 93.
- (8) S. taruṇo rukkho tassa puriso . . . mūlāni palisajjeyya, S. ii. 89.
- (9) S. taruṇo rukkho atha puriso . . . mūle chin-deyya, S. ii. 90.
- (10) rukkhā . . . naditiresu . . . ajjholaṁbeyyuŋ, S. iii. 137, 138.
- (11) S. khīrarukkho . . . tam enaj puriso . . . kuṭhāriyā, S. iv. 160.
- (12) S. rukkho pācīnaninno . . . mūle chinno . . . yena ninno papateyya, S. v. 47, 48.
- (13) santi mahārukkhā . . . ajjhāruļhā . . . vipatī senti, seyyathīdañ assattho nigrodho, S. v. 96.
- (14) S. mahato rukkhaesa . . . yo mahantataro khandho so palujjeyya, S. v. 163, 164.
- (15) S. ye keci Jambudīpakā rukkhā Jambu, S. v. 237.
- (16) S. devānaŋ Tāvatijsānaŋ rukkhā Pāricchat-tako tesaj aggaj, S. v. 238.
- (17) cattāro 'me rukkhā . . . rukkhūpamā puggalā, A. ii. 110.
- (18) S. rukkho sākhāpalāsa-vipanno . . . sampanno, A. iii. 20 ; = 200 ; = 360 ; = iv. 336, 337 ; v. 4-7 ; = 314-17.
- (19) yathāpi mūle anupaddave . . . chinno pi rukkho punar eva rūhati, Dhp. v. 338.

- (20) sālaŋ va na ciraŋ phullaŋ, D. ii. 267.
- (21) saŋsīnapatto yathā kovilāro, S.N. v. 44; cf. 64.
- (22) ropetvā rukkhāni yathā phalesī, Thag. v. 1121.
- (23) sādhu sambahulā nātī api rukkhā araññajā, J. i. 329.
- (24) sakhāhi rukkho labhate, J. iv. 483.
- (25) vedhāmi rukkho viya chijjamāno, J. vi. 250.
- (26) yassa rukkhassa chāyāya nisideyya, J. v. 240; = vi. 310; = 375; = P.V. 28.
- (27) rukkho . . . paññā khandho, J. vi. 327.

See also Sāra.

427. Ruppārūpaka. upadhāvasi . . . rittakaŋ ruppa-rūpakaŋ, Thig. v. 394.

428. Rūpiyaŋ. S. suddhaŋ rūpiyaŋ, S. i. 104.

429. Re ruka. chinnaŋ va rerukaŋ, J. ii. 230.

430. Rogā.

- (1) kāyaŋ . . . rogato samanupassato, M. i. 500.
- (2) yo rūpassa . . . viññāṇassa thiti . . . rogānaŋ thiti, S. iii. 31, 32; cf. M. i. 435.
- (3) ejā rogo, S. iv. 64.
- (4) kāmānaŋ adhivacanaŋ, A. iii. 311; iv. 289; cf. S.N. v. 51.
- (5) soko rogo c'upaddavo, J. v. 367.

See also Mūla.

431. Laŋgī. avijjāy' etan adhivacanaŋ, M. i. 142, 144.

432. Laṭukikā. S. laṭukikā sakuṇikā pūtilatāya bandhanena baddhā, M. i. 449.

433. Laṭṭha. laṭṭhīva sobhañjanakassa uggatā, J. iii. 161.

434. Latā.

- (1) latā ubbhijja tiṭṭhati . . . lataŋ . . . chindatha, Dhp. v. 340; = (slightly different) Thag. v. 761.
- (2) yassa mūlaŋ chamā natthi, kuto latā? Ud. 77.
- (3) taṇḍalataŋ bahuvidhānuvattaniŋ. Thag. v. 1094.
- (4) kadā nu kaṭṭhe . . . latā ca, Thag. v. 1101.

See also Nāga (13), Māluvā.

Lākhā. *See* Ākāsa, Uḍapatta.

Lāpo. *See* Sakunagghi.

435. Līna. (1) līnañ cittañ hoti, S. v. 112, 113.

Atilīna. (2) atilīno chando, S. v. 277.

(3) atilīnañ viriyañ, S. v. 279.

(4) atilīnā vīmañsā, S. v. 280.

Līnattayañ (5). cetaso līnattayañ, A. i. 3; = iv. 32.

436. Lekhā.

(1) S. pāsāñelekhā na khippañ lujjati, A. i. 283, 284.

(2) silālekhe va me niccañ, J. vi. 595.

Lekhita. (3) cittakārasukatā va lekhitā Thig. 256.

Leñā. See Dīpa (245).

437. Loka.

(1) sabbo ādipito loko . . . padhūpito, pajjalito, pakampito, S. i. 138; cf. J. iii. 471.

(2) kenassu niyati loko . . . parikissati, abbhāhato, parivārito uddito pihiito bajjhati . . . kijsu sañyojano, sambandhano . . . kismiñ patiṭṭhito parivārito, S. i. 39, 40.

(3) loko uddhasto pariyonaddho tantā kulajāto gulāguṇḍikajāto muñjababbajabhūto, A. ii. 211; cf. D. ii. 55. See also Dayhati.

438. Loñā.

(1) S. mahatiyā loñā-ghatāya, S. ii. 276.

(2) S. puriso loñā-phalañ paritte udakamallak-pakkhipeyya, A. i. 250.

439. Loma. pannaloma, pallomo, M. i. 17; 450; ii. 121.

440. Loha. tambalohavilinaya, J. iv. 118.

See also Jātarūpa.

Vaka. See Ajā.

441. Vajka. (1) cakkaj . . . nemi . . . arā . . . nābhī savajkā sadosā sakasāvā, A. i. 111; cf. uju, Khp. ix. 1.

(2) sabbā nadī vajkagatā, J. i. 289; = v. 435.

(3) vajkaghasto va ambujo, D. ii. 266.

442. Vaccho, vacchaka.

(1) S. vacchassa taruñassa mātaraj apassantassa, M. i. 458; = S. iii. 91, 92.

(2) vacchako taruñako tāvad eva jātako, M. i. 226.

(3) S. vacchakā kisabalakā tiriyāñ Gañgañ, M. i. 226.

(4) vaccho khīrapako va mātari, Dhp. v. 284.
= Ud. 76 (mātaraj).

V a c c h a t a r a (5). S. vacchatarā vacchatariyo
tiriyāñ Gañgañ, *ibidem*.

443. V a j i r a .

(1) S. vajirassa n'atthi kiñci abhejjaj, A. i. 124.

(2) vajiraj v'amhamayañ mañij, Dhp. v. 161.

(3) ñāñavajiranipātano, Thag. v. 419.

444. V a t ṭ a k ā . S. puriso . . . vatṭakañ gālhañ . . .
sithilaj gañheyya, M. iii. 159, 160.

445. V a t ṭ a n i . (1) vatṭani-r-iva koṭar'o hitā majjhe,
Thig. v. 395.

V a t ṭ a n ā v a l ī . (2) S. vatṭanāvalī evam assu
me piṭṭhikantako, M. i. 80, 81; = 245.

446. V a ḥ a .

(1) vaṇo . . . channaj ajjhattikānañ āyatanānañ
adhipacanaj, M. ii. 259, 260.

(2) S. puriso vaṇañ alimpeyya yāvad eva ropan-
atthāya, S. iv. 177.

(3) sallaviddho yathā vaṇo, J. vi. 561.

See also Visa.

447. V a t t h a .

(1) S. puriso odātena vatthena parūpitvā, D. i. 76;
= M. i. 277; = ii. 16; = iii. 94; = A. iii. 27.

(2) S. suddhañ vatthañ apagatakālakanj, D. i. 110;
= 148; = ii. 43, 44; = M. ii. 145; = A. iv.
186; = 213.

(3) S. vatthañ saṅkiliṭṭhañ . . . parisuddhañ tam
enaj rajako, M. i. 36.

(4) S. vatthañ Bārāṇaseyyakañ, M. ii. 14.

(5) S. vatthañ saṅkiliṭṭhañ . . . tam enaj sāmikā
rajakassa anuppadajjuñ, S. iii. 131.

(6) S. . . tantāvutānañ vatthānañ Kāsikaj vatthañ
. . . aggañ, S. v. 45.

(7) navaj Kāsikaj vatthañ vaṇṇavantaj, A. i. 247,
248.

(8) jinṇam pi vatthañ ratanapalivethanañ, *ibidem*.

- (9) S. vatthānañ kesakambale, pañkitiñho, A.i. 286.
 (10) S. puriso kālakaj vatthāñ paridhāya kese pakiritvā, A. ii. 241, 242. *See also Pariyodāpanā, Brāhmaṇa, (2) Maṇi.*

448. *Vatthu.* puttā vatthu manussānañ, S. i. 37.

449. *Vadhaaka.*

- (1) S. gahapati mahābhogo . . . tassa puriso uppajjeyya jivitā voropetukāmo, S. iii. 112, 113.
 (2) S. . . . pañca vadhekā piññhito piññhito anubaddhā, S. iv. 173, 174.
 (3) v.-samā bhari, A. iv. 92.

450. *Vadhukā.* S. vadhuñkā yaññad eva anītā, A. ii. 78.

451. *Vana.*

- (1) S. . . . mahantāñ sāla-vanāñ tañ c'assa elāñdehi sañchannañ, M. i. 124.
 (2) uechinnamūlañ me vanāñ, S. i. 180.
 (3) apaviddhañ va vanasmij dārukaj, S. i. 202.
 (4) vanāñ chindatha, mā rukkhaj, Dhp. v. 283.
 (5) vanamutto vanam eva dhavati, Dhp. v. 344.
 (6) yathā vanāñ Cittalatañ pabhāsatī, V.V. 69.
 (7) sabbe kañhamayā vanā, J. i. 289 ; = v, 435.
 (8) vanam iva miyyāmi, J. iv. 284.

Vanappagumba. (9) vanappagumbe yathā phussitagge, S.N. v. 233.

Vanasandā. (10) tibbo vanasañdo . . . avijjājāy'etañ adhivacanāñ, S. iii. 108, 109.

Saravano. (11) S. puriso arugatto . . . saravananā paviseyya, S. iv. 198.

See Kassaka, Pañali, Pokkharanī, Māluvā, Yātrā, Rāmaṇeyaka, Rukkha, Sāra, Sīha.

452. *Vamanā.*

- (1) tikiñchakā vamanāñ denti . . . ahañ . . . ariyanāñ vamanāñ desissāmi, A. v. 219.
 (2) aghamūlañ vamitvāna, Thag. v. 116.
 (3) bhavamūlañ vamitvāna, Thag. v. 576.
 (4) nadiyā va sīghañgāmiyā vameyya, P.V. 61.

453. **V a m m ī k a.** ayañ vammiko rattijñ dhūmāyati, M. i. 142-4.

454. **V a r a t t a.** S. puriso dalhena varatta-khaṇḍena . . . sīsaveṭhañ dadeyya, M. i. 244; = ii. 198; = iii. 259; = 264; = S. iv. 56. *See also Chindati, Yātrā.*

455. **V a r ā h a.** mahāvarāho va nivāpapuṭṭho, Dhp. v. 325; = Thag. v. 17; = 101.

456. **V a l ā h a k a.** (1) . . . ojavañ.

pivanti maññe sappannā,
valāhakam iva panthagū,

S. i. 212; = Thig. v. 55 (addhagū).

(2) cattāro' me valāhakūpamā puggalā A. ii. 102,
103. *See Ādica.*

(3) sañyojanavalāhakañ, Thag. v. 760.

457. **V a s u.** etad ahu vasuttamañ, S.N. v. 274.

458. **V a s s a.**

(1) chattañ mahantañ viya vassakāle, J. iv. 55.

(2) vassañ va sare pabbatapāde imāni assūni,
J. iv. 284.

459. **V a s s i k ā.** vassikā viya pupphāni maddavāni pamuñcati, Dhp. v. 377.

460. **V a ñ s a.**

(1) vañso visālo va yathā visatto . . .

vañsākaliro va asajjamāno, S.N. v. 38.

(2) vañso vāpi pakampaye, J. vi. 295.

461. **V a ñ s i k a.** bhūtapubbañ Cañḍāla - vañsikā . . .
vañsanj ussāpetvā, S. v. 168, 169.

462. **V ā ñ i j a.**

(1) S. vāñijassa vāñijjāya gacchato, M. ii. 232.

(2) vāñijo va bhayañ maggañ, Dhp. v. 123.

(3) mahālabbhañ va vāñijo, S.N. v. 1014.

(4) vāñijo va vikatthanī, J. v. 425.

(5) cheda gamimañiyajñ va vāñijo, J. v. 453.

See also Sakuna.

463. **V a ñ i j j ā.** (6) S. vāñijjā kammatṭhānañ,
M. ii. 198.

463. Vātā.

- (1) taŋ mahāvāte vā opunāmi, D. ii. 132; cf. P.V. 61.
- (2) vāto va sedakaŋ, D. ii. 265.
- (3) verambā nāma vātā pakkhiŋ khipanti, S. ii. 281.
- (4) S. ākāse vividhā vātā, S. iv. 218, 219; = v. 49.
- (5) vāto rukkhaj va dubbalaj, Dhp. v. 7.
- (6) vāto va selaj pabbataŋ, Dhp. v. 8.
- (7) vāto va jālamhi asajjamāno, S.N., v. 71;
= v. 213; cf. J. v. 295, 445, 450.
- (8) vāto yathā abbhaghanaŋ vihāne, S.N. v. 348;
= Thag. v. 1268.
- (9) vāto tūlaŋ va dhaŋsaye, S.N. v. 591.
- (10) yathā abbhāni verambo vāto nudati, Thag.
v. 598.
- (11) vātajavappahārino, J. v. 43.
- (12) vāto va gandhaŋ ādeti, J. v. 366.
See also Māluta, Megha, Raja, Vuṭṭhi.
Vāta pāna. *See Agāra* (8).

464. Vānara.

- (1) phalaŋ icchaŋ va vanasmiŋ vānaro, Dhp. v.
334; = Thag. v. 399.
- (2) vānaraj viya lepena bādhayanti, Thag. v. 454.
- (3) thīnamhi cittaŋ yathā vānarassa, J. v. 445.
See also Makkatā (2).

465. Vāya. S. vāyo sucim pi upavāyati asucim pi,
M. i. 424; = A. iv. 375.

466. Vāri.

- (1) jalantam eva vārinā, D. ii. 266.
- (2) vāri pokkharapattē va, Dhp. v. 401; = S.N. v.
625; cf. v. 812; M. iii. 300.
- (3) vāriŋ yathā ghammanighammatto, Thag. v.
1273.

Vārija (4). vārijo va thale khitto, Dhp. v. 34.
(5) vārijaŋ yathā jalena paŋkena c'ānūpalittaj,
S.N. v. 845.
(6) thale, sare yathā vārijanindavaṭṭaj, J. v. 507,
508.

Vāribindu. (7) bhikkhu yathā pokkhare vāri-
bindu, S.N. v. 392.

Vāri vaha. (8) *yathā vārivahā purā paripūrenti sāgaraŋ*, Khp. vii. 8; cf. J. vi. 26; P.V. 5.
See also U d a k a, U d a b i n d u, Pāvaka.

467. Vāla.

- (1) *vālaggaj usunā yathā*, Thag. v. 26; = 1160, 1161.
- (2) *āgato vo vālaŋ viya vedhi*, Thag. v. 42.
- (3) *vālaggamattaŋ pāpassa abbhāmattaj*, Thag. v. 652; = 1001; = J. iii. 309.

Vālarajju. (4) S. . . . *dalhāya vālarajjuyā jaŋghaj veṭhetvā ghaŋseyya*, S. ii. 238.

Vālavedhi *kataparappavāde vālavedhirūpe*, M. i, 176; ii. 122.

468. Vālukā. *atthi te koci . . . yo pahoti Gaŋgāya vālukanā gaṇetuj*, S. iv. 376.

Vāla. *See Sa k k h a r a.*

469. Vāha. *vāhā vahanti . . . saŋkappā*, Dhp. v. 339.
See also Vāri.

470. Vikantana. *ariyāya paññāya adhivacanaŋ*, M. iii. 275.

471. Viggaha. S. sovaṇṇa - *viggaho manussa - vig-*
gahaŋ atiroceti, D. ii. 210; = 226.

472. Vijju.

- (1) *idhāgāmā vijju-pabhāsavaṇṇā Kokanadā . . .*
S. i. 30.
- (2) S. puriso . . . *vijjantarikāya rūpāni passeyya*,
A. i. 124.
- (3) *obhāsasi vijjur iv'abbhakūtaŋ*, V.V. i. *f.*
- (4) *kā nu vijju-r-ivābhāsi*, J. iv. 459; = v. 155; cf.
14; = 169; cf. 322; 407; vi. 124; 269; 272.

473. Vittaŋ. *saddhīdha vittaj purisassa setṭhaŋ*, S. i. 42; S.N. v. 182.

Vinibandha. *See B a n d h a n a.*

474. Vipitthi. *vipitthikatvāna sukhaŋ dukkhañ ca*,
S.N. v. 67.

Vimajjanakkhamo. *See Brāhmaṇa* (2).

Vimāna. *See Chāyā.*

Vipphandita. *See Visūka.*

475. Virecanā. *tikiechakā virecanaj denti . . . ahaŋ . . . ariyaj virecanaj desissāmi*, A. v. 218.

476. **Vilepana.** (1) sīlaŋ vilepanaŋ setthaŋ, Thag. v. 616; cf. J. iii. 290.

Abhilepana. (2) S.N. v. 1032.

477. **Vivārati.**

- (1) S. . . . paṭicchannaŋ vā vivareyya, D. i. 85
and *passim*; e.g., M. i. 24; S.i. 70; A. i. 56.
- (2) vivatena cetasā, S. v. 278.

478. **Visa.**

- (1) S. tittakālābu . . . visena sajṣattho . . .
apaṭisaṅkhā piveyya, M. i. 316; =S. ii.
110-12 (āpāniyakaŋso).
- (2) visaŋ jīvitukāmo va parivajjaye, Dhp. v. 123.
- (3) pāṇimhi ce vaṇo nāssa, hareyya pāṇinā visaŋ,
Dhp. v. 124.
- (4) pitvāna rasaggaj . . . na ca kāhāmi visena
santhavaŋ, Thag. v. 103.
- (5) visamūlaŋ . . . chetvā, Thag. v. 418.
- (6) visaŋ pitvāna chadditaŋ, Thag. v. 710.
- (7) Buddho . . . visadosapavāhano, Thag. 768.
- (8) visapatto-r-iva aggato kato, Thig. v. 386.
- (9) visaŋ kāmā samohitā, J. iii. 201.
- (10) avisaj vādakassa, J. iv. 76.
- (11) visaŋ yathā halāhalaj, J. iv. 118.
- (12) āsavo . . . surā nāma . . . visaŋ, J. iv. 222.
Visadosa (13). avijjāya adhivacanaŋ, M.
ii. 260.

Visarukkha (14). yathā diddho . . .
visarukkho viya, J. v. 425.

See also Samudda, Salla.

479. **Vissuka.**

- (1) diṭṭhivisūkaŋ diṭṭhivipphanditaŋ, M. i. 8; 486.
- (2) diṭṭhivisūkāni upātivatto, S.N. v. 55.

480. **Vīṇā.**

- (1) S. rañño . . . vīṇāya saddo assutapubbo, S.
iv. 196, 197.
- (2) vīṇopamaŋ karitvā me desesi, Thag. v. 638.
- (3) chinnatanti yathā vīṇā, J. ii. 226.

481. **Vitasāradā.** namassanti mahantaŋ vitasāradaŋ,
It. 123.

482. *Vuṭṭhi*. See *Kassaka*, *Pabbata* (12), *Raja*, *Silāyūpa*.

483. *Velā* velañ karotha . . . sotānañ sannivāraṇañ, *Thag.* v. 762.

484. *Velu* phalañ veluñ va tañ vadhi, *J.* v. 71. See *Tacasaara*, *Phala*.

Vesma. See *Himasisira*.

485. *Vyaggha*. *vyagghīva* *girisānujā*, *J.* v. 14. See *Usabha*.

486. *Sakuna*.

(1) *S. pakkhi* *sakuno* *yena* *yen'eva* *deti* *sapattabhāro*, *D. i.* 71; = *M. i.* 180; = 268; = 346; = iii. 34; = *A. v.* 206.

(2) *bhūtapubbañ* *sāmuddikā* *vāñijā* *tīradassīñ* *sakunāñ* *gahetvā*, *D. i.* 222.

(3) *baddhā* . . . *pāseṇa* *sakuno* *yathā*, *S. i.* 44; cf. *J. vi.* 447.

(4) *sakuno* *yathā* *pāñsukuṇḍito* *vidhūnañ* *pātayati* *sitañ rajañ*, *S. i.* 197 (*J.P.T.S.* 1891, 48).

(5) *sakuni* *va* *muttā* . . . *hatthā*, *J. iii.* 382.

(6) *sakuni* *hataputtā* *va*, *J. vi.* 189; = 500.

Sakuna *agghi*. *bhūtapubbañ* *sakunaggī* *lāpañ* . . . *sahasā* . . . *aggahesi*, *S. v.* 146, 147.

487. *Sakunta*.

(1) *ākāse* *va* *sakuntānañ* *gati*, *Dhp. v.* 92; = (padan) 93; = *Thag. v.* 92.

(2) *sakunto* *jālamutto* *va*, *Dhp. v.* 174.

Sakuntika. *sākuntiko* *va* *sakunīñ* *yathā* *bandhitūñ* *icchatī*, *Thig. v.* 299.

488. *Sakkhra*. *coriyo* *kaṭhinā* *h'etā* *vālā* *capalasakkharā*, *J. i.* 295; = v. 148.

489. *Saṅkhā*.

(1) *saṅkhūpamañ* *setañ*, *J. v.* 396.

(2) *yathā* *payo* *ca* *saṅkha* *ca*, *J. vi.* 572.

490. *Saṅkhadhamā*.

(1) *bhūtapubbañ* *aññataro* *saṅkhadhamo* *saṅkhañ* *ādāya*, *D. ii.* 337.

- (2) S. balavā saŋkhadhamo appakasiren' eva catud-disā viññāpeyya, D. i. 251; = M. ii. 19; = 207; = S. iv. 322.

491. Saŋga.

- (1) te sabbasañgātigate mahesī, M. iii. 71; cf. i. 386.
 - (2) kāmānaj adhivacanaj, A. iii. 311; = iv. 289.
 - (3) natthi saŋgo vijānataj, Dhp. v. 171; = Thag. v. 14.
 - (4) saŋyojanasaŋgasattā, Dhp. v. 342.
 - (5) saŋgo eso . . . iti ñatvā, S.N. v. 61.
 - (6) saŋgā pamuttaj, S.N. v. 212.
 - (7) saŋgātigo, S.N. v. 250; 473; cf. v. 621; cf. Dhp. v. 397; Thag. v. 38.
 - (8) akālacakriŋ hi sajanti saŋgā, S.N. v. 386.
 - (9) te na taranti saŋgaj, S.N. v. 791.
 - (10) bhavābhavē saŋgaj imaj visajja, S.N. 1060.
 - (11) maggaj etaj saŋgā . . . atitaj, Thag. v. 413.
- See also Bandhana.*

492. Saŋgāma.

- (1) saŋgāma-vijayo ti pi naŋ dhārehi, D. i. 46.
 - (2) saŋgāmaj jeti dujjayaŋ, S. i. 223.
- See also Yuddha.*

Sajjhū. *See Jātarūpa.*

49. Sañcaya. sara . . . aṭṭhinaŋ sañcayaŋ
Vipulena samaŋ, Thig. v. 497.

493. Satti.

- (1) sattiyā viya omattho, S. i. 13; = 53; = Thag. v. 39; = 40; = 1162, 1163.
- (2) S. satti tinhaphalā, S. ii. 265.
- (3) sattiva urasi khitto, J. iv. 118.
- (4) sattiyo . . . sataraŋsiva tārakā, J. vi. 448.
Sattisūlu.
- (5) sattisūlūpamā kāmā, M. i. 130; = S. i. 128;
= Thig. v. 58; = 141; = 234.

494. Sattha.

- (1) bhisakko . . . satthena vaṇamukhaŋ pari-kantetvā . . . ariyāya paññāya adhivacanaj,
M. ii. 259, 260.
- (2) disvā jātarūpāni satthato, Thag. v. 790.

(3) uggatejaŋ satthaŋ isīnaŋ sahasādiyitvā, Thag.
v. 1095.

495. *Sattha* (*caravan*).

(1) satthā va hīno, pavasaŋ ghamrahā, S.N. v. 899.

Sakaṭasattha. (2) bhūtapubbaŋ mahā
sakaṭasattho . . . agamāsi, D. ii. 342.

Sattha vā han.

(2) satthavāha ! anaŋa vicara loke, M. i. 169 ; =
ii. 93 ; = S. i. 137 ; = 234 ; cf. 192.

(3) satthavāha ti pi vuuccanti, It. 108.

(4) no kaŋkhaŋ abhijānāmi . . . satthavāhe, Thag.
v. 132.

(5) vijitasan̄gāmaŋ sattavāhaŋ . . . payirupāsanti,
Thag. v. 1236.

496. *Sadda*.

(1) S. puriso . . . suṇeyya bherisaddaŋ, D. i. 79.

(2) S. puriso kusalo bherisaddassa . . . saŋkha-
saddassa, A. ii. 185, 186.

497. *Sannāha*.

(1) titikkhā dhamma-sannāhaŋ yogakkhemāya
vattati, S. v. 6.

(2) esa bandhāmi sannāhaŋ pavisissāmi kānanāŋ,
Thag. v. 543.

498. *Sappa*.

(1) visataŋ sappavisaŋ va osadhehi, S.N. v. 1.

(2) rajjūti vā akkame kaŋhasappaŋ, J. iv. 206.

Sappa sira (3). sappasirūpamā kāmā
vuttā, M. i. 130 ; = A. iii. 97.

(4) . . . parivajjeti sappass'eva padā siro, S.N.
v. 768 ; = Thag. v. 457 ; cf. J. v. 18.

(5) patichanno kūpasayo kaŋhasappo, J. iii. 269.

499. *Sappi*.

(1) S. sampannaŋ vā sappi, D. iii., XXVII. § 14.

(2) S. dadhiñ ca . . . sappiñ ca sajsatthaŋ, M.i.316.

(3) S. . . sappi sappinā sajsandati, S. ii. 158.
See also Kumbha, Chārikā.

Sappimanda (3). S. gavā khīraŋ . . .
dadhi . . . navanītaŋ . . . sappimhā sappi-

maṇḍo tatra aggaj, S. iii. 264-78 ; = A. ii. 95 ; = iii. 219 ; = v. 182 ; cf. J. vi. 206.

500. **S a b h ā.** sabhā Sudhammā, tathūpamañ idañ vimānañ, V.V. 67. *See also A g ā r a* (15).

501. **S a m a.** caranti visame samañ, S. i. 7. *See also M a g g a.*

502. **S a m u g g a.** vagguj samuggañ iva cittitañ, Thag. v. 736.

503. **S a m u d d o.**

- (1) rūpasañkhā vimutto tathāgato gambhiro appameyyo . . . S. mahā-samuddo, M.i. 487.
- (2) S. yassa kassaci mahā-samuddo cetasā phuto . . . tassa kunnadiyo yā kāci samuddaŋgamā, M. iii. 94 ; = A. i. 43.
- (3) S. puratthima-samuddā pacchimo samuddo, S. i. 62 ; = A. ii. 49.
- (4) S. mahāsamuddato dve . . . udakaphusitāni uddhareyya, S. ii. 136, 137 ; = v. 463 (*slightly different*).
- (5) atthi te koci . . . yo pahoti mahāsamudde udakañ manituñ, S. iv. 376.
- (6) S. mahāsamudde na sukaraj udakassa pamānañ gaṇetuñ, S. v. 400 ; = A. ii. 55 ; = iii. 52 ; = 336.
- (7) attha mahāsamudde acchariyā abbhutā dhammā, A. iv. 200-204 ; = 207, 208 ; = Ud. 54-6 ; (= Vin. iii.).
- (8) S. yā kāci mahānadiyo . . . samuddaŋgamā . . . mahā-samuddo tāsañ aggaj, A. v. 22.
- (9) na atari samuddaŋ sa-ūmiñ savicīŋ sāvattaŋ sagahañ sarakkhasaj, It. 57.
- (10) samuddaŋ visakumbhena . . . padūsituñ, It. 86.
- (11) majjhe yathā samuddassa ūmi no jāyati, S.N. v. 920.
- (12) yo ve samuddo va thito anejo, Thag. v. 372.
- (13) sayathāpi mahāsamuddavego, Thag. v. 412.
- (14) ye tittā samuddo vārinā yathā, Thag. v. 660.
- (15) sara caturodadhi upanīte, Thig. v. 497.

(16) samuddamatto puriso na . . . tappati, J. iv. 172.
See also U d a k a, N a d ī, N ā v ā.

504. *S a ḷ y o j a n a.*

(1) diṭṭhi-saṅyojana, M. i. 8; 486. *See also B a l i - v a d d a, and passim generally.*

(2) saṅyojaniyehi vippamutto, S.N. v. 363.

505. *S a r a.*

(1) rattikhittā yathā sarā, Dhp. v. 304.

(2) saro duṭṭho kalāpañj va alittaj upalimpati,
 It. 68; = J. iv. 435.

506. *S a r aṇ a.* attasaraṇā viharatha anaññasaraṇā, D. ii. 100; = iii., XXVI. §§ 1, 27; = S. iii. 42; = v. 163, 164.

507. *S a r a s ī.* bhūtapubbañ araññāyatane mahā-sarasi, tañj nāgā . . . bhinikkacchāpā tañj sarasij ogahetvā, S. ii. 269.

508. *S a r i t ā.*

(1) tañhā saritā, A. ii. 211-13.

(2) saritañ sīghasaraj visosayitvā, S.N. v. 3.

509. *S a r i r aṇ j.* S. passeyya sarīrañ sīvathikāya, M. iii. 91; = A. iii. 323, 324; cf. M. i. 58; = A. ii. 54; cf. (vad-ḍhenti kaṭasiñ), Thig. v. 502.

510. *S a l l a.*

(1) tass'imañ kāyañ . . . sallato samanupassato, M. i. 500.

(2) S. puriso sallena viddho assa savisena gāl-hapalepanena, M. i. 429.

(3) S. puriso sallena viddho assa savisena . . . so aparena samayena . . . arogo assa, M. ii. 216.

(4) S. puriso sallena viddho assa savisena . . . bhisakko . . . evaj vadeyya . . . mā te asappāyāni bhojanāni . . . sallan tañhāya adhivacanañ, M. ii. 257.

(5) . . . loko, tañhāsallena otinno, S. i. 40.

(6) tañhāsallassa hantārañ, S. i. 192.

(7) āturassa hi kā niddā sallaviddhassa ruppato, S. i. 198; cf. S.N. v. 831; 767; P.V. 33; Thag. v. 967; J, iii. 169.

(8) kaj . . . sallena vijjhanti . . . sallan ti läbhasakkārasilokassa adhivacanañ, S. ii. 230.

- (9) tvañ rūpañ . . . viññāṇaŋ sallan ti passa, S. iii.
189; cf. M. i. 435.
- (10) ejā sallaŋ, S. iv. 64; = 66.
- (11) yo dukkhaŋ adakkhi sallato, S. iv. 207; = It.
47; = Thag. v. 986.
- (12) S. purisaŋ sallena vijjhеyyuŋ . . . dutiyena
. . . vijjhеyyuŋ, S. iv. 208, 209.
- (13) sallan ti kāmānaŋ adhivacanaŋ, A. iv. 289.
- (14) acchinda bhavasallāni, Dhp. v. 351.
- (15) sallañ ca . . . m'etaŋ, S.N. v. 51.
- (16) abbahe sallaŋ attano, S.N. v. 334; = 592;
= Thag. v. 404.
- (17) abbūlhasallo caraŋ, S.N. v. 779; cf. J. iv. 56; 87.
- (18) sallaŋ addakkhiŋ . . . hadayanissitaŋ, S.N.
v. 938; cf. P.V. 7, 19, 33; = V.V. 76; = Thig.
v. 52; = 131; cf. 53; J. iii. 157; = 215;
= 390; = iv. 62.
- (19) sukhumaŋ sallaŋ durubbahaŋ, Thag. v. 124;
= 495; = 1053.
- (20) yo me taŋ sallaŋ uddhare, Thag. 756.
- (21) sallaŋ abbhantarāpassayaŋ, Thag. v. 757.
- (22) sallaŋ attasamuṭṭhānaŋ, Thag. v. 767.
- (23) ahan amhi kantasallā, Thig. v. 223.
- (24) uddhatasallā . . . ramā'ahan, Thig. v. 389.
- (25) kaṇḍinaŋ sallaŋ, J. i. 155.
- (26) aññāya sallasanthanaŋ, Dhp. 275.
- Sallakatto. (27) asmi . . . anuttaro . . . salla-
katto, It. 101; cf. M. ii. 92d. Sutta; S.N. v.
560, 562; Thag. vv. 830, 832.

511. Sasā.

- (1) S. mahā-udakarahado; atha āgaccheyya
hatthināgo . . . saso vā bilāro vā . . .
rahadaŋ appatisaŋkhāya pakkhandeyya,
A. v. 202.
- (2) parisappanti saso va bādhito, Dhp. v. 342;
= 343.
- (3) candato sasaŋ icchasi, J. iv. 86; = P.V. 18.

- (4) sasī adhiggayha yathā virocati, V.V. 14.
- (5) tārakādhipati sasī tathūpamaṇ, V.V. 73.
- (6) sasīva rattiŋ vibhajŋ, J. iii. 141.

See also Canda (19).

Sassa. *See U d a k a (10).*

512. Sahāyaka.

- (1) S. dve sahāyaka sahapajusukīlitā, A. ii. 186.
- (2) S. sahāyako sahāyakaŋ evaŋ vadeyya, yadā te
... dhanena dhanakaraṇīyaŋ, A. v. 159.

513. Sā. S. sā gaddulabaddho ... anuparidhāvati; cf. M. i. 435; S. iii. 150, 151.

514. Sākātiko. na sākatikaiŋ cintāya ... yathā sākātiko panthaŋ samāŋ hitvā mahāpathaŋ, S. i. 57.

515. Sāgara.

- (1) sugambhiratthā varasāgarūpamā, J. v. 477.
- (2) savantīnaŋ va sāgaro, J. vi. 526.

See U d a k a, Dhaṇka, Vāriyāha.

516. Sāra.

- (1) S. puriso sāratthiko ... rukkhassa ... atikamma khandhaŋ sākhāpalāse sāraŋ pariyesitabbaŋ maññeyya, M. i. 111; = iii. 194; = 224; = S. iv. 94; = 99; = A. v. 226; = 256.
- (2) S. puriso sāratthiko ... rukkhassa ... atikamm'eva sāraŋ ... sākhāpalāsaŋ chetvā ... sāran ti maññamāno, M. i. 192; = 198.
- (3) S. puriso sāratthiko ... kuṭhāriŋ ādāya vanaŋ paviseyya ... kadalikkhandhaŋ ... agge chetvā pattavaṭṭiŋ vinibbhujeyya, M. i. 233; = S. iii. 141; = iv. 167; cf. J. vi. 442.

517. Sarattā. S. puriso itthiyā sāratto, M. ii. 223.

518. Sārathi.

- (1) sārathi va nettāni gahetvā, D. ii. 254; = S. i. 26.
- (2) sārathivārassa ... Bhagavato, M. i. 386.
- (3) dhammāhaŋ sārathiŋ brūmi, S. i. 33.
- (4) sati ārakkho sārathi, S. v. 6.
- (5) sārathi dakkho yoggācariyo assadamma-sārathi, S. iv. 176.

- (6) tvañ ca assadamma-sārathi . . . Bhagavā . . . purisadamma-sārathi, A. ii. 112; cf. S.N. p. 100, 83.
- (7) taŋ ahaŋ sārathij brūmi, rasmiggāho itaro, Dhp. v. 222.
- (8) na kaŋkhaŋ abhijānāmi . . . sārathīnaŋ varut-tame, Thag. v. 132; cf. 426.
- (9) yathā sārathīna sudantā, Thag. v. 205; = 206.
- (10) manośārathiko lahu, J. vi. 252.

See also R a t h a (ājañño).

Sāla. *See Nigrodha* (4), Māluvā, Rukkha, Vana.
Sāli. *See Mutoli.*

519. Sārī. yo naccasārī na paccasārī, S.N. vv. 8-13.

520. Sālikā. sālikāy'iva nigghoso paṭibhānaŋ udīrayi, S. i. 190.

Sikhara. *See Muddhāna.*

521. Sāsapa.

- (1) sāsapor-iva āraggā, Dhp. v. 407.
- (2) āragge-r-iva sāsapo, S.N. v. 625; cf. v. 631.
- 522. Sikhi. silesūpamā sikhi-r-iva, J. v. 445.
- 523. Si[ŋ]gāla. *See also Aggi, Haŋsa.*
 - (1) sagāravenāpi chavo si[ŋ]gālo na kutthako sīhasamo kadāci, S. i. 66.
 - (2) S. . . . jara-si[ŋ]gāla sihanādaŋ nadissāmīti, A. i. 187.
 - (3) assuttha no tumhe rattiyā paccusasamayaŋ siŋgālassa vassamānassāti? Eso jarāsiŋgālo, S. ii. 230; = 271, 272 (*slightly different*).
 - (4) sigālā . . . phullaŋ disvāna, J. vi. 452.

See also Kacchapa, Pāṇaka, Sīha.

524. Siŋga.

- (1) issasinqgam ivāvattā, J. v. 425.

Siŋgī. (2) ye te bhikkhū kuhā . . . siŋgī, A. ii. 26; cf. It. 112, 113.

See also Khīra, Go.

525. Siŋghātaka. majjhe siŋghātake nisinno . . . catunnaŋ mahābhūtānaŋ adhivacanāŋ, S. iv. 194, 195.

See also Ayo, Cora, Pāsāda.

526. S [i] n e h o.

- (1) kāya- sneho, M. i. 500.
- (2) tañhā sineho, A. i. 223, 224.
- (3) snehasaṅgathitā ganthā senti . . . snehañ na
rocaye, J. iv. 11.

527. S i b b a n ī.

- (1) tañhā sibbanī, A. iii. 399 *ff.*
- (2) sibbaniñ ajjhagū, Thag. v. 663.

528. S ilā y ū p o. S. silāyūpo sołasakukkuko . . .
āgaccheyya bhusā vātavuṭṭhi, S. v. 445.

529. Siñ sapā. Bhagavā . . . siñsapā-paṇṇāni pāṇinā
gahetvā, S. v. 437.

530. S ī v a t h i k ā. S. sīvathikā asuci duggandhā, A. iii.
269. *See also* Sarīra.

531. S ī s a.

- (1) S. balavā . . . dubbalatarañ . . . sīse gahetvā,
M. i. 121; = 242.
- (2) paññāsiiso mahāñāṇī, Thag. v. 1090.

See also Dayhati, Mālā.

Sīsavethana. *See* Varatta.

532. S ī h a.

- (1) sīha-nadañ ca . . . Gotamo nadati, D. i. 175;
iii., XXV. § 24; XXVIII. § 1; S. ii. 27,
55; v. 159; A. i. 87; ii. 33; v. 37; cf. M.
i. 64, 71; J. v. 310.
- (2) puthū sīhā va sallinā, D. ii. 255.
- (3) bhūtapubbañ sīhassa migarañño etad ahosi,
D. iii., XXIV. §§ 2, 6.
- (4) sīhapubbaddhakāyo, sīhahanu, D. ii. 18; =
M. ii. 136.
- (5) hañsā . . . migā sabbe sīhassa bhāyanti,
S. ii. 279; cf. S.N. v. 684 (migādhībhū).
- (6) sīho migarājā . . . āsayā nikkhhamati, S. iii.
84; cf. J. vi. 574.
- (7) S. ye keci tiracchānagatā pānā sīho migarājā,
S. v. 227.
- (8) sīho migarājā . . . hatthissa ce pi pahārañ deti,
A. iii. 121.

- (9) sīho migarājā . . . Tathāgatassa adhivacanaj,
A. v. 32, 33; cf. S.N. v. 546; = 572.
- (10) esa sīho anuttaro, It. 123.
- (11) sīho va saddesu asantasanto, S.N. v. 71; = v. 213.
- (12) sīho yathā dāthabalī pasayha, S.N. v. 72.
- (13) sīhaj ekacaraṇ nāgaṇ, S.N. v. 166; cf. p. 103.
- (14) nisinno . . . siho va girigabbhare, S.N. v. 416;
= Thag. v. 177; = 1081; cf. 367.
- (15) sīho yathā pabbatasānugocaro, V.V. 28.
- (16) sīho va nadati vane, S.N. v. 562; = 1015;
= Thag. v. 832.
- (17) sīho va anupādāno, Thag. v. 840.
- (18) bhañjissaṇ sīhāsane, Thag. v. 1095.
- (19) sāgataṇ sīhass'eva giribbajaṇ, J. v. 260.
- (20) sīho yathā lohitamaṇsabhojano, J. v. 425.
- (21) sīho v'āmisapekkhiva, J. vi. 518.
533. *S u k a.* S. sāli-suko vā yava-suko micchā pañihitaṇ,
A. i. 8.
534. *S u k a r a p o s a k a.* bhūtapubbaṇ aññataro sukara-
posaka puriso, D. ii. 347.
535. *S u k k a, k a ḥ a.* (1) kammaṇ, M. i. 39; 389.
(2) dhammo, S. ii. 240; v. 66; A. v. 253.
(3) maggo, A. v. 278.
536. *S u j ā.* jivhā sujā hadayaṇ jotiṭṭhānaṇ, S. i. 169.
537. *S u t t a g u ḥ a.*
(1) S. suttaguṇe khitte nibbēhiyamānam eva paleti,
D. i. 54; = M. i. 518; = S. iii. 212; cf. P.V. 59.
(2) S. puriso lahukaṇ suttaguṇaṇ sabbasāramaye
aggalaphalake pakkhipeyya, M. iii. 95.
538. *S u d d a.* idha rājā . . . mantanaṇ manteyya . . .
atha āgaccheyya suddo va, D. i. 103.
539. *S u n a k h a.* damassu tāvā sunakho va saṅkhalā-
baddho, Thig. v. 509. See also Cāṇḍāla.
540. *S u n i s ā.* S. sunisā, sasuraṇ disvā saṅvijjati, M. i. 186
541. *S u p i n a.* (1) supinena yathāpi saṅgataṇ paṭibuddho
puriso na passati, S.N. v. 807.
- S u p i n a k a.* (2) supinakūpamā kāmā, M. i. 130.

(3) S. puriso supinakaj̄ passeyya ārāmarāmaṇey-yakaṇj, M. i. 365.

542. Suriya.

(1) yā va candimasuriyo loke[n]uppajjanti, S.v. 442.

(2) yathā candasuriyānaṇj javo tato sīghatara, S. ii. 266.

(3) cattāro candimasuriyānaṇj upakkilesā, A. ii. 53.

(4) S. sayaṇhasamayaṇj suriye ogacchante, A. iii. 407.

(5) suriyo va obhāsayaṇ antalikkhaṇj, Ud. 3.

(6) suriyanj tapantaṇj sarada-r-iv' abbhamuttaṇj, S.N. v. 687.

(7) suriyo yathā vigatavalāhake nabhe, V.V. 65 ; cf. 52.

(8) atirocasi candimasuriyā viya, V.V. 24.

(9) obhāsatī paṭhavij̄ yathā suriyo, V.V. 53.

See also Aruṇugga, Ādicca, Canda.

543. Suvaṇṇa. jaliṭam iva suvaṇṇaṇj

ukkāmukhe va sukusalasampaṭṭhaṇj,
S.N. v. 686.

544. Susāna. yathā petaṇ susānasmiṇ, J. iv. 464.

545. Susukā. susukā-bhayān ti mātugāmass'eva adhivacanāṇj, M. i. 459, 461 ; = A. ii. 128, 125.

Suṇsumāra. *See Pāṇaka.*

546. Sūci. S. sūci-vāṇijako sūcikārassa santike sūciṇ vikketabbaṇj, S. ii. 215, 216.

547. Sūda. S. bālo . . . sūdo rājānaṇj . . . sūpehi pacupaṭṭhito assa, S. v. 149-51.

548. Sūra. sūro yathā rājakhādāya puṭṭho, S.N. v. 831.

549. Sūla.

(1) S. puriso . . . tiṇakaṭṭhasākhāpalāsaṇ chetvā . . . sūlaṇ kareyya, S. v. 441.

(2) nandamānāgataṇj cittaj̄ sūlaṇ āropamānakaj̄, Thag. v. 213. *See also Satti.*

550. Setapacchāda. vimuttiyā adhivacanāṇj, S. iv.

292. See Ratha.

551. Setu. sīlaṇ setu mahesakkho, Thag. v. 615. See also Ogha (5).

552. *Senāpati.* ko nu senāpatī bhoto?, S.N.v. 556, 557.

553. *Sela.*

(1) *selo yathā ekaghano vātena na samirati*, Dhp. v. 81; = Thag. v. 643.

(2) *yassa selūpamañ cittañ thitañ*, Ud. 41; = Thag. v. 191; = 192. *See also Pabbata.*

554. *Soceyya.* aññathā brāhmaṇā . . . udakorohakā soceyyāni paññāpenti, aññathā pana ariyassa vinaye soceyyañ hotiti, A. v. 264.

555. *Sonḍikā.*

(1) *S. sonḍikā kilañjā*, S. i. 106.

(2) *S. balavā sonḍikā-kammakaro mahantaj sonḍikā-kilañjañ . . . udakarahade pakkhipitvā*, M. i. 228; = 374.

(3) *S. balavā sonḍikādhutto vālañ kañne gahetvā*, *ibidem.*

556. *Sota.*

(1) *bhavasotānusārisu*, S. i. 15.

(2) *katamo . . . soto? ayaj eva . . . ariyo atṭhangiko maggo soto*, S. v. 347.

(3) *so . . . uddhañ-soto hoti*, A. i. 233.

(4) *anusotagāmī, patisotagāmī*, A. ii. 5; cf. M. i. 168; = ii. 93; It. 114.

(5) *uddhañ-soto ti vuccati*, Dhp. v. 218 = (sotā) Thig. v. 12.

(6) *savanti sabbadhi sotā*, Dhp. v. 340; = Thag. v. 761.

(7) *nadiyā soto . . . tañhāya adhivacanaj*, It. 114.

(8) *yāni sotāni lokasminj sati tesaj nivāraṇaj*, S.N. v. 1034, 1035.

(9) *Gangasoto va sāgaraj*, Thag. v. 168.

(10) *ogayh' atṭhangikaj sotaj*, Thag. v. 349.

See also Chindati.

557. *Sopāna.* sopānañ sukatañ suddhañ, Thag. v. 764.

558. *Sobbha.*

(1) *ahimusikasobbhañ va sevetha sayanāsanañ*, Thag. v. 229.

(2) *yathā . . . pateyya sobbhañ*, J. iv. 206.

Kussobbha. *See Nadi.*

559. **Hattha.**

- (1) S. purisassa hatthapādā chinnā, M. i. 528.
- (2) S. puriso lasagatena . . . suddhena hatthena sākhañ gaṇheyya, A. ii. 165, 166.
- (3) so saddhāhattho mahāmuni, Thag. v. 1090.

560. **Hatthi.**

- (1) hatthippabhinnaj viya aṅkusaggāho, Dhp. v. 326; = Thag. v. 77; = 1130.
- (2) āñidvāre va hatthinañ, Thag. v. 355. *See also Andha (jaccandha).*
- (3) S. . . . hatthidamak . . . thambhañ pathaviyā nikhañitva, M. iii. 132; = 136.
- (4) hatthidamakena hatthidanimo sārito, M. iii. 222.

Hatthidamaka. (5) S. dve hatthidammā . . . dantabhūmij sampāpuneyyunti, M. iii. 130.

Hatthināgā. *See Sarasī.*

Hatthipada.

- (6) S. nāgavaniko . . . nāgavane passeyya hatthipadañ, M. i. 175, 178.
- (7) S. yāni kānici jañgamānañ . . . sabbāni . . . hatthipade samodhānañ gacchatī, M. i. 185; = S. v. 43; = 231; = A. iii. 364; = v. 21.

Hatthinī. (8) yathā āraññakaj nāgañ dantiñ anveti hatthini, J. vi. 496; cf. sub. *Pota*.

561. **Hayā.** hayena hi yoggācariyo va ujjunā, Thag. v. 1140.

562. **Hañsa.**

- (1) hañsā va pallalañ hitvā, Dhp. v. 91.
- (2) hañsā ādiccapathe yanti, Dhp. v. 175.
- (3) hañso va paggayha sanikañ nikūjañ, Thag. v. 1270; cf. S.N. v. 350; P.V. 38 (dundubhīnañ va ghoso).
- (4) sikhi yathā nīlagīvo vihañgamo hañsassa nopeti javañ, S.N. v. 221.
- (5) mahodadhīj hañsa-r-iv'ajjhapatto, S.N.v.1134.
- (6) tantāni jālāni padāliya hañsā, J. iv. 484.
- (7) hañsagaggarā, J. v. 96.

(8) pañsarājañ yathā dhañke, J. vi. 452.

(9) hañso nikhiñapatto va, J. vi. 499.

563. H i m a s i s i r a . vesman yathā himasisirat̄titānañ, J. v. 84.

564. H u t t a . namaseyya aggihuttañ va brāhmaño, Dhp. v. 392.

ADDENTA.

565. A c e l a . acelo yathā naggo, J. v. 16.

566. K i n n a r i .

(1) kinnari mandalocane, Thig. v. 383.

(2) kinnariyā-r-iva pabbatantare, Thig. v. 381.

567. C h a v ā l ā t ā . S. chavālātañ ubhato padittāñ, S. iii. 93; = A. ii. 95; = It. 90.

568. dhammo arahatām iva, D. ii. 266.

VII

LEXICOGRAPHICAL NOTES

WORDS BEGINNING WITH H

By STEN KONOW

[Dr. Sten Konow, before he went to take up his new appointment in India, sent in the MS. of letters S and H for the Dictionary. As they cannot be utilized for that purpose yet awhile, I have obtained his permission to publish them from time to time in the Journal, and have started with the letter H. It will, of course, be understood that the method and details, which will eventually be followed in the Dictionary itself have not yet been finally settled; but his valuable work will serve as a specimen of one way at least of settling the many little points that will arise. For instance, we do not know as yet whether verbs will be entered in their root form or in the third person singular. Many such points will at once occur to the critical reader, but meanwhile Pali scholars will have Dr. Sten Konow's experimental essay before them. Professor Dines Andersen has been so very kind as to correct the proofs of these Notes, and to make a number of valuable additions and suggestions from his own collectanea.—RH. D.]

Ha (ts.), an emphatic particle, Vin. ii. 109; S. N. 666; *iti ha*, thus, Vin. i. 5; 12; D. i. 1; a common beginning to traditional tales, therefore *anitiham* without traditional instruction, S. N. 1053; *itihitiham* (saying), 'thus and thus,' S. N. 1084.

ham, an exclamation, V. V. A. 77.

hamis (*hr̥ṣ*). (1) To bristle, stand on end (said of the hair), M. i. 79 ; to rejoice ; *hattha* (p.p.p.), bristling, standing on end, M. i. 83 ; Dāṭh. v. 64 ; *lomahatthajāta*, with bristling hairs, D. ii. 240 ; S. N., p. 14 ; joyful, Vin. i. 15 ; S. N. 1017 ; J. A. i. 31¹¹ ; 385¹⁹ ; ii. 32²² ; *ham-sayati* (caus.), to cause to bristle, J. v. 154²¹ (*hamsaye*).

I. *hamsa* (*harṣa*), m., bristling, see *lomahamisa*, S. N. 270, etc.

II. *hamsa* (ts.), m. (1) A swan, S. i. 148 ; S. N. 221 ; 350 ; 1134 ; Dhp. 91 ; 175 ; J. A. ii. 176³ and ff. (2) A kind of building, J. A. i. 92²⁵ (*hamsavatṭaka-*°).

Hamṣajātaka, n., the 502nd Jātaka, J. A. iv. 423 and ff.

hamṣana (*harṣana*), bristling, in *lomahamṣana*, S. N. 681, etc.

Hamṣavatī, f., name of the town of the Buddha Pada-muttara, B. xi. 19 ; Ap. in Thig. A. 16, etc. ; Thig. A. 15, etc. ; J. A. i. 37²⁰ ; Dhp. A. 127 ; 251.

Hamṣavatī, f., name of a town in Burma, Sās. 35, etc.

Hamṣivagga, m., the twelfth Vagga of the Ekanipāta of the Jātaka, J. A. i. 424 and ff.

hacca, killing, in *bhūnahacca* killing an embryo, A. iv. 98 ; J. vi. 579³ = 587²² ; Mil. 314 (text *bhūta-*).

hajja (*hr̥dyā*), dear to the heart, beloved.

hañci, if, K. V. 1 ; K. V. A. 9.

haññati, see *han*.

I. *hata*, see *har*.

II. *hata* (ts.), m., a kind of water-plant, *Pistia stratiotes*, D. i. 166 ; M. i. 78 ; 156 ; P. P. 55 (text *sāta-*).

hatāhatakesa, with dishevelled hair, S. i. 115 ; cf. *har*.

hattha (*hr̥ṣta*), see *hamis*.

hatthaloma (*hr̥ṣtaroma*), having the hair of the body erect with joy or astonishment, overjoyed, astonished, Dāṭh. v. 64 ; Mah. xv. 38.

haṭha (ts.), m., violence.

hata, see *han*.

hati, f., destruction, Dāṭh. iv. 17.

hattha (*hasta*), m. (1) Hand, D. i. 124 ; A. i. 47 ; S. N. 610 ; forearm, Vin. iv. 221 ; of animals, S. v. 148 ; J. A. i.

149²⁰; *hatthapāda*, hand and foot, M. i. 523; A. i. 47; *sahassahattha*, thousand-armed, Mah. xxx. 75; *pañca-hattha*, having five hands, J. v. 425⁸; J. A. v. 431⁸ (*mukhassa ceva catunnām ca caraṇānām vasena etam vuttam*); *katahattha*, a practised hand, practised (of an archer), S. i. 62; A. ii. 48; J. A. iv. 211²⁶; *vīṇāhattha*, lute in hand, Mah. xxx. 75; *hatthe kar*, to bring under one's hand, to take possession of, to subdue, J. vi. 490²⁹; *hatthān gam*, to come under somebody's hand, to come under the sway of, J. A. i. 179²³; *hatthaga*, being in the possession of; *hatthagata*, fallen into the hand or possession of, J. A. i. 446¹⁸; ii. 94²⁶; 105¹⁵; *hatthasingata*, the same, Dhp. A. 184; *hatthappatta* (°*prāpta*), come to hand, obtained, Vin. i. 15.

(2) An elephant's trunk. (3) The hand as measure, a cubit, J. A. i. 34¹⁰ and ff.; Dhp. A. 198; Mah. xxviii. 52. (4) A certain lunar mansion. (5) A handful, a tuft (of hair, etc.), V. V. A. 197.

I. *hatthaka* (*hastaka*), m., a handful, a quantity, V. V. xlvi. 5; 12.

II. *Hatthaka*, m. (1) Name of a god, A. i. 278. (2) *H. Ālavaka*, one of the chief lay disciples of the Buddha, S. ii. 235; A. i. 26; 88; 136; ii. 164; iii. 451; iv. 217 and ff.; K. V. 288; Dhp. A. 213; *H. Sakyaputta*, Vin. iv. 1; *Hatthālavaka*, B. xxvi. 19.

hatthakamma (*hastakarman*), n., manual work, craft, J. A. i. 220²⁰; Dhp. A. 126; 237.

hatthagahana (*hastagrahana*), n., seizing by the hand, Vin. iv. 220.

hatthacchinna (*hasta-*), whose hand is cut off, M. i. 523.

hatthaccheda (*hasta-*), m., cutting off of the hand, J. A. i. 155¹ (read *sugatiyā va hatthacchedādi*).

hatthatthagata, come into the hands of, J. i. 244¹⁰.

hatthatthara (*hasti-āstara*), m., an elephant rug, Vin. i. 192; D. i. 7; A. i. 181.

hatthapajjotika (*hastapradhyotika*), n., hand - illumination, scorching of the hand (by holding it in a torch), M. i. 87; A. i. 47; ii. 122.

hatthapatāpaka (*hasta-pra^o*), n., heating of the hand (by holding it over a coal-pan), V. V. xxxiii. 112; V. V. A. 145 and f.

hatthapāsa (*hasta-pārśva*), m., the side of the hand, vicinity, Vin. iv. 221; 230.

hatthabandha (*hasta-*), m., a bracelet, D. i. 7; Sum. i. 89.

hatthasāra (*hasta-*), m., hand-wealth, movable property, J. A. i. 114¹⁵; Sum. i. 216; name of a work, G. V. 65; 75.

hatthācariya (*hasti-ācārya*), m., elephant-trainer, Vin. i. 345; J. A. ii. 94¹⁵; 221¹⁷; 411¹⁵.

Hatthālhaka, n., name of a nunnery at Anurādhapura in Ceylon, Mah. xix. 72 and ff.; Mahābodhiv. 168 and f.

hatthāpalekhana (*hastā-*), licking the hands (to clean them after eating—compare the 52nd Sekhiya, Vin. iv. 198), D. i. 166; M. i. 77; 238; 307; A. i. 295; P. P. 55.

hatthābhijappana (*hastābhijalpana*), n., incantations to make a man throw up his hands, D. i. 11; Sum. i. 97.

hatthāroha (*hasty-āroha*), m., mounted on an elephant, an elephant-driver, D. i. 51; S. iv. 310.

Hatthārohaputta, m., name of a Thera, the author of Thag. 77.

hatthālāñkāra (*hasty-ā^o*), m., elephant's trappings, J. A. ii. 46¹⁸.

hatthāvalekhana, various readings instead of *hatthāpa-*, A. i. 295.

hatthika (*hastika*), carrying in the hand, Kacc. 188.

hatthikkhandha (*hastiskandha*), m., the shoulder or back of an elephant, J. A. i. 313¹²; Mah. vi. 24.

Hatthigāma (*hastigrāma*), m., a village near Vesali, D. ii. 123; A. iv. 212; S. iv. 109; -ka, m., an inhabitant of Hatthigāma, A. iv. 212 and ff.; S. iv. 109 and ff.

hatthigopaka (*hasti-*), m., an elephant's groom or keeper, J. A. i. 187¹⁵.

hatthidamaka (*hasti-*), m., one who tames elephants, M. iii. 132; 136.

hatthidamma, m., an elephant in training, M. iii. 222.

hatthin (*hastin*), m., an elephant, Vin. i. 218; D. i. 5;

- A. ii. 209 ; J. A. i. 358²⁵ ; ii. 102²² ; size of an elephant, Mil. 312 ; one of the seven treasures, D. i. 89 ; ii. 174 ; S. N., p. 102 ; *ekacārika* -h., an elephant who wanders alone, a royal elephant, J. A. iii. 175⁷ ; *cando* h., rogue elephant, M. i. 519 ; *hatthini*, f., a she elephant, Dhp. A. 105 ; *hatthinikā*, f., the same, Vin. i. 277 ; D. i. 49.
- hatthinakha* (*hasti-*), m., a sort of turret projecting over the approach to a gate ; -ka, provided with such turrets, or supported on pillars with capitals of elephant heads, Vin. ii. 169.
- Hatthinika*, m., name of a son of the third Okkāka, Sum. i. 258 = *Hatthiniya*, D. i. 92.
- Hatthinipura*, n., name of a town in the Kuru kingdom, P. V. 41 ; P. V. A. 201 ; various reading *Hastinipura*.
- Hatthinīya*, m., one of the sons of the third Okkāka, D. i. 92 ; see *Hatthinika*.
- hatthipada* (*hasti-*), m., an elephant's foot, M. i. 184 ; S. v. 43 ; J. A. i. 94¹⁴.
- Hatthipadopamasutta*, n., the 27th and 28th Suttas of the Majjhimanikāya, the former, the *Cūla-H.*, M. i. 175 and ff.; the latter, the *Mahā-H.*, M. i. 184 and ff.
- Hatthipāla*, m., the son of the Purohita of King Esukāri, a Bodhisatta, A. iii. 371 ; 373 ; iv. 135 ; J. A. iv. 476 and ff. ; vi. 80⁸.
- Hatthipālajātaka*, n., the 509th Jātaka, J. A. iv. 473 and ff. ; Sās. 99.
- Hatthipura*, n., name of a town, J. A. iii. 460¹⁹ ; Dīp. iii. 18.
- hatthippabhinna* (*prabhinnahastin*), m., a furious elephant, Dhp. 326.
- hatthibandha*, J. A. i. 135²¹ = *hatthibhanda*.
- hatthibhanda* (*hasti-*), m., an elephant-keeper, Vin. i. 85 ; ii. 194.
- hatthimagga* (*hastimārga*), m., elephant track, J. A. ii. 102¹⁰.
- hatthimaṅgala* (*hasti-*), n., an elephant festival, J. A. ii. 46¹⁶; 20; 24.

hatthimatta (*hastimātra*), only so big as an elephant, J. A. i. 303²¹.

hatthimēṇḍa (*hasti-*), m., an elephant's groom.

hatthiyāna (*hasti-*), n., an elephant vehicle, a riding elephant, D. i. 49; Sum. i. 147.

hatthiyuddha (*hasti-*), n., combat of elephants (as a theatrical show), D. i. 6.

hatthilingasakuṇa, m., a vulture with a bill like an elephant's trunk, Dhp. A. 154.

Hatthirajjasuvanṇaguhā, f., name of a cave, Sās. 135.

Hatthisāriputta, m., 'the son of the elephant-trainer,' name of a mendicant, D. i. 190; 199; 203; A. iii. 392 and ff.

Hatthisāla, n., name of a village, Sās. 119; 122.

hatthisalā, f., elephant stable, see *sälā*.

hatthisippa (*hasti-silpa*), n., the elephant lore, the professional knowledge of elephant-training, J. A. ii. 221¹⁷.

hatthisutta (*hastisūtra*), n., an elephant-trainer's manual, J. A. ii. 46²⁴ (cf. Mallinātha on Raghuv. vi. 27).

hatthisondaka, n., an under-garment arranged with appendages like elephant trunks, Vin. ii. 137.

hadaya (*hṛdaya*), n., heart. (1) The physical organ, D. ii. 293; S. i. 207 (*ettha uro hadayan ti vuttam*.—Asl. 140). (2) Thought, mind, *citta*, *mano*, M. i. 32 (*ettha cittam*.—Asl. 140); Dh. S. 6, 17 (*idha pana cittam eva abhantarāṭṭhena hadayan ti vuttam*.—Asl. 140). *Chinnam h°*, a broken heart, J. v. 180²⁰.

hadayaṅgata (*hṛ°*), gone to the heart, learnt by heart, Mil. 10.

hadayāngama (*hṛ°*), heart-stirring, pleasant, agreeable, D. i. 4; M. i. 345; A. ii. 209; Dh. S. 1343; Sum. i. 75.

hadayaphālana (*hṛdayasphālana*), n., bursting of the heart, J. A. i. 282²⁹.

hadayamarīsa (*hṛdayamārīsa*), m., the flesh of the heart, the heart, J. A. i. 278²⁹; 347¹⁰; ii. 159¹.

hadayabheda, m., cheating in measure, Sum. i. 79.

hadayavatthu (*hṛdayavastu*), n. (1) The basis of the heart,

the substance of the heart, Asl. 140 ; Mil. 281. (2) *Sensorium commune*, Asl. 264. (See Mrs. Rhys David's Dh. S. lxxviii. 129.)

hadayālu (*hr^o*), good-hearted.

hadayin (*hr^o*), benevolent, kind.

han, to strike, S. iv. 201 ; J. iv. 102⁷; to kill, D. i. 123 ; S. N. 125 ; Dhp. 405 ; *maggam h.*, to slay travellers on the road, J. A. i. 274¹³ ; iii. 220⁶ ; to destroy, to remove, S. N. 118 ; Dhp. 72 ; *hanāsi* (pres. 2nd sing.), J. iii. 199² ; v. 460¹⁹ ; *hanti* (pres. 3rd sing.), S. N. 118 ; Dhp. 72 ; *hanāti* (pres. 3rd sing.), J. v. 461²⁸ ; *hanati* (pres. 3rd sing.), J. i. 432¹⁸ ; *hanāma* (pres. 1st pl.), J. A. i. 200²¹ ; *hananti* (pres. 3rd pl.), S. N. 669 ; Imper. *hana*, J. iii. 185²⁰ ; *hanassu*, J. v. 311³ ; *hanantu*, J. iv. 42²⁶ ; Dhp. 355 ; J. i. 368²² ; *hane* (opt.) S. N. 394 ; 400 ; *haneyya* (opt.), D. i. 123 ; S. N. 705 ; *a-hanam* (pres. part.), not killing, D. i. 116 ; *hananta* (pres. part.), J. A. i. 274¹³ ; *hanatam* (pres. part. gen. pl.), S. N. 394 ; *hanum*, *hanitum* (inf.), Kacc. 301 ; *hanissati* (fut.), J. A. iv. 102²⁵ ; *hañchati* (fut.), J. iv. 102⁹ ; *hañchema* (fut. opt.), J. ii. 418¹¹ ; *hani* (aor.), Mah. xxv. 64 ; *hanim̄su* (aor. 3rd pl.), S. N. 295 ; J. i. 256⁷ ; *hantrā* (ger.), S. N. 121 ; Dhp. 294 and ff. ; *hanitvā*, *hantvāna*, *hanitvāna*, J. iii. 185, 20 ; *hantūna* (ger.), Kacc. 301 ; *haññati* (pres. pass.), D. ii. 352 ; S. iv. 175 ; S. N. 312 ; J. i. 371¹² ; iv. 102⁷ ; *haññamāna* (pres. part. pass.), S. iv. 201 ; *hātabba*, D.M.16 ; *hantabba* (fut. part. pass.), D. ii. 173 ; *a-hāñnya*, Mkw. ; *hanitabba* (fut. part. pass.), Kacc. 301 ; *haññim̄su* (aor. pass.), D. i. 141 ; *hata* (p.p.p.), struck, killed, D. ii. 131 ; destroyed, spoilt, injured, Vin. i. 25 ; Dh. S. 264 ; J. A. ii. 175²¹ ; *reñuhata*, struck with dust, covered with dust, Vin. i. 32 ; *hatacakkhu*, whose sight is destroyed, blind, Dhp. A. 86 ; *hatatta*, n., the state of being destroyed, Dhp. 390 ; *hatāvakāsa*, who has cut off every occasion (for good and evil), Dhp. 97 ; *hatāvasesaka*, surviving, D. i. 135 ; Sum. i. 296 ; *haneti* (caus.), to cause to kill, Kacc. 234 ; *hanāpeti* (caus.), to cause to slay, destroy, J. A. i. 262²⁸ ; caus.,¹¹ *ghātāpeti*,

Vin. i. 277; *ghāteti* (caus.), to cause to slay, Dhp. 405; S. N. 629; *a-ghātayām* (pres. part. caus.), not causing to kill, S. i. 116; *ghātaye* (opt. caus.), S. N. 705; *ghātayeyya* (the same), S. N. 394; *aghātayi* (aor. caus.), S. N. 308; *ghātayi* (the same), S. N. 309; pass., *ghātīyati*, Mil. 186; 3rd, *ghātanīya*, *ghatetabba*, *ib.*

hanana, n., killing, striking, injuring, Mah. iii. 42.

hanu (ts.), f., the jaw, D. i. 11; J. A. i. 498¹⁶.

hanukā, f., the jaw, J. i. 498²¹; Sum. i. 97; Mil. 229; *hanuka*, n., the same, Vin. ii. 266; J. A. i. 461¹⁵; ii. 127²¹; iv. 188¹³; *-atthika*, n., the jaw-bone, J. A. i. 265³ and f.

hanusaṁhanana, n., jaw-binding, incantations to bring on dumbness, D. i. 11; Sum. i. 97.

hantar (*hantr*), m., a striker, one who kills, D. i. 56; A. ii. 116 and f.; iii. 161 and ff.; S. i. 85; Dhp. 389.

handa (*hanta*), a particle implying resolution and grief, well then, come; *voici, voilà* (with pres. and fut., 1 pers. or imper. 2 pers.); alas, D. i. 106; 142; ii. 288; S. N. 153; 701; 1132; J. i. 233¹⁰; iii. 135¹⁷; J. A. i. 88¹⁸; 221²; 233¹⁵=iii. 135²⁰; cf. Sum. i. 237 (*handāti vārasāyatthe nipāto*); Dhp. A. 86.

hanna, n., modesty, J. A. i. 421²⁶.

hambho (*ham̄ho*), a particle expressing surprise or haughtiness, J. A. i. 184²³; 494²⁴; Dhp. A. 299.

hammiya (*harmya*), n., a long, storied mansion which has an upper chamber placed on the topmost storey, a large building, Vin. i. 58, etc.; ii. 146; 195; Mil. 393; *-gabbha*, n., a chamber on the upper storey, Vin. ii. 152. *haya* (ts.), m., a horse, V. V. lxiv. 1; J. ii. 98²⁰; Mil. 2; speed, M. i. 446.

har, 1, (1) To carry, J. A. ii. 176¹⁴; Dhp. 124; to take with one, D. i. 8; 142. (2) To bring, J. A. i. 208²⁷; Dhp. A. 106; to offer, J. A. i. 238⁸; S. N. 223. (3) To take, gather (fruits), Mil. 263. (4) To fetch, buy, J. I. 291¹⁷ (*mama santikā*). (5) To carry away, to remove, D. ii. 160; 166; J. A. i. 282²³; S. N. 469; Mah. i. 26; to do away with, to abolish, J. A. i. 345¹¹. (6) To take away

- by force, to plunder, to steal, D. i. 52; J. A. i, 187⁷.
 (7) To take off, to destroy, to cure, J. A. i. 222³⁰ (*jīvitām*); 310²⁸ (*visam*); to kill, J. A. i. 281¹⁴; *haritum* (inf.) J. A. i. 187⁷; *jahāra* (pf.) Kacc. 243 (Müller, Pāli. Gr., p. 117, from *Jhā*); *ahāsi* (aor.), S. N. 469 and f.; Dhp. 3; J. iv. 308¹⁹; *haritvā* (ger.), D. ii. 160; It. 13 and f.; *hātūna* (ger.), J. iv. 280¹⁷; *hariyati* (pres. pass.), is carried, M. i. 33; *haritabba* (fut. part. pass.), J. A., i. 187⁷; 281¹⁴; *hata* (p.p.p.), carried off, J. A. i. 498¹¹; Dhp. A. 157; *hatahaṭakesa*, with dishevelled hair, S. i. 115; *hāreti* (caus.), to cause to take, S. N. 395; to cause to be removed, to remove, J. A. i. 345¹¹; ii. 176¹; Dhp. A. 220; *hāretabba*, that should be brought out of the way, J. A. i. 298¹¹; *harāpeti* (caus.), to cause to be brought, to offer, Vin. i. 245; J. A. ii. 38⁵.
- hara* (ts.), taking, seizing; *vayohara*, bringing age (said of grey hairs), J. i. 138²⁴; m., a name of the god Siva.
- harana* (ts.), n., taking, seizing, removing, J. A. i. 117¹⁶, 118¹²; 232¹⁹; *kucchiharana*, n., filling of the belly, J. A. i. 277²⁴.
- haranaka*, n., goods in transit, Vin. iii. 51.
- haranī* (ts.), f., a passage (by which flavours pass), Vin. ii. 187; J. A. v. 293⁵; 458²⁵; *kaṇṇamalaharani*, f., an instrument to remove the wax from the ear, Vin. ii. 185.
- harāy* (*hri*), to be ashamed, Vin. i. 88; ii. 292; D. i. 213; M. i. 120; It. 43; cf. *hiri*.
- hari* (ts. chant), green, tawny, Dh. S. 617; Asl. 317; m., a name of the god Viṣṇu, plur. *Harayo*, D. ii. 260; n., gold, -*ssavanna*, gold-coloured, J. ii. 33²³.
- haricandana* (ts.), n., yellow sandal.
- hariṇa* (ts.), m., a deer, J. A. ii. 26¹¹.
- harinakalanika* (ts.), m., the moon.
- harinānka* (*hariṇānka*), m., the moon.
- harita* (ts.), green, Vin. i. 137; D. i. 148; S. i. 5; J. i. 87⁵; ii. 110¹⁸; J. A. i. 86³²; ii. 26¹⁰; green, fresh, Vin. iii. 16; n., green, grass, P. P. 56.
- haritaka* (ts.), n., a pot-herb, D. ii. 342.
- harittatta* (^*tva*), n., greenness, Vin. i. 96.

Haritamātajātaka, n., the 287th Jātaka, J. A. ii. 287 and ff.
haritāmātar, m., son of a green frog, J. ii. 238¹⁷.

haritāla (ts.), n., yellow orpiment, Thig. 393.

haritupatta, covered with green, M. i. 343; J. A. i. 399¹⁵.

harittaca (-*traca*), gold-coloured, Thig. 333; Thig. A. 235;
 -*kumāra*, m., name of the Buddha in a former existence, J. A. iii. 497⁹.

Haribhuñjarattha, n., the same as Suvaññabhūmi, Sās. 11; 49.

haripada, m., gold-foot, or yellow-leg, a deer, J. iii. 184¹⁹.

haritaka (ts.), m., yellow myrobalan, Vin. i. 201; 206; J. iv. 363⁷; J. A. i. 80¹²; Asl. 320 (text *harītaka*); -*kī*, f., the myrobalan tree, Vin. i. 30; M. iii. 127.

karitakapanikā, f., the business of florist and seedsman, Vin. ii. 267.

hareṇukā (ts.), f., pea, M. i. 245; J. v. 405²⁵; J. A. v. 406¹⁸.

hala (ts.), n., a plough.

Halaṅka, n., name of a town, Sās. 72.

halam (hi + alam), enough of; *halam dāni pakāsitum?* why should I preach? Vin. i. 5 = D. ii. 36 = M. i. 168 = S. i. 136.

I. *halāhala* (ts.), m., a kind of deadly poison, J. iii. 103¹⁴; J. A. i. 271¹¹; 273²³; 380²; v. 465²⁴; Mil. 256.

II. *halāhala* (compare *halahala*), n., uproar, tumult, J. A. i. 47²¹ and ff.; Mil. 122.

Haliddavarasana, n., name of a hamlet among the Koliyas, S. v. 115.

haliddā (*haridrā*), f., turmeric, Vin. i. 201; J. A. v. 89¹⁵.

Haliddirāgajātaka, n., the 435th Jātaka, J. A. iii. 524 and ff.

haliddī (*haridrā*), f., turmeric, M. i. 127; A. iii. 230; 232.

hava (ts.), m., calling, challenge, Dāṭh. ii. 14.

havana (ts.), n., a sacrifice, Kacc. 322.

have (*ha rai*), indeed, certainly, D. ii. 168; S. i. 169; S. N. 120; 181; 323; 462; Dhp. 104; 151; 177; 382; J. i. 81³¹; 365¹¹.

harya (ts.), n., an oblation, offering, S. i. 169; S. N. 473 and f.; 490; p. 80.

has, to laugh, to be merry, *hasati* (pres.), B. i. 28; Mah. xxxv. 59; Dhp. A. 120; *hassati* (pres.), S. N. 829; *hasi* (aor.), J. A. ii. 103¹⁴: *hāseti* (caus.), to cause to laugh, to gladden, Mah. xxxii. 46; *hāsesi* (aor.), Vin. iii. 84; *hāsayamāna* (pres. part.), making merry, J. A. i. 163²; 209¹³; 210⁸; *hāsayitrāna* (ger.), Mil. 1; *hāsāpeti* (caus.), J. A. vi. 311²⁶.

hasana (ts.), n., laughter, Dhp. A. 160.

hasamānaka, laughing, merry, Mah. xxxv. 55.

hasita (= *hṛṣīta*, Tr.), laughing, n., laughter, mirth, B. i. 28; Dhp. A. 120; Abh. S. 2; *hasita*, J. A. i. 62¹⁰ (? read *hesita*).

hassa (*hāsya*), ridiculous, S. N. 328; n., laughter, mirth, D. i. 19; S. N. 926; Sum. i. 72; P. V. A. 226; Mil. 266; a joke, a jest, *hassā pi*, even in joke, M. i. 415; *hassena pi*, the same, J. A. v. 481²⁷; *hassavasena*, in jest, J. A. i. 439²⁰.

I. *hā* (ts.), alas! Ap. in Thig. A. 154.

II. *hā*, to leave, S. N. 1, etc.; Dhp. 91; It. 78; J. i. 288¹⁴; J. A. i. 312¹⁸; to leave life, to give up, D. ii. 286; S. N. 589; J. v. 465⁷; to leave behind, S. N. 809; 1121; Dhp. 29; to abandon, S. N. 506; Dhp. 88; It. 55; 78; *jahāti* (pres.), S. N. 1; Dhp. 91; *jahassu* (imper.), S. N. 1121; *hessāmi* (fut.), J. iv. 415¹⁹; *hassāmi* (fut.), J. iv. 420²⁰; v. 465⁷; *hāhasi* (fut. 2nd sing.), J. iii. 172²⁶; *jahissāmī* (fut.), Dhp. A. 95; *jahissāmi* (fut.), J. iv. 415¹⁹; *jahissasi* (fut.), J. A. iii. 173⁴; aor. *jahi*, J. v. 469¹⁵; pl. *imsu*, J. iv. 314¹⁶; *hātūnī* (inf.), Pgd. 4; *jahitumī* (inf.), J. A. i. 312¹⁸; Dhp. A. 91; *hitvā* (ger.), D. ii. 286; S. N. 284; It. 55; *hitvāna* (ger.), D. ii. 286; S. N. 60; *jahitvā* (ger.), Dhp. A. 277; *jahetrā* (ger.), S. N. 500; *hāyati* (pres. pass.), is left behind, falls short, D. ii. 208; J. i. 181²⁰; decreases, decays, D. ii. 118; S. N. 817; P. P. 71; J. A. i. 279⁹; *hāyetha*, *hāyeyya*, *hāyeyyūnī* (opt. pass.), D. ii. 118; *hāyissati* (fut. pass.), D. ii. 113; *hīyati* (pres. pass.), Kacc. 257; *hiyyetha* (opt. pass.), might fall short, J. ii. 65³; *hīyamāna* (pres. part. pass.), being lost, S. N. 944; *hātabba*

(fut. part. pass.), that ought to be abandoned; *hīna* (p.p.p.), falling short, low, inferior, D. i. 98; S. iv. 88; S. N. 799; J. A. ii. 6²³; wanting, P.P. 35; base, vile, wretched, low, Vin. i. 10; D. i. 82; S. ii. 154; iii. 47; iv. 809; S. N. 903 and f.; Dh. S. 1025; Asl. 45; deprived of, S. N. 725; *hīnāya āvattati*, turns to the lower, gives up orders, returns to the world, Vin. i. 17; S. ii. 231; iv. 191; Ud. 21; *hīnāya rattati*, the same, J. A. i. 276¹⁰; *hīnāyāvatta*, who returns to the world, M. i. 462; S. ii. 50; iv. 103; J. A. i. 206²³; *jahita* (p.p.p.), left, S. N. 231; J. A. i. 311²; *jahitaka*, the same, J. A. i. 310²²; *hāpeti* (caus.), neglects, omits, A. iv. 25; Dhp. 166; J. A. iv. 182⁸; *ahāpetvā*, without omitting anything, fully, A. ii. 77; Sum. i. 99; *attham hāpeti*, loses one's advantage, fails, S. N. 37; J. i. 251²; postpones, delays the performance of, J. A. iii. 448²²; causes to reduce, beats down, J. A. i. 124²³; ii. 31⁸; is lost, S. N. 90 (? read *hāyati*).

III. *hā*, to go; *hātabba* (fut. part. pass.), Nett. 7; 32 (comm. *gametabba*, *netabba*).

hātaka (ts.), n., gold, A. i. 215; Thig. 382; J. v. 90²⁷.

hātūna, see *har*.

I. *hāp*, 10, see *hā* (II.) [*aggini*].

II. *hāp*, 10, *hāpeti* (Sa. *hāvayati*), to keep up, to cultivate, J. iv. 221²⁰; = v. 201²¹=vi. 565⁵ (= *jalito*, *hāpito* [*aggi*], comm.); v. 195²² (*hāpeti*=*jahabi*, comm.); cf. *hū*.

hāna (ts.), n., relinquishing, falling off; -*bhāgiya*, conducive to relinquishing (of perversity and ignorance), A. ii. 167; Nett. 77.

hāni (ts.), f., decrease, loss, S. ii. 206; 242; J. A. i. 338²; 346⁷; falling off, waste, Mah. xxxiii. 103.

hāyana (ts.), n., diminution, decay, D. i. 54; Sum. i. 165.

hāyin, abandoning, leaving behind, S. N. 755=It. 62.

hāra (ts.), m., a pearl necklace, Dhp. A. 94; denomination of the first sections of the Netti Pakaranya, Nett. 1 and ff.; 195.

hāraka, f. *hārikā*, carrying, M. i. 385; J. A. i. 134⁷; 479¹⁸; *sattha-h.*, an assassin, Vin. iii. 73.

Hāragaja, m., a class of gods, D. ii. 260.

hārahārin, f. -*tī*, tearing, rapid, A. iv. 137 (*rukkhanaļaveluā-dīni haritabbāni haritum samattho*, comm.).

hāri (ts.), attracting, charming, S. iv. 316.

hārika, carrying, D. ii. 348; m., name of a Coraghātaka at Rājagaha, S. ii. 260; Vin. iii. 107.

hārinika (ts.), m., a deer-hunter.

Hārita, m. (1) A Mahābrahmā, D. ii. 261; Sum. i. 40; Mahābodhiv. 64. (2) Name of a young Brāhmaṇa, J. iii. 498²⁶; 501¹⁴; J. A. iii. 498¹⁷ and ff. (3) Name of a Thera, the author of *Thag.* 29; 261-263.

Hāritajātaka, n., the 431st Jātaka, J. A. iii. 496 and ff.; 534²⁷; v. 117²⁶.

hārin, f. -*nī*, taking, carrying, J. A. i. 133²¹; robbing, J. i. 204³.

hāriya, carrying, Ap. in *Thig.* A. 200; V. V. l. 9; V. V. A. 212. *hālidda* (*hāridra*), yellow, Kacc. 190.

Hāliddikāni, m., name of a householder in the Avanti country, S. iii. 13; iv. 115.

hāva (ts.), m., coquetry, dalliance.

hāvaka, m., one who performs a sacrifice, Kacc. 323.

hās, 10, see *has*.

hāsa (ts.), m., laughter, mirth, joy, Dhp. 146; J. v. 112²⁴; J. A. i. 33¹⁹; ii. 82¹⁶; -*dhamma*, m., merriment, sporting, Vin. iv. 112.

hāsupañña, of bright knowledge, wise, M. iii. 25; S. v. 376 and ff.; J. A. iv. 136²⁴; -*tā*, f., wisdom, S. v. 412; A. i. 45, various reading *hāsa-*.

hi (ts.), for, because, indeed, surely, Vin. i. 13; D. i. 4; Dhp. 5; S. N. 21, etc.; *hi* (in the verse), J. iv. 495⁶; *tena hi*, well then, Dhp. A. 89, etc.; *h'etam=hi etam*, thus, *no h'etam*, not so, D. i. 3, etc.; *hevam=hi evam*, so, etc.

him, v. *hinkāra*.

hims (ts.), to hurt, injure, D. ii. 243; S. N. 515; Dhp. 132; to kill, M. i. 39; Dhp. 270; *himsāpeti* (caus.), P. V. A. 123.

himsana (ts.), n., striking, hurting, killing, Mah. xv. 28.

himśā (ts.), f., injury, killing, J. i. 445³⁰; *himśa-mano*, wish to destroy, Dhp. 390.

himśāpana, n., injuring.

himśitar, n., one who hurts, D. ii. 243.

hikkā (ts.), f., hiccough, Saddhammop. 279.

hiṅkāra, m., uttering the sound *hiṅ*, Smp. 337.

hiṅgu, n., the plant asafotida, Vin. i. 201; V. V. A. 186.

hiṅgulaka, m., vermillion, V. V. A. 4; 168; *-likā*, f., the same, V. V. A. 324.

Hiṅgulapabbata, m., a mountain in the Himālaya, J. A., v. 415²³.

hiṅguli (ts.), m., vermillion, Mah. xxvii. 18.

hita (ts.), useful, suitable, beneficial, friendly, P. P. 457 f.; Dhp. 163; m., a friend, benefactor, Mah. iii. 37; n., benefit, blessing, good, Vin. i. 4; S. N. 233; A. i. 58; ii. 96 and ff.; 179; It. 78 and f.

hitakara (ts.), m., a benefactor, Mah. iv. 65; Kacc. 268.

hitānukampin, friendly and compassionate, D. i. 4; 227; S. N. 693; J. i. 241⁷; 244⁷.

hitūpacāra (*hita-upa-*), m., beneficial conduct, saving goodness, J. A. i. 172⁶.

hitesin (*hitaśin*), desiring another's welfare, well-wisher, M. ii. 238; S. iv. 359; v. 157; *-tā*, f., seeking another's welfare, Dh. S. 1056; Asl. 362.

hitvā, see *hā* (II.).

hintāla (ts.), m., a kind of palm, *Phænix paludosa*, Vin. i. 190.

hima (ts.), cold, frosty, Asl. 317; n., ice, snow, J. A. iii. 55¹⁶; *-pātasamaya*, m., the time when snow is falling, Vin. i. 31; M. i. 79; *-vāta*, m., the wind of the winter, J. A. i. 390²¹.

Himagiri, m., the Himālaya, Mil. 2.

himavat (ts.), snowy, J. v. 63¹³; m., the Himālaya mountain, the king of mountains; *Himavā* (nom.), A. iii. 240; S. ii. 137; v. 164; J. vi. 204¹³; J. A. vi. 580⁸; *-vantam* (acc.), M. iii. 166; 177; A. iii. 44; S. ii. 138; v. 63; J. i. 6²³, etc.; J. A. i. 7⁴, etc.; *Mahābodhiv.* 2; *-ram* (acc.), J. vi. 272⁴; *-vantena* (instr.), J. A. i. 140²³;

Sās. 13; -*vantā* (abl.), J. A. i. 304¹; -*vantato* (abl.), P. V. 29; J. A. i. 140²⁴; -*vato* (gen.), S. ii. 137; v. 148; 164; J. iv. 281³ and ff.; J. A. v. 392¹⁸, etc.; -*vantassa* (gen.), S. N. 422; J. i. 6²⁴, etc.; P. V. 63; -*vati* (loc.), J. A. ii. 396¹⁶, etc.; P. V. A. 152; V. V. A. 104; Mahābodhiv. 113; Sās. 164; -*vante* (loc.) J. A. i. 6¹¹, etc., P. V. A. 75; 153; Dīp. viii. 10; Sās. 68; -*vataṁ* (gen. pl.), Mil. 242, in compounds -*vā-*, Thig. 692; Dīp. vi. 3; -*vanta-*, Vin. ii. 161; D. i. 92; P. V. A. 162, etc.

Himavantapadesa, m., the Himālaya region, S. i. 116; J. A. i. 280²⁶; Dhp. A. 153.

Himavantapassa, m., the slopes of the Himālaya, Vin. ii. 161; iii. 147; D. i. 92; S. i. 61; J. A. i. 218¹⁸, etc.

Himavantavaṇṇanā, f., part of the Vessantarajātaka, J. A. vi. 496 and ff.

Himācala (ts.), m. the Himālaya.

hiyyo (*hyas*), yesterday, Vin. i. 28; ii. 77; J. A. i. 70²¹; 237³⁰; v. 461¹⁶; Dhp. A. 227¹⁶; Mil. 9; cf. *hiyo*.

hirañña (°*nya*), n., gold, Vin. i. 245; 276; S. N. 285; 307; 769; gold-piece, S. i. 89; J. A. i. 92²²; often together with *suvaṇṇa*, Vin. i. 150; D. ii. 179; *hiraññasuvaṇṇam*, gold and money, M. iii. 175; J. A. i. 341³⁰; *hiraññolokanakamma*, n., valuation of the gold, J. A. ii. 272⁸.

hiraññagabbha (°*nyagarbha*), m., a name of the god Brahmā.

Hiraññavatī, f. (1) A river, D. ii. 137. (2) A town, J. vi. 269⁴; J. A. vi. 270^{10; 11}.

hirika (*hrīka*), shame, in compound; *ahirika*, shameless, unscrupulous, A. ii. 219; P. P. 19; It. 27 (*ahirīka*); *ahirika*, n., unconscientiousness, P. P. 19; *chinnahirika*, shameless, J. A. i. 258⁶.

Hiriññataka, n., the 363rd Jātaka, J. A. iii. 196 and f.

hiriy (*hrī*), to blush, to feel conscientious scruple, Dh. 6, 30; P. P. 20; 24; Mil. 171; cf. *harāy*.

hiriya (*hrī*), m. and n., shame, conscientiousness, V. V. A. 194.

hirivera (*hrī*°), n., a kind of Andropozon, Sum. i. 81.

Hirisutta, n., the third Sutta of the Cūlavagga of the Sutta Nipāta, S. N., p. 44 and f.

hirī (*hrī*), f. (1) Shame, bashfulness, loathing of sin, conscience, S. i. 33; S. N. 77; 253; 719; P. P. 71; J. i. 129²¹; J. A. i. 207¹⁷; Nett. 50; 82; explained, P. P. 23 and f.; opposed to *ottappa*, fear of sin, A. i. 51; It. 36; Nett. 39; the difference between the two explained, J. A. i. 129²³ and ff.; Asl. 124; *hiri-otappa*, n., shame and fear of sin, J. i. 129²¹; It. 36; Dhp. A. 303; *hirottappa*, n., the same, M. i. 271; S. ii. 220; It. 34; J. A. i. 127⁹; 206²⁷; 207¹⁴; Dhp. A. 240; *hirikopīna*, n., a cloth to cover the pudenda, M. i. 10; *hirinisedha*, restrained by conscience, S. i. 7; 168=S. N. 462; Dhp. 143; *hiribala*, n., the power of conscientiousness, A. ii. 150; Dh. S. 30; 101; *hirimat*, bashful, modest, conscientious, It. 97; P. P. 23; *hirimat*, the same, S. ii. 207 and f.; iv. 243 and ff.; A. ii. 227; *hirimana*, modest in heart, conscientious, D. ii. 78; M. i. 43; S. ii. 159. (2) Name of one of the daughters of Indra, J. v. 393¹²; J. A. v. 392²¹, etc.

hirika, various reading instead of *hirika*, which see.

hilād (*hlād*), to be glad.

hilāda (*hlāda*), m., pleasure.

hīl (*hid*) (1) only caus. *hileti*, to be vexed, to grieve, S. i. 108; to vex, grieve, V. V. lxxxiv. 46; (10) to scorn, disdain, feel contempt for, D. ii. 275; S. N. 718; J. ii. 258²⁰; *hilita* looked down upon, Vin. iv. 6; Sum. i. 256; Mil. 227; 229.

hūlana, n., scorning, disdain, Mil. 357.

hīna, see *hā* (II.).

hīnaka (ts.), wanting, deprived.

hīnajacca (-jātya), low-caste, low-born, J. A. ii. 5²³; iii. 452¹⁹; used of a Brāhmaṇ, J. A. v. 257³¹.

hīnavāda, m., who has lost his disputes, S. N. 827.

hīnādhimutta (^kta), having low inclinations, P. P. 26; -ika, the same, S. ii. 157; It. 70.

Hīyagalla, n., name of a place, Mahābodhiv. 136.

hiyati, see *hā* (II.).

hiyattanna (*hyastana*), belonging to yesterday; *-nī*, f., the imperfect, Kacc. 229.

hiyo (*hyas*), yesterday, Kacc. 229; see *hiyyo*.

hīra (ts.), m., a necklace, V. V. A. 176; a small piece, splinter, J. A. iv. 30¹⁴; *hīrahīrami kar*, to cut to pieces, to chop up, Dhp. A. 176; J. A. i. 9¹.

hu (ts.), to sacrifice; *juhati* (pres.), S. N., p. 79; Payoga-siddhi, II. 72, Thag. 343; *jūhati*, *jūhato* (pres. part. gen. sing.), S. N. 428; *juhitvā* (ger.), S. N., p. 79; *jūhoti*, *jūhvati*, Kacc. III. 7; fut. *jūhissāmi*, S. i. 166²⁰ (*aggiri-*); aor. *jūhim*, Thag. 341; *huta* (p.p.p.), Vin. i. 36 = J. i. 83¹⁸; D. i. 55; Sum. i. 165; P. P. 21; Dh. S. 1215; *hutavat* (perf. part. act.), one who has sacrificed, Kacc. 281; caus. *hāpeti*, v. II. *hāp*.

hum, the sound *hum*, V. V. A. 77.

hukku, the sound uttered by a jackal, J. A. iii. 113²².

hūnkāra, m., uttering the sound *hum*, roaring.

hutāvaha (ts.), m., fire.

hutāvin, who has sacrificed, Kacc. 281.

hutāsana (°*sana*), m., fire, Dāṭh. ii. 43; Tel. 23.

hutta (*hotra*), n., sacrifice, V. v. *aggī-hutta*.

hupeyya, it may be, Vin. i. 8 = *huveyya*, M. i. 171; see *bhū*.

huram, there, in the other world, in another existence, prp. w. acc., on the other side of — i.e., before, S. N. 1084; usually in the connexion *idha vā huram vā*, in this world or the other, S. i. 12; Dhp. 20; S. N. 224 = J. A. i. 96²⁴, etc.; *hurāhuram*, from existence to existence, Dhp. 334; Dhp. A. 409; Morris (J. P. T. S., 1884, p. 105) compares Marāthī *hur^ahur*, regretting, uneasy, hankering, and translates ‘eagerly, hankeringly.’

husā (*snusā*), f., a daughter-in-law.

huhuṇkajātika, m., a *huhuṇka* Brāhmaṇ, a Brāhmaṇ uttering and putting confidence in the sound *hum*, Vin. i. 2; Ud. 3; *nihuhuṇka* who does not confide in the sound *hum*, Vin. i. 3; see J. P. T. S., 1897-1901, p. 42.

hūti (ts.), f., calling, challenging, S. i. 208.

he (ts.), a vocative particle, eh, he, M. i. 125.

hetthato (from following), below, from below, Dh. S. 1282; 1284; Mah. v. 64.

hetṭhā (*adhaśtāt*), down, below, Vin. i. 15; D. i. 198; It. 114; J. A. i. 71²; prp. w. gen. (abl.) or compound; under, J. A. i. 176⁷; ii. 103¹; lower in the manuscript —i.e., before, above, J. A. i. 137¹⁵; 206¹⁸; 350⁸, etc.; lower, farther on, J. A. i. 235²⁴.

hetṭhanāśikasota, n., the lower nostril, J. A. i. 164¹¹.

hetṭhabhāga, m., the lower part, the part below, J. A. i. 209¹; 484²³; Dhp. A. 78.

hetṭhabhūmi, f., ground floor, Dhp. A. 250.

hetṭhāmaggattaya (-*mārgatraya*), n., the three lowest paths (*sotāpanna*, *sakidāgāmin*, *anāgāmin*), Dhp. A. 421.

hetṭhāmañca, m., a platform outside a house under the eaves, a sty, J. iv. 365⁴; J. A. i. 197¹²; ii. 419²⁵.

hetṭhāvāta, n., the wind below, blowing down from, J. A. i. 481¹⁴.

hetṭhāsana, n., a lower seat, J. A. i. 176⁹.

hetṭhāsīsaka (-*śīrṣa*), head downwards, J. A. iii. 13¹⁹.

hetṭhima, lower, lowest, Vin. iv. 168; Dh. S. 1016; Sad-dhammop. 238; 240; 256; -*koti*, the lower end, Dhp. A. 261; -*tala*, the lowest level, J. A. i. 202¹³; -*sākhā*, the lowest branch, Dhp. A. 157; -*gāthā*, preceding stanza, Dhp. A. 369.

hetṭhimantena, at least.

heṭh (ts.), 10, to harass, worry, injure, J. iv. 446²⁰; 471²; *aheṭhayām* (pres. part.), Dhp. 49; S. i. 21; *aheṭhayāna* (pres. part. med.), S. i. 7; iv. 179; *heṭhayita* (p.p.p.), J. iv. 447².

heṭhaka, m., one who harasses, a robber, J. iv. 495¹³; J. A. iv. 498²².

heṭhanā, f., harassing, D. ii. 243; C. 82.

hetam = *hi etam*, It. 76, etc., see *hi*.

heti (ts.), f., a weapon.

hetu (ts.), m. (1) Cause, reason, S. i. 134; Dh. S. 595; 1053; often together with *paccaya*, S. iii. 69-71; D. i. 53; ii. 107; M. i. 407; the difference between the two

explained, Nett. 78 and ff.; Asl. 303. More particularly in Abhidhamma, the six *mūlāni* or bases of good and bad karma—viz., *lobha*, *dosa*, *moha*, and their opposites, Dh. S. 1053 f., Patñh. p. 1. Four kinds of *hetu* are distinguished in Asl. 303. *hetu* (abl.), on account of, by means of, for the sake of, D. i. 14; M. ii. 187; A. i. 189; S. N. 775; 1131; Dhp. 84; J. i. 365¹⁵; J. A. i. 238¹⁸. (2) Suitability to the attainment of Arahatship, one of the eight conditions precedent to becoming a Buddha, B. ii. 59 = J. i. 14¹⁶; 44²⁰; J. i. 45⁸; J. A. i. 14²³ ff. (3) logic, Mil. 3.

hetuka, at the end of a compound, causing, caused by, Mah. i. 45; *pahātabbahetuka*, the causes of which are to be put away, Dh. S. 1009.

hetuja, rising from a cause.

hetuppabhava (°*prabhava*), rising from a cause, conditioned, Vin. i. 40, etc.

hetumat, having a cause.

hetuye, to become, B. ii. 10 = J. i. 4¹; see *bhū*.

Hetuwāda, m., name of a sect, K. V. A. 153 and ff.; *ahetu-vāda*, name of a sect, S. iii. 73.

hetuso (°*sas*), *vipākaṇ* = *pajānāti*, to know a result by way of its cause, S. v. 304.

hema (*heman*), n., gold, D. ii. 187.

Hemaka, m., name of one of Bāvari's disciples, S. N. 1007; 1084; 1124.

hemanta (ts.), m., the winter, J. A. i. 86²⁸; Mil. 274.

hemantika, destined for the winter, wintry, Vin. i. 15; 31; M. i. 79.

Hemamalā, f., name of a princess, Sās. 28.

Hemamālaka, n., a Dagoba at Anurādhapura, Mah. xv. 167, etc.

hemavanna (°*rna*), of golden colour, D. ii. 134; Thig. 333; Thig. A. 235; Asl. 317.

Hemavata, m. (1) Name of a yakkha, S. N. 154. (2) A sect, Mah. v. 9; Mahābodhiv. 97.

hemavataka, m., belonging to, living in the Himalaya, J. A. i. 506^{10; 18}; iv. 437²⁹; name of a sect = Hemavata, K. V. A. 5; -*tika*, the same, Dip. v. 54.

Hemavatasutta, n., the 9th Sutta of the Uragavagga of the Sutta Nipāta, S. N. 27 and ff.

Hemavarā, f., name of a river in the Himālaya, J. iv. 438²⁰.

Hemā, f., name of a Bhikkhunī, Dīp. xv. 78; xviii. 11.

Hemāsā, f., name of a Bhikkhunī, Dīp. xviii. 24.

heyya (*hēya*), to be abandoned, Kacc. 275; see *hā* (II.).

heraññika, m., a treasurer, J. A. i. 369¹⁴; iii. 193²⁶ and f.; Sum. i. 315; Mil. 331.

Heraññikāni, m., name of a Thera, the author of Thag. 145-146.

helā (ts.), f., a sport, dalliance.

heva (*hi-eva*), quite, just, exactly, Dhp. 47; Dhp. A. 233; 403.

hevam, see *hi*.

hes (*hres*) (1) to neigh, J. A. i. 51¹³; 62¹⁰ (text *has*); *hesita*, n., neighing, xxiii. 72.

hesā (*hresā*), f., neighing, Dāṭh. v. 56.

hessati, (1) fut., from *bhū*; (2) fut., from *hā* (II.).

hehitī, fut. 3rd sing., from *bhū*, B. ii. 10=A. i. 4¹.

hotabba (*bhavitavya*), that ought to be, see *bhū*.

hoti, see *bhū*.

homa (ts.), m. and n., oblation, D. i. 9; Kacc. 314.

horāpāṭaka (ts.), m., an astrologer, Mah. xxxv. 71.

VIII

NOTES BY HARINĀTH DE, M.A.

I. PĀNINI AND BUDDHAGHOSA.

IN the VISUDDHIMAGGO (p. 423 of the Burmese edition, ‘*Indriyasaccaniddeso*’) we read :

‘Ko pana nesam̄ indriyat̄ho namāti, Indalingat̄ho indriyat̄ho. Indadēsitaṭ̄ho indriyat̄ho. Indadiṭṭhaṭ̄ho indriyat̄ho. Indasiṭṭhaṭ̄ho indriyat̄ho. Indajuṭṭhaṭ̄ho indriyat̄ho. So sabbo’pi idha yathāyogam̄ yujjati. Bhagavā hi sammāsambuddho paramissariyabhavato indo. Kusalākusalam̄ ca kammam. Kammesu kassaci issariyābhavato. Tenevattha kammasanjanitāni tāva indriyāni kusalākusalakammam̄ ullingenti. Tena ca siṭṭhanitī indalingatthena indasittatthena ca indriyāni. Sabbānevapane-tāni Bhagavatā yathābhūtato pakāsitāni ahhisambuddhāni cā’ti indadesitaṭ̄thena indadiṭṭhaṭ̄thena ca indriyāni. Teneva Bhagavatā munindena kānici gocarasevanāya kānici bhavarāsevanāya sevitāniti indayutṭhaṭ̄henāpi indriyāni.’

Buddhaghosa goes on to add :

‘Api ca ādhipaccasankhātena issariyat̄thenāpi ētāni indriyāni. Cakkhuvīññāṇādippavattiyamhi cakkhādīnam siddham̄ ādhipaccam̄. Tasmiṇ̄ tikkhetikkhattā mande mandattāti. Ayam tāv’ ettha atthatō vinicchayo.’

These explanations of *indriya* are evidently a reminiscence of Pānini, v. 2, 93.

‘Indriyam indralingam indradṛṣṭam indrasṛṣṭan indra-juṣṭam indradattam iti va,’ which sutra is thus translated by Böhtlingk : ““*Indriya*” bedeutet “*Indra’s Glied*” “*Von Indra gesehen*” “*Von Indra geschaffen*” “*Von Indra erwünscht*” oder “*Von Indra gesehen*. ” ”

This shows conclusively that Pāṇini the grammarian lived before Buddhaghosa, and that those who, like Professor Pischel, maintain that he lived in the sixth or seventh century A.D. are wrong.

The first historical mention of Pāṇini, I think, occurred in a copper-plate grant of the seventh century A.D., which was edited, I think, by my distinguished countryman, Professor Ram Krishna Gopal Bhandarkar in the first volume of the *Indian Antiquary*.

II. A NOTE ON THE WORD 'LANKĀRO.'

In the *Silānisamsa jātaka* (Fausböll, ii. 112) occurs the phrase, '*soraññamayo lāñkāro*'

In Vol. II. of the Cambridge University Press translation of the Jātakas, Mr. Rouse, the translator, omits the phrase altogether, and adds the following note :

'*Lakāro* or *lankaro* : I do not know what the word means. Professor Cowell suggests "anchor," the modern Persian for which is *langar* (لگار).

With all respect to the memory of my dear and revered teacher, Professor Cowell, at whose feet I learnt the elements of the Pali language, I venture to suggest that the word means 'a sail.' My authority for this signification is a passage from Buddhaghosa's *Visuddhimagga* (p. 110 of the Burmese edition *Pathavikasiṇaniddeso*) :

'Yathā ca accheko niyāmako balavavāte *lankāram* pūrento nāvam videsam pakkhandāpeti. Aparo accheko mandavāte *lankāram* oropento nāvam tattheva ṭhapeti. Cheko pana mandavāte *lankāram* puretva balavavāte addhalankāram pūretva sotthina icchitaṭhānam pāpuṇāti.'

III. A NOTE ON A PASSAGE IN PRAJÑĀKARAMATI'S COMMENTARY ON SĀNTIDEVA'S BODHICARYĀVATĀRA.

(1-4. 'Kshana-sampad iyam sudurlabhā pratilabdha purushārthasādhani,' etc.)

Prajñākaramati's commentary on the passage referred to above runs as follows :

‘Ashtākshana-vinirmuktasya kshaṇasya sampattiḥ sama-gratā. Iyam sudurlabhbā. Sushṭu duḥkhena labhyat’ iti kathañcit prāpyā.

‘*Mahānava-yuga-cchidra-kurma-grivārpanopamā.*’

On this last simile Professor Louis de la Vallée Poussin cites Kern’s *Saddharma-puṇḍarīka* (p. 423) :

‘As the entering of the tortoise’s neck into the hole of the yoke formed by the great ocean,’ and the note thereof, ‘I am as unable to elucidate this comparison as Burnouf was . . .’—‘It is as unlikely to happen as if a tortoise should put its neck into a hole opening every yuga in the world’s ocean.’

This simile is thrice referred to in Pali books. For instance, we read in the *Therīgāthā* 500 (No. 73. ‘The Gāthās of Sumedhā’) :

‘Sara kāṇakacchapam pubbe samudde aparato ca yugac-chidam.

Siram tassa ca patimukkam manussalābhhamhi opammam.’

Again, compare Buddhaghosa’s *Atthasālini* (Dr. E. Muller’s edition, p. 60, § 191) :

‘Yo pan’ esa atthahi akkhaṇehi parivajjito (correct Muller’s “parivattito”) navamo khaṇo patirupadesavāsādiko ca catuēakkasankhāto okāsaṭṭhena khaṇo vutto so manussatta-buddhuppāda-saddhammathīti-ādikam (correct Muller’s “Sammādiṭṭhiādikam”) khaṇasamaggim vinā natthi. Manussattādinañ ca kāṇakacchhapamādihi (correct Muller’s “Kacchopamādihi”) dullabhabhavo iti khaṇassa dullabhattā suṭṭhutaram khaṇayattam lokuttaradhammānam upakārabhūtam kusalam dullabhavam eva. Evam etesu khaṇasankhāto samayo kusaluppattiya dullabhabhāvam dīpeti.’

The above passage throws considerable light on the extract quoted from the commentary on Bodhicaryāvatāra. The original passage in which the comparison first occurs is to be found in the Bālopaṇḍitasuttam in Majjhima Nikāya (No. 129, p. 169 of vol. iii. of Mr. Chalmers’s edition, = S. v. 455) :

‘Seyyathāpi puriso, bhikkhave, ekacchigalam yugam samudde pakkhipeyya, tam enam puratthimo vāto pacchimena saṃhareyya, pacchimo vāto puratthimena saṃhareyya, uttaro vāto dakkhiṇena saṃhareyya dakkhiṇo vāto uttarena saṃhareyya ; tatr’ assa kāṇo kacchapo ; so vassasatassa accayena sakīm ummujjeya.—Tam kiṃ maññatha, bhikkhave ? Api nu so kāṇo kacchapo amukasmīm ekacchigale yuge givam paveseyyāti ? ’ ‘Yadi nūna, bhante, kadāci karhaci dīghassa addhuno accayenāti.’

‘Khippataram kho so, bhikkhave, kāṇo kacchapo amukasmīm ekacchiggale yuge givam paveseyya, tato dullabhata-rāham, bhikkhave, manusattam vadāmi sakīm vinipātagatena bālena.’

IX

COLLATION OF THE SIAMESE EDITION OF THE ITI-VUTTAKA

JUSTIN HARTLEY MOORE, A.M.

IN working upon a translation of the *Iti-vuttaka*, a text which has been admirably edited by Professor Windisch in the Pāli Text Society publications, 1890, I have found it especially serviceable and interesting to make a thorough comparison of Windisch's edition with a copy of the King of Siam's text. I have had access to the latter in the elaborate edition of the Buddhist 'Tipiṭaka' in thirty-nine volumes, which was presented to Columbia University, among several other American institutions of learning, through the munificence of this enlightened Oriental ruler. A careful list of the titles included in the Siamese edition was prepared by Professor C. R. Lanman, of Harvard University, and published in the 'Journal of the American Oriental Society,' Proceedings, April, 1895, p. cxliv. As shown by this list, the 'Iti-vuttaka' forms part of vol. xxv. in the series, pp. 185-261. The Siamese alphabet is the script used throughout the edition, and it may be that the employment of this unfamiliar alphabet has prevented the volumes from being more generally studied by Western scholars, than would have been the case had a Roman transliteration been used. On this account, therefore, the following collation of a small part of the set may be found serviceable, and may indicate how closely this Siamese edition agrees in its readings with other texts already published in Europe, and also in what respect it differs from the Windisch text.

In regard to the abbreviations employed, the symbol S. refers to the King of Siam's edition. The large numerals refer to the 112 divisions of the Pāli text, as marked in Windisch's edition, the small numerals to the lines of the prose passages in these 112 divisions, while the letters *a*, *b*, *c*, etc., have reference to the lines of the poetical selections. Where, in a few instances, these latter contain more than twenty-six lines, the twenty-seventh line is numbered *a*¹, the twenty-eighth *b*¹, etc.

In the following list I have made comparison only between the two editions in question, and have not deemed it necessary to make a detailed comparison with the manuscript readings cited by Windisch in his footnotes. The two editions are identical in all respects, therefore, with the exception of the following citations :

5 ^a	makkhitāse	23 ⁷	samadhiggayha
7 ^d	sabbam dukkham	24 ^m	ariyañcatthañgikam
8 ^e	pahantvāna	26 ⁱ	datvāna
8 ^g	°abhibhuno	26 ^m	te ca saggagatā
8 ^h	sabbam dukkham	27 ^{3, 10}	puññakiriyāvat°
14 ^b	yenevam	27 ⁷	candappabhāya kalam
14 ^d	āvuṭā	27 ⁸	yeva tāni
14 ^e	pahantvāna	27 ^{8, 9, 12}	virocate
15 ^e	etamādinavam	27 ¹⁴	sarada samaye viddhe
15 ^f	tañham duk°		vigata°
16 ¹	uttamarahatā	27 ¹⁴	°āhake deve ādicco
16 ⁴	karitvāna aññam	27 ¹⁵	sabbam ākāsam tamaga-
16 ⁵	bahukāram		tam
16 ^c	bahukāro	27 ¹⁶	abhihacca
17 ⁴	karitvāna aññam	27 ^{16, 20, 22, 26}	virocate
17 ^c	mittānavacanam	27 ^{18, 23}	°kiriyyāvat°
20 ^c	etamatthan byā°	27 ^a	omit ca
22 ⁸	punarāgamāsim	27 ^c	tanū
22 ¹⁶	°viriyappatto	27 ^s	insert tatiyavaggo tatiyo
22 ^b	sukhund°	27 ^t	insert tass(uddānam)
22 ^g	abyāpajjam	27 ^{end}	omit dve dhamme anuk-
23 ³	samadhiggayha		kaṭi

28 ¹	<i>insert Itivuttake Duk-</i>	49 ⁸	<i>omit kho</i>
	<i>kanipātassa Patha-</i>	49 ¹¹	<i>ayam attā</i>
	<i>mavaggo</i>	49 ¹³	<i>yāthāvan-ti</i>
28 ^c	<i>insert kho after imehi</i>	49 ¹⁸	<i>insert ca after cakkhu-</i>
28 ^d	<i>aguttāni ca</i>		<i>manto</i>
30 ⁴	<i>katapāpo kataluddho</i>	49 ^e	<i>sace bhūtam pariñño so</i>
30 ^d	<i>dosasañhitam</i>	49 ^j	<i>insert dutiyavaggo dutiyo</i>
30 ^e	<i>kusalakammam</i>	49 ^k	<i>omit dukanipātam niñthi-</i>
34 ^a	<i>anotappī</i>		<i>tam</i>
34 ^d	<i>ahiriko</i>	49 ^v	<i>insert dukkanipāto niñ-</i>
34 ⁱ	<i>saññojanam</i>		<i>thito</i>
35 ⁴	<i>insert na before iti</i>	49 ^w	<i>insert Itivuttako Tikani-</i>
35 ^{5, 6}	<i>samvaratthañceva</i>		<i>pātassa pañhamavaggo</i>
35 ⁶	<i>°thañcā-ti</i>	53 ¹⁰	<i>acchechchi</i>
35 ^c	<i>adesayi</i>	53 ^a	<i>addakkhi</i>
35 ^f	<i>mahesibhi</i>	55 ^c	<i>iti saccaparāmāso</i>
37 ⁴	<i>kayāyā-ti</i>	58 ⁱ	<i>te ve</i>
38 ⁴	<i>vitakko viveko ca</i>	58 ⁱ	<i>pāragatā</i>
38 ⁴	<i>abyāpajjh°</i>	59 ^{6, 7}	<i>paññākkh°</i>
38 ^b	<i>dve vitakkā</i>	59 ^a	<i>sīlasamā°</i>
38 ⁱ	<i>mārajaham</i>	62 ⁱ	<i>sace indri°</i>
38 ⁿ	<i>janatam mapetasoko</i>	63 ^g	<i>mānasā</i>
39 ⁶	<i>insert pi after ayam</i>	63 ^l	<i>samkhyam</i>
39 ^f	<i>tattha pāpam vir°</i>	66 ^c	<i>sucim socey°</i>
40 ^f	<i>ahiriko</i>	67 ^c	<i>munim mocey°</i>
41 ^k	<i>pihantihāsapaññānam</i>	67 ^d	<i>ninhāta°</i>
43 ^d	<i>roganiddham</i>	67 ^{5, 8}	<i>savicim</i>
43 ^f	<i>tādabhinanditum</i>	69 ⁹	<i>pāragato</i>
44 ¹⁰	<i>pañisamvedayati</i>	70 ^d	<i>omit idha</i>
44 ¹³	<i>dhātu</i>	72 ^b	<i>atikamma</i>
44 ^a	<i>dve imā</i>	72 ^c	<i>sabbasamkhāra°</i>
44 ⁱ	<i>°sāradhigamakkhayē</i>	73 ^j	<i>nirūpadhi</i>
46 ^d	<i>mārañjaham</i>	74 ²¹	<i>putto ca nesam</i>
47 ⁵	<i>viharato satimato sam-</i>	74 ^f	<i>ye ca bhavanti</i>
	<i>pajānassa</i>	75 ^{6, 12, 17}	<i>°kapanaddhika°</i>
48 ^{2, 6}	<i>āpāyikā</i>	75 ⁸	<i>mālāgandham</i>
48 ^{3, 7}	<i>idampahāya</i>	75 ⁸	<i>seyyāvasatham</i>
48 ^h	<i>nirayam te</i>	75 ¹⁴	<i>°vasatham pa°</i>
49 ⁷	<i>na sampasidati</i>	75 ^d	<i>annapān°</i>

75 ^s	sandanto ca vārinā	86 ^t	uda vāsayam
76 ^{a1}	pattapūṭasseva	87 ^{6, 19}	bij°
76 ^{b1}	sampātam	87 ²⁵	paññābuddhikā
77 ^b	viññāñāñca pabhamp-	87 ^d	samūsahatam
	gunam	88 ^{g, s, e1}	andhatamam
77 ^d	ajjagā	88 ^{k, w}	pahiyaye tamhā
78 ²	dhātuso va	89	<i>omit the formulas vuttam</i>
78 ¹⁰	sattehi samsandimsu		hetam, etc., and Etam
	samimsu		attham, etc.
78 ¹⁶	<i>omit</i> pi	89 ⁸	uttarim kar°
78 ¹⁷	<i>omit</i> sattehi saddhim	89 ^{9, 11}	<i>omit</i> nerayiko
79 ^j	tatiyavaggo tatiyo	89 ^c	tadiminā
79 (uddān) ^a	tassuddānam	89 (uddān) ^a	catutthavaggo
79 (uddān) ^e	te dasa. <i>omit</i> ti		catuttho
79 (uddānam) ^f	<i>insert</i> Itiv-	89 (uddān) ^e	Itivuttako Tika-
	uttako Tikanipā-		nipātassa pañcamā-
	tassa Catutthavaggo		vaggo
80 ^e	yodha putte	90 ³	apādā
80 ^b	saṃgahāni	90 ¹	dvipādā
81 ^a	sakkāriya°	90 ⁶	<i>omit</i> yad-idam
82 ¹⁶	<i>omit</i> anāsavam	90 ¹¹	°nimmadano
83 ²	pañcassa	90 ¹¹	vattū°
83 ^b	sahabyatam	90 ¹⁴	S. <i>inserts after</i> ‘hoti’
83 ^k	asamphirā		<i>the following passage:</i>
83 ^x	nivesaya		yāvatā bhikkhave sam-
84 ¹	<i>insert</i> bhikkhave <i>after</i>		khata dhammā ariyo
	tayo-me		atthānatiko maggo
84 ^{13, 22}	tass-eva satthuno		tesam attamakkhā-
	sāvako		yate. Seyyathidam?
84 ^{8, 17, 25}	°byañj°		Sammādiṭṭhi sammā-
84 ^c	sekko		sañkappo sammāvācā
84 ^g	apāpuranti		s a m m ā k a m m a n t o
84 ^b	pamocanti		sammā ājivo, sammā-
85 ⁶	supatiṭṭhitāya		vāyāmo sammāsatī
86 ²	<i>quotation marks are in-</i>		sammāsamādhi. Ye
	<i>serted before</i> dham-		bhikkhave ariyamag-
	mānu°		gadhamme pasannā
86 ⁴	°māno pana		agge te pasannā, agge

kho pana pasannā-	97 ^g sattatam sabodhi°
nam aggo vipāko hoti	97 ¹⁵ abhiññā
90 ¹⁷ S. omits esa bhagavato	97 ⁱ jānāti
sāvakasamgho āhu-	97 ^v sabbapah°
neyyo pāhuneyyo	99 S. omits the usual
dakkhiṇeyyo añjali-	formulas before and
karaṇīyo anuttaram	after the prose passage
puññakkhettam lok-	94 ⁴ omit Kathāñcāham bhik-
assa	khave . . . lapitalā-
91 ⁵ iñattā	panamattena
91 ⁵ bhayaṭṭā	99 ⁷ S. inserts an interrogative mark after seyya-
91 ⁵ omit na before ājīvikā	thidam
91 ⁶ jarāmar°	99 ⁹ omit timsam-pi jātiyo
91 ⁸ dukkhotiññā	99 ²⁵ S. contains the words
91 ¹¹ omit so ca	vacīduccaritenā sam-
91 ^d vi nassati	annāgatā, which Windisch says 'are intentionally omitted in all
91 ^e seyyaso	MSS.'
91 ⁱ S. has the formula Etam	99 ^{a-d} This gāthā is not in S.
attham, etc.	Windisch says it is a
92 ² piṭṭhito piṭṭhito	later addition
92 ^{3, 10} abhijjhālu	99 ^g pattā
92 ⁸ mam na passati	99 ⁿ pañcamavaggo pañcamo
92 ^j vūpasammati	99 ^t tikknipāto niṭṭhito
93 ^e omit pana	99 ^u inserts Itivuttako Catu-
93 ^q dosaggi	kanipātassa pañca-
93 ^s mohaggi	mavaggo
93 ^u °petvāna	100 ³ °dharo
93 ^x ajjhagum	100 ^b sabbasattānukampi
93 ^z pañḍito	101 ⁷ pūtimūttam
94 ³ omit hoti	101 ¹⁰ insert anavajjena ca
95 ³ nimmitasavavattino	after sulabhena ca
95 ^t pañḍitā	101 ⁱ adhiggahitā
95 ^l ajjhagum	102 ¹⁰ insert evam after jānato
96 ² āgantvā	102 ^f vimuttiñāṇam
96 ⁵ °samutto araham	103 ¹ ye keci
96 ⁵ anāgantvā	
96 ^d °gāminanti	
96 ^k pāragatā	

103 ⁶	na me te	109 ¹⁹	patisotam-ti
104 ¹	bhikkhū	109 ^b	āyatim
104 ⁷	bahukāram	110 ^{3 9, 14, 30, 41}	omit bhikkhave
104 ¹⁰	anussatim-paham	110 ⁴	byant ^o
104 ^{24, f}	pabhamkarā	110 ²⁰	bhikkhave bhikkhuno
104 ¹⁷	pannakkhandho	110 ^{25, 31, 36, 42}	na adhivāseti
104 ^a	pamojja ^o	110 ²⁶	byantikaroti
105 ⁴	omit bhikkhave	110 ⁱ	vā yadi vā tiṭṭham
105 ^b	°addhāna	111 ¹	insert hotha in place of viharatha
106 ⁶	sāhuneyyāni	111 ²	paṭimokkhasam ^o
106 ¹²	bahukārā	111 ³	bhayadassāvino
106 ¹⁴	omit lokassa	111 ²	°pātimokkhā
106 ¹	pañḍitā	111 ⁴	insert bhavatam in place of viharatham
107 ^{1, 4}	bahukārā	111 ⁷	aṇumat ^o
107 ⁶	saby ^o	111 ⁹	kimassa
108 ⁴	omit bhikkhave bhik- khū	111 ⁹	uttarīm
108 ^{5, 10}	vuddhim	111 ¹³	āraddhaviriyam hoti
108 ⁹	insert imasmiñca te after dhamma- vinayā	111 ^{14, 21, 28, 36}	appamuṭṭhā
108 ⁹	omit te . . . imasmim	111 ³³	byāpādo
109 ⁵	saūmī	111 ^g	ca dhammānam
109 ⁶	insert rahadam after purisa	112 ³	visamyutto
109 ¹¹	ayañ-cevettha	112 ¹⁰	°brahm ^o
109 ¹²	sotenāti	112 ¹⁹	omit tathāgato
109 ¹³	°salarupenāti	112 ^w	isi
109 ¹⁶	kodhup ^o	112 ^{end}	catukkanipāto niṭṭhitō
		112	(uddānam) ^c bahukārā

112^{end} S. inserts the following stanza :

Samgāyitva samādahamsu purā arahanto cirathitiyā
tam āhu nāmena iti vuttananti iti vuttaka pāli niṭṭhitā.
idam marammapotthake āgatam.

MISPRINTS IN THE JINA-CARITA

I AM sorry to say that several misprints, which had already been corrected, have nevertheless appeared in Dr. Rouse's edition of the Jina-Carita in the last issue of the Journal. Our readers will recollect that the late Professor Edmund Hardy points out, in his edition of the Vimāna-Vatthu Commentary (pp. xi, xii), how corrections, even when stamped upon, have a way of coming up as round as ever. The following may be noticed :

- Translation, *vv.* 36 and 53, *for Dīparikara* *read* Dīpanikara. (This shows how easily it can be misread.)
v. 40, *for* mind of virtues, *read* mine of virtues.
v. 56, *for* Ramnaka *read* Rammaka.
v. 68, *for* Vessantasa *read* Vessantara.
v. 77, *for* Māza *read* Māyā.
v. 78, *for* geeses *read* geese.
v. 156, *for* Vejazasta *read* Vejayanta.
v. 162, *for* Kantarika *read* Kantaka.
v. 195, *for* expanse of sound *read* expanse of ground.
v. 222, *for* bent *read* went.
v. 280, *for* rājāyatama *read* rājāyatana.
v. 289, *for* Sarikhapāla *read* Sañkhapāla (*see first correction*).
vv. 354, 360, 371, *for* Sudhadana *read* Suddhodana.

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