

Journal of the Pali Text Society.

Pali Text Society.

Journal

OF THE

PALI TEXT SOCIETY.

1884.

EDITED BY

T. W. RHYS DAVIDS, PH.D., LL.D.

OF THE MIDDLE TEMPLE, BARRISTER-AT-LAW.

PROFESSOR OF PĀLI AND BUDDHIST LITERATURE IN UNIVERSITY COLLEGE,
LONDON.

LONDON:

PUBLISHED FOR THE PALI TEXT SOCIETY,

BY HENRY FROWDE,

OXFORD UNIVERSITY PRESS WAREHOUSE, AMEN CORNER, E.C.

1884.

HERTFORD:
PRINTED BY STEPHEN AUSTIN AND SONS.

CONTENTS.

	PAGE.
PROSPECTUS OF THE SOCIETY	vii
REPORT FOR 1884. BY T. W. RHYS DAVIDS	ix
ABHIDHAMMATTHA-SANĀHA. (See p. x)	1
TELA-KAṬĀHA-GĀTHĀ. EDITED BY E. R. GOONERATNE, MUDALIYAR	49
NOTES AND QUERIES. BY DR. MORRIS	69
DĀṬHĀ-VAMSA. (See p. xii)	109
PAÑCA-GATĪ-DĪPĀNA. EDITED BY M. LÉON FEER	152
LIST OF MEMBERS OF THE SOCIETY	162
BALANCE SHEET, etc.	170
WORKS PUBLISHED AND IN PROGRESS	173

PĀLI TEXT SOCIETY.

COMMITTEE OF MANAGEMENT.

PROFESSOR FAUSBÖLL.

DR. MORRIS.

PROFESSOR OLDENBERG.

M. EMILE SENART, de l' Institut.

Managing Chairman—T. W. RHYS DAVIDS, 3, Brick Court, Temple, E.C.

Hon. Sec. & Treas. for America—Prof. Lanman, Harvard College, Cambridge, Mass.

Hon. Sec. & Treas. for Ceylon—E. R. Gooneratne, Esq., Atapattu Mudaliyar, Galle.

(With power to add workers to their number.)

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

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

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

The whole will occupy about nine or ten thousand pages 8vo. Of these 1900 pp. have already appeared. The accession of about fifty new members would make it possible to issue 1000 pp. every year.

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

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

*** Subscriptions for 1885 are now due, and it is earnestly requested that subscribers will send in their payments without putting the Chairman to the expense and trouble of personally asking for them. All who can conveniently do so should send the Five Guineas for six years, to their own benefit and that of the Society also.*

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

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

REPORT

OF THE

PĀLI TEXT SOCIETY FOR 1884.

I HAVE again to congratulate the members of the Pāli Text Society on its continued prosperity and activity. I had last year to report that the five-guinea subscribers had risen from 18 to 39. It has now further risen from 39 to 56; and though many of the one-guinea subscribers have fallen off, we have received so many accessions that the total number has now risen from 72 to 85. To these numbers for Europe and America we have to add 6 five-guinea members and 70 one-guinea subscribers in Ceylon; besides which I am able to announce the appearance of two new names (those of Miss Horn and of H.R.H. Prince Prisdang) in the small, but very important list of the donors to our Society. This is very encouraging; as it is not too much to say that it makes the final success of the undertaking a practical certainty if only the work of the Society be carried on in the future with the same energy as it has been in the past.

It is, however, scarcely necessary to say that we want new subscribers, and that especially for two reasons. It is very desirable firstly to increase the extent of the texts issued every year. For 1882 we distributed to each member 496 pages, of which 138 were a Jain text. For 1883 each subscriber received 424 pages. This year we issue 464 pages of our own, and are also able to present to each subscriber for the year a copy of Professor Fausböll's

edition of the text of the Sutta Nipāta, consisting of 230 pages more. I should much like to be able to issue 800, or even 1000 pages every year. As the Society pays nothing at all for management, this might, I think, be accomplished if we could obtain 200 subscribers in Europe and America. An incidental advantage of this would be that we could issue whole works, instead of parts of works, each year.

Then, secondly, we cannot conceal from ourselves the facts that some of our subscribers may fall off in years to come. We have already lost by death two good friends in Dr. Muir of Edinburgh, and Dr. Burnell of the Madras Civil Service; and a comparison of this year's list with that of 1882 will show other defections from various other causes. I do hope, therefore, that our members will not neglect to push the claims of our Society among their friends whenever they see a chance of doing so.

Our issues this year are :

1. The Abhidhammattha-saṅgaha.
2. The Tela-kaṭāha-gāthā.
3. The Dāṭhā-vaṃsa.
4. The Pañca-gati-dīpana.
5. The Sagātha-vagga of the Saṃyutta.
6. The Sutta-nipāta.

Besides a very interesting and valuable paper of miscellaneous Notes and Queries by Dr. Morris. This, it will be seen, is a more important list than we have hitherto been able to show for any one year.

As regards the first of these, Professor Childers, who would have welcomed our Society so warmly had he lived, was engaged when he passed away in preparing an edition of the Abhidhammattha-saṅgaha, and had transcribed the first four chapters. Professor Fausböll, into whose hands the MS. had come, was kind enough to allow me the use of it. During the year, Mr. S. P. Da Silva Goonesekara, Muhandiram of the District Court at Mātara in Ceylon, sent to me a transliterated copy of the whole text as found in the Mātara MSS. I was very glad to get this manuscript; for,

though it contained some mistakes, and though the punctuation and division of words were not such as to allow of its being sent in to press as it stood without corrections in nearly every line, still it was on the whole very accurately and carefully done, and was sufficient to form a reliable basis for an edition of the work. I collated it with the four chapters of Childers, and throughout with the complete text as printed in Burmese characters at Rangoon in 1882 at the Burma Herald Press, and corrected the press myself. We have thus been able to give, by our united efforts, an edition of this important abstract of Buddhist psychology and ethics. The author was Anuruddha Thera, who is believed to have lived at Pulatthi (Polon-naruwa) in the twelfth century of our era. He was also the author of a didactic Buddhist poem in classical Sanskrit, now called the Anuruddha Śataka, which we hope to publish in the next issue of the Journal. The letters R., S., and C. in my notes refer to the Rangoon edition, Mr. da Silva's and Prof. Childers's manuscripts respectively.

Very similar in character to the Anuruddha Śataka is the next work of this year, the Tela-kaṭāha-gāthā, edited by Mr. Goonaratne, the Atapattu Mudaliar of Galle, to whom the Society owes so much in many other ways. As he states in his preface, the date of the author is unknown; but the style of the poem clearly shows it to belong to the same period in the history of Ceylon literature to which Anuruddha belonged. It is evidently written by a Pāli scholar, who also knew Sanskrit. Only such a man could have constructed in the elaborate and beautiful metre of the poem so delicate a specimen of mosaic-work in Sanskritised Pāli. The thoughts expressed are not unworthy of their exquisite setting, and we ought to be very grateful to the editor for having given us so striking a sample of the literary work which the scholars of what I may call the Renaissance period in Ceylon were able to accomplish. Professor Pischel of Kiel was good enough to correct the first, and I have myself corrected the remaining proofs of this work; and the text, in spite of its difficulty, will I trust be found correct.

Several beginners have expressed to me the difficulty

which they had experienced in their first attempts to read the MSS. in the Sinhalese characters. I have therefore included in this issue a new edition, in our transliteration, of the Dāṭhā-vaṃsa, of which Sir Coomara Swamy's edition in the Sinhalese character is generally accessible. Dr. Morris was good enough to make a transcript of that edition, and we together collated it with the edition published in Colombo in 1882, by Mīgamuwa Unnānsê. We had intended to collate it also with the Turnour MS. in the Indian Office Library, but that had unfortunately been lent out at the time. It was, however, so evident that the text had been accurately preserved—there being but very slight and unimportant variations between the text, as revised by Baṭuwan Tudāwa, appended to Sir Coomāra Swāmy's translation, and that given by Mīgamuwa—that I did not think it necessary to wait for the Turnour MS. I am responsible for the correction of the press, and the letters B and M in the notes refer to Baṭuwan Tudāwa and Mīgamuwa respectively. Where such accurate pandits agree, there cannot be much doubt as to the reliability of the traditional text.

The work, founded on an older, and now, unfortunately perhaps, no longer extinct *Daladā-vaṃsa* in Sinhalese, is by Dhammakittī of Pulastī-pura, pupil of the celebrated scholar Sāriputta, one of the chief ornaments of the literary circle in that capital in the reign of Parākrama Bāhu the Great, in the latter part of the twelfth century A.D. It should be noticed that it was Sāriputta, and not (as wrongly stated by Coomara Swāmy¹) Dhammakitti, who was the author of the *Ṭikās* on Candagomi's grammar, on the Samanta-pāsādikā, and on the Paramattha-jotikā.²

The remaining text appearing in our Journal this year is the Pañca-gati-dīpana. On noticing M. Léon Feer's translation of this poem in his *Extraits du Kandjour*, it seemed to me to be a very suitable text for publication in this Journal, more especially as it is, I believe, unknown

¹ p. 80 of his translation.

² See further my remarks on the Daladā-vaṃsa and Dāṭhā-vaṃsa in the J.R.A.S. April 1874.

in Ceylon. M. Léon Feer, always ready to oblige, acceded at considerable inconvenience to himself, to my request, and prepared the text for publication from the single MS. at his command.

We are completely in the dark as to what the Pâli scholars of Siam have done in the way of original work, and should be very glad if some one among our friends there would send us an account of it. Meanwhile this little specimen may serve as a commencement.

The full list of work so far accomplished is therefore

1. Aṅguttara, Pt. I	edited by	Dr. Morris, 1882.
2. Abhidhmattha-saṅgaha	„ „	(See above, p. x), 1884.
3. Âyâraṅga Sutta	„ „	Prof. Jacobi, 1882.
4. Kuddha- and Mûla-sikkhâ	„ „	Dr. E. Müller, 1883.
5. Cariyâ-ṭṭaka	„ „	Dr. Morris, 1882.
6. Tela-kaṭṭha-gâthâ	„ „	Gooneratne Mudaliar, 1884.
7. Thera-gâthâ	„ „	Prof. Oldenberg, 1883.
8. Therî-gâthâ	„ „	Prof. Fischel, 1883.
9. Dâthâ-vaṅsa	„ „	(See above, p. xi), 1884.
10. Pañca-gatî-dîpana	„ „	M. Léon Feer, 1884.
11. Puggala-Paññatti	„ „	Dr. Morris, 1883.
12. Buddha-vaṅsa	„ „	Dr. Morris, 1882.
13. Sagâtha-vagga of the Sam- yutta	„ „	M. Léon Feer, 1884.
14. Sutta-nipâta (Pt. I. Text)	„ „	Prof. Fausböll.

Of works in immediate progress, and to be published either in the issue for 1885 or in that for 1886, we have a goodly show. The veteran leader in the rise of Pâli scholarship in the West, Prof. Fausböll, of whom we are all so justly proud, will give us, not only a new edition of the Dhammapada, but also a volume supplementary to his text of the Sutta Nipâta, and containing his notes on the work. An important part of this volume will be a complete *index verborum* arranged in dictionary form, and designed to show the manner in which a complete dictionary of the Pâli language ought, in his opinion, to be formed. Now that the time is so close at hand when the new Pâli Dictionary, to be

published by our Society, will have to be commenced, a preliminary labour of this kind, from so high an authority on Pāli, will be doubly welcome. Prof. Windisch is nearly ready with his *Iti-vuttaka*, and so is Dr. Steinthal with his *Udāna*; while Dr. Grünwedel is hard at work on the *Apadāna*, and I am promised an edition of the *Vimāna-vatthu*, by Gooneratne Mudaliar. Besides these we have still to expect the works mentioned on the last page of the *Journal* of our Society for 1883, to which I will only add that I have finally determined to edit the whole of the *Sumaṅgala Vilāsinī*, Buddhaghosa's great commentary on the *Dīgha Nikāya*, concurrently with the text. In this very heavy labour I have been fortunate enough to secure the valuable assistance of my friend Professor Estlin Carpenter, and with his help the first volume of each is nearing completion.

It ought to be mentioned also that arrangements are in progress for publishing editions by Dr. Führer and Dr. Forchhammer of the important Pāli law books recently come to light in Burma, but I have not as yet received definite replies from either of these scholars.

Our great want has been now, as heretofore, that of good MSS. ; and in this respect we have, as heretofore, to express our thanks to Gooneratne Mudaliar, who has not only had some MSS. copied under his own directions, but has been able to persuade other friends in Ceylon to help us in this matter. As prominent among these other friends, I should like to mention the name of Wimala-sāra Unnānsē, of the *Ambayuha-pitiya Wihāra*, Galle, to whom the Society is especially indebted for procuring, not only subscribers, but also manuscripts. I have altogether received the following MSS. :—

1. *Sucittālaṅkāra*—presented by Śrī Saddhānanda Sthawira of the Śrī Gane Wihāra, Ratgama, Galle.
2. *Abhidhammāvātāra*—presented by the same scholar.
3. *Udāna*—presented by Sūriyagoḍa Sonuttara Unnānsē of the *Patirippuwa Wihāra*, Kandy.
4. *Mahā-niddesa*—lent by Bulatgama Dhammālaṅkara Śrī Sumana Tissa of Minuwaṅgoda, Galle.

5. Puggala-paññatti—presented by E. R. Gooneratne, Atapattu Mudaliyar, Galle. •
6. Puggala Aṭṭhakathâ
 7. Udâna Aṭṭhakathâ
 8. Apadâna Aṭṭhakathâ
 9. Iti-vuttaka Aṭṭhakathâ
 10. Aṅguttara
 11. Saṃyutta
 12. Peta-vatthu
 13. Vimâna-vatthu
 14. Puggala Aṭṭhakathâ
 15. Dhamma-saṃgani
 16. Vibhaṅga
 17. Dhâtu-kathâ
 18. Kathâ-vatthu
 19. Paṭṭhâna
 20. Sumangala Vilâsini on the Mahâ-vagga of the Digha
- } copied under direction of Gooneratne Mudaliyar. (The last from a MS. at Hitteṭṭiya Wihâra at Mâtara, Galle).
- } copied under direction of Abraham Mendis, Esq., of Kalutara, Ceylon.
- } purchased through Gooneratne Mudaliyar, Galle.
- } purchased through P. E. Raven, Esq., P. W. D., Burma.

The MSS. we especially want now are

Netti-pakarâṇa.
 Niddesa (with Aṭṭhakathâ).
 Paṭisambhidâ (with Aṭṭhakathâ).
 Bodhi-vaṃsa.
 Lalâṭa-dhâtu vaṃsa.
 Visuddhi-magga.
 Dhammapada Aṭṭhakathâ.
 Paramattha-dīpani.
 Madhurattha-vilâsini.
 Aṭṭha-sâlini.
 Sammoha-vinodani.
 Iti-vuttaka Aṭṭhakathâ.

Our readers will be glad to hear from Calcutta that Râjendra Lal Mitra contemplates an edition of the shorter recension of the Prajñâ-Pâramitâ, and Dr. Hoernle an edition of the Saddharma-Puṇḍarîka. The edition of the Divya Avadâna by Professor Cowell and Mr. Neil is almost ready. I would also call attention to the very interesting sketch of the history of literature, and more especially of Pâli

literature, in Burma, forming part of Dr. Forchhammer's "Jardine Prize Essay," printed as an introduction to his just published edition of the Wagaru Dhammasattha.

Finally, I am glad to say, protests have been sent to me, especially by Śrī Saddhānanda of Ratgama, against its being supposed that the views of Buddhism put forth by Mr. James d'Alwis are representative at all of the opinions of the Theras in Ceylon. It must be plain to every reader that the views in question are those of that scholar alone, and that he neither pretended nor desired to speak otherwise than in his own name.

It was always understood that our publications for the year would appear in the commencement or spring of the following year. This time we are much later than we ought to be. I trust that the very substantial profit which subscribers receive—the cost price of this year's issue is considerably over a guinea—will reconcile them to the delay.

T. W. RHYS DAVIDS.

ABHIDHAMMATTHA-SAṄGAHA.

NAMO TASSA BHAGAVATO ARAHATO SAMMĀSAMBUDDHASSA.

I. CITTA-SAṄGAHA-VIBHĀGA.

1. Sammāsambuddham atulaṃ sasaddhammagañuttamaṃ
Abhivādiya bhāsissaṃ Abhidhammathasaṅgahaṃ.
Tattha vuttābhidhammatthā catudhā paramatthato
Cittaṃ cetasikaṃ rūpaṃ nibbānam iti sabbathā.

2. Tattha cittaṃ tāva catubbidhaṃ hoti kāmāvacaraṃ rūpāvacaraṃ arūpāvacaraṃ lokuttaraṃ ceti. Tattha katamaṃ kāmāvacaraṃ ? Somanassa-sahagataṃ diṭṭhigata-sampayuttaṃ asaṅkhārikam ekaṃ sasaṅkhārikam ekaṃ, somanassa-sahagataṃ diṭṭhigata-vippayuttaṃ asaṅkhārikam ekaṃ sasaṅkhārikam ekaṃ, upekkhā-sahagataṃ diṭṭhigata-sampayuttaṃ asaṅkhārikam ekaṃ sasaṅkhārikam ekaṃ, upekkhā-sahagataṃ diṭṭhigata-vippayuttaṃ asaṅkhārikam ekaṃ sasaṅkhārikam ekan ti, imāni aṭṭha pi lobha-sahagata-cittāni nāma. Domanassa-sahagataṃ paṭigha-sampayuttaṃ asaṅkhārikam ekaṃ sasaṅkhārikam ekan ti, imāni dve pi paṭigha-sampayutta-cittāni nāma. Upekkhā-sahagataṃ vicikicchā-sampayuttaṃ ekaṃ upekkhā-sahagataṃ uddhacca-sampayuttaṃ ekan ti, imāni dve pi momūha-cittāni nāma. Icc evaṃ sabbathā pi dvādasākusala-cittāni samattāni.

3. Aṭṭhadhā lobhamūlāni dosamūlāni ca dvidhā
Mohamūlāni ca dve ti dvādasākusalā siyūṃ.

4. Upekkhā-sahagataṃ cakkhu-viññāṇaṃ, tathā sota-viññāṇaṃ ghāna-viññāṇaṃ jivhā-viññāṇaṃ, dukkha-sahagataṃ kāya-viññāṇaṃ, upekkhā-sahagataṃ sampañicchana-cittaṃ, upekkhā-sahagataṃ santīraṇa-cittaṃ ceti, imāni satta pi akusala-vipāka-cittāni nāma. Upekkhā-sahagataṃ cakkhu-viññāṇaṃ, tathā sota-viññāṇaṃ ghāna-viññāṇaṃ jivhā-viññāṇaṃ, sukha-sahagataṃ kāya-viññāṇaṃ, upekkhā-sahagataṃ sampañicchana-cittaṃ, somanassa-sahagataṃ santīraṇa-cittaṃ, upekkhā-sahagataṃ santīraṇa-cittaṃ ceti, imāni aṭṭha pi kusala-vipākāhetuka-cittāni nāma. Upekkhā-sahagataṃ pañcadvārāvajjana-cittaṃ, tathā manodvārāvajjana-cittaṃ, somanassa-sahagataṃ hasituppāda-cittaṃ ceti, imāni tīni pi ahetuka-kriyā-cittāni ¹ nāma. Icc evaṃ sabbathā pi aṭṭhārasāhetuka-cittāni samattāni.

5. Sattākusalapākāni puññapākāni aṭṭhadhā
Kriyācittāni ¹ tīnīti aṭṭhārasa ahetukā.
Pāpāhetukamuttāni sobhaṇānīti vuccare
Ekūnasatṭhi cittāni ath' ekanavutṭipi vā.

6. Somanassa-sahagataṃ ñāṇa-sampayuttaṃ asaṅkhārikam ekaṃ sasaṅkhārikam ekaṃ, somanassa-sahagataṃ ñāṇa-vippayuttaṃ asaṅkhārikam ekaṃ sasaṅkhārikam ekaṃ, upekkhā-sahagataṃ ñāṇa-sampayuttaṃ asaṅkhārikam ekaṃ sasaṅkhārikam ekaṃ, upekkhā-sahagataṃ ñāṇa-vippayuttaṃ asaṅkhārikam ekaṃ sasaṅkhārikam ekan ti, imāni aṭṭha pi kāmāvacara-kusala-cittāni nāma. Somanassa-sahagataṃ ñāṇa-sampayuttaṃ asaṅkhārikam ekaṃ sasaṅkhārikam ekaṃ, somanassa-sahagataṃ ñāṇa-vippayuttaṃ asaṅkhārikam ekaṃ sasaṅkhārikam ekaṃ, upekkhā-sahagataṃ ñāṇa-sampayuttaṃ asaṅkhārikam ekaṃ sasaṅkhārikam ekaṃ, upekkhā-sahagataṃ ñāṇa-vippayuttaṃ asaṅkhārikam ekaṃ sasaṅkhārikam ekan ti, imāni aṭṭha pi sahetuka-kāmāvacara-vipāka-cittāni nāma. Somanassa-sahagataṃ ñāṇa-sampayuttaṃ asaṅkhārikam ekaṃ sasaṅkhārikam ekaṃ, somanassa-sahagataṃ ñāṇa-vippayuttaṃ asaṅkhārikam ekaṃ sasaṅkhārikam ekaṃ, upekkhā-sahaga-

¹ R. °kriyā°; and so always, except in I. 9.

taṃ ñāṇa-sampayuttaṃ asaṅkhârikam ekaṃ sasaṅkhârikam ekaṃ, upekkhâ-sahagataṃ ñāṇa-vippayuttaṃ asaṅkhârikam ekaṃ sasaṅkhârikam ekaṃ ti, imâni aṭṭha pi sahetuka-kâmâvacara-kriyâ-cittâni nâma. Icc evaṃ sabbathâ pi catuvîsati sahetuka-kâmâvacara-kusala-vipâka-kriyâ-cittâni samattâni.

7. Vedanâñāṇasaṅkhârabhedena catuvîsati
Sahetukâmâvacarapuññâpakakriyâ matâ
Kâme tevîsapâkâni puññâpuññâni vîsati
Ekâdasakriyâ ceti catupaññâsa sabbathâ.

8. Vitakka-vicâra-pîti-sukhekaggatâ-sahitaṃ paṭhama-jhâna-kusala-cittaṃ, vicâra-pîti-sukh-ekaggatâ-sahitaṃ dutiya-jhâna-kusala-cittaṃ, pîti-sukh-ekaggatâ-sahitaṃ tatiya-jhâna-kusala-cittaṃ, sukh-ekaggatâ-sahitaṃ catuttha-jhâna-kusala-cittaṃ, upekkh-ekaggatâ-sahitaṃ pañcama-jhâna-kusala-cittaṃ ceti, imâni pañca pi rūpâvacara-kusala-cittâni nâma. Vitakka-vicâra-pîti-sukh-ekaggatâ-sahitaṃ paṭhama-jhâna-vipâka-cittaṃ, vicâra-pîti-sukh-ekaggatâ-sahitaṃ dutiya-jhâna-vipâka-cittaṃ, pîti-sukh-ekaggatâ-sahitaṃ tatiya-jhâna-vipâka-cittaṃ, sukh-ekaggatâ-sahitaṃ catuttha-jhâna-vipâka-cittaṃ, upekkh-ekaggatâ-sahitaṃ pañcama-jhâna-vipâka-cittaṃ ceti, imâni pañca pi rūpâvacara-vipâka-cittâni nâma. Vitakka-vicâra-pîti-sukh-ekaggatâ-sahitaṃ paṭhama-jhâna-kriyâ-cittaṃ, vicâra-pîti-sukh-ekaggatâ-sahitaṃ dutiya-jhâna-kriyâ-cittaṃ, pîti-sukh-ekaggatâ-sahitaṃ tatiya-jhâna-kriyâ-cittaṃ, sukh-ekaggatâ-sahitaṃ catuttha-jhâna-kriyâ-cittaṃ, upekkh-ekaggatâ-sahitaṃ pañcama-jhâna-kriyâ-cittaṃ ceti, imâni pañca pi rūpâvacara-kriyâ-cittâni nâma. Icc evaṃ sabbathâ pi pannarasa rūpâvacara-kusala-vipâka-kriyâ-cittâni samattâni.

9. Pañcadhâ jhânabhedena rūpâvacaramânasam
Puññâpakakriyâbhedâ taṃ pañcadasadhâ bhave.

10. Âkâsânañcâyatana-kusala-cittaṃ, viññânañcâyatana-kusala-cittaṃ, âkiñcaññâyatana-kusala-cittaṃ, nevasaññânâsaññâyatana-kusala-cittaṃ ceti, imâni cattâri pi arûpâvacara-kusala-cittâni nâma. Âkâsânañcâyatana-vipâka-cittaṃ, viññânañcâyatana-vipâka-cittaṃ, âkiñcaññâyatana-vipâka-

cittam, nevasaññānāsaññāyatana-vipāka-cittañ ceti, imāni cattāri pi arûpāvacara-vipāka-cittāni nāma. Âkāsānañcāyatana-kriyā-cittam, viññānañcāyatana-kriyā-cittam, âkiñcaññāyatana-kriyā-cittam, nevasaññānāsaññāyatana-kriyā-cittañ ceti, imāni cattāri pi arûpāvacara-kriyā-cittāni nāma. Icc evaṃ sabbathā pi dvādasa arûpāvacara-kusala-vipāka-kriyā-cittāni samattāni.

11. Âlambaṇappabhedena catudh' âruppamānasam
Puññapākakriyābheda puna dvādasadhā t̥hitam.

12. Sotāpatti-magga-cittam, sakadāgāmi-magga-cittam, anāgāmi-magga-cittam, arahatta-magga-cittañ ceti, imāni cattāri pi lokuttara-kusala-cittāni nāma. Sotapatti-phala-cittam, sakadāmi-phala-cittam, anāgāmi-phala-cittam, arahatta-phala-cittañ ceti, imāni cattāri pi lokuttara-vipāka-cittāni nāma. Icc evaṃ sabbathā pi aṭṭha lokuttara-kusala vipāka-cittāni samattāni.

13. Catumaggappabhedena catudhā kusalam tathā
Pākam tassa phalattā ti aṭṭhadhā 'nuttaram matam.
Dvādasākusalān' evaṃ kusalān' ekavīsati
Chattims' evaṃ vipākāni kriyācittāni visati
Catupaññāsadhā kāme rūpe pannaras' iraye¹
Cittāni dvādasārūpe² aṭṭhadhā 'nuttare tathā.
Ittham ekūnavutippabhedam pana mānasam
Ekavīśasatam vā 'tha vibhajanti vicakkhaṇā.

14. Katham ekūnavavuti-vidham cittam ekavīśasatam hoti? Vitakka-vicāra-pīti-sukh-ekaggatā-sahitam paṭhamajhāna-sotāpatti-magga-cittam, vicāra-pīti-sukh-ekaggatā-sahitam dutiya-jhāna-sotāpatti-magga-cittam, pīti-sukh-ekaggatā-sahitam tatiya-jhāna-sotāpatti-magga-cittam, sukh-ekaggatā-sahitam catuttha-jhāna-sotāpatti-magga-cittam, upekkh-ekaggatā-sahitam pañcama-jhāna-sotāpatti-magga-cittañ ceti, imani pañca pi sotāpatti-magga-cittāni nāma; tathā sakadāgāmimagga - anāgāmimagga - arahattamagga -

¹ C. iriye. ² C. āruppe; S. ārupe.

cittañ ceti, sama vīsati maggacittāni; tathā phala-cittāni ceti,
sama cattālīsa lokuttara-cittāni bhavantīti.

15. Thānaṅgayogabhedena katv' ekekaṃ tu pañcadhā
Vuccatānuttaraṃ cittaṃ cattālīsavidhaṃ ti ca.
Yathā ca rūpāvacaṃ gayhatānuttaraṃ tathā
Paṭhamādijhānabhedena āruppañ cāpi pañcama.
Ekādasavidhaṃ tasmā paṭhamādikaṃ īritaṃ
Jhānaṃ ekekaṃ ante tu tevīsatividhaṃ bhava
Sattatīṃsavidhaṃ puññaṃ dvipaññāsavidhaṃ tathā
Pākamaṃ iccāhu cittaṃ ekavīsasataṃ budhā.

Iti Abhidhammatthasaṅgahe cittasaṅgahavibhāgo nāma
paṭhamaṃ paricchedo.

II. CETASIKA-SANĠAHA-VIBHĀGA.

1. Ekuppādanirodhā ca ekālambaṇavattukā
Cetoyuttā dvipaṇṇāsa dhammā cetasikā matā.

2. Kathaṃ? Phasso vedanā saṇṇā cetanā ekagatā jīvitindriyaṃ manasikāro ceti satt' ime cetasikā sabbacitta-sādhāraṇā nāma. Vitakko vicāro adhimokkhō viriyaṃ pīti chando cāti cha ime cetasikā pakiṇṇakā nāma. Ēvam ete terasa cetasikā aññasamānā ti veditabbā. Moho ahirikaṃ anottappaṃ uddhaccaṃ lobho diṭṭhi māno doso issā macchariyaṃ kukkuccaṃ thīnaṃ middhaṃ vicikicchā ceti cuddas' ime cetasikā akusalā nāma. Saddhā sati hiri ottappaṃ alobho adoso tatraṃajjhataṭā kāyapassaddhi cittapassaddhi kāyalahutā cittalāhutā kāyamudutā cittamudutā kāyakammaṇṇatā cittakammaṇṇatā kāyapāguṇṇatā cittapāguṇṇatā kāyujjakatā cittujjakatā ceti ekūnavisat' ime cetasikā sobhaṇasādhāraṇā nāma. Sammā-vācā sammā-kammanto sammā-ājīvo ceti tisso viratiyo nāma. Karuṇā-muditā-appamaṇṇāyo nāmāti sabbathā pi paṇṇindriyena saddhiṃ paṇcaviṣat' ime cetasikā sobhaṇā ti veditabbā.

3. Ettāvata ca

Teras' aññasamānā ca cuddasākusalā tathā
Sobhaṇā paṇcaviṣāti dvipaṇṇāsa pavuccare
Tesaṃ cittāviyuttānaṃ yathāyogam ito paraṃ
Cittuppādesu paccekaṃ sabbayogo pavuccati.
Satta sabbattha yujjanti yathāyogam pakiṇṇakā
Cuddasākusalesv eva sobhaṇesv eva sobhaṇā.

4. Kathaṃ? Sabba-citta-sādhāraṇā tāva satt' ime cetasikā sabbesu pi ekūnavuti cittuppādesu labbhanti, pakiṇṇakesu pana vitakko tāva dvi-paṇca-viṇṇāṇa-vajjita-kāmāvacara-

cittesu c'eva ekādasasu paṭhama-jhāna-cittesu ceti pañca-paññāsa-cittesu uppajjati, vitāro pana tesu c'eva ekādasasu dutiya-jhāna-cittesu cāti chasaṭṭhi-cittesu, adhimokkho dvi pañcā-viññāna - vicikicchā - sahaḡata - vajjita - cittesu, viriyaṃ pañca-dvārāvajjana - dvi-pañca - viññāna - sampaṭicchana - santīraṇa - vajjita - cittesu, pīti domanass - upekkhā - sahaḡata - kāya viññāna - catuttha - jhāna - vajjita - cittesu, chando ahetuka - momūha - vajjita - cittaṃ. ¹ Te pana cittuppādā yathākkamaṃ.

5. Chasaṭṭhi pañcapaññāsa ekādasa ca soḡasa
Sattati viṣati ² c'eva pakiṇṇakavivajjita
Pañcapaññāsa chasaṭṭhi 'ṭṭhasattati tisattati
Ekapaññāsa c'ekūnasattati ³ sapakiṇṇakā.

6. Akusalesu pana moho ahirikaṃ anottappaṃ uddhaccaṃ cāti cattāro 'me cetasikā sabbākusala-sādhāraṇā nāma, sabbesu pi dvādasākusalesu labbhanti. Lobho aṭṭhasu lobhaḡata-cittesu eva labbhati, diṭṭhi catūsu diṭṭhiḡata-sampayuttesu, māno catūsu diṭṭhiḡata-vippayuttesu, doso issā macchariyaṃ kukkucceṃ cāti [cattāro 'me cetasikā] ⁴ dviṣu paṭiḡha-sampayutta-cittesu, thīna-middhaṃ pañcasu sasaṅkhārika-cittesu, vicikicchā vicikicchā-sahaḡata-citte yevāti. ⁵

7. Sabbāpuññesu cattāro lobhamūle tayo ḡatā ⁶
Dosamūlesu cattāro sasaṅkhāre dvayaṃ tathā
Vicikicchā vicikicchācette cāti catuddasa
Dvādasākusalesv eva sampayujjanti pañcadhā.

8. Sobhaṇesu pana sobhaṇa-sādhāraṇā tāva ekūnaviṣat' ime cetasikā sabbesu pi ekūnasatṭhi-sobhaṇa-cittesu samvijjanti, viratiyo pana tisso pi lokuttara-cittesu sabbathā pi niyatā ekato 'va labbhanti, lokiyesu pana kāmāvacara-kusalesv eva kadāci sandissanti viṣuṃ viṣuṃ, appamaññāyo pana dvādasasu pañcama-jhāna-vajjita-mahagḡata-cittesu c'eva kāmāvacara-kusalesu ca sahetuka-kāmāvacara-kriyā-cittesu cāti aṭṭhavīṣati cittaṃ eva kadāci nānā hutvā jāyanti, upekkhā-

¹ S. cittesu labbhati. ² R. S. sattati viṣati. ³ R. °sattati sapako, S. °sattatiṃ sa pak°. ⁴ R. S. omit. ⁵ S. yeva labbhati. ⁶ S. tathā.

-sahagatesu pan' ettha karuṇā-muditā na santīti keci vadanti, pannā pana dvādasasu nāṇa-sampayutta-kāmavacara-cittesu c' eva sabbesu pi pañcatīṃsa-mahaggata-lokuttara-cittesu cāti sattacattālīsa-cittesu sampayogaṃ gacchatīti.

9. Ekūnavīsati dhammā jāyant' ekūnasatṭhisu
Tayo soḷasacittesu aṭṭhavīsatiyaṃ dvayaṃ
Paññā-pakāsītā satta-cattālīsa-vidhesu pi
Sampayuttā catudhevaṃ sobhaṇesv eva sobhaṇā.
10. Issā-macchera-kukkuca-virati-karuṇādayo
Nānā kadāci māno ca thīna-middhaṃ tathā saha
Yathāvuttānusārena sesā niyata-yogino
Saṅghaṇ ca pavakkhāmi tesam dāni yathārahaṃ
Chattīṃsānuttare dhammā pañcatīṃsa mahaggate
Aṭṭhatīṃsāpi labbhanti kāmavacara-sobhaṇe
Sattavīsati puññamhi dvādasāhetuke ti ca
Yathāsambhava-yogena pañcadhā tattha saṅgho
11. Kathaṃ? Lokuttaresu tāva aṭṭhasu paṭhama-jhānika-cittesu aññasamānā terasa cetasikā appamaññā-vajjitā tevīsati sobhaṇa-cetasikā ceti chattīṃsa dhammā saṅghaṃ gacchanti. Tathā dutiya-jhānika-cittesu vitakka-vajjā, tatiya-jhānika-cittesu vitakka-vicāra-vajjā, catuttha-jhānika-cittesu vitakka-vicāra-pīti-vajjā, pañcama-jhānika-cittesu pi upekkhā-sahagatā te eva saṅgayhantīti. Sabbathā pi aṭṭhasu lokuttara-cittesu pañcaka-jhāna-vasena pañcadhā 'va saṅgho hotīti.
12. Chattīṃsa pañcatīṃsā ca catutīṃsa yathākkamaṃ
Tetiṃsa dvayaṃ ice evaṃ pañcadhā 'nuttare tīthā.
13. Mahaggatesu pana tisu paṭhama-jhānika-cittesu tāva aññasamānā terasa cetasikā virati-ttaya-vajjitā dvāvīsati sobhaṇa-cetasikā ceti pañcatīṃsa dhammā saṅghaṃ gacchanti, karuṇāmuditā pan' ettha paccema eva yojetabbā. Tathā dutiya-jhānika-cittesu vitakka-vajjā tatiya-jhānika-cittesu vitakka-vicāra-vajjā catuttha-jhānika-cittesu vitakka-vicāra-pīti-vajjā pañcama-jhānika-cittesu pana pannarasasu appamaññāyo na labbhantīti. Sabbathā pi sattavīsati-mahaggata-cittesu pañcaka-jhāna-vasena pañcadhā 'va saṅgho hotīti.

14. Pañcatīṃsa catutīṃsa tettiṃsa ca yathākkamaṃ
Battiṃsa c' eva tiṃseti¹ pañcadhā 'va mahaggate

15. Kāmāvacara-sobhaṇesu pana kusalesu tāva paṭhama-
dvaye aññasamānā terasa cetasikā pañcavīsati sobhaṇa-
cetasikā ceti aṭṭhatīṃsa dhammā saṅgahaṃ gacchanti, appa-
maññā-viratiyo pan' etha pañca pi paccekam eva yojetabbā.
Tathā dutiya-dvayenāṇa-vajjitā tatiya-dvaye nāṇa-sampayuttā
pīti-vajjitā catuttha-dvaye nāṇa-pīti-vajjitā te eva saṅgay-
hanti. Kriyā-cittesu pi virati-vajjitā, tath' eva catūsu pi
dukesu catudhā 'va saṅgayhanti,¹ tathā pi vipākesu ca appa-
maññā-virati-vajjitā te eva saṅgayhantīti. Sabbathā pi catuvī-
sati-kāmāvacara-sobhaṇa-cittesu duka-vasena dvādasadhā 'va
saṅgaho hotīti.

16. Aṭṭhatīṃsa sattatīṃsa dvayaṃ chattīṃsakam subhe
Pañcatīṃsa catutīṃsa dvayaṃ tettiṃsakam kriye
Tettiṃsa pāke battiṃsa dvaye 'katīṃsakam bhave
Sahetuka-kāmāvacara-puñña-pāka-kriyā mane
Na vijjant' etha virati kriyāsu ca mahaggate
Anuttare appamaññā kāmāpāke dvayaṃ tathā.
Anuttare jhānadhammā appamaññā ca majjhime
Virati-nāṇa-pīti ca parittesu visesakā.²

17. Akusalesu pana lobhamūlesu tāva pathame asaṅkhā-
rike aññasamānā terasa cetasikā akusala-sādhāraṇā cattāro
cāti sattarasa lobhaditṭhīhi saddhiṃ ekūnavīsati dhammā
saṅgahaṃ gacchanti. Tath' eva dutiye asaṅkhārike lobha-
mānena, tatiye tath' eva pīti-vajjitā lobhaditṭhīhi saha
aṭṭhārasa, catutthe tath' eva lobhamānena, pañcame pana
paṭigha-sampayutte asaṅkhārike doso issā macchariyaṃ
kukkuccañ cāti catūhi saddhiṃ pītivajjitā te eva vīsati
dhammā saṅgayhanti. Issā-macchera-kukkuccāni pan' etha
paccekam eva yojetabbāni, sasaṅkhārika-pañcake pi tath' eva
thīna-middhena visesotvā yojetabbā, chandā-pīti-vajjitā pana
aññasamānā ekādasa akusala-sādhāraṇā cattāro cāti pannarasa
dhammā uddhacca-sahagate sampayujjanti, vicikicchā-saha-

¹ S. saṅgahaṃ gacchanti.

² C pisesakā.

gata-citte ca adhimokkha-virahitā vicikicchā-sahagatā, tath'eva pannarasa dhammā samupālabbhantīti. Sabbathā pi dvādasākusala-cittuppādesu paccekaṃ yojiyamānā pi gaṇana-vasena sattadhā 'va saṅghitā bhavantīti.

18. Ekūnavīsāṭṭhārāsa vīsekavīsavīsati

Dvāvīsa pannaraseti sattadhā 'kusale ṭhitā

Sādhāraṇā ca cattāro samānā ca dasāpare

Cuddas' ete pavuccanti sabbā kusala-yogino.

19. Ahetukesu pana hasana-citte tāva chanda-vajjitā aññasamānā dvādasa dhammā saṅgahaṃ gacchanti, tathā voṭṭhappane chanda-pīti-vajjitā sukha-santīraṇe chanda-viriya-vajjitā mano-dhātuttikāhetuka-paṭisandhi-yugate¹ chanda-pīti-viriya-vajjitā dvipaṇca-viññāṇe pakiṇṇaka-vajjitā te yeva saṅgayhantīti. Sabbathā pi aṭṭhārasasu ahetukesu gaṇana-vasena catudhā 'va saṅgaho hotīti.

20. Dvādas' ekādasa dasa sattacāti² catubbidho

Aṭṭhārasāhetukesu cittuppādesu saṅgaho

Ahetukesu sabbattha satta sesā yathārahaṃ

Iti vitthārato vutto tettiṃsa-vidha-saṅgaho

Itthaṃ cittāviyuttānaṃ sampayogañ ca saṅgahaṃ

Ñatvā bhedaṃ yathāyogaṃ cittena samam uddise

Iti Abhidhammatthasaṅgāhe cetasikasaṅgahavibhāgo nāma
dutiyo paricchedo.

¹ R. S. °-yugaḷe.

² C. sattadhā ti.

III. PAKIṆṆAKA-SAṄGAHA-VIBHĀGA.

1. Sampayuttā yathāyogaṃ te paññāsa sabhāvato
Cittacetasikā dhammā tesam dāni yathārahaṃ
Vedanāhetuto kiccadvārāmbaṇavatthuko
Cittuppādavasen' eva saṅgaho nāma niyyate.

2. Tattha vedanā-saṅgahe tâva tividhā vedanā sukhaṃ
dukkhaṃ adukkhamasukhā ceti, sukhaṃ dukkhaṃ soma-
nassaṃ domanassaṃ upekkhā ti ca bhedenā pana pañcadhā
hoti. Tattha sukha-sahagataṃ kusala-vipākaṃ kāya-viññā-
ṇam ekam eva, tathā dukkha-sahagataṃ akusala-vipākaṃ.¹
Somanassa-sahagata-cittāni pana lobha-mūlāni cattāri, dvā-
dasa kāmāvacara-sobhaṇāni, sukha-santīraṇa-hasanāni ca dve
ti aṭṭhārasa kāmāvacara-somanassa-sahagata-cittāni c' eva
paṭhama-dutiya-tatiya-catuttha-jhāna-saṅkhātāni catuccattā-
līsa mahaggata-lokuttara-cittāni ceti dvāsaṭṭhi-vidhāni bha-
vanti. Domanassa-sahagata-cittāni pana dve paṭigha-sampa-
yutta-cittān' eva, sesāni sabbāni pi pañcapanñāsa upekkhā-
sahagata-cittān' evāti.

3. Sukhaṃ dukkham upekkhā ti tividhā tattha vedanā
Somanassaṃ domanassaṃ iti bhedenā pañcadhā
Sukham ekatthadukkhaṃ ca domanassaṃ dvaye ṭhitam
Dvāsaṭṭhisu somanassaṃ pañcapanñāsaketarā.

4. Hetu-saṅgahe hetū nāma lobho doso moho alobho adoso
amoho cāti chabbidhā bhavanti. Tattha pañcadvārāvajjana-
dvipaṅca-viññāna-sampaṭicchana-santīraṇa-voṭṭhappana-hasa-
na-vasena aṭṭhārasa aheturakittāni nāma, sesāni sabbāni
pi ekasattati cittāni sahetukān' eva. Tatthāpi dve momūha-
cittāni ekaheturakāni, sesāni dasa akusalacittāni c'eva nāṇa-

¹ C. adds kāya-viññānaṃ.

-vippayuttāni dvādasa kāmāvacara-sobhaṇāni ceti dvāvīsati dvihetuka-cittāni. Dvādasa ñāṇa-sampayutta-kāmāvacara-sobhaṇāni c' eva pañcatimsa mahaggata-lokuttara-cittāni ceti sattacattālīsa-tihetuka-cittānīti.

5. Lobho doso ca moho ca hetū akusalā tayo
 Alobhādosāmoho ca kusalā vyākātā tathā
 Ahetukā 'tthāras' ekahetukā dve dvivīsati
 Dvihetukā matā satta-cattālīsa tihetukā.

6. Kicca-saṅgahe kiccāni nāma paṭisandhi-bhavaṅgāvajjana-dassana¹-savana-ghāyana-sāyana-phasana-sampaṭicchana-santīraṇa-voṭṭhappana-javana-tadārammaṇa-cuti-vasena cud-dasa-vidhāni bhavanti. Paṭisandhi-bhavaṅgāvajjana-pañcaviññāṇa-ṭhānādi-vasena pana tesam dasadhā ṭhānabhedo veditabbo. Tattha dve upekkhā-sahagata-santīraṇāni c'eva atṭha mahā-vipākāni ca nava rūpārūpa-vipākāni ceti ekūnavīsati-cittāni paṭisandhi-bhavaṅga-cuti-kiccāni nāmā, āvajjana-kiccāni pana dve, tathā dassana-savana-ghāyana-sāyana-phasana-sampaṭicchana-kiccāni ca, tīṇi santīraṇa-kiccāni, manodvārāvajjanam eva pañcadvāre voṭṭhappana-kiccaṃ sādheti, āvajjana-dvaya-vajjitāni kusalākusala-phala-kriyā-cittāni pañcapanñāsa javana-kiccāni, atṭha mahāvīpākāni c' eva santīraṇa-ttayaṇī ceti ekādasa tadārammaṇa-kiccāni. Tesu pana dve upekkhā-sahagata-santīraṇa-cittāni paṭisandhi-bhavaṅga-cuti-tadārammaṇa-santīraṇa-vasena pañca-kiccāni nāma, mahāvīpākāni atṭha paṭisandhi-bhavaṅga-cuti-tadārammaṇa-vasena catu-kiccāni nāma, mahaggata-vīpākāni nava paṭisandhi-bhavaṅga-cuti-vasena ti-kiccāni nāma, somanassa-santīraṇaṃ santīraṇa-tadārammaṇa-vasena du-kiccaṃ, tathā voṭṭhappanaṃ voṭṭhappanāvajjana-vasena, sesāni pana sabbāni pi javana-mano-dhātuttika-pāñca¹-viññāṇāni yathā-sambhavam eka-kiccānīti.

7. Paṭisandhādayo nāma kiccabhedena cuddasa
 Dasadhā ṭhānabhedena cittuppādā pakāsītā
 Atṭhasatṭhi tathā dve ca navatṭha dve yathākkamaṃ
 Ekadvitīcūpañca kiccāṭhānāni niddise.

¹ C. dassana.

² Ch. dve pañca.

8. Dvāra-saṅgahe dvārāni nāma cakkhu-dvāraṃ sota-dvāraṃ ghāna-dvāraṃ jivhā-dvāraṃ kāya-dvāraṃ mano-dvāraṃ ceti chabbidhāṃ bhavanti. Tattha cakkhum eva chakkhu-dvāraṃ tathā sotādayo sotadvārādīni. Mano-dvāraṃ pana bhavaṅgan ti pavuccati. Tattha pañca-dvārāvajjana-cakkhu-viññāṇa-sampañcchana-santīraṇa-voṭṭhappana-kāmāvacara-javana-tadārammaṇa¹-vasena chacattāliṣa cittāni cakkhu-dvāre yathāraham uppajjanti. Tathā pañca-dvārāvajjana-sota-viññāṇādivasena sota-dvārādīsu pi chacattāliṣ' eva bhavanti, sabbathā pi pañca-dvāre catupaññāsa cittāni kāmāvacarān' eva. Mano-dvāre pana mano-dvārāvajjanā-pañcapanñāsa-javana-tadārammaṇa¹-vasena satta-satṭhi cittāni bhavanti, ekūnavīsati-paṭisandhi-bhavaṅgacuti-vasena dvāra-vimuttāni. Tesu pana pañca² viññāṇāni c' eva mahaggata-lokuttara-javanāni ceti chaṭṭimsa yathāraham eka-dvārika-cittāni nāma; mano-dhātuttikaṃ pana pañca-dvārikani, sukka-santīraṇa-voṭṭkappana-kāmāvacara-javanāni cha-dvārika-cittāni, upekkhā-sahagata-santīraṇamahā-vipākāni cha-dvārikāni c'eva, dvāra-vimuttāni ca mahaggata-vipākāni dvāra-vimuttān' evāti.

9. Eka-dvārika-cittāni pañca-cha-dvārikāni ca Cha-dvārika-vimuttāni vimuttāni ca sabbathā Chaṭṭimsati tathā tīpi ekatimsa yathākkamaṃ Dasadhā navadhā ceti pañcadhā paridīpaye.

10. Ārammaṇa-saṅgahe³ arammaṇāni⁴ nāma rūpārammaṇaṃ saddārammaṇaṃ gandhārammaṇaṃ rasārammaṇaṃ phoṭṭhabbārammaṇaṃ dhammārammaṇāni ceti chabbidhāni bhavanti. Tattha rūpam eva rūpārammaṇaṃ tathā saddādayo saddārammaṇādīni. Dhammārammaṇaṃ pana pasāda-sukhuma-rūpa⁵-citta-cetasika-nibbāna-paññatti-vasena chadhā saṅgayhati. Tattha cakkhu-dvārika-cittānaṃ sabbesaṃ pi rūpam eva ārammaṇaṃ tañ ca paccuppannaṃ, tathā sota-dvārika-cittādinam pi saddādīni tāni ca paccuppannāni yeva,

¹ S. R. °tadālambaṇa°, and so also below. ² Ch. dvi pañca. ³ S. R. °ālam-baṇa°. ⁴ S. R. ālambaṇāni. ⁵ Ch. °sukham arūpa°; S. °sukhuma-rupa°.

mano-dvârîka-cittânaṃ pana chabbidham pi paccuppannam atîtam anâgataṃ kâla-vimuttañ¹ ca yathâraham âlambaṇaṃ² hoti, dvâra-vimuttânañ ca paṭisandhi-bhavaṅga-cuti-saṅkhâtânaṃ chabbidham pi yathâ-sambhavaṃ yebhuyyena bhavantare cha-dvâra-gahitaṃ paccuppannam atîtaṃ paññatti-bhûtaṃ vâ kamma-kammanimitta-gatinimitta-sammatâṃ âlambaṇaṃ hoti. Tesu cakkhu-viññânâdîni yathâkkamaṃ rûpâdi-ekekâlambaṇân' eva, manodhâtutikaṃ pana rûpâdi-pañcâlambaṇaṃ, sesâni kâmvâvacara-vipâkâni hasana-cittañ ceti sabbathâ pi kâmvâvacarâlambaṇân' eva, akusalâni c' eva ñâṇa-vipayutta-kâmvâvacara-javanâni ceti lokuttara-vajjitasabbâlambaṇâni, ñâṇa-sampayutta-kâmvâvacara-kusalâni c' eva pañcama-jhâna-saṅkhâtaṃ abhiññâ-kusalañ ceti arahattamagga-phala-vajjita³-sabbâlambaṇâni, ñâṇa-sampayutta-kâmvâvacara-kriyâni c' eva kriyâbhiññâ-votṭhappanañ ceti sabbathâ pi sabbâlambaṇâni, âruppesu dutiya-catukkâni⁴ mahaggatâlambaṇâni, sesâni mahaggata-cittâni sabbâni pi paññattâlambaṇâni, lokuttara-cittâni nibbânâlambaṇânîti.

11. Pañcavîsa parittamhi cha cittâni mahaggate
 Ekavîsati vohâre aṭṭha nibbânagocare
 Visânuttaramuttamhi aggamaggaphalujjite⁵
 Pañca sabbattha cha cceṭi sattadhâ tattha saṅgaho

12. Vatthu-saṅgahe vatthûni nâma cakkhu-sota-ghâna-jivhâ-kâya-hadaya-vatthu ceti chabbidhâni bhavanti. Tâni kâmaloke sabbâni pi labbhanti, rûpaloke pana ghânâditayaṃ n' atthi, arûpaloke pana sabbâni pi na samvijjanti. Tattha pañca viññâṇa-dhâtuyo yathâkkamaṃ ekantena pañca pasâda-vatthûni nissây' eva pavattanti. Pañcadvârâvajjana-sampañcchana-saṅkhâtâ pana mano-dhātu ca hadayaṃ nissitâ yeva pavattanti. Avasesâ pana mano-viññâna-dhātu-saṅkhâtâ ca santîraṇa-mahâ-vipâka-paṭigha-dvaya-paṭhama-magga-hasana-rûpâvacara-vasena hadayaṃ nissây' eva pavattanti. Avasesâ kusalâkusala-kriyânuttara-vasena pana

¹ R. kâla-virattañ. ² Sic S. R. Ch., and so below. ³ Ch. vajjitâni.
⁴ R. S. catutthâni. ⁵ R. "ujjhite", S. ujjhate.

nissāya vā anissāya vā āruppa-vipāka-vasena hadayaṃ
anissāy' evāti.

13. Chavatthum nissitā kâme satta rūpe catubbidhâ
Tivatthum nissitâ rūpe dhâtv ekâ nissitâ matâ
Tecattâlisa nissāya dvecattâlisa jāyare
Nissāya ca anissāya pākâruppâ anissitâ.

Iti Abhidhammattha-saṅgahe Pakiṇṇaka-saṅgaha-vibhâgo
nâma tatiyo paricchedo.

IV. VĪTHI-SAṄGAHA-VIBHAGA.

1. Cittuppādānam icc evaṃ katvā saṅgaham uttaraṃ
 Bhūmipuggalabhedena pubbāparaniyāmitaṃ
 Pavattisaṅgahaṃ nāma paṭisandhipavattiyaṃ
 Pavakkhāmi samāsenā yathāsambhavato kathaṃ.

2. Cha vatthūni cha dvārāni cha ālambaṇani cha viññā-
 ṇāni cha vīthiyo chadhā visaya-pavatti ceti vīthi-saṅgahe
 cha chakkāni veditabbāni. Vīthi-muttānaṃ pana kamma-
 kammanimitta-gatinimitta-vasena tividhā hoti visaya-pavatti.
 Tattha vatthu-dvārālambaṇāni pubbe vutta¹-nayān' eva.
 Cakkhu-viññāṇaṃ sota-viññāṇaṃ ghāna-viññāṇaṃ jivhā-
 viññāṇaṃ kāya-viññāṇaṃ mano-viññāṇaṃ ceti cha-viññā-
 ṇāni, chavīthiyo pana cakkhu-dvāra-vīthi sota-dvāra-vīthi
 ghāṇa-dvāra-vīthi jivhā-dvāra-vīthi kāya-dvāra-vīthi mano-
 dvāra-vīthi ceti dvāra-vasena vā, cakkhu-viññāṇa-vīthi sota-
 viññāṇa-vīthi ghāna-viññāṇa-vīthi jivā-viññāṇa-vīthi kāya-
 viññāṇa-vīthi mano-viññāṇa-vīthi ceti viññāṇa-vasena vā,
 dvāra-ppavattā citta-ppavattiyo yojetabbā.

3. Atimahantaṃ mahantaṃ parittaṃ atiparittaṃ ceti
 pañca-dvāre, mano-dvāre pana vibhūtaṃ avibhūtaṃ ceti
 chadhā visaya-ppavatti veditabbā. Kathaṃ? uppādā-ṭṭhiti-
 bhavanga-vasena khaṇa-ṭṭayaṃ eka-citta-kkhaṇaṃ nāma.
 Tāni pana sattarasa citta-kkhaṇāni rūpa-dhammānam āyu,
 eka-citta-kkhaṇātītāni vā bahu-citta-kkhaṇātītāni vā ṭṭhi-
 pattān'² eva pañcālambaṇāni pañcadvāre āpātham āgacchanti.
 Tasmā yadi eka-citta-kkhaṇātītakaṃ rūpārammaṇaṃ cakk-
 hussa āpātham āgacchati tato dvikkhattuṃ bhavaṃge calite

¹ S. nivutta. ² R. here and above °ṭṭhiti°.

bhavaṃga-sotaṃ vicchinditvā tam eva rūpārammaṇaṃ āvajantaṃ pañca-dvārāvajjana-cittaṃ upajjitvā nirujjhati. Tato tassānantaraṃ tam eva rūpaṃ passantaṃ cakkhu-viññānaṃ sampaticchantaṃ sampaticchana-cittaṃ santīraṇamānaṃ¹ santīraṇa-cittaṃ vavatthapentaṃ² votthappana³-cittañi ceti yathā-kkamaṃ uppajjitvā nirujjhati. Tato paraṃ ekūnatimsa-kāmāvacara-javanesu yaṃkiñci laddha-paccayaṃ yebhuyyena sattakkhattuṃ javanaṃ javati, javanānubandhāni ca dve tadālambaṇa-pākāni yathārahaṃ pavattanti. Tato paraṃ bhavaṃga-pāto. Ettāvata cuddasa vīthi-cittuppādā dve bhavaṃga-calaṇāni pubbevātītakam eka-citta-kkhaṇan ti katvā sattarasa citta-kkhaṇāni paripūrenti. Tato paraṃ nirujjhati. Ālambaṇam etaṃ atimahantaṃ nāma gocaraṃ. Yāva tadālambaṇuppādā pana appahontātītakam⁴ āpātham āgataṃ ālambaṇaṃ mahantaṃ nāma. Tattha javanāvasāne bhavaṃga-pāto va hoti, natthi tadālambaṇuppādo. Yāva javanuppādā pi appahontātītakam āpātham āgataṃ ālambaṇaṃ parittaṃ nāma. Tattha javanaṃ pi anuppajjitvā dvati-kkhattuṃ⁵ votthappanaṃ⁶ eva pavattati, tato paraṃ bhavaṃga-pāto va hoti. Yāva votthappanuppādā⁶ ca pana appahontātītakam āpātham āgataṃ nirodhāsannaṃ ālambaṇaṃ atiparittaṃ nāma. Tattha bhavaṃga-calaṇaṃ eva hoti, natthi vīthi-cittuppādo. Icevaṃ cakkhu-dvāre, tathā sota-dvārādisu ceti sabbathā pi pañca-dvāre tadālambaṇa-javana-votthappana⁶-mogha-vāra-samkhātānaṃ catunnaṃ vārānaṃ yathākkamaṃ ālambaṇa-bhūtā visaya-ppavatti catudhā vedītabbā.

4. Vīthi-cittāni satt' eva cittuppādā catuddasa
Catupaññāsa vitthārā pañcadvāre yathārahaṃ.⁷

Ayam ettha pañcadvāre vīthi-citta-ppavatti nayo.

5. Mano-dvāre pana yadi vibhūtam ālambaṇaṃ āpātham āgacchati, tato bhavaṃga-calana-mano-dvārāvajjana-javanāvasāne tadālambaṇa-pākāni pavattanti. Tato paraṃ bha-

¹ S. santīraṇamānā. ² R. vavathapentaṃ. ³ R. votthabana, and so always.
⁴ S. appahontam atītakam. ⁵ S. 'tti. ⁶ R. votthabanaṃ. ⁷ R. rathārahaṃ.

vamga-pâto. Avibhûte pan' âlambaṇe javanâvasâne bhavamga-pâto va hoti, natthi tadâlambaṇ-uppâdo ti.

6. Vithi-cittâni tīṇ' eva cittuppâdâ daseritâ
Vittâharena pan' etth' eka-cattâlisa vibhâvaye.

Ayam ettha paritta-javana-vâro.

7. Appanâ-javana-vâre pana vibhûtâvibhûta-bhedo natthi. Tathâ tadâlambaṇuppâdo ca. Tattha hi ñaṇa-sampayuttakâmâvacara-javanânam aṭṭhannaṃ aṇṇatarasmiṃ parikkamma pacârânuloma-gotrabhu-nâmena catukkhattum tikkhattum eva vâ yathâkkammaṃ upajjivâ niruddhânantaram eva yathârahaṃ catutthaṃ pañcamaṃ vâ chabbisati mahaggatalokuttara-javanesu yathâbhinihâra-vasena yaṃkiñci javanaṃ appanâ-vithiṃ otarati. Tato paraṃ appanâvasâne bhavamga-pâto va hoti. Tattha somanassa-sahagata-javanânantaram appanâ pi somanassa-sahagatâ va pâṭikamkhitabbâ, upekkhâ-sahagata-javanânantaram upekkhâ-sahagatâ va. Tatthâpi kusala-javanânantaram kusala-javanañ ceva heṭṭhimañ ca phalattayam appeti, kriyâ-javanânantaram kriyâ-javanaṃ arahattaphalañ cāti.

8. Dvattiṃsa sukhapuññamahâ dvâdasopekkhakâ paraṃ
Sukhita-kriyato aṭṭha cha sambhonti upekkhakâ.
Puthujjanâna sekkhânaṃ kâmapuññatihetuto
Tihetukâmakriyato vitarâgânam appanâ.

Ayam ettha mano-dvâre vithi-citta-ppavatti-nayo.

9. Sabbatthâ pi panettha anitthe âlambaṇe akusalavipâkân' eva pañca-viññâṇa-sampaṭicchana-santīraṇa-tadâlambaṇâni, itṭhe kuslavipâkâni, ati-itṭhe pana somanassa-sahagatân' eva santīraṇa-tadâlambaṇâni. Tatthâpi somanassa-sahagata-kriyâ-javanâvasâne¹ somanassa-sahagatân' eva tadâlambaṇâni santi, upekkhâ-sahagata-kriyâ-javanâvasane¹ upekkhâ-sahagatâni honti, domanassa-sahagata-javanâvasâne ca pana tadâlambaṇâni ceva bhavamgâni ca upekkhâsahagatân' eva bhavanti.² Tasmâ yadi somanassa-paṭisandhikassa domanassa-sahagata-

¹ S. omits from ¹ to ¹. ² R. honti.

javanāvasāne tadālambaṇa-sambhavo natthi, tadā yaṃ kiñci paricita-pubbaṃ parittālambaṇaṃ ārabha upekkhā-sahagata-santīraṇaṃ uppajjati. Tam anantaritvā bhavaṃga-pāto va hoti ti vadanti ācariyā. Tathā kāmāvacara-javanāvasāne kāmāvacara-sattānaṃ kāmāvacara-dhammesveva ālambaṇa-bhūtesu tadālambaṇaṃ icchantīti.

10. Kāme javana-sattālambaṇānaṃ niyame sati
Vibhūte ti mahante ca tadālambaṇaṃ iritaṃ

Ayam ettha tadālambaṇa-niyamo.

11. Javanesu ca paritta-javana-vīthiyaṃ kāmāvacara-javanāni sattakkhattuṃ chakkhattuṃ eva vā javanti, manda-ppavattiyaṃ pana maraṇa-kālādīsu pañca-vāram eva. Bhagavato pana yamaka¹-pāṭihāriya-kālādīsu lahuka-pavattiyaṃ cattāri pañca vā paccavekkhaṇa-cittāni bhavanti ti pi vadanti, ādikammikassa pana paṭhama-kappanāyaṃ mahaggata-javanāni abhiññā-javanāni² ca sabbadā pi ekavāram eva javanti. Tato paraṃ bhavaṃga-pāto. Cattāro pana magguppādā ekacittakkhaṇikā, tato paraṃ dve³ tīṇi phala-cittāni yathārahaṃ uppajjanti. Tato paraṃ bhavaṃga-pāto. Nirodhasamāpatti-kāle dvikkhattuṃ catutthārappa-javanaṃ javati. Tato paraṃ nirodhaṃ phusati. Vuṭṭhāna-kale ca anāgāmi-phalaṃ vā arahatta-phalaṃ vā yathārahaṃ eka-vāram uppajjivā niruddhe bhavaṃga-pāto va hoti. Sabbatthā pi samāpatti-vīthiyaṃ bhavaṃga-soto viya vīthi-niyamo natthi ti katvā bahūni pi labbhanti ti.

12. Sattakkhattuṃ parittāni maggābhiññā sakīṃ matā
Avasesāni labbhanti javanāni bahūni pi.

Ayam ettha javana-niyamo.

13. Duhetukānaṃ ahetakānañ ca panettha kriyā-javanāni ceva appanā-javanāni ca na labbhanti. Tathā ñāṇa-sampayutta-vipākāni ca sugatiyaṃ, duggatiyaṃ pana ñāṇa-vippayuttāni ca mahā-vipākāni na labbhanti. Tihetukesu ca khīṇāsavānaṃ kusalākusala-javanāni na labbhanti. Tathā

¹ S. saṃka°. ² S. omits. ³ S. deva.

sekkha-puthujjanānaṃ kriyā-javanāni, diṭṭhigata-sampayutta-vicikicchā-javanāni ca sekkhānaṃ, anāgāmi-puggalānaṃ pana paṭigha-javanāni na labbhanti, lokuttara-javanāni ca yathārahaṃ ariyānaṃ eva samuppajjantī ti.

14. Asekkhānaṃ catu cattālisa sekkhānaṃ uddise
Chappaññāsāvasesānaṃ catupaññāsa sambhavā.

Ayam ettha puggala-bhedo.

15. Kāmāvacara-bhūmiyaṃ pan' etāni sabbāni pi vīthi-cittāni yathārahaṃ upalabbhanti. Rûpāvacara-bhūmiyaṃ paṭigha-javana-tadālambaṇa-vajjitāni, arûpāvacara-bhūmiyaṃ paṭhama-magga-rupāvacara-hasana-heṭṭhimārappa-vajjitāni ca labbhanti. Sabbatthā pi ca taṃ taṃ pasāda-rahitānaṃ taṃ taṃ dvārika-vīthi-cittāni na labbhant' eva. Asañña-sattānaṃ pana sabbatthā pi citta-ppavatti natth' evāti.¹

16. Asīti vīthicittāni kāme rūpe yathārahaṃ
Catusatṭhi tathārūpe dve cattālisa labbhare.

Ayam ettha bhūmi-vibhāgo.

17. Icevaṃ cha-dvārika-citta-ppavatti yathā-sambhavaṃ bhavaṃgan taritā yāvatāyukam abocchinnā² pavattati.

Iti abhidhammattha-saṃgahe vīthi-saṃgaha-vibhāgo nāma catuttho paricchedo.

¹ S. natthi vā ti. ² R. abocchinnā.

V. VĪTHI-MUTTA-SANĠAHA-VIBHAGA.

1. Vīthi-citta-vasen' evaṃ pavatti samudīrito
Pavatti-saṃgaho nāma sandhiyaṃ dāni vuccati.

2. Catasso bhūmiyo catubbidhā paṭisandhi cattāri kamāni catudhā maraṇupatti ceti vīthi-mutta-saṃgahe cattāri catukkāni veditabbāni. Tattha apāya-bhūmi kāma-sugati-bhūmi rūpāvacara-bhūmi arūpāvacara-bhūmi ceti catasso bhūmiyo nāma. Tāsu nirayo tiracchāna-yoni petti-visayo asura-kāyo ceti apāya-bhūmi catubbidhā hoti, manussā cātummahārājikā¹ tāvatimsā yāmā tusitā nimmānaratī paranimmitta-vasavattī ceti kāma-sugati-bhūmi sattavidhā hoti. Sā panāyam ekādasa-vidhā pi kāmāvacara-bhūmi ceva saṃkhaṃ gacchati. Brahma-pārisajjā brahma-purohitā mahābrahmā ceti paṭhamajjhāna-bhūmi,² parittābhā appamāṇābhā ābhassarā ceti dutiyajjhāna-bhūmi, paritta-subhā appamāna-subhā³ subha-kiṇhā ceti tatiyajjhāna-bhūmi, vehapphalā asaṅṅā-sattā suddhāvāsā ceti catutthajjhāna-bhūmi ti rūpāvacara-bhūmi soḷasa-vidhā hoti. Avihā atappā sudassā sudassī akaniṭṭhā ceti suddhāvāsa-bhūmi pañca-vidhā hoti. Ākāsānañcāyatana-bhūmi viññānañcāyatana-bhūmi ākiñcaññāyatana-bhūmi nevasaṅṅā-nāsaṅṅāyatana-bhūmi ceti arūpāvacara-bhūmi catubbidhā hoti.

3. Puthujjanā na labbhanti suddhāvāsesu sabbathā
Sotāpannā ca sakadāgāmino cāpi puggalā
Ariyā nopalabbhanti asaṅṅāpāyabhūmisu
Sesaṭṭhānesu labbhanti ariyā nariyā pi ca.

Idam ettha bhūmi-catukkaṃ.

¹ R. cātu°.

² R. -jhāna-, and so always.

³ R. parittā bis.

4. Apâya-paṭisandhi kâma-sugati-paṭisandhi rūpâvacara-paṭisandhi arûpâvacara-paṭisandhi ceti catubbidhâ paṭisandhi nâma. Tattha akusalavipâkopekkhâ-sahagata-santîraṇaṃ apâyabhûmiyaṃ okkantikkhaṇe paṭisandhi hutvâ tato paraṃ bhavaṃga-pariyosâne¹ javanaṃ hutvâ vocchijjati, ayam ekâpâya-paṭisandhi nâma. Kuslavipâkopekkhâ-sahagata-santîraṇaṃ pana kâma-sugatiyaṃ maṇussânaṃ ceva jaccandhâ-dînaṃ bhûmissitânaṃ² ca vinipâtikâsurânaṃ paṭisandhi-bhavaṃga-cutî-vasena pavattati. Mahâ-vipâkâni pan' atṭha sabbatthâ pi kâma-sugatiyaṃ paṭisandhi-bhavaṃga-cutîvasena pavattanti. Imâ nava kâma-sugati-paṭisandhiyo nâma. Sâ³ panâyaṃ dasâ-vidhâ pi kâmâvacara-paṭisandhi 'cceva saṃkhaṃ gacchati. Tesu catunnaṃ apâyânaṃ maṇussânaṃ vinipâtikâsurânaṃ ca âyu-ppamâṇa-gaṇanâya niyamo natthi. Câtum-mahârâjîkânaṃ pana devânaṃ dibbâni pañca-vassasatâni âyu-ppamâṇaṃ maṇussa-gaṇanâya navutî vassa-sata-sahassa-ppamâṇaṃ hcti, tato catu-guṇaṃ tâvatimsânaṃ, tato catu-guṇaṃ yâmânaṃ, tato catu-guṇaṃ tusitânaṃ, tato catu-guṇaṃ nimmânaratînaṃ, tato catuguṇaṃ paranimmita-vasavattînaṃ.

5. Navassataṃ c' ekavisa vassânaṃ koṭiyo tathâ
Vassasatasahassâni saṭṭhi ca vasavattisu.

6. Paṭhama-jjhâna-vipâkaṃ paṭhama-jjhâna-bhûmiyaṃ paṭisandhi-bhavaṃga-cutî-vasena pavattati. Tathâ dutiya-jjhâna-vipâkaṃ tatiya-jjhâna-vipâkaṃ ca dutiya-jjhâna-bhûmiyaṃ, catuttha-jjhâna-vipâkaṃ tatiya-jjhâna-bhûmiyaṃ, pañcamajjhâna-vipâkaṃ catuttha-jjhâna-bhûmiyaṃ, asaṇṇasattânaṃ pana rūpaṃ eva paṭisandhi hoti. Tathâ tato paraṃ pavattiyaṃ cavana-kâle ca rūpaṃ eva pavattitvâ nirujjhati. Imâ cha rūpâvacara-paṭisandhiyo nâma. Tesu brahma-pârisajjânaṃ devânaṃ kappassa tatiyo bhâgo âyu-ppamâṇaṃ, brahma-purohitânaṃ upadḍha-kappo,⁴ mahâbrahmânaṃ eko kappo, parittâbhânaṃ dve kappâni, appamânâbhânaṃ cattâri kappâni, âbhassarânaṃ atṭha kappâni,

¹ R. bhavaṃgaṃ.

² R. bhûmassitânaṃ.

³ S. sa.

⁴ S. upaccha.

paritta-subhānaṃ soḷasa kappāni, appamāṇa-subhānaṃ dvattiṃsa kappāni, subhakiṇṇhānaṃ catu-saṭṭhi kappāni, vehapphalānaṃ asaṅṅasattānaṃ ca pañca kappā-satāni, avihānaṃ kappā-sahassāni, atappānaṃ dve kappā-sahassāni, sudassānaṃ cattāri kappā-sahassāni, sudassīnaṃ aṭṭha kappā-sahassāni, akaniṭṭhānaṃ soḷasa kappā-sahassāni. Paṭhamāruppādi-vipākāni paṭhamāruppādi-bhūmīsu yathākkamaṃ paṭisandhi-bhavaṃga-cuti-vasena pavattanti. Imā catasso āruppa-paṭisandhiyo nāma. Tesu pana ākāsaṇaṅcāyatanūpagānaṃ devānaṃ vīsati kappā-sahassāni ayu-ppamāṇaṃ, viññāṇaṅcāyatanūpagānaṃ devānaṃ cattālīsa kappā-sahassāni, akiṇcaṇṇāyatananūpaganāṃ devānaṃ saṭṭhi kappā-sahassāni, nevasaṅṅā-nāsaṅṅāyatanūpagānaṃ devānaṃ catu-rāsīti kappā-sahassāni.

7. Paṭisandhi bhavaṃgaṃ ca tathā cavanamānasam
Ekam eva tath' ev' ekavīsayaṃ c' ekajātiyaṃ

Idam ettha paṭisandhi-catukkaṃ.

8. Janakam upatthambhakam upapīlakam¹ upaghātakaṃ ceti kicca-vasena, garukam āsannaṃ ācinnāṃ kaṭattā-kammaṃ ceti pākādāna-pariyāyena, diṭṭhidhamma-vedaniyaṃ upapajja-vedaniyaṃ aparāpariya-vedaniyaṃ ahosi-kammaṃ ceti pāka-kāla-vasena cattāri kammāni nāma. Tathā akusalaṃ kāmāvacara-kusalaṃ rūpāvacara-kusalaṃ arūpāvacara-kusalaṃ ceti pākaṭṭhāna-vasena. Tattha akusalaṃ kāyakkammaṃ vacī-kammaṃ mano-kammaṃ ceti kamma-dvāra-vasena tividhaṃ hoti. Kathaṃ? Pāṇātipāto adinnādānaṃ kāmesu micchācāro ceti kāya-viññatti-samkhāte kāya-dvāre bāhulla-vuttito kāya-kammaṃ nāma. Musāvādo pīṇā vācā pharusā vācā samphappalāpo² ceti vacī-viññatti-samkhāte vacī-dvāre bāhulla-vuttito vacī-kammaṃ nāma. Abhijjhā vyāpādo micchā-diṭṭhi ceti aṅṅatrapī viññattiyā manasimīyeva bāhulla-vuttito mano-kammaṃ nāma. Tesu pāṇātipāto pharusā vācā vyāpādo ca dosa-mūlena jāyanti, kāmesu micchācāro abhijjhā micchā-diṭṭhi ca lobha-mūlena, sesāni cattāri

¹ S. ūpapīlakam ; R. upapīlakam. ² S. sapphalāpo.

pi dvīhi mūlehi sambhavanti. Cittuppāda-vasena pan' etaṃ akusalaṃ sabbathā pi dvādasa-vidhaṃ hoti. Kāmāvacara-kusalam pi kāya-dvāre pavattaṃ kāya-kammaṃ vacî-dvāre pavattaṃ vacî-kammaṃ mano-dvāre pavattaṃ mano-kammaṃ ceti, kamma-dvāra-vasena tividhaṃ hoti. Tathā dāna-sīla-bhāvanā-vasena, cittuppāda-vasena pan' etaṃ aṭṭha-vidhaṃ, dāna-sīla-bhāvanā-pamāyana-veyyāvacca - pattidāna - pattānumodana - dhammasavana - dhammadesanā - diṭṭhijjukamma - vasena dasa-vidhaṃ hoti. Taṃ pan' etaṃ vīsati-vidhaṃ pi kāmāvacara-kammam icceva saṃkhaṃ gacchati. Rūpāvacara-kusalaṃ pana mano-kammam eva, taṃ ca bhāvanāmayam appanāppattaṃ, jhānaṃga-bhedena pañcavidhaṃ hoti. Tathā arūpāvacara-kusalaṃ ca mano-kammaṃ, taṃ pi bhāvanāmayam appanāppattaṃ, ālambaṇa-bhedena catubbidhaṃ hoti. Etthā-kusala-kammam uddhacca - rahitaṃ apāya-bhūmiyam paṭisandhiṃ janeti. Pavattiyam pana sabbam pi dvādasa-vidhaṃ satt' ākusala-pākāni sabbathā pi kāma-loke rūpa-loke ca yathārahaṃ vipaccati. Kāmāvacara-kusalam pi kāmāvacara-sugatiyam eva paṭisandhiṃ janeti. Tathā pavattiyāṃ ca mahā-vipākāni ahetuka-vipākāni aṭṭha pi sabbathā pi kāma-loke rūpa-loke ca yathārahaṃ vipaccati. Tatthāpi tihetukam-ukkaṭṭhaṃ¹ kusalam tihetukam paṭisandhiṃ datvā pavatte soḷasa vipākāni vipaccati, tihetukam omakaṃ dvihetukam ukkaṭṭhaṃ ca kusalam dvihetukam paṭisandhiṃ datvā pavatte tihetuka-rahitāni dvādasa vipākāni vipaccati, dvihetukam omakaṃ pana kusalam ahetukam eva paṭisandhiṃ deti pavatte ca ahetuka-vipākān' eva vipaccati.

9. Asaṃkhāraṃ asaṃkhāra-vipākāni na paccati
 Sasamkhāraṃ asaṃkhāra-vipākānīti kecaṇā.
 Tesam dvādasa pākāni dasaṭṭha ca yathākkamaṃ
 Yathā-vuttānusārena yathā-sambhavam uddise.

10. Rūpāvacara-kusalam pana paṭhamajjhānaṃ parittaṃ bhāvetvā brahmapārisajjesu uppajjati, tad eva majjhimaṃ bhāvetvā brahma-purohitesu paṇītaṃ bhāvetvā mahābrahmesu, tathā dutiyajjhānaṃ tatiyajjhānaṃ ca parittaṃ

¹ S. mukhaṭṭhaṃ; R. ukkaṭṭhaṃ.

bhāvetvā parittābhesu majjhimam bhāvetvā appamāṇābhesu pañitam bhāvetvā ābhassaresu, eattutthajjhānam parittam bhāvetvā paritta-subhesu majjhimam bhāvetvā appamāna-subhesu pañitam bhāvetvā subha-kiṇhesu, pañcamajjhānam bhāvetvā vehapphalesu, tad eva saññā-virāgam bhāvetvā asaññasattesu, anāgāmito pana suddhāvāsesu uppajjanti, arūpāvacara-kusalañi ca yathākkamam bhāvetvā arūpesu ¹ uppajjanti.

11. Ittham mahaggaṭam puññam yathā-bhumi-pavattitam ² Janeti sadisaṃ pākam paṭisandhi-pavattiyam.

Idam ettha kamma-catukkaṃ.

12. Āyu-kkhayena kamma-kkhayena ubhaya-kkhayena upacchedaka-kammunā ceti catudhā maraṇuppatti. Tathā ca marantānam pana maraṇakāle yathārahaṃ abhimukhībhūtam bhavantare paṭisandhi-jaṇakam kammam vā tam kamma-karaṇa-kāle rūpādikam upaladdha-pubbam upakaraṇa-bhūtañi ca kamma-nimittam vā anantaram uppajjamāna-bhave upalabhitabbam upabhoga-bhūtañi ca gata-nimittam vā kamma-balena channaṃ dvārānam aññatarasmim paccupattḥāti. Tato paraṃ tam eva tathopattḥitam ālambaṇam ārabba vipaccamānaka-kammānurūpaṃ parisuddham upakiliṭṭham vā upalabhitabba-bhavānurūpaṃ tattonaṭam ³ va citta-santānam abhiṇham pavattati bāhullena, tam eva vā pana janaka-bhūtam kammam abhinava-karaṇa-vasena dvārapattam hoti, paccāsanna-maraṇassa tassa vīthi-cittāvasāne bhavaṅga-kkhave vā cavana-vasena paccuppanna-bhava-pariyosāna-bhūtam cuti-cittam uppajjitvā nirujjhati. Tasmim niruddhāvasāne tassānantaram eva tathā gahitam ālambaṇam ārabba savatthukam avatthukam eva vā yathārahaṃ avijjānusaya-parikkhittena taṇhānusaya-mūlakena saṃkhāreṇa janiyamānam ⁴ sampayuttehi pariggayhamānam saḥajātānam aditḥāna-bhāvena pubbaṅgama-bhūtam bhavantara-paṭisandhāna-vasena paṭisandhi-saṃkhātam mānasam uppajjamānam eva patiṭṭhāti bhavantare.

13. Maraṇasanna-vīthiyam panettha manda-ppavattāni pañc' eva javanāni pāṭikamkhitabbāni. Tasmā yadā paccu-

¹ S. aruppesu. ² R. vavattitam. ³ R. tattonaṭam. ⁴ S. chabhīyamānam.

ppannâlabhapesu âpâtham âgatesu marantesv eva maraṇam hoti, tadâ paṭisandhi-bhavaṃgānam pi paccuppannâlabhaṇatâ labbhatî ti katvâ kâmvâvacara-paṭisandhiyâ cha-dvâra-gahitaṃ kammanimittaṃ gatinimittaṃ ca paccuppannam atîtâlambanam upalabbhati. Kammaṃ pana atîtam eva. Tañ ca mano-dvâra-gahitaṃ. Tâni pana sabbâni pi paritta-dhamma-bhûtân' ev' âlambaṇâni. Rûpâvacara-paṭisandhiyâ pana paññatti-bhûtaṃ kamma-nimittam ev' âlambaṇam hoti. Tathâ âruppa-paṭisandhiyâ ca mahaggata-bhûtaṃ paññatti-bhutaṃ ca kamma-nimittam eva yathâraham âlambaṇam hoti. Asañña-sattânaṃ pana jîvita-navakam eva paṭisandhi-bhâvena paṭiṭṭhâtî. Tasmâ te rûpa-paṭisandhikâ nâma. Arûpâ arûpa-paṭisandhikâ. Sesâ rûpâ rûpa-paṭisandhikâ.

14. Âruppa-cutiyâ honti hetthimâruppa-vajjitâ
 Paramâruppa-sandhî ca tathâ kâme ti-hetukâ,
 Rûpâvacara-cutiyâ ahetu-rahitâ siyum
 Sabbâ kâme ti-hetumhâ kâmesv eva panetarâ.

Ayam ettha cuti-paṭisandhi-kkamo.

15. Icevaṃ gahita-paṭisandhikânaṃ pana paṭisandhi-ni-
 nirodhânantarato pabhûti tam ev' âlambaṇam ârabha tad
 eva cittaṃ yâva cuti-cittuppâdâ asati vîthi-cittuppâde bhava-
 vassa aṃga-bhâvena bhavaṃga-santati-samkhâtam¹ mânasam
 abboccinam² nadî-soto viya pavattati. Pariyosâne ca cava-
 na-vasena cuti-cittaṃ hutvâ nirujjhati. Tato parañ ca pa-
 ṭisandhâdayo ratha-cakkam iva yathâkkamaṃ eva pari-
 vattantâ pavattanti.

16. Paṭisandhi-bhavaṃga-vîthiyo cuti ceha tathâ bhavantare
 Puna-sandhi-bhavaṃgam iccayam parivattati citta-santati³
 Paṭisamkhâyâ pan' etam addhuvam adhigantvâ padam
 accutam budhâ
 Susamucchinna-sineha-bandhanâ samam essanti cirâyâ⁴
 subbatâ.

Iti abhidhammattha-saṃgahe vîthi-mutta-saṃgaha-vibhâgo
 nâma pañcamo paricchedo.

¹ R. samkhatam.

² R. abocchinnam.

³ S. sattati.

⁴ R. cirâyâ.

VI. RŪPA-SAṄGAHA-VIBHAGA.

1. Ettāvatā vibhattā hi ¹ sabba-bheda-pavattikā
Citta-cetasikā dhammā rūpaṃ dāni pavuccati.
Samuddesā vibhāgā ca samuṭṭhānā kalāpato
Pavattikkamato ceva pañcadhā tattha saṃgaho.

2. Cattāri mahābhūtāni catunnaṃ ca mahābhūtānaṃ upā-
dārūpan ti duvidham etaṃ rūpaṃ ekādasa-vidhena saṃgahaṃ
gacchati. Kathaṃ? Paṭhavi-dhātu āpo-dhātu tejo-dhātu
vāyo-dhātu bhūta-rūpaṃ nāma. Cakkhu sotaṃ ghānaṃ
jihvā kāyo pasāda-rūpaṃ nāma. Rūpaṃ saddo gandho raso
āpo-dhātu-vivajjitaṃ bhūta-ttaya-samkhātaṃ phoṭṭhabbaṃ
gocara-rūpaṃ nāma. Itthattaṃ purisattaṃ bhāva-rūpaṃ
nāma. Hadaya-vatthu hadaya-rūpaṃ nāma. Jīvitindriyaṃ
jīvita-rūpaṃ nāma. Kabaḷikāro ² āhāro āhāra-rūpaṃ nāma.
Iti ca aṭṭhārasavidham etaṃ rūpaṃ sabhāva-rūpaṃ salakkha-
ṇa-rūpaṃ nipphanna-rūpaṃ rūpa-rūpaṃ sammasana-rūpan ti
ca saṃgahaṃ gacchati. Ākāsadhātu pariccheda-rūpaṃ nāma.
Kāya-viññatti vaci-viññatti viññatti-rūpaṃ nāma. Rūpassa
lahutā mudutā kammaññatā viññatti-dvayaṃ vikāra-rūpaṃ
nāma. Rupassa upacayo santati jaratā ³ aniccā lakkhaṇa-
rūpaṃ nāma. Jātirūpaṃ eva paṇ' ettha upacaya-santati-
nāmena pavuccati. Iti ekādasa-vidham etaṃ rūpaṃ aṭṭhavi-
sati-vidham hoti sarūpa-vasena.

3. Kathaṃ

Bhūta-ppasāda-visayā bhāvo hadayaṃ iccapi
Jīvitāhāra-rūpehi aṭṭhārasa-vidham tatthā
Paricchedo ca viññatti vikāro lakkhaṇaṃ ti ca
Anipphannā dasa ceti aṭṭhavāsa-vidham bhāve.

Ayam ettha rūpa-samuddeso.

¹ S. vibhantāhi.

² R. kabaḷikāro.

³ S. charatā.

4. Sabbañca pan' etaṃ rūpaṃ ahetukaṃ sappaccayaṃ sâsavaṃ saṃkhatam lokiyaṃ kâmvacaram anârammaṇam apahâtabbam evâ ti ekavidham pi ajjhattika-bâhirâdi-vasena bahudhâ¹ bhedaṃ gacchati. Kathaṃ? Pasâda-saṃkhâtam pañcavidham pi ajjhattika-rûpaṃ nâma. Itaram bâhira-rûpaṃ. Pasâda-hadaya-saṃkhâtam chabbidam pi vatthu-rûpaṃ nâma. Itaram avatthu-rûpaṃ. Pasâda-viññatti-saṃkhâtam sattavidham pi dvâra-rupaṃ nâma. Itaram advâra-rûpaṃ. Pasâda-bhâva-jivita-saṃkhâtam aṭṭhavidham pi indriya-rupaṃ nâma. Itaram anindriya-rûpaṃ. Pasâda-visaya-saṃkhâtam dvâdasa-vidham pi olârîka-rûpaṃ santike rûpaṃ sappatigha-rûpaṃ ca. Itaram sukhumâ-rûpaṃ dûre rûpaṃ appatigha-rûpaṃ ca. Kammajaṃ upâdiṇṇa-rûpaṃ. Itaram anupâdiṇṇa-rûpaṃ. Rûpâyatanaṃ sanidassana-rûpaṃ. Itaram anidassana-rupaṃ. Cakkhâdi-dvayaṃ asam-patta-vasena ghâṇadi-ttayaṃ sampatta-vasenâ ti pañcavidham pi gocara-ggâhika-rûpaṃ. Itaram agocara-ggâhika-rûpaṃ. Vaṇṇo gandho raso ojâ bhûta-catukkaṇ ceti aṭṭhavidham pi avinibbhoga-rûpaṃ. Itaram vinibbhoga-rupaṃ.

5. Icevam aṭṭhavisati-vidham pi ca vicakkhaṇâ
Ajjhattikâdi-bhedena vibhajanti yathârahaṃ.

Ayam ettha rûpa-vibhâgo.

6. Kammaṃ cittaṃ utu âhâro ceti cattâri rûpa-samuṭṭhânâni nâma. Tattha kâmvacaram rûpâvacaraṇ ceti pañcavisati-vidham pi kusalâkusala-kammaṃ abhisamkhatam ajjhattika-santâne² kamma-samuṭṭhâna-rûpaṃ paṭisandhim upâdâya khaṇe khaṇe samuṭṭhâpeti. Âruppa-vipâka-dvi-pañca-viññâṇa-vajjitam pañcasattati-vidham pi cittaṃ citta-samuṭṭhâna-rûpaṃ paṭhama-bhavaṃgam upâdâya jâyantam eva samuṭṭhâpeti. Tattha appanâ-javanaṃ iriyâpatham pi sannâmeti. Votthappana-kâmvacâra-javanâbhiññâ pana viññattim pi samuṭṭhâpentî. Somanassa-javanâni pan' ettha terasa-hasanaṃ pi janenti. Sîtuṇhotu-samaññâtâ tejo-dhâtu-ṭhiti-pattâ va utu-samuṭṭhâna-rûpaṃ ajjhattam ca bahiddhâ ca yathârahaṃ samuṭṭhâpeti. Ojâ-saṃkhâtô âhâro âhâra-samuṭṭhâna

¹ S. mahudhâ. ² S. sannâne.

rūpaṃ ajjho haraṇa-kāle ṭhānappatto va samuṭṭhapeti. Tattha hadaya-indriya-rūpāni kammajān' eva, viññatti-dvayaṃ citta-
jam eva, saddo cittotujo,² lahutādi-ttayaṃ utu-cittāhārehi
sambhoti. Avinibbhoga-rūpāni ceva ākāsa-dhātu ca catūhi
sambhūtāni, lakkhaṇa-rūpāni nakuto ci jāyanti.

7. Aṭṭhārasa pannarasa terasa dvādasā ti ca
Kammacittotukāhārajāni honti yathākkamaṃ.
Jāyamānādi-rūpānaṃ sabhāvattā hi kevalaṃ
Lakkhaṇāni na jayanti kehicī ti pakāsitaṃ.

Ayam ettha rūpa-samuṭṭhāna-nayo.

8. Ekuppādā ekanirodhā ekanissayā saha vuttino ekavīsati
rūpa-kalāpā nāma. Tattha jīvitam avinibbhoga-rūpaṃ ca
cakkhunā saha cakkhu-dasakaṃ ti pavuccati. Tathā sotādihi
saddhiṃ sota-dasakaṃ ghāna-dasakaṃ jivha-dasakaṃ kāya-
dasakaṃ itthibhāva-dasakaṃ pumbhāva-dasakaṃ vatthu-
dasakaṃ ceti yathākkamaṃ yojetabbaṃ. Avinibbhoga-rūpaṃ
eva jīvitena saha jīvita-dasakaṃ ti pavuccati. Ime nava
kamma-samuṭṭhāna-kalāpā. Avinibbhoga-rūpaṃ pana sud-
dhatṭhakaṃ. Tad eva kāya-viññattiyā saha kāya-viññatti-
navakaṃ vacī-viññatti saddehi saha vacī-viññatti-dasakaṃ
lahutādihi saddhiṃ lahutādi-ekādasakaṃ kāya-viññatti-
lahutādi-dvādasakaṃ vacī-viññatti-sadda-lahutādi-terasakaṃ
ceti cha citta-samuṭṭhāna-kalāpā. Suddhatṭhakaṃ sadda-
navakaṃ lahutād-ekādasakaṃ sadda-lahutādi-dvādasakaṃ ceti
ceti cattāro utu-samuṭṭhāna-kalāpā. Suddhatṭhakaṃ lahutād-
ekādasakaṃ ceti dve āhāra-samuṭṭhāna-kalāpā. Tattha
suddhatṭhakaṃ sadda-navakaṃ ceti dve utu-samuṭṭhāna-
kalāpā bahiddhā pi labbhanti. Avasesā pana sabbe pi
ajjhattikam eva.

9. Kammacittotukāhāra-samuṭṭhānā yathākkamaṃ
Nava cha caturo dveti kalāpā ekavīsati.
Kalāpānaṃ pariccheda-lakkhaṇattā vicakkhanā
Na kalāpaṃgam iccāhu ākāraṃ lakkhaṇāni ca.

Ayam ettha kalāpa-yojanā.

¹ S. *addā* va.

10. Sabbâni pi pan' etâni rūpâni kâmaloke yathârahaṃ anûnâni pavattiyam upalabbhanti. Paṭisandhiyam pana saṃsedajânañ ceva opapâtikânañ ca cakkhu-sota-ghâna-jivhâ-kâya-bhâva-vatthu-dasaka-saṃkhâtâni satta-dasakâni pâtu-bhavanti ukkaṭṭha-vasena. Omaka-vasena pana cakkhu-sota-ghâna-bhâva-dasakâni tadâci pi na labbhanti. Tasmâ tesam vasena kalâpâni¹ veditabbâ, gabbha-seyyaka-sattânaṃ pana kâya-bhâva-vatthu-dasaka-saṃkhâtâni tîni dasakâni pâtu bhavanti. Tatthâpi bhâva-dasakaṃ kadâci na labbhati.² Tato paraṃ pavatti-kâle kamena cakkhu-dasakâdini ca pâtu bhavanti. Icevaṃ paṭisandhim upâdâya kamma-samuṭṭhânâ dutiya-cittam upâdâya citta-samuṭṭhânâ t̥hiti-kâlam³ upâdâya utu-samuṭṭhânâ oĵâ-pharaṇam upâdâya âhâra-samuṭṭhânâ ceti catu-samuṭṭhâna-rûpa-kalâpa-santati kâmaloke dîpa-jâlâ viya nadî-soto viya ca yâvatâyukam abbochinnam⁴ pavattati. Maraṇa-kâle pana cuti-cittopari sattarasa ma cittassa t̥hiti-³ kâlam upâdâya kammaja-rûpâni⁵ na upajjanti. Puretaram upannâni ca kammaja-rûpâni⁵ cuti-citta-sama-kâlam eva pavattitvâ nirujjhanti. Tato paraṃ cittajâhâraja-rûpañ ca vocchijjati. Tato paraṃ utu-samuṭṭhâna-rûpa-paramparâ yâva mata-kalevara⁶-saṃkhâtâ pavattanti.

11. Icevaṃ matasattânaṃ punad eva⁷ bhavantare Paṭisandhim upâdâya tathârûpaṃ pavattati.

12. Rûpaloke pana ghâna-jivhâ-kâya-bhâva-dasakâni ca âhâraja-kalâpâni ca na labbhanti. Tasmâ tesam paṭisandhi-kâle⁸ cakkhu-sota-vatthu-vasena tîni dasakâni jîvita-navakañ ceti cattâro labbhanti. Asañña-sattânaṃ pana cakkhu-sota-vatthu-saddâni pi na labbhanti. Tathâ sabbâni pi cittaja-rûpâni. Tasmâ tesam paṭisandhi-kâle jîvita-navakam eva pavattiyañ ca sadda-vajjitam utu-samuṭṭhâna-rûpaṃ atiri-cchati. Icevaṃ kâma-rupâsaññi-saṃkhâtesu tîsu t̥hânesu paṭisandhi-pavatti-vasena duvidhâ rûpa-pavatti veditabbâ.

13. Aṭṭhavîsati kâmesu honti tevîsa rūpisu Sattaras' evasaññînaṃ arûpe natthi kiñci pi.

¹ R. kalâpatâni. ² S. labbhanti. ³ R. t̥hîti°. ⁴ R. abbo. ⁵ S. omits. ⁶ R. kaḷevara; S. kalebara. ⁷ S. puna dve. ⁸ S. kâlo.

Saddo vikāro jaratā maraṇañ c' opapattiyam
Na labbhanti pavatteṣṭu na kiñci pi na labbhati.

Ayamettha rūpa-pavatti-khamo.

14. Nibbānam pana lokuttara-saṃkhâtam catumagga-nā-
ṇena sacchikâtabbam magga-phalānam ālambaṇa-bhûtam
vāna-saṃkhâtāya taṇhāya nikkhantattā nibbānan ti¹ pa-
vuccati. Tad etaṃ sabbhāvato ekavidham pi, sa-upādi-sesa²-
nibbāna-dhātu anupādisesa-nibbāna-dhātu ceti duvidham hoti
kāraṇa-pariyāyena. Tathā suññatam animittam appaṇihitañ³
ceti tividham hoti ākāra-bhedena.

Padam accutam accantaṃ⁴ asaṃkhatam anuttaraṃ
Nibbānam iti bhāsanti vānamuttā mahesayo.
Iti cittaṃ cetasikaṃ rūpaṃ⁵ nibbānam iccapi
Paramatthaṃ pakāsanti catudhā va tathāgatā.

Iti abhidhammattha-saṃgahe rūpa-saṃgaḥa-vibhāgo nāma
chaṭṭho paricchedo.

¹ S. nibbānatti. ² S. upādisena. ³ S. appaṇihitañ. ⁴ S. accattaṃ. ⁵ S. rupa,
and so nearly always.

VII. SAMUCCA-SAṄGAHA-VIBHAGA.

1. Dvāsattati-vidhā vuttā vatthudhammā salakkhaṇā
Tesam dāni yathāyogaṃ pavakkhāmi samuccayaṃ.

2. Akusala-saṃgaho missaka-saṃgaho bodhipakkhiya-saṃgaho sabba-saṃgaho ceti samuccaya-saṃgaho catubbidho veditabbo. Kathaṃ? Akusala-saṃgahe tāva cattāro āsavā kāmāsavo bhavāsavo diṭṭhāsavo avijjāsavo, cattāro oghā kāmogho bhavogho diṭṭhogho avijjogho, cattāro yogā kāmāyogo bhava-yogo diṭṭhi-yogo avijjā-yogo, cattāro ganthā abhijjhā kāyagantho vyāpādo kāyagantho silabbata-parāmāso kāyagantho (idaṃ saccābhiniveso kāyagantho), cattāro upādānā kāmupādānaṃ diṭṭhupādānaṃ silabbatupādānaṃ attavādupādānaṃ, cha nīvaraṇāni kāma-chanda-nīvaraṇaṃ vyāpāda-nīvaraṇaṃ thīna-middha-nīvaraṇaṃ uddhacca-kukkucca-nīvaraṇaṃ vicikicchā-nīvaraṇaṃ avijjā-nīvaraṇaṃ, sattānusayā kāmarāgānusayo bhavarāgānusayo paṭighānusayo mātānusayo diṭṭhānusayo vicikicchānusayo avijjānusayo, dasa saṃyojanāni kāmarāga-saṃyojanaṃ rūparāga-saṃyogaṇaṃ aruparāga-saṃyojanaṃ paṭigha-saṃyojanaṃ māna-saṃyojanaṃ diṭṭhi-saṃyojanaṃ silabbata-parāmāsa-saṃyojanaṃ vicikicchā-saṃyojanaṃ uddhacca-saṃyojanaṃ avijjā-saṃyojanaṃ suttante, aparāni dasa saṃyojanāni kāmarāga-saṃyojanaṃ bhavarāga-saṃyojanaṃ paṭigha-saṃyojanaṃ māna-saṃyojanaṃ diṭṭhi-saṃyojanaṃ silabbata-parāmāsa-saṃyojanaṃ vicikicchā-saṃyojanaṃ issā-saṃyojanaṃ macchariya-saṃyojanaṃ avijjā-saṃyojanaṃ abhidhamme, dasa kilesā lobho doso moho māno diṭṭhi vicikicchā thīnaṃ uddhaccaṃ ahirikaṃ anottappaṃ. Āsavādīsu pan' ettha kāma-bhava-nāmena tabbatthukā taṇhā adhippetā. Silabbata-

parâmâro idaṃ saccâbhiniveso attavâdupâdânañ ca tathâ pavattam ditthigatam eva pavuccati.

3. Âsavoghâ ca yogâ ca tayo ganthâ ca vatthuto
Upâdânâ duve vuttâ ațtha nivarana siyum.
Chahevânusayâ honti nava samyojanâ matâ
Kilesâ dasa vuttoyam navadhâ pâpa-saṃgaho.

4. Missaka-saṃgahe cha hetû lobho doso moho alobho adoso amoho, satta jhânaṃgâni vitakko vicâro pîti ekaggatâ somanassam domanassam upekkhâ, dvâdasa maggaṃgâni sammâ-ditthi sammâ-saṃkappo sammâ-vâcâ sammâ-kam-manto sammâ-âjivo sammâ-vâyâmo sammâ-sati sammâ-samâdhi micchâ-ditthi micchâ-saṃkappo micchâ-vâyâmo micchâ-samâdhi, bâvisat' indriyâni cakkhundriyam sotindriyam ghânindriyam jivhindriyam kâyindriyam itthindriyam purisindriyam jîvitindriyam manindriyam sukhindriyam dukkhindriyam somanassindriyam domanassindriyam upekkhindriyam saddhindriyam viriyindriyam satindriyam samâdhindriyam paññindriyam anaññâtaññassâmitindriyam aññindriyam aññâtâvindriyam, nava balâni saddhâ-balam viriya-balam samâdhi-balam paññâ-balam hiri-balam ottappa-balam ahirika-balam anottappa-balam, cattâro adhipatî chandâpati cittâdhipatî viriyâdhipatî vîmaṃsâdhipatî, cattâro âhârâ kabaḷimkâro âhâro phasso dutiyo mano-saṃcetanâ tatiyâ viññâṇam catuttham. Indriyesu pan' ettha sotâpatti-maggañâṇam aṇaṇñâtaññassâmitindriyam, arahatta-phala-ñâṇam aññâtâvindriyam, majjhe¹ cha ñâṇâni aññindriyâni ti pavuccanti, jîvitindriyañ ca rupârûpa-vasena duvidham hoti. Pañca-viññâṇesu jhânaṃgâni aviriyesu phalâni ahetukesu maggaṃgâni na labbhanti. Tathâ vicikicchâ citte ekaggatâ maggindriya-bala-bhâvam² na gacchati, dvihetuka-tihetukajavanesev eva yathâsambhavam adhipatî eko va labbhati.

5. Cha hetû pañca jhânaṃgâ maggaṃgâ nava vatthuto
Soḷasindriya-dhammâ ca bala-dhammâ naveritâ.
Cattârodhipatî vuttâ tathâhârâ ti sattadhâ
Kusalâdi-samâkiṇṇo vutto missaka-saṃgaho.

¹ S. magge. ² S. phala-bhavam.

6. Bodhi-pakkhiya-saṃgahe cattāro satipaṭṭhānā kāyānupassanā-satipaṭṭhānaṃ vedanānupassanā-satipaṭṭhānaṃ cittānupassanā-satipaṭṭhānaṃ dhammānupassanā-satipaṭṭhānaṃ; cattāro sammappadhānā uppannānaṃ pāpakānaṃ pahānāya vāyāmo, anuppannānaṃ pāpakānaṃ anuppādāya vāyāmo, anuppannānaṃ kusalanāṃ uppādāya vāyāmo, uppannānaṃ kusalanāṃ bhīyyobhāvāya vāyāmo; cattāro iddhi-pādā chandiddhi-pādo cittiddhi-pādo viriyiddhi-pādo vimamsiddhi-pādo; pañc' indriyāni saddhindriyaṃ viriyindriyaṃ satindriyaṃ samādhindriyaṃ paññindriyaṃ; pañca balāni saddhā-balaṃ viriya-balaṃ sati-balaṃ samādhi-balaṃ paññā-balaṃ; satta bojjaṃgā sati-sambojjhaṃgo dhamma-vicaya-sambojjhaṃgo viriya-sambojjhaṃgo pīti-sambojjhaṃgo passaddhi-sambojjhaṃgo samādhi-sambojjhaṃgo upekkhā-sambojjhaṃgo; atṭha maggaṃgāni sammā-diṭṭhi sammā-saṃkappo sammā-vācā sammā-kammanto sammā-ājīvo sammā-vāyāmo sammā-sati sammā-samādhi. Ettha pana cattāro satipaṭṭhānā ti sammā-sati ekā va pavuccati, tathā cattāro sammappadhānā ti ca sammā-vāyāmo.

7. Chando cittaṃ upekkhā ca saddhā-passaddhi-pītiyo
Sammā-diṭṭhi saṃkappo vāyāmo viratittayaṃ
Sammā-sati samādhi ti cuddasete svabhāvato
Satta-tiṃsa-pabhedena sattadhā tattha saṃgaho.
Saṃkappa-passaddhi ca pītupekkhā
Chando ca cittaṃ viratittayaṃ ca
Naveha ṭhānā viriyaṃ navatṭha
Satī samādhi catu pañca paññā
Saddhā duṭṭhānuttama-satta-tiṃsa
Dhammānaṃ eso pavaro vibhāgo.
Sabbe lokuttare honti nava saṃkappa-pītiyo
Lokiye pi yathāyogaṃ chabbisuddhi pavattiyaṃ.

8. Sabba-saṃgahe pañca khandhā rūpa-kkhandho vedanā-kkhandho saññā-kkhandho saṃkhāra-kkhandho viññāṇa-kkhandho, pañc' upādāna-kkhandā rūpupādāna-kkhandho

¹ S. samādhi catu; R. samādhiceatu.

vedanupādāna-kkhandho saññupādāna-kkhandho saṃkhārupādāna-kkhandho viññānupādānakkhandho, dvādas' āyatanāni cakkhāyatanam sotāyatanam ghāṇāyatanam jivhāyatanam kāyāyatanam manāyatanam rūpāyatanam saddāyatanam gandhāyatanam rasāyatanam poṭṭhabbāyatanam dhammāyatanam, atthārāsa dhātuyo cakkhu-dhātu sota-dhātu ghāṇa-dhātu jivhā-dhātu kāya-dhātu rūpa-dhātu sadda-dhātu gandha-dhātu rasa-dhātu poṭṭhabba-dhātu cakkhu-viññāṇa-dhātu sota-viññāṇa-dhātu ghāṇa-viññāṇa-dhātu jivhā-viññāṇa-dhātu kāya-viññāṇa-dhātu mano-dhātu mano-viññāṇa-dhātu dhamma-dhātu, cattāri ariya-saccāni dukkham ariya-saccam dukkha-samudayo ariya-saccam dukkha-nirodho ariya-saccam dukkha-nirodho-gāminī paṭipadā ariya-saccam. Ettha pana cetasika-sukhuma-rūpa-nibbāna-vasena ekūnasattati dhammā dhammāyatana-dhamma-dhātū ti saṃkham gacchanti, manāyatanam eva satta-viññāna-dhātu-vasena bhijjati.

9. Rupaṅ ca vedanā saññā sesa-cetasikā tathā
 Viññānam iti pañcete pañcakkhandhā ti bhāsītā.
 Pañcupādānakkhandhā ti tathā tebhūmakā matā
 Bhedābhāvena nibbānam khandha-saṃgaha-nissatam
 Dvārālambaṇa-bhedena bhavant' āyatanāni ca
 Dvārālamba-taduppanna-pariyāyena dhātuyo.
 Dukkham tebhūmakam vaṭṭam taṇhā-samudayo bhava
 Nirodho nāma nibbānam maggo lokuttano mato.
 Magga-yuttā phalā¹ ceva catu-sacca-vinissatā²
 Iti pañca pabbhedena pavutto sabba-saṃgaho.

Iti abhidhammattha-saṃgahe samucca-saṃgaha-
 vibhāgo nāma sattamo paricchedo.

¹ S. balā. ² S. vinissatā.

VIII. PACCAYA-SANĠGAHA-VIBHAGA.

1. Yesaṃ saṃkhata-dhammānaṃ ye dhammā paccayā yathā
Taṃ vibhāgam ihedāni pavakkhāmi yathārahaṃ.
2. Paṭicca-samuppāda-nayo paṭṭhāna-nayo ceti paccaya-
saṃgaho duvidho veditabbo. Tattha tabbhāvabhāvi bhāvā-
kāra-mattopalakkhito paṭicca-samuppāda-nayo, paṭṭhāna-
nayo pana āhacca-paccaya-tṭhitim ārabha pavuccati,
ubhayaṃ pana vomissivā papañcanti ācariyā. Tattha
avijjā-paccayā saṃkhārā saṃkhāra-paccayā viññānaṃ
viññāna-paccayā nāma-rūpaṃ nāma-rūpa-paccayā saḷā-
yatanāṃ saḷāyatana-paccayā phasso phassa-paccayā vedanā
vedanā-paccayā taṇhā taṇhā-paccayā upādānaṃ upādāna-
paccayā bhavo bhava-paccayā jāti jāti-paccayā jarā-mara-
ṇaṃ¹ soka-parideva-dukkha-domanassupāyāsā sambhavanti.
Evam etassa kevalassa dukka-kkhandassa samudayo hoti ti
ayam ettha paṭicca-samuppāda-nayo.
3. Tattha tayo addhā dvādasasāṅgāni viśatākārā ti-sandhi
catu-saṃkhepā tīṇi vaṭṭāni dve mūlāni ca veditabbāni.
Kathaṃ? avijjā saṃkhārā atīto addhā jāti-jarā-maraṇaṃ
anāgato addhā majjhe atṭha paccuppanno addhā ti tayo
addhā. Avijjā saṃkhārā viññānaṃ nāma-rūpaṃ saḷāyata-
naṃ phasso vedanā taṇhā upādānaṃ bhavo jāti jarā-maraṇaṃ
ti dvādas' anagāni. Sokādi-vacanaṃ pan' ettha nissanda-
phala-nidassanaṃ, avijjā-saṃkhāra-ggahaṇena panettha
taṇhupādāna-bhavā pi gahitā bhavanti. Tathā taṇhupādā-
na-bhava-ggahaṇena ca avijjā-saṃkhārā-jāti-jarā-maraṇa-
ggahaṇena ca viññānādi-phala-pañcakam eva gahitan ti
katvā :—
4. Atīte hetavo pañca idāni phala-pañcakam
Idāni hetavo pañca āyatim phala-pañcakan ti.

¹ S. jarāraṇaṃ ; R. jayāmaraṇaṃ.

5. Visatākārā ti - sandhi catu - samkhepā ca bhavanti. Avijjā tanhupādānā ca kilesa-vaṭṭam, kamma-bhava-samkhāto bhavekadeso samkhārā ca kamma-vaṭṭam, upapattibhava-samkhāto bhavekadeso avasesā ca vipāka-vaṭṭan ti tīni vaṭṭāni, avijjā-tanhā-vasena dve mûlāni ca veditabbāni.

6. Tesam eva ca mûlāṃ nirodhena nirujjhati
Jarā-maraṇam uñchāya¹ pīlitānam abhiñhaso
Āsavānaṃ samuppādā avijjā ca pavattati.
Vaṭṭam ābandham iccevaṃ tebhūmakma anādikaṃ
Paṭicca-samuppādo ti paṭṭhapesi mahāmuni.

7. Hetu - paccayo ārammaṇa - paccayo adhipati - paccayo anantara - paccayo samanantara - paccayo saha-jāta - paccayo aññamañña - paccayo nissaya - paccayo upanissaya - paccayo purejāta - paccayo pacchājāta - paccayo āsevana - paccayo kamma - paccayo vipāka - paccayo āhāra - paccayo indriya - paccayo jhāna - paccayo magga - paccayo sampayutta - paccayo vippayutta - paccayo atthi - paccayo natthi - paccayo vigata - paccayo avigata - paccayo ti ayam ettha paṭṭhāna-nayo.

8. Chadhā nāman tu nāmassa pañcadhā nāma-rûpinam
Ekadhā puna rūpassa rūpaṃ nāmassa c' ekadhā
Pañnatti-nāma-rûpāni nāmassa duvidhā dvayam
Dvayassa navadhā ceti chabbidhā paccayā. Kathaṃ ?

9. Anantara-niruddhā citta-cetasikā dhammā paccuppannānam² citta-cetasikānaṃ dhammānaṃ anantara-samanantara-natthi-vigata-vasena, purimāni javanāni pacchimānaṃ javanānaṃ āsevana-vasena ca, saha-jātā citta-cetasikā dhammā aññamaññaṃ sampayutta-vaseneti ca chadhā nāmaṃ nāmassa paccayo hoti. Hetu-jhānaṃga-maggamgāni saha-jātānaṃ nāma-rûpānaṃ hetādī-vasena, saha-jātā cetanā saha-jātānaṃ nāma-rûpānaṃ, nānā-khaṇikā cetanā kammābhini-bbattānaṃ nāma-rûpānaṃ kamma-vasena, vipāka-kkhandā aññamaññaṃ saha-jātānaṃ rūpānaṃ vipāka-vaseneti ca pañcadhā nāmaṃ nāma-rûpānaṃ paccayo hoti. Pacchājātā citta-cetasikā dhammā purejātassa imassa kāyassa pacchājāta-vaseneti

¹ S. ucchāya. ² R. paṭhuppannānaṃ.

ekadhâ va nâmaṃ rūpassa paccayo hoti. Cha vatthûni pavattiyam sattannaṃ viññâna-dhâtûnaṃ pañcâlambaṇâni ca pañca viññâna-vîthiyo purejâta-vaseneti ekadhâ va rūpaṃ nâmassa paccayo hoti. Ârammaṇa-vasena upanissaya-vaseneti ca duvidhâ paññatti-nâma-rûpâni nâmass' eva paccayâ honti. Tattha rūpâdi-vasena chabbidham hoti ârammaṇaṃ, upanissayo pana tividho hoti ârammaṇûpanissayo anantarûpanissayo pakatûpanissayo ceti. Tattha âlambaṇam eva garu-kataṃ âlambaṇûpanissayo, anantara-niruddhâ citta-cetasikâ dhammâ anantarûpanissayo, râgâdayo pana dhammâ saddhâdayo ca sukhaṃ dukkhaṃ puggalo bhojanaṃ utu senâsanaṃ ca yathârahaṃ ajjhattaṃ ca bahiddhâ ca kusalâdi-dhammaṃ kammaṃ vipâkânanti ca bahudhâ hoti pakatûpanissayo.

10. Adhipati - sahajâta-aññamañña - nissay - âhâr - indriya vippayutta-atthi-avigata-vaseneti yathârahaṃ navadhâ nâma-rûpâni nâma-rûpânaṃ paccayâ bhavanti. Tattha garu-kataṃ âlambaṇam âlambaṇâdhipati-vasena nâmaṇaṃ sahajâtâdhipati catubbidho pi sahajâta-vasena sahajâtânaṃ nâma-rûpânaṃ ti ca duvidho hoti adhipati-paccayo. Citta-cetasikâ dhammâ aññamaññaṃ sahajâta-rûpânaṃ ca mahâbhûtâ aññamaññaṃ upâdâ-rûpânaṃ ca paṭisandhi-kkhaṇe vatthu-vipâkâ aññamaññaṃ ti ca tividho hoti sahajâta-paccayo. Citta-cetasikâ dhammâ aññamaññaṃ mahâbhûtâ aññamaññaṃ paṭisandhi-kkhaṇe vatthu-vipâkâ aññamaññaṃ ti ca tividho hoti aññamañña-paccayo. Citta-cetasikâ dhammâ aññamaññaṃ sahajâta-rûpânaṃ ca mahâbhûtâ aññamaññaṃ upâdâ-rûpânaṃ ca cha vatthûni sattannaṃ viññâna-dhâtûnaṃ ti ca tividho hoti nissaya-paccayo. Kabaḷimkâro âhâro imassa kâyassa, arûpino âhârâ sahajâtânaṃ nâma-rûpânaṃ ti ca duvidho hoti âhâra-paccayo. Pañca pasâdâ pañcannaṃ viññânaṃ, rūpajîvitindriyaṃ upâdiṇṇa-rûpânaṃ, arûpino indriyâ sahajâtânaṃ nâma-rûpânaṃ ti ca tividho hoti indriya-paccayo. Okkanti-kkhaṇe vatthu-vipâkânaṃ, citta-cetasikâ dhammâ sahajâta-rûpânaṃ sahajâta-vasena, pacchâjâtâ citta-cetasikâ dhammâ purejâtassa imassa kâyassa pacchâjâtâ-vasena, chavatthûni pavattiyam sattannaṃ viññâna-dhâtûnaṃ purejâta-vaseneti ca tividho hoti vippayutta-paccayo.

11. Sahajātaṃ purejātaṃ pacchājātañ ca sabbathā
Kabaḷimkāro āhāro rūpa-jīvitam iccayam.

12. Pañcavidho hoti atthi-paccayo avigata-paccayo ca. Ālambaṇūpanissaya-kammatti-paccayesu ca sabbesu paccayā samodhānaṃ gacchanti. Sahajāta-rūpan ti panettha sabbathā pi pavatte citta-samuṭṭhānānaṃ paṭisandhiyaṃ kaṭattā rūpanā ca vasena duvidham hoti ti veditabbam.

13. Iti tekālikā dhammā kālamuttā ca sambhavā
Ajjhattaṅ ca bahiddhā ca saṃkhatāsaṃkhatā tathā
Paññatti-nāma-rūpanaṃ vasena tivadhā tṭhitā,
Paccayā nāma paṭṭhāne catuvisati sabbathā.

14. Tattha rūpa-dhammā rūpa-kkhandho va, citta-cetasika-saṃkhātā cattāro arūpino-kkhandhā nibbānaṅ ceti pañca vidham pi arūpan ti ca nāman ti ca pavuccati. Tato avasesā paññatti pana paññāpiyattā paññatti-paññāpanato paññattī ti ca duvidhā hoti. Kathaṃ? Taṃ taṃ bhūta-vipariṇāmākāram upādāya tathā tathā paññattā bhūmi-pabbatādikā, sambhāra-sannivesākāram upādāya geha-ratha-sakatādikā, khandha-pañcakam upādāya purisa-puggalādikā, candāvattanādikam upādāya disākālādikā, asamphuṭṭhākāram upādāya kūpa-guhādikā, taṃ taṃ bhūta-nimittaṃ bhāvanā-visesaṅ ca upādāya kasiṇa-nimittādikā ceti, evamādi-pabhedā pana paramatthato avijjamānā pi atthacchâyākārena cittuppādānam ālambaṇa-bhūtā, taṃ taṃ upādāya upanidhāya kāraṇaṃ katvā tathā tathā parikappiyamānā saṃkhāyati samaññāyati vohariyati paññāpiyatīti paññatti ti pavuccati. Ayaṃ paññatti paññāpiyattā paññatti nāma. Paññāpanato paññatti pana nāma-nāma-kammādinā nāmena paridīpitā. Sāvijjamāna-paññatti avijjamāna-paññatti vijjamānena avijjamāna-paññatti avijjamānena vijjamāna-paññatti vijjamānena vijjamāna-paññatti ceti chabbidhā hoti. Tattha yadā pana paramatthato vijjamānaṃ rūpa-vedanādiṃ etāya paññāpentī tadāyaṃ vijjamāna-paññattī ti, yadā pana paramatthato avijjamānaṃ bhūmi-pabbatādiṃ etāya paññāpentī tadāyaṃ avijjamāna-paññattī ti pavuccati, ubhiṇṇaṃ pana vomissaka-

vasena sesâ yathâkkamaṃ chaḷâbhiñña¹ itthi-saddo cakkhu-
viññânam râja-putto ti ca vediṭabbâ.

15. Vacîghosânusârena sotaviññâṇavithiyo
Pavattânantaruppannamanodvârassa gocarâ
Atthâyassânusârena viññâyanti tato param
Sâyam paññatti viññeya² lokasaṃketanimmitâ.

Iti abhidhammattha-saṃgahe paccaya-saṃgaha-vibhâgo nâma
atthamo paricchedo.

¹ R. S. abhiñño.

² R. viññeyyâ.

IX. KAMMATTHĀNA-SAṄGAHA-VIBHĀGA.

1. Samathavipassanānaṃ¹ bhāvanānaṃ ito paraṃ
Kammaṭṭhānaṃ pavakkhāmi duvidham pi yathākkamaṃ.

2. Tattha samatha-saṅgahe tāva dasa kasiṇāni dasa asubbhā dasa anussatiyo catasso appamaññāyo ekā saññā ekaṃ vavatthānaṃ cattāro āruppā ceti sattavidhena samatha-kammaṭṭhāna-saṅgaho, rāga-caritā dosa-caritā moha-caritā saddhā-caritā buddhi-caritā vitakka-caritā ceti chabbidhena carita-saṅgaho, parikamma-bhāvanā upacāra-bhāvanā appanā-bhāvanā ceti tisso bhāvanā, parikamma-nimittaṃ uggaha-nimittaṃ paṭi-bhāga-nimittaṃ ceti tiṇi nimittāni ca veditabbāni. Kathaṃ? paṭhavi-kasiṇaṃ āpo-kasiṇaṃ tejo-kasiṇaṃ vāyo-kasiṇaṃ nīla-kasiṇaṃ pīta-kasiṇaṃ lohita-kasiṇaṃ odāta-kasiṇaṃ ākāsa-kasiṇaṃ āloka-kasiṇaṃ ceti imāni dasa-kasiṇāni nāma. Uddhumātakaṃ vinīlakaṃ vipubbakaṃ vicchiddakaṃ vikkhāyitakaṃ² vikkhittakaṃ hatavikkittakaṃ³ lohitakaṃ puḷavakaṃ⁴ aṭṭhikaṃ ceti ime dasa asubbhā nāma. Buddhānussati dhammānussati saṅghānussati silānussati cāgānussati devatānussati upasamānussati maraṇānussati kāyagatā sati ānāpānāsati ceti imā dasa anussatiyo nāma. Mettā karuṇā muditā upekkhā ceti imā catasso appamaññāyo nāma; brahmayihāro ti ca pavuccati. Āhāre paṭikkūla-saññā ekā saññā nāma. Catu-dhātu-vavatthānaṃ ekaṃ vavatthānaṃ nāma. Ākāsa-nañcāyatanādayo cattāro āruppā nāma. Iti sabbathā pi samatha-niddese cattālisa kammaṭṭhānāni bhavanti. Caritāsu pana dasa asubbhā kāyagatā sati saṃkhātā koṭṭhāsa-bhāvanā ca rāgacaritassa sappāyā, catasso appamaññāyo nilādīni ca cattāri kasiṇāni dosacaritassa, ānāpānaṃ moha-caritassa

¹ R. samathabbipassanānaṃ.
³ S. hana^o.

² S. vikkhāyinaṃ.
⁴ R. puḷavakaṃ.

vitakka-caritassa ca, buddhānussati-ādayo cha saddhā-caritassa, maraṇa¹-vupasamā-saññā-vavatthānāni buddhi-caritassa, sesāni pana sabbāni pi kammaṭṭhānāni sabbesam pi sappāyāni, tatthāpi kasinesu puthulaṃ moha-caritassa, khuddakaṃ vitakka-caritass' eva.

Ayam ettha sappāya-bhedo.

3. Bhāvanāsu pana sabbatthāpi parikamma-bhāvanā labbhat' eva. Buddhānussati-ādāsu aṭṭhasu saññā-vavatthānesu cāti dasasu kammaṭṭhānesu upacāra-bhāvanā va sampajjati, natthi appanā. Sesesu pana sama-ttimsa kammaṭṭhānesu appanā-bhāvanā pi sampajjati. Tattha pi dasa kaṣiṇāni ānāpānan' ca pañcaka-jjhānikā, dasa asubbhā kāyagatā sati ca paṭhamajjhānikā, mettādayo tayo catuttha-jjhānikā, upekkhā pañcama-jjhānikā ti² chabbīsati rūpāvacara-jhānikāni kammaṭṭhānāni, cattāro pana āruppā āruppa-jhānikā.

Ayam ettha bhāvanā-bhedo.

4. Nimittesu pana parikamma-nimittaṃ uggaha-nimittāñ ca sabbatthāpi yathārahaṃ pariyāyena labbhan' eva. Paṭibhāga-nimittaṃ pana kaṣiṇāsubha-koṭṭhāsa-ānāpānesveva labbhati. Tattha hi paṭibhāga-nimittaṃ ārabha upacāra-samādhi appanā-samādhi ca pavattanti. Kathaṃ? ādikam-mikassa hi paṭhavi-maṇḍalādisu nimittaṃ uggaṇhantassa tamāmbaṇaṃ parikamma-nimittān ti pavuccati, sā ca bhāvanā parikamma³-bhāvanā nāma. Yadā pana taṃ nimittaṃ cittena samuggahitaṃ hoti, cakkhunā passantass'⁴ eva mano-dvārassa āpātham āgataṃ, tadā tam eva⁵ āmbaṇaṃ uggaha-nimittaṃ nāma, sā ca bhāvanā samādhīyati. Tathā samāhitassa pan' etassa tato paraṃ tasmīṃ uggaha-nimitte parikamma-samādhinā bhāvanam anuyuñjantassa yadā tappaṭibhāgaṃ vatthu-dhamma-vimuccitaṃ paññatti-samkhātāṃ bhāvanāmayam āmbaṇaṃ citte sannisinnaṃ⁶ samappitaṃ hoti, tadā taṃ paṭibhāga-nimittaṃ samuppannaṃ ti pavuccati. Tato paṭṭhāya paṭibandha-vippahinā kāmāvacara-samādhisamkhātā upacāra-bhāvanā nipphannā nāma hoti. Tato paraṃ tam eva paṭibhāga-nimittaṃ upacāra-samādhinā

¹ R. maraṇā. ² S. ni. ³ R. parisamma. ⁴ S. passantass'. ⁵ S. evam.
⁶ S. santisinnaṃ; R. sannisannaṃ.

samāsevantassa rūpāvacara-paṭhama-jjhānam appeti. Tato paraṃ tam eva paṭhama-jjhānaṃ āvajjanaṃ samāpajjanaṃ adhiṭṭhānaṃ vuṭṭhānaṃ paccavekkhaṇā ceti imāni pañcahi vasitāhi vasibhūtaṃ katvā vitakkādikam oḷārikaṃgaṃ pahānāya vicāradī¹-sukhumaṃguppattiyā padahato yathākkamaṃ dutiya-jjhānādayo yathāraham appeti. Icevevaṃ paṭhavi-kasīnādīsu dvāvīsa kammatthānesu paṭibhāga-nimittam uplabbhanti, avasesesu pana appamaññā satta paññattiyam pavattanti. Ākāsa-vajjita-kasīnesu pana yaṃkiñci kaṣiṇam ugghātetvā laddham ākāsaṃ ananta-vasena parikammaṃ karontassa paṭhamāruppam appeti. Tam eva paṭhamāruppa-viññānaṃ ananta-vasena parikammaṃ karontassa dutiyāruppam appeti. Tam eva paṭhamāruppa-viññānaṃ bhāvaṃ pana natthi kiñcīti parikammaṃ karontassa tatiyāruppam appeti. Tatiyāruppam santam etaṃ pañitam etan ti parikammaṃ karontassa catutthāruppam appeti. Avasesesu ca dasasu kammatthānesu buddha-guṇādikam ālambaṇam ārabha parikammaṃ katvā tasmim nimitte sādhuṃkam ugghāte tatth' eva parikammañ ca samādhīyati, upacāro ca sampajjati. Abhiññā-vasena pavattamānaṃ pana rūpāvacara-pañcama-jjhānaṃ abhiññā-pādaka-pañcama-jjhānaṃ vuṭṭhahitvā adhiṭṭheyyādikam āvajjetvā parikammaṃ karontassa rūpādīsu ālambaṇesu yathāraham appeti. Abhiññā ca nāma

5. Iddhi-vidhā² dibba-sotaṃ para-citta-vijānaṃ
Pubbe-nivāsānussati dibba-cakkhūti pañcadhā.

Ayam ettha gocara-bhedo niṭṭhito ca samatha-kammatthāna-nayo.

6. Vipassanā-kammatthāne pana sīla-visuddhi citta-visuddhi diṭṭhi-visuddhi kaṃkhāvitarāṇa-visuddhi maggā-magga-ñāṇa-dassana-visuddhi paṭipadā-ñāṇa-dassana-visuddhi ñāṇa-dassana-visuddhi ceti satta-vidhena visuddhi-saṃgaho. Anicca-lakkhaṇaṃ dukkha-lakkhaṇaṃ anatta-lakkhaṇaṃ ceti tīṇi-lakkhaṇāni, aniccānupassanā dukkhānupassanā anattānupassanā ceti tisso anupassanā, sammasana-ñāṇam udayabbaya-

¹ S. vicārodī°. ² R. S. vidham.

ñāṇaṃ bhavaṃga-ñāṇaṃ bhaya-ñāṇaṃ ādīnava-ñāṇaṃ nibbidā-ñāṇaṃ muccitu-kamyatā-ñāṇaṃ patisaṃkhā-ñāṇaṃ saṃkhārupekkhā-ñāṇaṃ anuloma-ñāṇaṃ ceti dasa vipassanā-ñāṇāni; suññato vimokkho animitto vimokkho appaṇihito vimokkho ceti tayo vimokkhā;¹ suññatānupassanā animittānupassanā appaṇihitānupassanā ceti tīni vimokkha-mukhāni ca veditabbāni. Kathaṃ? pātīmokkha-saṃvara-sīlaṃ indriya-saṃvara-sīlaṃ ājīva-pārisuddhi-sīlaṃ paccaya-sannissita-sīlaṃ ceti catu - pārisuddhi-sīlaṃ sīla-visuddhi nāma. Upacāra-samādhi appanā-samādhi ceti duvidho pi samādhi-citta-visuddhi nāma. Lakkhaṇa-rasa-paccupaṭṭhāna-vasena nāma-rūpa-pariggaho diṭṭhi-visuddhi nāma. Tesam eva nāma-rūpānaṃ paccaya-pariggaho kaṃkhāvitarāṇa-visuddhi-nāma. Tato paraṃ pana tathā pariggahitesu sapaccayesu tebhūmakasaṃkhāresu atitādi-bhedabhinnesu² khandhādi-nayam ārabbha kalāpa-vasena saṃkhipitvā aniccaṃ khayatṭhena, dukkhaṃ bhayatṭhena, anattā asāraṭṭhenāti addhāna-vasena santatī-vasena khaṇa-vasena vā sammasaṇa-ñāṇena lakkhaṇa-ttayaṃ sammasantassa, tesveva paccaya-vasena khaṇa-vasena ca udayabbaya-ñāṇena udayabbayaṃ samanupassantassa ca.

7. Obhāso pīti passaddhi adhimokkho ca paggaho
Sukhaṃ ñānaṃ upaṭṭhānaṃ upekkhā ca nikanti ceti.

8. Obhāsādi-vipassan - upakkilesa - paribandha - pariggaha-vasena maggāmagga-lakkhaṇa-vavatthānaṃ maggāmagga-ñāṇa-dassana-visuddhi nāma. Tathā paribandha-vimuttassa pana tassa udayabbaya-ñāṇato paṭṭhāya yāvānulomā ti lakkhaṇaṃ vipassanā-paramparāya paṭipajjantassa nava vipassanā - ñāṇāni paṭipadā - ñāṇa-dassana-visuddhi nāma. Tass' evaṃ paṭipajjantassa pana vipassanā-paripākam āgamma idāni appanā uppajjissatī ti bhavaṃgaṃ vocchinditvā uppannaṃ³ mano-dvārāvajjanānantaraṃ dve tīni vipassanā-cittāni yaṃkiñci aniccādi-lakkhaṇaṃ ārabbha parikkammopacārānūloma-nāmena pavattanti. Yā⁴ sikhāpattā sānulomā saṃkhā-rūpekkhā vuṭṭhāna-gāminī vipassanā ti ca pavuccati. Tato paraṃ gotrabhu-cittaṃ nibbānaṃ ālambitvā puthujjana-

¹ R. S. vimokkho. ² S. °bhinnasu. ³ S. uppanna. ⁴ S. sā.

gottam abhibhavantaṃ ariya-gottam abhisambhontaṃ ca pavattati. Tassānantaram eva maggo dukkha-saccaṃ pari-jānanto samudaya-saccaṃ pajahanto nirodha-saccaṃ sacchikaronto magga-saccaṃ bhāvanā-vasena appanā-vīthim otarati. Tato paraṃ dve tīni phala-cittāni pavattitvā bhavaṃga-pāto va hoti, puna bhavaṃgaṃ vocchinditvā paccavekkhaṇa-nāṇāni pavattanti.

9. Maggaṃ phalaṃ ca nibbānaṃ paccavekkhati paṇḍito
 Hine kilese¹ sese ca paccavekkhati vā navā.
 Chabbisuddhi kamen' evaṃ bhāvetabbo catubbidho
 Nāṇa-dassana-visuddhi nāma maggo pavuccati.

Ayam ettha visuddhi-bhedo.

10. Tattha anattānupassanā attābhinivesaṃ muñcanti suññatānupassanā nāma vimokkhamukhaṃ hoti, aniccānupassanā vipallāsa-nimittaṃ muñcanti animittānupassanā nāma, dukkhānupassanā taṇhā-panidhiṃ muñcanti appanīhitānupassanā nāma. Tasmā yadi vuṭṭhāna-gāminī vipassanā anattato vipassati suññato vimokkho nāma hoti maggo, yadi aniccato vipassati animitto vimokkho nāma, yadi dukkhato vipassati appanīhito vimokkho nāmāti maggo vipassanā-gamana-vasena tīni nāmāni labhati. Tathā phalaṃ ca maggāgamana-vasena magga-vīthiyaṃ. Phala-samāpatti-vīthiyaṃ pana yathā-vutta-nayena vipassantānaṃ yathā sakāṃ phalaṃ uppajjamānaṃ pi vipassanā-gamana-vasen' eva suññatādi-vimokkho ti ca vuccati. Ālambaṇa-vasena pana sarasa-vasena ca nāma-ttayaṃ sabbattha sabbesaṃ pi samam eva ca.

Ayam ettha vimokkha-bhedo.

11. Ettha pana sotāpatti-maggaṃ bhāvetvā ditṭhi-vicikicchā-pahānena pahīnāpāya-gamano sattakkhattu paramo sotāpanno nāma hoti. Sakadāgāmi-maggaṃ bhāvetvā rāga-dosa-mohānaṃ tanukarattā sakadāgāmi nāma hoti, sakid eva imaṃ lokaṃ āgantvā. Anāgāmi-maggaṃ bhāvetvā kāmā-rāga-vyāpādānaṃ anavasesa-pahānena anāgāmi nāma hoti, anāgantvā itthattaṃ. Arahatta-maggaṃ bhāvetvā anavasesa-

¹ S. kilesa.

kilesa-pahānena arahā nāma hoti, khīṇāsavo loke agga-dakkhiṇeyyo.

Ayam ettha puggala-bhedo.

12. Phala-samāpattiyo pan' ettha sabbesam pi yathā-saka-phala-vasena sādharmaṇā va. Nirodha-samāpatti samāpajjanam pana anāgāmināṇi ceva arahantānaṇi ca labbhati. Tattha yathākkamaṃ paṭhama-jjhānādi-mahaggata-samāpattiṃ samāpajjitvā vuṭṭhāya, tattha-gate saṃkhāra-dhamme tattha tattheva vipassanto yāva ākiñcaññāyatanam gantvā, tato param adhiṭṭheyyādikaṃ pubbakiccaṃ katvā nevasaññānāsaññāyatanam samāpajjati, tassa dvinnam appanā-javanānam parato vocchindati citta-santati. Tato nirodha-samāpanno nāma hoti. Vuṭṭhāna-kāle pana anāgāmino anāgāmi-phala-cittaṃ arahato arahatta-phala-cittaṃ ekavāram eva pavattitvā bhavaṅga-pāto hoti, tato param paccavekkhaṇam pavattati.

Ayam ettha samāpatti-bhedo.¹

13. Bhāvetabbaṃ pan' icevaṃ bhāvanā-dvayam uttamaṃ Paṭipattirasassādam patthayantena sāsane.

Iti abhidhammattha-saṅgahe kammatṭhāna-saṅgaha-vibhāgo
nāma navamo paricchedo.

Abhidhammattha-saṅgahaṃ niṭṭhitam.

¹ S. ends here.

ABSTRACT OF CONTENTS.

I. CITTĀ-SAṄGAHA.

- 12 Akusala-cittāni, I. 2.
 18 Ahetuka ,, I. 4.
 24 Sahetuka ,, I. 6.
 15 Rûpâvacara-cittāni, I. 8.
 12 Arûpâvacara ,, I. 10.
 8 Lokuttara I. 12.
 20 Magga, I. 14 } = 40 Lokuttara, I. 14.
 20 Phala, I. 14 }

II. CETASIKĀ-SAṄGAHA.

- 7 Sabba-citta-sādhāraṇā } = 13 Añña-samānā, II. 2.
 6 Pakiṇṇakā }
 14 Akusalā, II. 2.
 21 Sobhana-sādhāraṇā } = 25 Sobhanā, II. 2.
 4 Sobhanā }
 3 Viratiyo, II. 2.

The rest of the chapter treats of the relation of the above one to another and to the former 129.

III. PAKIṆṆAKA-SAṄGAHA.

1. Vedanā (III. 2. 3.)
 4 Somanassa-sahagata-lobha-mûlāni } 18 Kamâvacara-somanassa-saha-
 12 Kâmâvacara-sobhanāni } gatāni.
 2 Sukha-santīraṇa-hasanāni }
 44 Mahagatta-lokuttara-cittāni.
 2. Hetu (III. 4. 5).
 18 Ahetuka-cittāni } 99 Cittāni.
 71 Sahetuka ,, }
 2 Eka-hetuka ,, } = 71 Sahetuka-cittāni.
 22 Dvi-hetuka ,, }
 47 Ti-hetuka ,, }
 3. Kicca (III. 6.)
 14 Kiccāni.
 10 ,,
 21 Paṭisaṅghi-bhavaṅga-cuti-kiccāni.
 2 Âvajjana-kiccāni.
 3 Santīraṇa ,,
 11 Tadârammaṇa ,,

4. Dvāra (III. 8.)

Enumeration of thoughts according to the six doors (*i.e.* the five senses and the mind).

5. Ârammaṇa (III. 10.)

Relation of thoughts to the six Ârammaṇ (objects) of the six Dvārāni.

6. Vatthu (III. 12.)

Relation of thoughts to the six Vatthus (organs or bases of sense).

IV. VĪTHI-SAṄGAHA.

- | | | |
|------------------|---|--------------------|
| 6 Vatthūni | } | 6 sixes, IV. 2. 3. |
| 6 Dvārāni | | |
| 6 Âlambanāni | | |
| 6 Viññānāni | | |
| 6 Vithiyo | | |
| 6 Visaya-pavatti | | |
- Pañca-dvare vīthi-citta-pavatti-nayo, IV. 4.
 Paritta-javana-nayo, IV. 6.
 Mano-dvare vīthi-citta-pavatti-nayo, IV. 8.
 Tadâlambana-niyamo, IV. 10.
 Javana-nayo, IV. 12.
 Puggala-bhedo, IV. 14.
 Bhūmi-vibhāgo, IV. 16.

V. VĪTHI-MUTTA-SAṄGAHA.

- 4 Bhūmiyo, V. 1-3.
 4 Paṭisandhiyo, V. 4-7.
 4 Kammāni, V. 8-11.
 4 Maraṇuppattiyo, V. 12-16.

VI. RŪPA-SAṄGAHA.

- Rūpa-samuddeso, VI. 1-3.
 Rūpa-vibhāgo, 4, 5.
 Rūpa-samuṭṭhāna-nayo, 5, 6.
 Kalpa-yojanā, 8, 9.
 Rūpa-pavatti-kkamo, 10-13.
 Nibbāpam, 14, 15.

VII. SAMUCCA-SAṄGAHA.

- Akusala-saṅgaha, VII. 1-3.
 Missaka ,, 4, 5.
 Bodhi-pakkhiya ,, 6, 7.
 Sabba ,, 8, 9.

VIII. PACCAYA-SAṄGAHA.

- | | | |
|-----------------------|---|-------------------------------|
| Paticca-samuppāda, 2. | } | Paticca-samuppāda-nayo (1-6). |
| 3 Addhā, 3, 4 | | |
| 12 Âṅgāni ,, | | |
| 20 Âkārā | | |
| 3 Sandhi | | |
| 4 Sankhepā | | |
| 3 Vattāni | | |
- 2 Mûlāni ,,
 Paṭṭhāna-nayo, 7.
 Paccayo, 8, 13.
 Paññatti, 14, 15.

IX. KAMMATṬHĀNA-SAṄGAHA.

- Sappāya-bhedo, 2.
 Bhāvanā-bhedo, 3.
 Gocara-bhedo, 4, 5.
 Visuddhi-bhedo, 6-9.
 Vimokkha-bhedo, 10.
 Puggala-bhedo, 11.
 Samāpatti-bhedo, 12.

THE TELAKATĀHAGĀTHĀ.

EDITED BY

EDMUND R. GOONARATNE,

ATAPUTTU MUDALIAR OF GALLE, AND MUDALIAR OF THE GOVERNOR'S GATE.

This is a small poem in ninety-eight Pali stanzas, in which are embodied some of the fundamental doctrines of Buddhism. The verses are pathetic, and are written in elaborate language. The author is unknown, though he leaves in his production clear traces of his mastery of the principles of that faith, and of his profound knowledge of both text and commentary of the Buddhist Scriptures, and it may be inferred, from the tone of the poem, that it was composed by a member of the Order.

The verses are supposed to represent the religious meditations and exhortations of a great Thera who was condemned to be cast into a caldron of boiling oil, on suspicion of his having been accessory to an intrigue with the Queen-Consort of King Keḷani Tissa.

Reference to the story is made in the Mahāwaṇṣa, the Rasawāhinī, and the Sinhalese work, the Saddhammā-laṅkāre, which is a compilation from the Rasawāhinī. The incident happened in the reign of King Keḷani Tissa, B.C. 306-207.

The following verses give the story as narrated in the 22nd chapter of the Mahāwaṇṣa. They omit the fact of the priest having been cast into a caldron of boiling oil, but the

narrator concludes the story by stating that both the Thera and the letter-carrier in disguise were put to death, and their bodies cast into the sea.

Kalyāniyan narindo hi Tisso nāmāti khattiyo
 Devī-saññoga-janīta-kopo tassa kaniṭṭhako
 Bhīto tato palāyitwā Ayya-Uttiya nāmako
 Aññattha vasi. So deso tena tan-nāmako ahū.
 Datwā rahassa-lekhaṃ so bhikkhu-vesa-dharaṃ naraṃ
 Pahesi deviyā. Gantvā rāja-dvāre ṭhito tu so.
 Rāja-gehe arahatā bhuñjamānena sabbadā
 Aññāyamāno therena rañño gharam upāgami.
 Therena saddhiṃ bhuñjitvā rañño saha winiggame
 Pātesi bhūmiyaṃ lekhaṃ pekkhamānāya deviyā.
 Saddena tena rājā taṃ niwattitwā wilokayaṃ
 Ñatwāna lekha-sāndesaṃ kuddho therassa dummati
 Therayaṃ taṃ purisaṃ tañ ca mārāpetwāna kodhasā
 Samuddasmiṃ khipāpesi.

“Tissa, a sovereign of the Kshatriya caste at Keḷaniya, was wroth at the criminal intercourse that his consort had (with his younger brother). His younger brother, Ayya Uttika, being afraid of him, fled and lived in a different place, and that division was called by his name. (Afterwards) the prince entrusted to a man in the disguise of a monk a secret letter to the queen. He proceeded and stood at the royal entrance, and in the company of a Therā, who daily partook of meals at the palace, entered it unobserved. Having partaken of the meal with the Thera, this disguised messenger, when the king, after attending on the Thera, was leaving the room, secretly dropped the letter on the ground to be seen by the queen. The king, hearing the sound of the dropping of the letter, stopped and looked at it, and on perceiving its object, became enraged with the Thera, and putting both him and the disguised messenger to death, cast their bodies into the sea.”

The Rasawāhinī is a work containing stories in easy Pāli. Though its date is not given, yet at the conclusion of the work the author gives us a clue by which we can determine

it to be in all probability of the same age as the Sidat Sangarāwa, viz. A.D. 1320-1347, for the author claims that work also as a production of his (see J. Alwis' SS. pp. clxxx and cclxxxi). The author of the last-mentioned book was Wedeha, and the Rasawāhinī is considered to be a revision by Wedeha of an old Pāli translation of an original work by Raṭṭhapāla Thera, of the Tangutta-waṅka Piriwena, at the Mahāwihāra in Anurādhapura, as the following lines will show :—

Mahāwihāre Taṅguttawaṅkapariweṇawāsiko
 Raṭṭhāpālo ti nāmena sīlācāraguṇākaro
 Hitāya pariwattesi pajānaṃ pālibhāsato.
 Punaruttādidosehi tam āsi sabbam ākulaṃ
 Anākulaṃ karissāmi taṃ suṇātha samāhitā.

“(The Rasawāhinī) was translated into the Pāli by the “Sthawira Raṭṭhapāla—a mine of piety and other virtues, “who lived in the Tanguttawāṅka Piriwena of the Mahā- “wihāra (at Anurādhapura). That work was redundant “with tautological and other errors. I recompose it, correct- “ing the errors. Listen attentively to it.”

The work is concluded with the following interesting summary of the author's pupilage, his name, and a list of his productions :—

Samattānantarāyena yathāyaṃ Rasawāhinī
 Tathā sijjhantu saṃkappā jantūnaṃ sādhu sammata.
 Dhammāmatarasam loke wahanti Rasawāhinī
 Pañcawassasahassāni pavattatu aninditā.
 Dwattīṇsa bhāṇawārehi niṭṭhitā Rasawāhinī
 Karotu sabbasattānaṃ icchantam sabbadā subham.

Kāliṅgawhamahūthero yassopajjhāyatam gato
 Maṅgalawho mahā thero baddhasīmāpatī yatī
 Yassa ācariyo wāsi sabbasatthawisārado
 Āraṇṇāyatanānuando mahā thero mahā gaṇī
 Garuttam āgato yassa satthasāgarapārāgu
 Yo wippagāma-waṃsekaketubhūto tisihale

Yo 'kā sihala-bhāsāya sihalaṃ saddalakkhaṇaṃ
 Yo ca Samantakūṭassa waṇṇanaṃ waṇṇaye subhaṃ
 Tena Wedeha-therena katāyaṃ Rasawāhinī.

Yam puññaṃ pasutaṃ hoti thomentena jinaṃ mayā
 Tena puññaṃ lokoyaṃ sukhi hotu averiko
 Pārentu devatā lokaṃ sammā devo pavassatu
 Pālayantu mahīpālā dhammena sakalaṃ pajam
 Pañcawassasahassāni dippatu jinasāsaṇaṃ
 Watthuttayassa me niccaṃ jayassu jayamangalaṃ.

“Let the good wishes of the people be furthered in the
 “same way as this Rasawāhinī has been concluded without
 “any hindrance. May this Rasawāhinī flourish for five
 “thousand years without reproach, wafting the nectar
 “essence of the Law.

“May the Rasawāhinī, which has been finished with thirty-
 “two Bāṇawāras, always be productive of all good wished for
 “by the people. This Rasawāhinī was composed by Wedeha
 “Sthawira, the author of the beautiful Samantakūṭa Wan-
 “nana, and the Singhalese Grammar, and who of the Brah-
 “man sect was a banner to the three divisions of (the Island)
 “Sihalā,¹ and whose tutor² was Ānanda Mahā Sthawira of
 “the forest hermitage, the great leader of a chapter of
 “priests, and who had crossed the ocean of science, the
 “Mahā Sthawira Mangala, skilled in all learning, and the
 “principal boundary supervisor,³ and the Mahā Sthawira
 “Kālinga.

¹ The Island was divided into the Divisions of Ruhuna, Māya and Pihiti by King Paṇḍukābhaya.

² Acariya—there are four Acariyas :—

- i. Pabbajjācariya—the tutor who robes.
- ii. Nissācariya—the tutor under whose refuge the pupil places himself.
- iii. Dhammācariya—the tutor who educates.
- iv. Kammācariya—the tutor who examines the pupil at the ordination ceremony.

³ Baddhasimapati—We are not sure what this means, evidently he was a priest in whom were vested special powers to supervise the laying of boundaries in ‘Uposatha Sālās,’ halls in which the priests confessed.

“ May all the inhabitants of the world live in happiness
 “ and harmony, through the merits that have accrued to One
 “ who has praised Jina (the lord Buddha).

“ May the gods protect the world, and the Sovereigns
 “ their subjects with equity. May it rain in due time. May
 “ the kingdom of the Vanquisher shine for 5000 years, and
 “ may victory and luck ever crown the three gems.”

We have digressed and quoted at length from the *Rasa-wāhinī*, as it is an interesting work. Perhaps its exact date can be better fixed from an examination of the style of language in which it composed.

The incident on which our poem is based is also thus narrated in the *Kākawaṇṇatissāraṇṇawatthu*:—

“ *Sihala-dīpe Kalyāṇiya-Tisso nāma rājā issaraṇ pavatteti. Tassa Uttiyo nāma kaniṭṭho uparājā ahoṣi. So Kalyāṇiyattherassa santike sippaṇ sikkhī, tato so raṇṇo agga-mahe-siyā saddhīṇ viṣṣaṃ akāsi. Rājā taṇ ṇatvā gaṇhathe taṇ ti amacce āṇāpesi. Uttiyo taṇ ṇatvā bhīto palāyitvā aṇṇattha wasanto ekasmiṇ divase devīṃ saritvā paṇṇaṃ likhitvā ekaṃ daharam bhikkhu-wesaṇ gabāpetvā idaṇ rahassena deviyā dehiti paṇṇaṃ adāsi. Tadā Kalyāṇiyatthero niccaṃ rāja-gahe paribhuṇjati. Dūto gantvā rājadwāre ṭhito therena saddhīṃ rāja-geham agamāsi. Thero tena rājakulūpaṅgo ayaṇ ti saṇṇam akāsi. Rāja-purisā pi therassa antevāsiko ayaṇ ti cintesaṇ. Atha rājā ca rāja-mahe-sikā ca te sakkaccaṃ parivisitvā vanditvā pakkamiṃsu. Tato so dūto taṇ lekhaṇ deviyā pekkhamāṇāya bhūmiyaṃ pātesi, rājā tassa saddaṇ sutvā nivattitvā olokento therassa lekhaṇa-samānaṇ lekhaṇ disvā nissaṇsaṇaṇ therena kata-kammaṇ ti maṇṇamaṇo kujjhivā, etaṇ tela-kaṭāhe khippāti āṇāpesi. Atha rāja-purisā tela-kaṭāhaṇ uddhaṇaṇ āropetvā idhumaṇ adho katvā tele kathite therāṇ tattha nesuṇ. Thero tasmiṇ khaṇe vi-passaṇaṇ vadḍhetvā arahattaṇ patvā kaṭāhaṇ abhiruyha nisīdi indaṇila-maṇi-tale rāja-haṇso viya. Tathāpidhampitaṇ uṇhaṇ lomakūpassa uṇhaṇ kātuṇ nasakkhi. Tattha nisinna dhamma-gāthānaṇ sata-ppamaṇaṇ katvā kassa pāpass’ ayaṇ vipāko ti atītaṇ olokento, atīte attano gōpāla-dāraka-kāle pakkāṭhite khīrasmiṇ pakkhittaṇ ekaṃ makkhikaṇ disvā*

ayam anivaṭṭiya dhammo ti cintetvā tattha nisinno va parinibbāyi.”

“In the Island of Sihala King Kelani Tissa reigned as king, and a younger brother of his of the name of Uttiya was sub-king. He was educated under the Thera of Kelaniya, he was friendly with the queen. The king, coming to know of it, commanded the ministers to arrest him; Uttiya the sub-king, hearing of it, fled through fear, and lived in a different quarter. One day he wrote a letter to the queen, and getting a young man to robe himself as a priest, ordered him to deliver it to the queen secretly. The Thera of Kelaniya went and had his meals at the palace daily; the messenger in the disguise of a priest went and stayed at the entrance to the palace, and accompanied the Thera inside; the Thera took him to be a favourite of the palace, and the attendants of the palace mistook him for a pupil of the Thera. Thereafter the king and queen having attended at the meal bowed and took their leave; the messenger dropped the letter on the ground to be seen by the queen; the king, hearing of the sound of the letter dropping on the ground, stopped, and looking at it, and discovering the handwriting to be similar to that of the Thera, thought to a certainty that it must be a production of the Thera, and being enraged, ordered him to be cast into a caldron of heated oil. Thereafter the attendants placed a caldron of oil on the hearth, and when the oil was at boiling heat, hurled the Thera into it. The Thera at that instant attained ‘vidassana’ (spiritual life), and becoming an arahat, rose up in the caldron and remained (unhurt) like a royal hansa in an emerald vase, and in that position, reciting a hundred stanzas, looked into the past to ascertain what sin this was the result of, and found that once on a time when he was a shepherd, he cast a fly into boiling milk, and that this was the recompense of that act. He then expired. Then the king, who caused the death of the Thera and the disguised messenger, had their bodies cast into the sea.”

The story in the Saddhammāṅkāre, composed in A.D.

1538, is almost similar to that in the Rasawāhinī, so that we have omitted it here. •

The verses of our poem do not touch upon the sad fate of the author; but they are highly instructive, and inculcate sound rules for leading a virtuous life.

As stated already, the treatise is an analysis of some of the fundamental doctrines of Buddhism, as given in the canonical works; and we hope that it will be interesting to those who study its language and history.

ATAPATTU WALAWWA, GALLE,
18th August, 1884.

E. R. GOONARATNE.

TELAKAṬĀHAGĀTHĀ.

RATANATTAYAM.

- 1 Laṅkissaro jayatu vāraṇarājagāmī
Bhogindabhogarucirāyatapīnabāhu
Sādhūpacāranirato guṇasannivāso
Dhamme ṭhito vigatakodhamadāvalepo.
- 2 Yo sabbalokamahito karuṇādhivāso
Mokkhākaro ravikulambarapūṇṇacando
Ñeyyodadhīṃ suvipulaṃ sakalaṃ vibuddho
Lokuttamaṃ namatha taṃ sirasā munindaṃ.
- 3 Sopānamālam amalaṃ tidasālayassa
Samsārasāgarasamuttaranāya setuṃ
Sabbāgatībhayavivajjitakhemamaggaṃ
Dhammaṃ namassatha sadā muninā paṇītaṃ.
- 4 Deyyaṃ tad appam api yattha pasannacittā
Datvā narā phalam ulārataṃ labhante
Taṃ sabbadā dasabalen' api suppasatthaṃ
Saṅghaṃ namassatha sadāmitapuññakhettaṃ.

- 5 Tejobalena mahatā ratanattayassa
 Lokattayaṃ samadhiḡacchati yena mokkhaṃ
 Rakkhā na e'atthi ca samā ratanattayassa
 Tasmā sadā bhajatha taṃ ratanattayaṃ bho.

MARAṆĀNUSSATI.

- 6 Laṅkissaro parahitekarato nirāso
 Rattim-pi jāgararato karuṇādhivāso
 Lokam vibodhayati lokahitāya kāmam
 Dhammam samācaratha jāgarikānuyuttā.
- 7 Sattopakāraniratā kusale sahāyā
 Bho dullabhā bhuvi narā, vigatappamādā
 Laṅkādhīpaṃ guṇadhanam kusale sahāyaṃ
 Āgama sañcaratha dhammam alaṃ pamādam.
- 8 Dhammo tilokasaraṇo paramo rasānam
 Dhammo mahaggharatano ratanesu loko
 Dhammo have tibhavadukkhavināsahetu
 Dhammam samācaratha jāgarikānuyuttā.
- 9 Niddam vinodayatha bhāvayath' appameyyam
 Dukkham aniccam api ceha anattatañ ca
 Dehe ratim jahatha jajjarabhājanābhe
 Dhammam samācaratha jāgarikānuyuttā.
- 10 Okāsam ajja mama n'atthi suve karissam
 Dhammam itihalasatā kusalappayoge
 Nālam tiyaddhusu tathā bhuvanattaye ca
 Kāmam na e'atthi manujo maraṇā pamutto.
- 11 Khitto yathā nabhasi kenacid eva leḍḍu
 Bhūmiṃ samāpatati bhāratayā khaṇena
 Jātattam eva khalu kāraṇam ekam eva
 Lokam sadā nanu dhuvam maraṇāya gantum.

- 12 Kāmaṃ narassa patato girimuddhanāto
 Majjhe na kiñci bhayaṃnissaraṇāya hetu
 Kāmaṃ vajanti maraṇaṃ tibhavesu sattā
 Bhoge ratīṃ pajahathāpi ca jīvite ca.
- 13 Kāmaṃ patanti mahiyā khalu vassadhārā
 Vijjullatāvitatameghamukhā pamuttā
 Evaṃ narā maraṇabhīmapapātamajjhe
 Kāmaṃ patanti na hi koci bhavesu nicco.
- 14 Velātate paṭutarorutarāṅgamālā
 Nāsaṃ vajanti satataṃ salilālayassa
 Nāsaṃ tathā samupayanti narāmarāṇaṃ
 Pāṇāni dāruṇatare maraṇodadhimi.
- 15 Ruddho pi so rathavarassa gajādhipēhi
 Yodhehi cāpi sabalehi ca sāyudhehi
 Lokaṃ vivañciya sadā maraṇūsabho so
 Kāmaṃ nihanti bhuvanattayasālisaṇḍaṃ.
- 16 Bho mārutena mahatā vibato padīpo
 Khippaṃ vināsamukham eti mahappabho pi
 Loke tathā maraṇacaṇḍasamīraṇena
 Khippaṃ vinassati narāyumahāpadīpo.
- 17 Rāmajjunappabhutibhūpatipuṅgavā ca
 Sūrāpure raṇamukhe vjitārisaṅghā
 Te pīha caṇḍamarāṇoghānimuggadehā
 Nāsaṃ gatā jagati ke maraṇā pamuttā.
- 18 Lakkhī ca sāgarapaṭā sadharādharā ca
 Sampattiyo ca vividhā api rūpasobbhā
 Sabbā ca tā api ca mittasutā ca dārā
 Ke vā pi kaṃ anugatā maraṇaṃ vajantaṃ.
- 19 Brahmā surā suragaṇā ca mahānubhāvā
 Gandhabbakinnaramahoragarakkhasā ca
 Te cāpare ca maraṇaggisikhāya sabbe
 Ante patanti salabhā iva khīṇapuññā.

- 20 Ye Sāriputtapamukhā munisāvakā ca
Suddhā sadāsavanudā paramiddhipattā
Te cāpi maccuvaḷabhāmukhasannimuggā
Dipā-m-ivānilahatā khayatām upetā.
- 21 Buddhā pi buddhakamalāmalacārunettā
Battimsalakkhaṇavirājitarūpasobhā
Sabbāsavakkhayakarā pi ca lokanāthā
Sammadditā maraṇamattamahāgajena.
- 22 Rogāturesu karuṇā na jarāturesu
Khiḍḍāparesu sukumārakumārakesu
Lokaṃ sadā hanati maccu mahā gajindo
Dāvānalo vanam ivāvīrato asesam.
- 23 Āpuṇṇatā na salilena jalālayassa
Kaṭṭhassa cāpi bahutā na hutāsanassa
Bhutvāna so tibhuvanam pi tathā asesam
Bho niddayo na khalu piṭim upeti maccu.
- 24 Bho mohamohitatayā vivaso adhañño
Loko pataty api hi maccumukhe subhīme
Bhoge ratim samupayāti vihīnapañño
Dolātaraṅgacapale supinopameyye.
- 25 Eko pi maccur abhiantum alaṃ tilokaṃ
Kiṃ niddayā api jarāmarañnuyāyī
Ko vā kareyya vibhavesu ca jivitāsam
Jāto naro supinasāṅgamasannibhesu.
- 26 Niccāturaṃ jagad idaṃ sabhayaṃ sasokaṃ
Disvā ca kodhamadamohajarābhībhūtaṃ
Ubbegamattam api yassa na vijjatī ce
So dāruṇo na maraṇo vata taṃ dhir-atthu.
- 27 Bho bho na passatha jarāsīdharaṃ hi maccum
Āhaññamānam akhilaṃ satataṃ tilokaṃ
Kiṃ niddayā nayatha vītabhayā tiyāmam
Dhammaṃ sadāsavanudaṃ carath' appamattā.

- 28 Bhāvētha bho maraṇamāravivajjanāya
 Loke sadā maraṇasaññam imaṃ yatattā
 Evaṃ hi bhāvanaratassa narassa tassa
 Taṇhā pahīyati sariraḡatā asesā.

ANICCALAKKHAṆAM.

- 29 Rūpaṃ jarā piyataraṃ malinīkaroti
 Sabbam balaṃ harati attani ghorarogo
 Nānūpabhogaparirakkhitam attabhāvaṃ
 Bho maccu saṃharati kiṃ phalam attabhāve.
- 30 Kammānilāpahatarogatarāṅgabhaṅge
 Samsārasāgaramukhe vitate vipannā
 Mā mā pamādam akarotha karotha mokkham
 Dukkhodayan nanu pamādamayaṃ narānaṃ.
- 31 Bhogā ca mittasutaporisabandhavā ca
 Nāri ca jīvitasamā api khettavatthu
 Sabbāni tāni paralokam ito vajantaṃ
 Nānubbajanti kusalākusalaṃ va loke.
- 32 Bho vijjucāñcalatare bhavasāgaramhi
 Khittā purākatamahāpavanena tena
 Kāmaṃ vibhijjati khaṇena sarīranāvā
 Hatthe karotha paramaṃ guṇahatthasāraṃ.
- 33 Niccaṃ vibhijjat' iha āmakabhājanaṃ va
 Saṃrakkhito pi bahudhā iha attabhāvo
 Dhammaṃ samācaratha saggagatippatiṭṭhaṃ
 Dhammaṃ suciṇṇam iha-m-eva phalaṃ dadāti.
- 34 Rantvā sadā piyatare divi devarajje
 Tamhā cavanti vibudhā api khīnapuññā
 Sabbam sukhaṃ divi bhuvīha viyoganitṭhaṃ
 Ko paññavā bhavasukhesu ratim kareyya.
- 35 Buddho sasāvakaḡaṇo jagadekanātho
 Tārāvalīparivuto pi ca puṇṇacando
 Indo pi devamakuṭaṅkitapādakaṅjo
 Ko phenapiṇḡanasamo tibhavesu jāto.

- 36 Līlāvataṃsam api yobbanarūpasobhaṃ
Attūpamaṃ piyajajena ca sampayogaṃ
Disvā ca vijjucapalaṃ kurute pamādaṃ
Bho mohamohitajano bhavarāgaratto.
- 37 Putto pitā bhavati mātu patiha putto
Nārī kadāci jananī ca pitā ca putto
Evaṃ sadā viparivattati jīvaloko
Citte sadāticapale khalu jātiraṅge.
- 38 Rantvā pure vividhaphullalatākulehi
Devā pi Nandanavane surasundarīhi
Te ve kadā vitatakaṇṭakasaṅkaṭesu
Bho koṭisimbalivanesu phusanti dukkhaṃ.
- 39 Bhutvā sudhannam api kañcanabhājanesu
Sagge pure suravarā paramiddhipattā
Te cāpi pajjalitalohaguḷaṃ gilanti
Kāmaṃ kadāci narakālayavāsabhūtā.
- 40 Bhutvā narissaravarā ca mahim asesam
Devādhipā ca divi dibbasukhaṃ surammaṃ
Vāsam kadāci khurasañcitabhūtalesu
Ke vā mahārathagaṇānugatā divīha.
- 41 Devaṅgaṇālalita-bhinnataraṅgamāle
Gaṅge mahissarajaṭṭamakuṭānuyāte
Rantvā pure suravarā pamadāsahāyā
Te cāpi ghorataraveteraṇiṃ patanti.
- 42 Phullāni pallavalatāphalasaṅkulāni
Rammāni candanavanāni manoramāni
Dibbaccharālalitapuṇṇadarīmukhāni
Kelāsamerusikharāni ca yanti nāsam.
- 43 Dolānalānilataraṅgasamā hi bhogā
Vijjuppabhāticapalāni ca jīvitāni
Māyāmarīcijalomasamaṃ sarīraṃ
Ko jīvite ca vibhave ca kareyya rāgaṃ.

DUKKHA-LAKKHAṆAM.

- 44 Kiṃ dukkham atthi na bhavesu ca dāruṇesu
Satto pi tassa vividhassa na bhājano ko
Jāto yathā maraṇarogajarābhībhūto
Ko sājano bhavaratiṃ pihayeyy' abālo
- 45 Ko vā pi pajjalitalohaguḷaṃ gahetuṃ
Sakko kathañcid api pāṇitalena bhīmaṃ
Dukkhodayaṃ asucinissavanaṃ anattaṃ
Ko kāmāye 'tha khalu deham imaṃ abālo.
- 46 Loke na maccusamam atthi bhayaṃ narānaṃ
Na vyādhidukkkhasamam atthi ca kiñci dukkhaṃ
Evaṃ virūpakaraṇaṃ na jarāsamānaṃ
Mohena bho ratim upeti tathā pi dehe.
- 47 Nissārato nalanalīkadalīsamānaṃ
Attānaṃ eva parihaññati attaheto
Samposito pi kusabhāya ivākataññū
Kāyo na yassa anugacchati kālakerā.
- 48 Taṃ phenapiṇḍasadisam visasūlakappaṃ
Toyānalānilamahī-uragādhivāsaṃ
Jiṇṇālayaṃ va paridubbalam attabhāvaṃ
Disvā naro katham upeti ratim sapañño.
- 49 Āyukkhayaṃ samupayāti khaṇe khaṇe pi
Anveti maccu hananāya jarāsipāṇī
Kālaṃ tathā na parivattati taṃ atitaṃ
Dukkhaṃ idaṃ nanu bhavesu vicintāyāṃ.
- 50 Appāyukassa maraṇaṃ sulabhaṃ bhavesu
Dīghāyukassa ca jarā vyaśanaṃ c' anekaṃ
Evaṃ bhava ubhayato pi ca dukkham eva
Dhammaṃ samācaratha dukkhavināśanāya.
- 51 Dukkhaḡginā sumahatā paripīlitesu
Lokattayassa vasato bhavacārakesu
Sabbattanā sucaritassa pamādakālo
Bho bho na hoti paramaṃ kusalaṃ cinātha.

- 52 Appaṃ sukhaṃ jalalavo viya bho tiṇagge
 Dukkhaṃ tu sāgarajalaṃ viya sabbaloke
 Saṅkappānā tad api hoti sabbhāvato hi
 Sabbhaṃ tilokaṃ api kevaladukkhaṃ eva.
- 53 Kāyo na yassa anugacchati kāyaheto
 Bālo anekavidhaṃ ācaratiha dukkhaṃ
 Kāyo sadā kalimalākaliṃ hi loke
 Kāye rato avirataṃ vyasaṇaṃ pareti.
- 54 Mīlhālayaṃ kalimalākaraṃ āmagandhaṃ
 Sūlāsisaṇṇavisapannagāroghabhūtaṃ
 Dehaṃ vipassatha jarāmarañādhivāsaṃ
 Tucchaṃ sadā vigatasāraṃ imaṃ vinindaṃ.

ANATTALAKKHAṆAṀ.

- 55 Māyāmarīcīkadalīnalaphenapuñja-
 Gaṅgāraṅgajalabubbulaṇṇaṇṇibhesu
 Khandhesu pañcasu chaḷāyatanesu tesu
 Attā na vijjati hi ko na vadeyya bālo.
- 56 Vañjhāsuto sasaviṣāṇamaye rathe tu
 Dhāveyya ce cirataraṃ sadhuraṃ gahetvā
 Dipaccimālaṃ iva taṃ khaṇabhaṅgabhūtaṃ
 Attā ti dubbalataraṃ tu vadeyya dehaṃ.
- 57 Bālo yathā salilabubbulaṇṇabhājanena
 Ākaṇṭhato vata piveyya marīcitoyaṃ
 Attā ti sārarahitaṃ kadalisaṇṇānaṃ
 Mohā bhaneyya khalu dehaṃ imaṃ anattaṃ.
- 58 Yo 'dumbarassa kusumena marīcitoyaṃ
 Vāsaṃ yad' icchati sa khedaṃ upeti bālo
 Attānaṃ eva parihaññati attaheto
 Attā na vijjati kadācid apiha dehe.
- 59 Poso yathā hi kadalīsu vinibbhujanto
 Sāraṃ tad appaṃ api nopalabheyya kāmaṃ
 Khandhesu pañcasu chaḷāyatanesu tesu
 Suññesu kiñcid api nopalabheyya sāraṃ.

- 60 Dukkhaṃ aniccaṃ asubhaṃ vata attabhāvaṃ
Ma saṅkilesaya na vījjati jātu nicco
Ambho na vījjati hi appam apiha sāraṃ
Sāraṃ samācaratha dhammaṃ alaṃ pamādaṃ.
- 61 Suttaṃ vinā na paṭabhāvaṃ ih' atthi kiñci
Dehaṃ vinā na khalu koci-m-ih' atthi satto
Dehaṃ sabhāvarahitaṃ khaṇabhaṅgayuttaṃ
Ko attahetu aparo bhuvī vijjatiha.
- 62 Disvā marīcisalilaṃ hi sudūrato bho
Bālo migo samupadhāvati toyasaññī
Evaṃ sabhāvarahite viparītasiddhe
Dehe pareti parikkappanayā hi rāgaṃ.
- 63 Dehe sabhāvarahite parikkappasiddhe
Attā na vījjati hi vījju-m-iv' antalikkhe
Bhāvētha bhāvanaratā vigatappamādā
Sabbāsavappahananāya anattasaññaṃ.

ASUBHALAKHAṆAM.

- 64 Lālākarīsarudhirassuvasānulittaṃ
Dehaṃ imaṃ kalimalākalilaṃ asāraṃ
Sattā sadā pariharanti jigucchaniyaṃ
Nānāsucihi paripuṇṇaghaṭaṃ yath' eva.
- 65 Nhātvā jalaṃ hi sakalaṃ catusāgarassa
Meruppamāṇaṃ api gandhaṃ anuttarañ ca
Pappoti n' eva manujo hi suciṃ kadāci
Kiṃ bho vipassatha guṇaṃ kimu attabhāve.
- 66 Dehaṃ tad eva vividhāsucisannidhānaṃ
Dehaṃ tad eva vadhabandhanarogabhūtaṃ
Dehaṃ tad eva navadhāparibhinnagaṇḍaṃ
Dehaṃ vinā bhayakaraṃ na susānaṃ atthi.
- 67 Antogataṃ yadi ca muttakarīsabhaḅgaṃ
Dehā bahiṃ aticareyya vinikkhamitvā
Mātā pitā vikaruṇā ca vinaṭṭhapemā
Kāmaṃ bhaveyya kimu bandhusutā ca dārā.

- 68 Dehaṃ yathā navamukhaṃ kimisaṅghagehaṃ
 Maṃsaṭṭhisedarudhirakalilaṃ vigandhaṃ
 Posenti ye vividhapāpam ih' ācaritvā
 Te mohitā maraṇadhammam aho vat' evaṃ.
- 69 Gaṇḍūpame vividharoganivāsabhūte
 Kāye sadā rudhiramuttakarīsapuṇṇe
 Yo ettha nandati naro sasigālabhakkhe
 Kāmaṃ hi socati parattha sa bālabuddhī.
- 70 Bho phenapiṇḍasadiso viya sārāhīno
 Mīlhālayo viya sadā paṭikūlagandho
 Āsīvisālayanibho sabhayo sadukkho
 Deho sadā savati loṇaḡhaṭo va bhinno.
- 71 Jātaṃ yathā na kamalaṃ bhuvī nindaniyaṃ
 Paṅkesu bho asucitoyasamākulesu
 Jātaṃ tathā parahitam pi ca dehabhūtaṃ
 Tan nindaniyaṃ iha jātu na hoti loke.
- 72 Dvattimsabhāgaparipūrataro viseso
 Kāyo yathā hi naranāriḡaṇassa loke
 Kāyesu kiṃ phalam ih' atthi ca paṇḍitānaṃ
 Kāmaṃ tad eva nanu hoti paropakāraṃ.
- 73 Posena paṇḍitatarena tathāpi dehaṃ
 Sabbattanā cirataram paripālaniyaṃ
 Dhammaṃ careyya suciraṃ khalu jīvamāuo
 Dhammo have maṇivaro iva kāmado bho.
- 74 Khīre yathā superibhāvitavosadhāmi
 Snehena osadhabalam paribhāsate va
 Dhammaṃ tathā iha samācaritaṃ hi loke
 Chāyā va yāti paralokam ito vajantaṃ.
- 75 Kāyassa bho viracitassa yathānukūlaṃ
 Chāyā vibhāti rucirāmaladappane tu
 Katvā tath' eva paramaṃ kusalaṃ parattha
 Sambhūsitā iva bhavanti phalena tena.

- 76 Dehe tathā vividhadukkhanivāsabhūte
 Mohā pamādavasagā sukhasaññamūḷhā
 Tikke yathā khuramukhe madhu lehamāno
 Bāḷhañ ca dukkham adhigacchati hīnapañño.
- 77 Saṅkapparāgavihate nirat' attabhāve
 Dukkhaṃ sadā samadhigacchati appapañño
 Mūḷhassa-m-eva sukhasaññam ih' atthi loke
 Kiṃ pakkam eva nanu hoti vicāramāne.

DUCCARITA-ĀDĪNAVĀ.

- 78 Sabbopabhogadhanadhaññavisēsālābhī
 Rūpena bho sa makaraddhajasannibho pi
 Yo yobbane pi maraṇaṃ labhate akāmaṃ
 Kāmaṃ parattha parapāṇaharo naro hi.
- 79 Yo yācako bhavati bhinnakapālahattho
 Muṇḍo dhigakkharasatehi ca tajjayanto
 Bhikkhaṃ sadāribhavane sa kucelavāso
 Dehe parattha paravittaharo naro hi.
- 80 Itthī na muñcati sadā puna itthibhāvaṃ
 Nārī sadā bhavati so puriso parattha
 Yo ācareyya paradāram alaṅghanīyaṃ
 Ghorañ ca vīdati sadā vyasanañ c' anekamaṃ.
- 81 Dīno vigandhavādano ca jaḷo apañño
 Mūgo sadā bhavati appiyadassano ca
 Pappoti dukkham atulañ ca manussabhūto
 Vācaṃ musā bhaṇati yo hi apaññasatto.
- 82 Ummattakā vigatalajjaguṇā bhavanti
 Dīnā sadā vyasanasokaparāyanā ca
 Jātā bhavesu vividhesu virūpadehā
 Pitvā halāhalavisamaṃ va suramaṃ vipaṇṇā.

- 83 Pāpāni yena iha ācaritāni yāni
 So vassakoṭṭinahutāni anappakāni
 Laddhāna ghoram atulaṃ narakesu dukkhaṃ
 Pappoti c' ettha vividhavyasanaṃ c' anekaṃ.

CĀTURĀRAKKHĀ.

- 84 Lokattayesu sakalesu samaṃ na kiñci
 Lokassa santikaraṇaṃ ratanattayena
 Tattejasā sumahatā jitasabbapāpo
 So 'haṃ sadādhigata-sabbasukho bhaveyyaṃ.
- 85 Lokattayesu sakalesu ca sabbasattā
 Mittā ca majjharipubandhujānā ca sabbe
 Te sabbadā vigatarogabhayā visokā
 Sabbaṃ sukhaṃ adhigatā muditā bhavantu.
- 86 Kāyo karīsabharito viya bhinnakumbho
 Kāyo sadā kalimalāvyaśanādhivāso
 Kāyo vihaññati ca sabbasukhan ti loke
 Kāyo sadā maraṇarogajarādhivāso.
- 87 So yobbane pi thaviro ti ca bālako ti
 Satte na pekkhati vihaññati-r-eva maccu
 So 'haṃ ṭhito pi sayito pi ca pakkamanto
 Gacchāmi maccuvadaṇaṃ nīyataṃ tathā hi.
- 88 Evaṃ yathā vihitadosam idaṃ sarīraṃ
 Niccaṃ va taggatamanā hadaye karotha
 Mettaṃ parittaṃ asubhaṃ maraṇassa niccaṃ
 Bhāvettha bhāvanaratā satataṃ yatattā.

PATICCASAMUPPĀDO.

- 89 Dānādipuññakiriyāni sukhudrayāni
 Katvā ca taṃ phalam asesam ih' appameyyaṃ
 Deyyaṃ sadā parahitāya sukhāya c' eva
 Kiṃ bho tad eva nanu hatthagataṃ hi sāraṃ.

- 90 Hetuṃ vinā na bhavatī hi ca kiñci loke
Saddo va pāṇitalaghaṭṭana hetujāto
Evañ ca hetuphalabhāvavibhāgabhinno
Loko udeti ca viṇassati tiṭṭhatī ca.
- 91 Kammaṃ kārāṇaṃ ayaṃ hi yathā avijjā
Bho kammanā samadhigacchati jātibhedam
Jātiṃ paṭicca ca jarāmarañādidukkham
Sattā sadā paṭilabhanti anādikāle.
- 92 Kammaṃ yathā na bhavatī hi ca mohanāsā
Kammakkhayā pi ca na hoti bhavesu jāti
Jātikkhayā iha jarāmarañādidukkham
Sabbakkhayaṃ bhavatī dīpa ivānilena.
- 93 Yo passatiha satataṃ munidhammakāyaṃ
Buddhaṃ sa passati naro iti so avoca
Buddhañ ca dhammaṃ amalañ ca tilokaṇātham
Sampassituṃ vicinathā pi ca dhammatā bho.
- 94 Sallaṃ va bho sunisitaṃ hadaye nimuggaṃ
Dosattayaṃ vividhapāpamalena littaṃ
Nānāvidhavyasanabhājanam appasannaṃ
Paññāmayena balisena nirākarotha.
- 95 Nākampayanti sakalā pi ca lokadhammā
Cittaṃ sadā 'pagatapāpakilesasallaṃ
Rūpādayo ca vividhā visayā samaggā
Phuṭṭhaṃ va Merusikharaṃ mahatānilena.
- 96 Saṃsāradukkham agaṇeyya yathā munindo
Gambhīrapāramitasūgaram uttaritvā
Ñeyyaṃ abodhi nipuṇaṃ hatamohajālo
Tasmā sadā parahitaṃ paramaṃ ciṇātha.
- 97 Ohāya so 'dhigatamokkhasukhaṃ paresaṃ
Atthāya sañcari bhavesu mahabbhayesu
Evaṃ sadā parahitaṃ purato karitvā
Dhammaṃ mayānucaritaṃ jagatattham eva.

- 98 Laddhāna dullabhataraṇ ca manussayoniṃ
 Sabbam papañcarahitaṃ khaṇasampadaṇ ca
 Ñatvāna āsavanudekahitaṇ ca dhammaṃ
 Ko paññavā anavaram na bhajeyya dhammaṃ.

SUPPLEMENTARY NOTES.

1. A wihāra would seem to have been afterwards built in commemoration of the martyred Thera on the spot at Keḷaniya, where he was put to death. For Toṭagamuwa, who wrote his *Sēla Lihini Sandese* in 1462, thus refers to it (verse 70 of Macready's version) as then still existing.

Bow, fairest, to the image seated in
 The decorated hall, which in their zeal
 The merit-seeking people built upon
 The spot where stood the cauldron of hot oil
 Into which King Keḷani Tissa threw
 The guileless sage, a mere suspect of crime.

2. The poem itself, the *Tela-katāha-gāthā*, with a word-for-word interpretation in Sinhalese, was printed in Colombo in 1872, from a copy corrected by Hikkaḍuwa Sumangala, the erudite Mahā-nāyaka of Adam's Peak. E. R. G.

NOTES AND QUERIES.

BY

THE REV. RICHARD MORRIS, M.A., LL.D.

ATANI.

This word is rendered 'bed-frame' in the Vinaya Texts, part ii. p. 53. See Jât. ii. pp. 337, 424. Cf. Marâthî *adantl*, 'a metal or wooden three-legged stand,' a term for the two cross-pieces of wood supporting a stool.

ANĀDA.

Cammanāda 'water bag' (Jât. i. p. 249) corresponds to *cammaghataka* (Jât. ii. p. 345). Cf. *andaka* 'round fruit, as the jujube-fruit.' Hindî *andakâ* 'one of the bags forming a pannier.'

ATRICCHA.

"Ayaṃ pana Mittavindako . . . *atriccho* hutvâ" (Jât. iii. p. 206).

"Catubbhi aṭṭh' ajjhagamâ aṭṭhâhi pi ca soḷasa | soḷasâhi ca battimsa, *atricchaṃ* cakkam âsado | icchâhatassa posassa cakkam bhamati matthake" (Jât. iii. p. 207. See Jât. i. p. 414).

"Tasmim khane Sakko lokam olokeno tam *atricchatâ-hatam* . . . disvâ," etc. (Jât. iii. p. 222, l. 8, 26).

"Sâ bâlâ *atricchatâya* evarûpaṃ vyaśanaṃ pattâ" (Jât. iii. p. 222, l. 6, p. 223, l. 23).

Atriccha = 'exceedingly covetous'; *atricchatâ* = 'excessive lust'; *atricchâhata* (Jât. iii. p. 222, l. 26) corresponds to *icchâhata* (Jât. iii. p. 207).

In Jât. i. p. 414, *atriccham* is explained by *atra atra icchanto*. There must have been a verb *atricchati*, having the same sense as *anugijjhati* (Jât. iii. p. 207, l. 22), but not equivalent to *atra+icchati*, but to *ati+icchati* (*aticchati*). But there was an earlier word, *aticchati* (see Childers, s.v. *Aticchatha*), and perhaps an *r* was inserted in order to maintain a distinction between two verbs alike in form, but different in meaning.

ANAMHA.

“*Anamha-kâle* Sussoṇi kinnu jagghasi sobhaṇe ti” (Jât. iii. p. 223).

“Why, pray, did you laugh, O beautiful Sussoṇi, when you were crying?”

Anamha-kâle is explained in the Com. by *ârodana-kâle* ‘in weeping-time.’

“The woman Sussoṇi was crying over the loss of husband and lover, when Indra caused her to burst out into sudden and unexpected laughter.”

*Ana-mha*¹ I take to be ‘crying,’ literally ‘un-laughing’ (cf. *abbhâkutika* ‘smiling,’ literally ‘un-frowning’), from the $\sqrt{\text{smi}}$, which in Pâli appears as *mha*. Cf. *vi-mhayati*, from *smi+vi*; *umhayati* ‘to laugh out, roar out with laughter,’ from *smi+ud* (see Jât. ii. p. 131; iii. p. 44).

ANTAGGÂHIKÂ DIṬṬHI.

This expression occurs in the Mahâvagga, iv. 16. 12, and the translators of the Vinaya Texts, pt. i. p. 344, leave *antaggâhikâ* untranslated, stating that the meaning is unknown to them.

I have somewhere met with the phrase (spoken of an arahat) “*na antakâni dharati*” = ‘he does not hold the (doctrine of) the *antas*.’

Antaggâhikâ diṭṭhi is the (heretical) doctrine of maintaining or holding the three *antas* or goals, which, according to

¹ *Ana* for *an* is well established, as in *ana-matagga*, *ana-bhâva* (see Vinaya Texts, pt. ii p. 113).

the Saṅgīti-Sutta, are: *sakkāyo anto*, *sakkāyasamuddo anto*, and *sakkāyanirodho anto* (see Childers, s.v. *sakkāyo*).

APASSENA.

Apassena, in *apassena-phalaka*, is rendered by the translators of the Vinaya as 'a reclining-board'; but *apassena-phalaka* corresponds in meaning to *âlambana-phalaka* (Jât. i. 8), and means, we think, 'a bolster-slab.' *Apassena* = Sk. *apaçrayana* has the same meaning as *apassaya*, used by Buddhaghosa in his comment on *sattaṅga* (Cullav. vi. 2. 4.) as a 'rest' or 'support,' corresponding to Sk. *aapaçraya*, explained by Boehtlingk and Roth as 'Kopfpolster (an einem Lehnssessel) A. V. 13. 3. 8.'

We actually find *apassaya-pīṭhaka* = 'a chair with a head-rest,' in Jât. iii. p. 235, l. 23; and also *kaṇṭhakappassaya* 'a bolster or head-rest filled with natural thorns, or with artificial iron ones' (Jât. i. p. 493; iii. p. 235, l. 20).

There is an interesting passage in the Puggala-Paññatti, p. 55, in which this is alluded to:

"So . . . ukkuṭiko pi hoti ukkuṭippadhānam anuyutto, *kaṇṭakāpassayiko* pi hoti *kaṇṭakāpassaye* seyyaṃ kappeti, *sāyaṃ* tatiyakam pi udakaroḥanānuyogam anuyutto viharati."

With this we may compare the following from Jât. iii. p. 235:

"Ajja ekacce *vaggulvatam* caratha, ekacce *kaṇṭhakaseyyam* kappetha, . . . ekacce *ukkuṭikappadhānam* anuyuñjatha, ekacce *udakogāhanakammaṃ* karotha."

Here, for *kaṇṭhakaseyyam*, or *kaṇṭhasaseyyam*, *kappetha* we must read *kaṇṭhakappassaye seyyam kappetha* (see Jât. iii. p. 74).

Childers gives no examples of *çri* + *apa* (see Jât. iii. p. 425; Thera-Gāthā, p. 75; Cullavagga, p. 175; Suttavibhaṅga, i. pp. 74, 76).

AVHETI.

Avheti=*pakkosati* (Jât. ii. 10, 252; Tevijja Sutta, i. 19).

ALA.

Ala 'a claw,' not in Childers, occurs in Jât. i. p. 223; ii. p. 342; iii. pp. 295, 297. Cf. *vicchikālika* = 'a scorpion's claw' (Mahāvagga, v. 2. 3).

ĀLAYA.

This word does not occur in Childers. It means 'feint, pretence,' (\sqrt{l}) cf. *matālayam karitvā* (Jāt. iii. p. 533, l. 6); *matālayam dassetvā* (Jāt. iii. p. 533, l. 23).

ĀVIJJHATI.

In Jāt. ii. p. 406, ll. 5, 6 *āvijjhivā* seems to have the sense of *vidhā* 'to arrange, set in order,' with the same meaning exactly as *samvidahitvā* (Jāt. ii. p. 408, l. 26); *āvijjhivā* from $\hat{a} + \text{vyadh}$ occurs in the same Jātaka, p. 408, l. 7. Cf. Jāt. i. pp. 153, 170; *Dīpavaṁsa*, p. 87. See *āvijjhi* in *Suttavibhaṅga*, i. p. 332; and compare with *Dīpavaṁsa* i. 81, and *Mahāvamsa* i. 43. There is a Vedic $\sqrt{\text{vidh}}$ 'to dispose.'

ĀSĪYATI AND VISĪVETI.

Dr. Trenckner derives *āsīyati* from Sk. *āçyāyati*, and agrees with Childers in referring *visīveti* to Sk. *vi-çyāpayati* 'to uncongeal, thaw,' hence, 'to warm oneself' (Dh. 177), from $\sqrt{\text{çyai}}$.

The passage in the *Milinda Pañha* does not bear out Dr. Trenckner's explanation of 'to be congealed,' nor that of Dr. Edward Müller's 'to cool oneself' (*Pāli Gr.* p. 40).

"Kaddame (padumaṃ) jāyati, uduke *āsīyati* ti" (*Mil. Pañ.* p. 75).

This seems to mean that "the lotus springs up (or has its origin) in the ooze of the lake (where it grows) and in the water comes to perfection."

In other passages, where a similar metaphor is employed, the verb *paṇḍhhati*, or *samṇḍhhati*, is employed, showing that the meaning of *āsīyati* is 'becomes ripe,' 'comes to perfection, or maturity,' and must be referred to the root *çrā* (*çrai*, *çai*, or *çri*), the causative of which (*çrāpayati*) would with *vi* give us *visīveti*, with its proper meaning of 'to warm oneself,' etc.

Cf. "Yathā mahārāja padumaṃ uduke jātaṃ uduke *samṇḍham* . . . etc." (*Mil. Pañha*, p. 378; see also *Sept. Suttas Pālis*, p. 141).

“Yathâpi udake jâtaṃ puṇḍarîkaṃ pavaddhati, etc.” (Thera-Gâthâ, v. 700).

The proper term from $\sqrt{\text{śyai}}$ for ‘to uncegeal,’ ‘thaw,’ ‘melt,’ would be *paṭisīveti*, Sk. *praṭiṣṭyâpayati*, but we do not find this in Pâli. The expression *sarîraṃ sedeti*, however, occurs in Jât. i. p. 324, in the sense of to warm the body after being exposed to severe cold, to steam (see Jât. i. p. 52).

In Jât. ii. p. 68, we find “aggim *visīcetum*,” ‘to warm oneself by the fire,’ and at p. 69 a double causative, *visivâpeti*, ‘to let one warm oneself before the fire,’ and the Commentary makes use of an explanatory and similar phrase: “Agginâ . . . jhâpento” (see Milinda Pañha, pp. 47, 102). In the Suttavibhaṅga ii. Pâc. lvi. 3. 1-3, we find *visibbeti* = *visīveti* explained by *tappati* (lvi. 3, 3), and *visibbana* = *visīvana* (see Mahâvagga, i. 20. 15).

ÂHUNDARIKA.

“Tena kho pana samayena bhagavâ tatth’ eva Râjagahe vassaṃ vasi, tattha hemantaṃ, tattha giṃhaṃ.

“Manussâ ujjhâyanti khiyanti vipâcenti:—*âhundarikâ* samañânaṃ Sakyaputtîyânaṃ disâ andhakârâ na imesaṃ disâ pakkhâyantî ti” (Mahâvagga, i. 53. 1).

The translators of the Vinaya Texts leave the perplexing term *âhundarikâ* untranslated, and offer no explanation of it. Dr. Oldenberg gives from B, a Sinhalese MS., the variant reading *âhuntâkirakâ*. This crux occurs again in a similar passage in the Bhikkhunî-vibhaṅga Pâc. x. 1. 1. (with the variant reading *âhuntarikâ*, an attempt, perhaps, to connect it with *antarita* or *antarâyika*); and the Com. explains it by *sambâdhâ*. Accepting the Commentator’s explanation, ought we not to read *âhunḍarikâ* from the $\sqrt{\text{hunḍ}}$, with the prefix *â*?

In Boehtlingk and Roth’s Dictionary the $\sqrt{\text{hunḍ}}$ is explained by *saṃghâte*, and this would give to *âhunḍarikâ* the sense of *sambâdhâ* or *âsambâdhâ* ‘crowded up, blocked up, impassable.’ The word is evidently part of a stock passage that we find in Pâli and Sanskrit: “na . . . disâ pakkhâyanti dhammâ pi maṃ na paṭibhanti,” see Mahâparinibbâna Sutta, p. 22, and

cf. the following passage from the Mahābhārata (Virāṭa Parvva 48, v. 18) :

“Vyākulāç ca diçaḥ sarvā hridayaṃ vyathatīva me
dhvajena pahitāḥ sadā diçā na praṭibhānti me.

INGHĀLA, INGHELA.

Pāli abounds in variant forms, as *mucchati* and *mussati*, *laḡeti* and *laketi*, etc. So we are not surprised to find *inghāla* and *inghela* as well as *āngāra* (see Therī-Gāthā, v. 386). Cf. Marāthī *ingala* ‘a live coal.’ The change from *āngāra* to *inghāla* is quite regular, cf. Pāli *ingha* with Sk. *anga* (see Journal of the Pāli Text Society for 1883, p. 84). *Ingāhāla-khuyā* = *āngāra-kāsuyā*, but Childers has no mention of *khu* in this sense.

UK-KĀCETI.

In Jāt. ii. p. 70, *ukkāceti* is used like *ussīncati*, ‘to bale out water.’ The English *bale*, ‘to empty by means of bails or buckets,’ helps us to see the origin of this word. It must be a denominative from *kāca* or *kāja*. Childers quotes, *Anotatte kāje atth’ āncsum dine dine*, ‘they brought every day eight men’s loads of A. water’ (Mah. 22). Cf. *Anotattoda-kam kājaṃ* (Dīpavaṃsa, xii. 3).

UTTARIBHAṄGA.

This term seems to exclude rice, curry, etc., the four sweet foods, and to include flesh, fish, and fowl (Cullav. iv. 4. 5).

In Jāt. i. No. 30, p. 196, it is applied to pig’s flesh. In Jāt. i. p. 349, it has reference to dried fish, and in Dhammapada, p. 171, it is used of the flesh of a cock.

UPAKŪLITA.

Upakūlita occurs in the Therī-Gāthā, p. 201, v. 258, as equivalent to *paṭisedhika* (see Jāt. ii. p. 386), but in Jat. i. p. 405,¹ *upakūlita* is explained by *aḍḍhajjhāma*.

¹ Cf. *upakūlita* = *jhāmo sayati*, Jāt. ii. p. 134. The Commentary gives another reading, *upakūlita*.

The first must be referred to the $\sqrt{k\acute{u}l}$, 'to obstruct' (cf. *paṭikkūla*), the second to $\sqrt{k\acute{u}l}$ or $k\acute{u}ḍ$, 'to singe.'

UPASIMSAKA.

"Yathā mahārāja unduro ito c'ito ca vicaranto āhārūpasimsako yeva carati, evam eva," etc. (Milinda-Pañha, p. 393). Ought we not to read *upasiṅghako*, from the root *siṅgh* (see Jât. ii. 339)? *Upasiṅghati* occurs in Jât. ii. p. 408.

UPĀTA.

"Rajam upātaṃ vātena yathā meghe pasāmaye" (Thera-Gāthā, v. 675, p. 69).

MS. A. reads *upātaṃ*, which seems to be metrically the correct reading, the $\acute{u}p^{\circ} = upp^{\circ}$. "As the cloud lays the dust raised by the wind, etc."

Dr. Oldenberg refers the word *upātaṃ* to Sk. *upātta*, from *upā-dā*, but the sense seems to require *uppātaṃ*,¹ from the root *pat*. Cf. Sk. *utpātarāta*, 'a whirlwind,' and *ut-pāta*, 'flying up.' See Dasaratha Jât. p. 6, v. 9; p. 9, ll. 3, 23.

The usual expression is "rajam ūhataṃ vātena." See Suttav. Pār. iii. l. 3, "Seyyathāpi bhikkave gimhānaṃ pacchime māse ūhataṃ rajojallaṃ taṃ enaṃ mahā akālamegho thānaso antaradhāpeti vūpasameti.

ŪHAD AND ŪHAN.

There appears to be some confusion in Pāli between *ūhan* 'to throw up' and *ūhad* 'to evacuate the fæces.' *Ūhad*, which Dr. E. Müller believes to be *avahad* (Pāli Gr. p. 49), makes its p.p. *ūhata*, and not *ūhanna* (see Cullavagga, viii. 10. 3). We find the gerund *ūhacca* = *ūhadya* = *vaccaṃ katvā* in Jât. ii. p. 71, and we have *ūhanti* (Ib. p. 73), and *ūhananti* (Suttav. Pāc. xiv. 1. 2).

In Jât. ii. p. 355, we find *ohadāmase* explained by *ūhadāma pi omutteṃ pi* (see *ohaneti* in Cariya Piṭaka, ii. 5. 4).

¹ *Uppātaṃ* = *uppātta* for *uppātita*, cf. *patta* = *potita* in *pattakkhandha*, Mil. 5; Ass. S. 17. *Udūta* = *udatta* = Sk. *udārta* (from the root *ṛi*) is a possible form.

Cf. *úhananti pi ummihanti pi* (Suttav. I. Nisagg. xiv. 1; II. Pác. lxv. 1), and *omuttanti pi úhadayanti pi* (Dham. p. 283).

ODAHÍ.

Odahi migavo pásam (Thera-Gáthâ, v. 774) = 'the trapper set a snare.' Cf. *luddo pásam iv' odđiya* (Therî-Gáthâ, v. 73).

I do not recollect *odahati* from *avadhâ* 'to set snares,' as that is usually expressed by *udđeti* or *odđeti*.

Odahati is 'to put in, deposit,' cf. *araññe odahi visam* (Jât. iii. p. 201). We must, I think, read *odđayi* for *odahi*.

KAMPURI.

This occurs in the Therî-Gáthâ, v. 262: "Saṅha-kampuri va supparamajjitvâ sobhate su gîvâ pure mama."

The Commentary does not, at first sight, afford us much assistance: — "saṅthakammudî va supparamajjitâ | sutṭha pamajjitâ saṅthakam suvaṅṅasaṅkhâ viya." Here for *saṅthakammudî va* we must read *saṅha-kambu-r-iva* and alter *saṅthakam* to *saṅhakâ*. The correct reading of the text will therefore be *saṅha-kambu-r-iva*, etc., the meaning of which is now clear. The Therî's neck was once like a smooth shell; cf. *kambugîvâ*, 'a neck marked with lines or folds like a shell' (Dasaratha Jâtaka, p. 12).

KAMMAKARAṆA OR KAMMAKÂRANAṆÂ.

In Jâtaka, ii. p. 398, Milinda Pañha, pp. 290, 358, *kammakaraṇa* occurs for the 'punishment of evil deeds, inflicted upon usurpers, thieves, etc.' (see Milinda Pañha, p. 197, and note on CATUKKA). But as *kammakaraṇa* usually signifies 'work, service, duty,' we ought, I think to write *kammakâraṇâ*, for *kâraṇâ* = 'pain, torment, punishment' (cf. Kâraṇaghara, Jât. ii. 128; and see Ang. Nik. p. 41; Notes, p. 113).

KÂLASUTTA.

There are three passages where this word occurs in our printed texts as one of the carpenter's requisites.

(1) In Ten Jâtakas (p. 25) Prof. Fausböll translates it by

'knot,' and further on he explains it by 'a black (tarred?) rope.'

(2) It occurs again in Jât. ii. No. 283, p. 405, "vaddhakkissa rukkhatacchanakâle . . . vâsipharasunikhâdanamug-gare âharati *kâla-suttakotiyam* gaṇhâti."

Kâlasutta seems to be a carpenter's 'measuring line' or 'rule,' made perhaps of iron wire, and hence 'black,' cf. Sk. *sûtradhâra*, 'a carpenter' (lit. 'a rule-holder').

Before the carpenter sawed or lopped off the trunk or branch of a tree, he put his iron-line round it as a guide in sawing or lopping it off accurately (see Cullavagga, p. 317).

(3) In the Milinda-Paṇha, p. 413, this act is referred to as follows:—

"Yathâ mahârâja tacchako *kâla-suttam* anulometvâ ruk-kham tucchati evam eva," etc.

There is a curious passage in the Mahâvastu (ed. Senart, p. 17, l. 9) that closely corresponds to this quotation from the Milinda-Paṇha:

"Tattra tâṃ nairayikâ nirayapâlâ âdravrikṣe vâ varjetvâ kâlasûtravaçena takṣanti aṣtâṃçe pi ṣaḍaṃçe pi caturamçe pi."

The word occurs again on pp. 5, 12, 20. Prof. Senart thinks that *kâlasûtra* is some instrument of punishment or of torture, but from p. 5 it must be a kind of iron rope, or wire, for binding the limbs before they were sawn or lopped off by axes and hatchets.

In the Purâṇic accounts of the Kâlasûtra hell it is simply called 'black' (*kṛishṇa*), and no mention is made of the *kâlasûtra*.¹ But in Prof. Beal's Catena, p. 61, there is a description of this hell that deserves to be compared with that in the Mahâvastu (p. 5, ll. 7, 8), where *kâlasûtra* seems to be rendered by 'iron-wire' and *sûtrita* by 'lashed.'

"The Kâla-Sûtra Hell (=Chinese Heh-Sieh, *i.e.* 'black cord or thread'), so called because the wretches confined therein are *lashed with burning iron wires*, their limbs hacked

¹ See Manu iv. 88. Dr. Hopkins explains *Kâlasutra* by "Thread of Death."

with iron hatchets, their bones slowly sawn asunder with iron saws."

Of course the 'burning iron wires' would cause pain and so become a means of torture; but we venture to think that *kâlasutta* is only the carpenter's 'rule' or 'measuring line.'

Just as this article was going to press I have noticed the following confirmatory passage in the Pañcu-gati-dīpana (verse 9):

"kâlasuttânusârena phâlyante dâru vâyato,
kakkaccehi jalantehi kâlasuttam tato matam,"

which M. Léon Feer translates in the appendix to his *Kandjour Extracts* (p. 516) as follows:

"Parce que, selon un fil noir, ils y sont fendus, comme des troncs d'arbre, avec des scies et d'autres instruments, de là vient le nom de kâlasûtra (fil noir)."

KULAÑKA OR KÛLAKA.

Kulañka in *kulañkapâdaka* (Cullavagga, vi. 3. 4) is referred by Dr. E. Müller (Pâli Gr. p. 30) to the Sk. *puṭaṅka* 'a roof.'

The Pâli, however, does not mean 'roof,' but is applied to a log or beam for shoring up an old wall (see the Commentator's remarks, Cullav. p. 321).

There is a passage in *Jâtaka*, ii. No. 283, that throws some light upon *kulañka* :—

"Attano ðhitatthânassa purato ekaṃ parimañḍalam âvâṭaṃ khanâpesi, pacchato ekaṃ *kullaka*-sañḥânaṃ anupubbavinnaṃ pabbhârasadisam" (p. 406), "gantvâ *kullaka*-mukhassa tiriyaṃ" (p. 408).

There is a variant reading *kulka*, ? *kûlaka*.

In the Introduction to the *Jâtaka*, *kullaka* answers to *bhitti* 'a buttress.' It is also called *âvâṭa*¹ (p. 407, l. 24).

Kullaka I take to be for *kûlaka*; cf. Sk. *kûla* 'slope, bank'; *kûlaka* 'bank, dike, shore.'

The Eng. dike means 'trench, embankment,' and is the same as *ditch* (cf. Ger. *teich* 'a pond'). The *Ditch* at New-

¹ i.e. *âvâṭa-toṭa* (see *Jât.* iii, p. 508).

market is an embankment. In Middle English *dike* is used to translate *spelunca* (see Hampole's Psalter).

KOLĀPA.

This word occurs in Jât. iii. p. 495, in reference to a tree full of holes, sapless and dry, "rukkho khānumatto hutvā chiddāvachchiddo vāte paharante" (*Ib.* pp. 491, 496).

The Com. explains it thus: "kolāpe ti vāte paharante ākoṭita saddaṃ viya muñcamāne nissāre" (see Milinda Pañha, p. 151).

GIRIBBAJA.

Dr. Oldenberg translates *giribbaja* by 'dwelling in the mountain' (*Dīpavaṃsa*, xiii. 16). It seems to mean, however, 'a hill-run, a cattle-run on the hills,' cf. "ekasmiṃ yeva *gribbaje* pañṇasālam māpetvā vāsam kappesi" (Jât. iii. p. 479), "he made a hermitage right upon the 'hill-run,' and dwelt there." "*Giribbajasenāsane vihāsi*," etc. (*Ib.* p. 479, l. 3). In l. 5, "*giribbajan pavesetvā*" refers to the *elikā* that are made to turn into the hill-runs and graze there. In line 9, "*giribbajadvare aṭṭhāsi*" must refer to the entrance of the pens on the 'runs.' Cf. *vaja* 'a pen' (*Dh.* p. 238, l. 9), *vajadvāra* (*Ib.* p. 238, l. 15). Cf. Marāthī *vraja*, 'a village or station of cowherds;' Hindi *vraja*, 'a cow-pen.'¹

CATUKKA.

"*Catukke catukke* paharantā . . . sīsam assa chinditvā sarīraṃ sūle uttāsetha" (Jât. i. p. 326).

"*Catukke (catukke)* kasāhi tāḷente" (Jât. ii. p. 123; see Jât. iii. p. 41).

Catukka 'a collection or set of four things.' Childers gives only one quotation for its use in this sense: "*sabba-catukkaṃ nām' assa dāpesi*" (*Dh.* 292) 'he caused all the four kinds of things to be given him,' viz. four elephants, four horses, four thousand pence, four women, four slaves, four best villages, etc. See *Cullav.* 4. 6.

In Jât. iii. p. 44, 428, 429, we find "*sabba-catukka-yañña*" =

¹ Cf. Scotch 'sheep-raik,' a sheep-run; Mid. Eng. *rayke, rake* 'a path.'

'all the four kinds of sacrifices,' viz. four elephants, four horses, four bulls, and four men; and in Jât. iii. p. 44 we have *sabba-catukkena yajitvâ* = 'offering a sacrifice of all the four kinds.'

Instead of using *sabba catukka*, 'all the four sets of things' could be expressed by the repetition of *catukka*, as in the passages quoted above, so that *catukke catukke tâleti* or *cat° cat° paharati* signifies 'to strike all the four sets of blows,' i.e. to administer all the four kinds of punishments inflicted upon malefactors. The question is, what are they? Fortunately they are not unknown. A full list is contained in the second part of the *Anguttara Nikâya*, II. i. i. and in the *Milinda Pañha*, p. 197. For an explanation of the terms used to denote these punishments, see *Ang. Nik.* pp. 113, 114.¹

The term *khârâpatacchika* may be connected with the Sk. *kshârâya* 'to torment,' by means of *kshâra* or corrosive substances.

CÂLETI.

Childers has no instance of *câleti* in the sense of 'to sift.' See *Mahâvagga*, vi. 10, 1, and cf. *Marâthî चाळपो* 'to sift;' *चाळपा* 'a sieve, strainer.'

Carati, 'to graze.' See *Jât.* iii. p. 479; *Mahâvaṃ.* p. 22, l. 9. Cf. *Mârathî चरणें*, 'to graze;' *चरण*, *चरवण*, 'pasture, grazing.'

CHADAYATI.

This form occurs in *Jât.* iii. p. 144, and is explained by *pineti, toseti*. It must be referred to the root *chad* (Vedic)—*chand* 'to please.'

TATṬAKA.

This word occurs frequently in the *Jâtakas* in the sense of 'dish,' or 'bowl for containing food.' There seems to be no corresponding form in Sanskrit. It may be connected with

¹ In the *erakavattika* and *cirakavisika* punishments strips of skin were cut off the back (cf. *Psalm* cxxix. 3; and see *Notes and Queries*, No. 251, p. 308, Oct. 18th, 1884).

the Marâthî *tasta* 'a metal vessel to hold water, an ewer.' See Dham. p. 356; Jât. iii. pp. 97, 538.

TAMATAGGA.

"Ye hi keci Ânanda etarahi vâ mamañ vâ accayena attadîpâ . . . *tamatagge* me te Ânanda bhikkhû bhavissati" (Parinibbâna-Sutta, p. 23).

Buddhaghosa says *tamatagge* is *tamagge*, the *t* in the middle being euphonic, and renders it 'the most pre-eminent, the very chief.' Prof. Rhys Davids, in his translation of this Sutta, has adopted the explanation of the commentator, and translates 'the very topmost height.'

Tamas here means 'darkness,' *i.e.* mental darkness, one of the five *avijjâs* in the Sâñkhya philosophy; *tama-t-agge* must therefore mean 'at the extremity of the darkness, beyond the region of darkness,' *i.e.* in 'the light,' in Nirvâna, cf. *bhavagge* 'at the end of existence, in Nirvâna': cf. "Imehi kho mahârâja sattahi bojjañgaratanehi pañimaññito bhikkhu sabbam *tamam* abhibhuyya sadevakam lokam obhâseti," etc. (Milinda-Pañha, p. 340).

We find in Sanskrit *tamañ pâre*, answering to *tama-t-agge*: "Sa hi devaḥ param jyotis *tamañ pâre*" (Kumâra Sambhava, ii. 58).

For that deity is the supreme luminary existing at the extremity of darkness (beyond the region of *tamas*), *i.e.* in the region of light.

TAMATI.

Childers has not registered the \sqrt{tam} 'to choke, suffocate,' but we find in the Suttavibhaṅga, i. p. 84, *uttanto*, with the various readings *vuttanto*, *uttamanto* (*Ib.* p. 272).

"So bhikkhu *uttanto* anassâsako kâlam akâsi" (Suttav. Pâr. iii. 5. 22): "That bhikkhu, becoming suffocated and unable to get his breath, (through his brethren tickling him) died."

THÂSOTU°.

"Tañ ca appaṭivâniyan ti | tañ ca pana dhammañ anivattitabhâvâvahañ niyyânikam abhikkantatâya *thâsotujana*-sava-

namanoharabhâvena (*sic*) avasecaniyam (*sic*) asecaam (*sic*) anâsittakam pakatiya 'va mahâvâsâm tato eva ojavantam | " (Therî-Gâthâ, p. 181).

At first sight *thâsotu* appears to be a blunder for *phâsuto*, but probably the original reading was *thânaso tu*, etc. 'truly, indeed'; so that instead of *thâsotujana*^o, we must read *thânaso tu jana*^o.

The Commentary explains *asecanaka*¹ (Therî-Gâthâ, v. 55) by *anâsittaka* (see my note on *âsevakattam*, in the *Ânguttara Nik.* i. p. 102).

There is a somewhat similar passage in the *Suttavibhaṅga*, see i. p. 271, where *asecanaka* is explained by *anâsittaka*, *abbo-kinnā* and *pâṭekka*, none of which words are in Childers; nor has he any mention of *upasecana* (cf. *maṃsupasecana*) in *Suttavibhaṅga Sekkhiya*, 69, p. 204. See also *Cullavagga*, v. 19; *Thera-Gâthâ*, v. 842, p. 80; *Jât.* ii. p. 422; *Jât.* iii. pp. 29, 32, 144, 516.

DANḌA-YUDDHA. PATTĀLHAKA.

There is a reference to these terms, which occur in the *Brahma-jâla-Sutta*, p. 9; in *Jât.* iii. p. 541, vv. 112, 113: "*danḍehi yuddham pi samajjamajjhe*," is explained in the Com. by *danḍayuddha*.

Mitam âlhakena = *dhañña-mâpaka-kammam*. See *Suttavibhaṅga*, I. xiii. 1. 2.

DISO-DISAM.

It is well known that *âvi*, as well as *ava*, becomes *o* (see Ed. Müller's *Pâli Gr.* p. 12). Is *diso disam*, in Dr. Oldenberg's edition of the *Thera-Gâthâ* (p. 63, vv. 615, 616), a relic of the Sk. corresponding phrase where *diso* is the ablative *disas*, or is it the same as *disâvidisam*, which we find in the *Milinda Pañha*, p. 259, 260?² Pâli has no instances of an

¹ See *Milinda Pañha*, p. 405; *Suttav. Par.* iii. 1. 3.

² *Silam vilepanam settham yena vâti diso disam*.—(*Thera-Gâthâ*, v. 615.)

Silam settho ativâho yena vâti diso disam.—(*Ib.* v. 616.)

(*udakam*) *uddham-adho disâvidisam* *gacchati*.—(*Mil. Pañha*, pp. 259, 260.)

ablative case in *-o* answering to Sk. *-as*, except *-to* (*=-tās*), and, moreover, it usually treats *disā* as a fem. noun in *-ā*, cf. *disāvidisā* with Sk. *disodisas*, Mil. Pañha, p. 398 (see also p. 251), Sk. *diñmūḍha* with Pāli *disāmūlha*; and Sk. *aparasaṃ* with Pāli *aparāparaṃ*.

I think we must, with Prof. Fausböll, write *disodisaṃ* (Jât. iii. p. 491) as one word.¹

DHAMMASUDHAMMATĀ.

For this compound see Thera-Gāthā, vv. 24, 286, 479.

Is the reading *dhammesu dhammatā*, Jât. i. p. 325, a mistake, or a various reading for *dhammasudhammatā*? (Jât. i. pp. 461, 462; Jât. ii. pp. 159.)

NIKHĀDANA.

In the passage from Jâtaka, ii. p. 405, quoted in illustration of *Kālasutta*, '*vāsi-pharasūni khādana-muggare*' is wrongly printed for *vāsi-pharasu-nikhādana-muggare*, where *nikhādana* must be 'a chisel.' It occurs in the Suttavibhanga, i. Pār. iv. 1. 3, Sangh. vi. 1. 1. The translators of the Vinaya Texts render it by 'spade' (Cullav. vi. 15. 2).

For *nikhādante* in the Ang. Nik. p. 113, l. 3 from bottom, read *nikhādane*.

NIDDHUNIYA.

This term is given as one of the synonyms of *makkha* (Puggala-Paññatti, p. 18). Is it from the root *dhvan*, 'to cover,' meaning 'concealment,' 'hypocrisy'?

NIMINATI.

Niminati, not in Childers, signifies 'to barter,' from the \sqrt{me} ; *niminhase* (Jât. ii. p. 369); *nimineyya* (Jât. iii. pp. 63, 222); *nimini* (*=parivattesi*), Jât. iii. p. 63, is written *niminni* (*Ib.* p. 221).

¹ We find *disādisam* in a foot-note.

PAKKATTHÂPETVA.

Udakaṃ pakkatthâpetvâ 'having caused the water to boil' (Jât. i. p. 472). We ought, perhaps, to read *pakkatthâpetvâ*. Prof Fausböll gives, in a foot-note, the variant reading *pakkutthâpetvâ*. There is authority for *pakkutthi°* and *pakkaṭṭhi°* (*pakutth*). Cf. *pakkaṭṭhate khîrasmiṇ* = 'in boiling milk' (Telakatahagâthâ, p. 53, last line), *pakkaṭṭhatatele* (Dham. p. 178). In the Therî-Gâthâ *kuthita* is explained by *pakkutthita* (see v. 504), *pakkutthite udake* (Ib. p. 182).

Childers has no examples either of the simple use of \sqrt{krath} or of its compounds. See Dr. E. Müller's Pâli Gr. p. 41; Vinaya Texts, ii. p. 57; Suttavibhaṅga, i. Pâr. iv. 9. 4.

PAÑCANGULIKA.

This curious word occurs several times in connection with tree-worship, and is rendered by Childers 'a measure of five fingers' breadth.' Prof. Fausböll translates *gandha-pañcaṅgulika* (Jât. ii. p. 104) by 'five finger-lengths of scent.' See Jât. iii. p. 23, where it occurs again. In Jât. iii. p. 160, we have the very curious compound *lohitapañcaṅgulikâni*, i.e. 'blood—pañcaṅgulikas' made of the human viscera (*antavaṭṭi*). At the "Feast of the Dead," a goat brought to be sacrificed is washed and ornamented about its neck with a *pañcaṅgulika*, which Prof. Rhys Davids calls 'a measure of corn' (see Jât. i. No. 18, and Eng. Trans. p. 227). In Wilson's *Essays on the Religion of the Hindus*, vol. ii. p. 171, we read that "Cows and bulls are washed and fed with part of an oblation first offered to Indra; being also painted and adorned with leafy and flowery chaplets."

Professor Senart points out the use of *pañcaṅgula* in the *Mahāvastu* (p. 269, l. 14; note p. 579), and thinks that it was some kind of ornament, and this view must be correct. But what kind of ornament was it? It was probably composed of shoots or sprouts of five finger-lengths, artificially scented, arranged in the form of a hand, and hung round some object of worship.

Turnour (Mahāv. p. 193) translates *pañc°* by 'ornaments radiating like the five fingers.' See Cullavagga, v. 18, 1.

The Hindus appear to have made decorations or ornaments of this kind. "The *Vijañkura* is what is known in Marāthī, at least in Konkan, by the name *ugavana*, or *rujavana*, 'young sprouts of corn,' generally of rice or wheat, artificially grown under shade and watered with any dye that the young blades are required to take. The blades assume the desired colour, and after they grow to the height of five or six inches, they are put by the women in their hair, like flowers. It is also known by the name of *saravara*, or *dhanya*. On the dasara holiday it is worn by men of the lower classes on their turbans" (Raghuvamśa, ed. Shankar P. Pandit, pt. ii. pp. 58, 59).

Could the original expression have been *pañcañkurika* 'the collection or aggregate of the five sprouts,' corrupted to *pañcañgurika*, and then to *pañcañgulika*?

PATINĀSIKA, PAṬISĪSAKA.

These words are not in Childers; the first means 'a false nose' (Jât. i. p. 455), the second 'a false top-knot.'

Paṭisīsakam paṭimuñcitvā (Jât. ii. p. 197; Milinda Pañha, p. 90).

PATIMĀNETI.

Navam patimāneto, 'waiting for (looking out for) a ship' (Jât. ii. p. 423). See Jât. i. 258; Cullavagga, vi. 13, 2; Suttavibhaṅga Pâr. iii. 5, 4; Bhikkhunivibhaṅga Pâr. i. 1.

We have no use of \sqrt{man} with *prati* in this sense in Sanskrit, but Pāli has numerous examples of forms and meanings not to be found in Sanskrit. Childers has not registered the meaning of *nīharati* that belongs to *pañāmeti*. See Jât. ii. p. 28; Thera-Gāthā, ii. 53, 59; Suttavibhaṅga Pâr. iii. 5, 4.

PARIPĀTETI.

Childers has no example of the causal of *paripātati*; but see Jât. ii. p. 208, and Milinda-Pañha, p. 367, where *paripātiyanto* = 'being attacked.'

PALĪPA.

This word occurs in three passages in our printed texts.

(1) "Uttiṇṇā paṅkā *palipā*, pātālā parivajjitā" (Thera-Gāthā, v. 89).

(2) "Latṭhi-hatṭho pure āsiṃ so dāni migaluddako
āśāya *palipā* ghorā nāsakkhiṃ pāram etase" (Therī-Gāthā, v. 291).

The Com. explains *palipā* by 'kāmapaṅkato ditṭhipaṅkato ca.'

(3) "Paṅko ca kāmā *palipā* ca nāma" (Jāt. iii. p. 241).

The Com. explains *palipa* by 'marsh, quagmire.'

"*Palipo* vuccati mahākaddamo yamhi laggā sūkaramigadāyo pi sīhāpi vāraṇāpi attānam uddharitvā gantum na sakkonti," etc.

Sk. has no form corresponding to *palipa*. It has, however, *palva-la* = Pāli *pallula* in the sense of 'pond, pool,' which must be a derivative of a simpler *palva* (not found in the Sk. Dictionaries), to be compared with Greek πηλός (= παλφος) παλκός, Lat. *palus* (cf. Sk. *palala*, *palita* 'mud, mire,' Ir. *poll* 'mud,' whence Eng. 'pool').

In Pāli such a form as *palva* would become *palla* or *palva* or *paliva* (cf. Pāli *belva*, *bella* with Sk. *bailva* and *bilva*). *P* in Pāli often occurs as the representative of a Sk. *v*; as *palāpa*, *chāpa* = Sk. *palāva*, *śāva*; so a Sk. *palva* would in Pāli become *palipa*.

The curious form *pali-patha* (Dh. 73, 432) 'a miry road, slough, quagmire,' is by Childers referred to Sk. *pari-patha*; but Pāli has *pari-pantha* in the sense of 'obstacle, danger,' so that the first element in *palipatha* is not *pari*, but *pali* in the sense of 'muddy, miry.' The Scholiast says that *palipatha* metaphorically denotes 'lust' and the other *klesas*, and thus corresponds closely to the sense of *palipa* in the passages already quoted.

The root-meaning of *pal* seems to be 'grey, hoary,' cf. Sk. *palita* 'grey,' *palāgni* 'bile' (lit. 'black-fire,' *melanchōlia*), *pal-k-nī*, Hindī *palaknī* 'an old woman;' Gr. πηλός; Lat. *palleo*.

PĀṬIYAMĀNA, CIKKHASSANTA, ĀCAMAYAMĀNA.

“Ditṭhapubbo pana tayā mahārāja koci ahinā daṭṭho manta-padena viṣaṃ pāṭiyamāno viṣaṃ cikkhassanto uddham-adho ācayamāno” (Milinda-Pañha, p. 152).

Of the three participles in the extract quoted above, the editor says he “can make nothing.”

(1) But may not *pāṭiyamāna* be referred to the \sqrt{pa} ‘to remove,’ meaning in the causative ‘to expel, eradicate’ (cf. the use of *ākaḍḍhati*, Jât. iii. p. 297); or can it be referred to the causal of *pra+at* ‘to cause to go forth, to expel’?

The old Siñhalese version renders it by *baswana laddāwa*.

(2) *Cikkhassanta* must, I venture to think, be referred to \sqrt{kshar} ‘to ooze out,’ and here signifies ‘causing to ooze out.’

The Old Siñhalese version has *sanhin duwana laddāwa* = ‘causing to run out softly.’

(3) *Ācamayamāna*, if the reading is correct, must be referred to \sqrt{cam} , ‘to rinse,’ with the causal sense of ‘to wash out, purge, cleanse.’

Dr. Trenckner remarks that *paccācam°* and *ācam°* mean ‘to resorb,’ and must belong to \sqrt{cam} , though we find them written *paccācam°* and *ācam°*. Here perhaps we ought to read *ācamayamāna*, the caus. part. of *ācam°*.

The Siñhalese version does not help us in its substitution of ‘*temana laddāwa*,’ unless it means ‘washing out,’ instead of ‘wetting’ or ‘moistening.’

The general sense of the passage quoted is by no means difficult to make out, if we recollect that there were three ways of treating a person who had been bitten by a snake: (1) by causing the offending reptile to extract or ‘resorb’ the poison; (2) by muttering spells; (3) by the use of drugs as emetics or purgatives.

We find some reference to these methods in Jât. i. p. 311; iii. p. 297; Milinda Pañha, p. 150.

In the first reference *paccācamati* (text has *paccāvamati*) is explained by *kaḍḍhati*, and in the second *ācamāmi* is equivalent to *ākaḍḍhāmi*.

The Milinda Pañha extract might be translated as follows :

“But have you ever before seen, great king, a man who has been bitten by a snake expelling the poison by means of a spell-verse, causing the poison to ooze out, and [by means of drugs] purging himself upwards and downwards.”

I now give the corresponding passage from the Old Sinhalese version, by Hīnaṭi-Kumbara-Sumaṅgala-Unnāse : (p. 191 of the 1877 Colombo edition) :

“Maharajāneni wiṣa wināsa karana nāwu mantra pada-yakin, wiṣa *basucana laddāwu*, wiṣa *sanhin ducana laddāwu*, wiṣa *ūrdhādho bhāyayehi auṣadha jalayena temana laddāwu* nayaku wisin daṣṭa karana laddāwu kisiwik topa wisin dāknā ladde dāyi.”

PĪLIKOḶIKA.

Pīlikoḷika is equivalent to *akkhigūthaka* (Therī-Gāthā, v. 395). The commentary gives *pīlikā* as the first part of the compound, but makes no remark upon the second element. Was the original *pīlikāvillika* or *pīlikāvilika* from *pīlika* + *vellika*? Cf. Sk. *irā-villika* ‘a pimple.’

Pāli has *pīlakā* ‘a boil, pustule’; but this is the only passage where *pīlikā* is to be found. For *āvi*=*o* see *Diso-disam*. Is the Commentary right? can the word be referred to *pīli-koṭhaka*? Cf. Hindi *koṭha*, Sk. *koṭha* ‘inflammation or ulceration at the angles of the eyelids.’

PUNṆAGHAṬA.

This term is mentioned in connection with festival decorations (see Jāt. i. p. 52; Eng. Trans. p. 66). Prof. Rhys Davids renders it a ‘well-filled water-pot.’ It occurs again in the Dīpavaṃsa, vi. 65; xiv. 30: *punṇaghaṭaṃ subhaṃ [thapayantu]*, translated by Dr. Oldenberg as ‘auspicious brimming jars’ (Dham. p. 149; Mahāvamsa, p. 193). I find *punṇapatta*=*punṇaghaṭa* in the Pūtimāṃsa Jātaka, iii. p. 535, where I have translated it by ‘the flowing bowl, the full bowl,’ and have added the following note of explanation: “The full bowl was a lucky omen. It sometimes denoted

a box crammed with presents to be distributed at a feast” (Folklore Journal for Jan. 1885).

PUPPHA-CHAḌḌAKA.

Ahoṣiṃ puppha-chaḍḍako (Thera-Gâthâ, v. 620). *Puppha-chaḍḍako* ‘a flower-seller, garland or nosegay-maker.’ Cf. Sk. *pushpalâva* ‘a nosegay-maker.’

Puppha-chaḍḍa-kamma is mentioned as one of the ‘low’ occupations in the Suttavibhaṅga, ii. 2. 1. *Chaḍḍaka* in *rûpiya-chaḍḍaka* has a different signification.

PONTI.

This occurs in Therî-Gâthâ, v. 422. The Com. shows we must read *poti* ‘cloth,’ cf. L.’s reading, *poṭhi*. But *ponti* might be a dialectic form, cf. Marâthî *bontha* = ‘a cloth thrown over the head and body as a cloak.’

BUBBULAKA.

“Vattani-r-iva koṭar’ ohitâ majjhe-bubbulakâ saassukâ” (Therî-Gâthâ, v. 395).

The Commentator explains *majjh°* by “akkhidala-majjheṭṭhi-tajalabubbalaśadisâ.”

The only meaning that is given by Childers to *bubbulakâ* is ‘bubble.’ Cf. Sanskrit *budbuda*, ‘pupil of the eye,’ and Marâthî *bubûla*, *bubala*, ‘the eyeball, the pupil and iris.’

BHA-KÂRA, YA-KÂRA.

These terms occur in the Suttavibhaṅga Pâc. ii. 2. 1 amongst the ‘low’ terms of abuse (*hîno akkoso*); cf. Marâthî *ca-kârî*, a cant term for ‘a backbiter,’ and *bak-bhaka*, *bakbaka* ‘gabbling, chattering,’ *bhupakâra* ‘the whoop of monkeys,’ *bhokâra*, a contemptuous term for the mouth or face when distorted by bellowing or yawning. The term *kâṭakoṭacikâ* (Pâc. ii. 2. 1), another term of abuse, is explained by the Commentary as a compound in which *kâṭa* = *purisa-nimitta*, *koṭacika* = *itthi-nimitta*, cf. Hindî *kâḍa* = *pudendum virile* (compare Tela-kaṭ-g. verse 79).

BHAKUṬI, BHĀKUṬIKA.

In the Suttavibhaṅga I. Saṅgh xiii. 1. 3. we find *bhākuṭika-bhākuṭika* 'frowning severely,' and *abbhākuṭika* 'smiling' (i.e. 'not frowning').

Dr. E. Müller (Pāli Gr. p. 11) says *bhākuṭi*=Sk. *bhrūkuṭi* 'eye-brow,' but in the passage referred to it must signify 'a frown'; cf. Marāṭhi *bhrukuṭi* 'a frown, contraction of the brows.'

We also find *bhakuṭi*=Sk. *bhrukuṭi* in Jāt. No. 329, p. 99: "Cāleti kaṇṇaṃ *bhakuṭiṃ* karoti," spoken of a monkey that wriggles its ears and frowns in order to frighten the young princes in the palace of Dhanañjaya.

The translators of the Vinaya Texts have wrongly rendered "kvāyaṃ abalabalo viya mandamando viya bhākuṭibhākuṭiko viya" (Cullav. i. 13. 3): "Who is this fellow like a fool of fools, or like an idiot of idiots, or like a simpleton of simpletons?" It should be "Who is this fellow (coming along) as if (he were) very feeble, as if very sluggish and as if frowning severely?"

Buddhaghosa explains it by *saṅkuṭita-mukhatāya*; he seems to have got this meaning out of *uttānamukha*. See note on *Saṅkuṭika*.

BHŪMISĪSA.

This word occurs in Dipavaṃsa, xv. 26, and Dr. Oldenberg translates it by 'hill.' In Jāt. ii. p. 406 it seems to mean the highest point of sloping ground.

BHENḌU OR GENḌU?

In Jātaka iii. No. 359, p. 184, we find the compound "ratta-kambala-*bhenḍu*," for which there is the variant reading "ratta-kambala-*genḍu*," with which we may compare "ratta-kambala-*puñja*" (Jāt. i. No. 12, p. 149).

Prof. Davids translates, 'a cluster of (red) kamala-flowers' (see Jāt. i. No. 72, p. 319). In Thera-Gāthā, v. 164, we find *sata-bhenḍu* (explained by the commentary as "anekasata-

niyyáho"), for which we find the variant reading *sata-geṇḍu* (see *Jât.* ii. p. 334).

It is quite possible in Siñhalese MSS. to mistake *bheṇḍu* for *geṇḍu*. The question is, however, which is the correct reading? I am inclined to read *geṇḍu* in all cases, and to compare it with *geḍu-ka* 'a ball.' The meaning of *geṇḍu* in "ratta-kambala-*geṇḍu*" must be 'a tuft, tufted ball,' or 'cluster,' cf. *Marâthi geṇḍa* 'a tufted head of flowers like the globe amaranth.' It also signifies 'a knob, a boss of silk or silver,' and this meaning seems to explain *bheṇḍu* (i.e. *geṇḍu*) in *bheṇḍu-pilandhanâni* (*Jât.* i. No. 93, p. 386).

Cf. Siñhalese *geḍi* 'a ball,' and *geḍigé* 'an ornamental arch.'

MAM̐SASŪLA.

Mam̐sasŭla occurs in the *Sasa-Jatâka*. In my translation of it,¹ I have, in following Childers, wrongly translated it by 'spit' instead of 'a bit of roasted meat,' corresponding to *Sk. sŭlyamâṃsa* 'roasted meat' (see *Jât.* iii. p. 220, ll. 13, 15, 16).

Sŭla means a stake, the impaling stake, also a skewer, spit, but it also represents a form *sulla* = *Sk. sŭlya* (see *Jât.* iii. p. 220, l. 16). In fact, *Pâli sŭla* represents English *stake* and *steak*. So *Pâli mŭla* stands for *Sk. mŭla* and *mŭlya*.

It is curious to find that Childers omits the very common phrase *sŭle uttâseti* 'to impale' (*Jât.* i. pp. 326, 499, 500).

Fausböll has *mŭle ávunivâ* (*J.* iii. p. 35, l. 11), for which we ought to read (*nimbassa*) *sŭle . . . ávunivâ*, corresponding to *appenti nimbâsŭlasmiṇ* (*Jât.* iii. p. 34, l. 26).

MARUMBA.

For examples of the use of this term see *Mahâvaṃsa*, p. 169, l. 8; *Dîpavaṃsa*, xix. 2. Dr. Oldenberg says, "I cannot define the exact meaning of *marumba*. Turnour translates this word by 'incense,' which is decidedly wrong. To me it seems to mean something like 'gravel.'" It

¹ *Folklore Journal* for Nov. 1884

generally occurs in combination with *pāsāna*, *sakkhara* and *kathala* (Suttavibhaṅga ii. Pāç. x. 1. 1). In the Milinda-Pañha, p. 197,¹ we find *khara* 'sharp'² applied to *marumba*. It may be compared with Marāthî *murūma* 'a kind of fissile stone'; Hindî *murama* 'a kind of gravelly soil.'

MUCCHATI, MUCCHETI.

Childers quotes *muccati* in the sense of 'to curdle,' under *muñcati* (\sqrt{muc}), but perhaps we ought to read *mucchati*, from the \sqrt{mucch} . He has no example of \sqrt{mucch} , in the sense of 'to tune.' cf. *viṇam mucchetvā*, Jāt. iii. p. 188.

Cf. "Mûsilavîṇāvādako pi viṇam uttama-mucchanāya *mucchetvā* vādesi" (Jāt. ii. p. 249, ll. 2, 7, 13).

"Viṇam *muccheti*" (Jāt. iii. p. 188).

MUṬṬHASSATI.

In the first volume of his Dictionary Childers, influenced no doubt by the use of the root *muh* and its derivatives, made *muṭṭha* to be another form for *mūlha* or *muddha*. In the additional matter appended to the second part of the Dictionary he refers it, on account of *pamuṭṭha*, to the root *mush*.

The translators of the Vinaya Texts, Mahāvagga, x. 3, in a note on *pari-muṭṭha* (bewildered), also lend their support to this etymology of *muṭṭha* (though Sk. *parimush* usually means 'to steal'), and refer to the Sanskrit *mushitā-smṛiti* in Kathā-Sarit-Sāgara, 56 :—

"Atha 'ekadā 'anūpāsaiva saṃdhiyaṃ askhālitāṅghrikāḥ sa sushavāpa Nalaḥ pāna-madena *mushita-smṛitiḥ*," i.e. 'Nala lost his senses through drunkenness and forgot to say his evening-prayer and to wash his hands.'

But Pāli, as far as we can judge from the printed texts, does not use *muṭṭhassati* in this sense.

¹ In this passage *āvatta* = 'whirlpools,' *gaḅgalaka* 'eddies,' *vaṅka* 'bends, windings'; but I can make nothing out of *cadika*. One MS. has *vadika*, but ought we not to read *velika* 'surges'?

² Is this an error for *koṭhala*?

Sati in Buddhist phraseology had acquired for the most part a higher meaning than, 'senses' or 'involuntary consciousness,' and denoted 'attention,' that was under the control of the will, as seen in such phrases as *kāyagatā sati*, 'meditation on the body,' *marāṇa-satiṃ bhāveti* = 'to dwell on the thought of death,' *sati-paṭṭhāna* = 'earnest meditation,' *sati-sāmpajañña* = 'mindfulness and thoughtfulness.' In fact the use of the English *mind* in the sense of 'to remember,' and 'to attend,' suggests 'mindful' and 'mindfulness' as fit renderings of *sata* and *sati* (in *sato sampajañño, asaññicca asatiyā*). *Muṭṭhassati*, 'inattentive, unmindful,' is opposed to *upaṭṭhasati* (in the Sallekha-Sutta), 'attentive, mindful,' just as *mutṭhā sati* (Thera-Gāthā, v. 98, 99) is opposed to *upaṭṭhā sati*. "*Satiṃ paṭṭhāpetum*" = 'to fix the attention.'

The correct expression in Pāli for 'to lose one's senses through drink,' is *visaññī hoti*, and *visaññībhūta* = Sanskrit *mushita-smṛiti*.

(1) "Apātabbayuttakaṃ pivitvā *visaññībhutā* satiṃ paṭṭhāpetum asakkontā" (Jāt. i. pp. 362; see *visaññī honti*, Ib. p. 361; *visaññī katvā*, Ib. p. 269).

(2) "Yathā bhaṇḍaṃ gahetvā madhuṃ pivanto *visaññīno* hutvā sīsaṃ ukkhipitum na sakkonti" (Thera-Gāthā, p. 181).

"*Satiṃ paccupaṭṭhāpetum asakkonto*" is used of a person who, through grief on account of loss of wealth, is unable to have command over his feelings (Jāt. i. p. 353).

At one time I thought that *mutṭha* might be another form of *mucchita*, from the root *murech*, just as we find *ussita* for *ucchita* = *ucchrita*, and *iṭṭha* = *icchita*. Now a form *mussati* does actually occur in Cullavagga, x. 8, in connection with the feminine *mutṭhassatini*,¹ for which we find a variant reading *muyhati* (see Cullavagga, p. 327), which shows that there existed some confusion between the two forms.

The reading *pammutṭha* (Dhammapada, pp. 247, 248;

¹ Tassā mutṭhassatiniyā gahito-gahito *mussati*.

Upalavaṇṇā had such an unretentive memory that she forgot the Vinaya, though it was frequently repeated to her.

In the Mahāvagga we find *sati-vepullapatto* applied to one who had regained full possession of his faculties.

Jât. iii. 511¹) seems to be an orthographical error for *sammutt̥ha*. Dr. Oldenberg always prints *sammutt̥ha*, with the variant reading *pamutt̥ha* (Suttavibhaṅga i. Pâc. i. 2. 6; and pp. 165, 275).

In the Puggala Paññatti, pp. 21, 25, we find, as a synonym of *sati*, the term *sammussanâtâ*, which must be referred to a Pâli verb *mussati*, which, as we have already seen, does occur. See Sutta Nipâta, iv. 7. 2.

On looking over the Dhâtu-mañjûsa I find *mus* 'to steal,' and *mus* 'to wander [in mind]' explained by *sammose* (cf. *sati-sammosa*,² Milinda-Pañha, p. 266; Sept Suttas Pâlis, p. 248; Puggala Paññatti, iii. 7), *mulâvimhe*.

This √ *mus* 'to wander, to be bewildered,' must, we venture to think, be referred to Sk. *mṛish* vergessen vernachlässigen, sich aus dem sinne schlagen (B. and R.). Sk. *mṛishâ* becomes in Pâli *musâ*, so that there is no difficulty in regard to the regularity of its form. In Prakrit we find *pamhusâi*, *pamhut̥tha*; *pamhat̥tha*³ (Râvaṇavaha, 6. 12.), which Dr. E. Müller, following P. Goldschmidt, refers to √ *smṛish* (Pâli Gr. pp. 57, 58).

RINDI.

“Pīnavat̥ṭapahitauggatâ ubho sobhate su thanakâ pure
mama

Te *rindî* va lambante 'nodakâ” (Therî-Gâthâ, v. 265).

The editor says, “I am unable to make out the correct reading.” Dr. Pischel has laid his readers under great obligations by his liberal quotations from the Commentary, without which no emendations could be attempted.

The Comment explains *te rindî* as follows:—

“*Therîti*⁴ va lampantanodakâ ti | te ubho pi me thanâ anudakâ gaḷitajalâ veṇûdaṇḍake ṭhapitaṃ udakabasmâ viya lambanti.”

¹ A foot-note gives the reading *pamutt̥ha*.

² Cf. *sammoha* in this sense (Puggala Paññatti, p. 21).

³ In Râv. xi. 58, iv. 42, it is glossed by *pramushita*.

⁴ This seems a misspelling for *te ritti*, i.e. *te ritti*.

The various readings for *te rindī* are *therīti*, *theriti*, *therindi*, *terindi*, *therīhi*, from which we might construct the readable *te rittī iva lambante*, etc.

But *te rittīva* is for *te rittā iva*, a long vowel being elided before *iva*. Cf. *mā palujjīti* for *mā palujje iti* (Mahāparinibbāna-Sutta, p. 36; see Childers, "On Sandhi in Pāli," 105. 15).

Rittā of course refers to *thanakā*, and means 'empty, dry,' and this is supported by the comment, which describes the breasts of the Therī as containing no moisture, and hanging like dry water-bags at the end of a bamboo-stick (*-bhasmā* in the Com. is a blunder for *-bhastrā*).

Rittā and *rittaka* are common terms for 'empty' from the root *rīñe* (not in Childers). See Therī-Gāthā i. 93, p. 183; Jāt. iii. p. 492.

LAKUṬA.

Lakuṭa 'a club' (Milinda-Pañha, pp. 367, 368); cf. Hindi *lakuṭa* 'a stick'; Sk. *laguḍa*; Pāli *laguḷa*; Marāthī *lākūḍa*, *lānkūḍa*.

VAGGULI-VATA.

See Note on APASSENA.

Vaggulī-vata seems to mean the 'swinging-penance,' and answers to Marāthī *bagāḍa* 'a religious mortification.' "Swinging by means of a hook introduced under the muscles of the back, from a cross piece passing over a post either planted in the ground or fixed on a moving cart."

VAJJHA.

Vajjha-sūkariyo, i.e. 'barren old sows' (Jāt. ii. p. 406, l. 5). The more usual form is *vañjha* (Jāt. iii. p. 426; Suttavibhaṅga, ii. p. 70).

VAMBHETI OR VAMHETI.

Dr. Oldenberg always prints *vambheti* (see Suttavibhaṅga Saṅgh. iii. 3. 1; Thera-Gāthā, v. 621).

It is often used in contrast to *ukkaṃseti*, as "n'eva attānaṃ *ukkaṃseti* no paraṃ *vambheti*" (Aṅg. Nik. pt. iv.).

Prof. Fausböll prints *vamheti*, cf. "Parassa ce *vamhayitena* hīno" = 'if one becomes low by another's censure' (Sutta Nipāta, v. 905). 'Khumsenti *vamhenti*' (Jât. i. p. 191).

In Jât. i. p. 356, ll. 3, 6, 10, *vamheti* signifies 'to boast,' and in Jât. i. p. 359, *vamha*=*pavikatthita*, *vikatthita*.

Prof. Senart compares *nirvamhañt* in Mahāvastu, p. 314, with *vamheti*, and this would doubtless be all right if *vriñh* 'to roar,' or *vañgh* 'to blame,' were the true root, but I think the MSS. are in favour of *vambh*^o. In an excellent MS. of the Apadāna, in my own possession, I always find *vambh*^o, and not *vambh*^o.¹

Professor Fausböll also prints *sumhāmi* for *sumbh*^o and *āsumhi* for *āsumbhi* (Jât. iii. p. 185; Jât. iii. p. 435); but see *āsumbh*^o (Suttavibhaṅga ii. Pâc. viii. 1, p. 265), *nisumbh*^o (Thera-Gāthā, v. 302).

VIDAMSETI.

Just as the roots *ghrīsh* and *hṛīsh* give rise to *ghaṃsati* and *hamsati*, so, in later texts, we find *vidamseti* for the more usual *vidasseti*.

"Paviṭṭho padīpo andhakāram vidhameti, obhāsam janeti, ālokaṃ *vidamseti*, rūpāni pākataṇi karoti" (Milinda-Pañha, p. 39).

Pilandhanaṃ *vidamseti* (Therī-Gāthā, v. 74, p. 131).

Cf. ālokañ ca *dassessāmi* (Dīpavamsa, xii. 31).

VILĀPANATĀ.

This word occurs as one of the synonyms of *mutṭhasacca* (Puggala Paññatti, p. 25), while *avilāpanatā* is that of *sati*. These must be referred to the \sqrt{h} , cf. *apilāpana* (Milinda-Pañha, p. 37). See Dr. Rhys Davids' note on *upalapanā* at Mahāparinibbāna Sutta, i. 95.

VISĪYATI.

"Kāmaṃ bhijjatu 'yam kāyo maṃsapesi visīyaruṃ" (Thera-Gāthā, 312). *Visīyati* is not in Childers; it means 'to be

¹ We find *parisumbh*^o in Jât. iii. p. 347.

reduced to atoms, to be broken to pieces,' from the root *çri=çar*, cf. Mahavastu, p. 23 :—

“Te dâni narakapâlâ kasya dâni yûyaṃ atra sañjnâpaya-mânâ pratyudgacchatheti tâṃ praharanti yathâ dadhighaṭikâ evaṃ çiryanti viçiryanti,” cf. *seyyasi, viseyyasi, visiṇṇa* (Jât. i. 174 ; Dh. 147).

VEGHA-MISSAKENA.¹

This is confessedly a difficult word to deal with. Dr. Rhys Davids says its meaning is not clear, and for it he adopts another reading. It occurs in the *Mahâparinibbâna Sutta* (ed. Childers, p. 22) :

“Seyyathâpi Ânanda jarasakaṭaṃ *vegha-missakena* yâpeti evam eva kho Ânanda *vegha-missakena* maññe Tathâgatassa kâyo yâpeti.”

This passage Dr. Rhys Davids translates as follows :

“ And just as a worn-out cart, Ânanda, can only *with much additional care* be made to move along, so methinks the body of the Tathâgata can only be kept going *with much additional care*” (*Buddhist Suttas*, in “Sacred Books of the East,” vol. xi. p. 37).

The translator prefers the reading of the Burmese MSS. *vekha-missakena*, and takes *vekha* to be a shortened form of Sanskrit *avekshâ* ‘care,’ a most ingenious way of getting some meaning out of the word. Buddhaghosa, however, gives a different explanation of it. His words are :

“*vegha-missakenâ* ti bâhabandhana - cakkabandhanâdinâ paṭisaṅkharaneṇa *vegha-missakena*.”

The commentator evidently understood *vegha* in the second part of the sentence (as it stands in the text) in a metaphorical sense :

“maññe ti jarasakaṭaṃ viya *vegha-missakena* maññe yâpeti arahatta-phala-veghanena catu-iriyâpathâ-kappanaṃ hoti nidasseti.”

The word seems to be used metaphorically, however, in the following verse, where *vegha*^o is an adjective :

¹ See *Academy*, Oct. 4, 1884, No. 648.

“Ye kho te *vegha-missena* nânatthena a kammunâ manusse uparundhati pharusupakkamâ jñnâ te pi tath’ eva kîranti [sic] na hi kammaṃ panassati” (*Thera-Gâthâ*, ed. Oldenberg, p. 20, l. 143).

The learned editor offers no note of explanation beyond the quotation from the commentary, (“*veghamissenâ* ti varattakkhaṇḍhâdinâ silâdisu *vegha-dânenâ* *veghamissenâ* ti pâli so ev’ attho”), and refers to Dr. Rhys Davids’s *Buddhist Suttas*.

Looking for the present only to the interpretations of the commentaries, it is evident that *vegha* is to be explained by ‘band,’ ‘tie’ (*bandhana*), or by ‘bit of leather,’ ‘thong,’ ‘strap,’ etc. (*varatta-kkhaṇḍâdi*). According to Buddhaghosa, an old cart had to be kept from dropping to pieces by lashing of the shafts and wheels with pieces of string, rope, leather, etc. It seems to have been an ancient usage, and still survives, if the following description of “Riding in a Dak” is to be relied on :

“It is interesting to see the nondescript vehicles—crazy concerns, with plank trucks, bamboo frames, and not a pin, bolt, or scrap of iron about them, *the pieces of the rickety things all tied together with ropes and strings*. With a knife we could in two minutes make one of them as complete a ruin as Holmes’ ‘One-horse Shay’ ” (*Our New Way Round the World*, London, 1883, p. 129).

We cannot, I venture to think, explain *vegha-missakena*, according to the *Sumangala Vilâsini*, both literally and metaphorically in one and the same passage without destroying the balance of the whole sentence, and spoiling the comparison intended by Buddha between an old cart and the enfeebled body of an old man. The translation from the Pâli already quoted might be amended somewhat as follows :

“And just as an old cart, Ānanda, is kept going by lashings of ropes, etc., so methinks the (enfeebled) body of the Tathâgatha is only kept up (*or* supported) by bandages, ligatures, etc.”

The body of an old man would need some protection from heat and cold, hence the use of a *bandhana*. The modern

Hindus, for instance, protect their faces by the use of the *q̄hâthâ-bândhnâ*, the “*dhâṭṭa*” being (according to Bate’s Hindi Dictionary) “a handkerchief tied over the head and ears.”

But how about the curious form *veḡha*? What are its etymological connections? With Dr. Davids, I unhesitatingly adopt, for other reasons than his, the Burmese reading *vek̄ha*, or rather *vekk̄ha*, and would refer it to Sanskrit *veshka*, ‘a noose, lasso’ (with *lasso* compare English *lace* and *lash*). Böhtlingk and Roth give only two references for the use of *veshka* (Çat. Br. iii. 8, 15, and Kâty. Çr. vi. 5, 19). On referring to the second quotation, I find that the commentator explains *veshka* by *galâ-vesht̄aka*.

The change of *shk* to *kkh* is quite regular, cf. Sanskrit *nishka* and Pâli *nikkha*. Etymologically, *vekk̄ha* is equivalent to *vinculum*, and must be referred to the root *vik* ‘to bind,’ preserved in Sanskrit *vesht̄*, Latin *vincire*, etc.

Professor Kern says: “It seems to me somewhat doubtful whether the Pâli word *veḡha* must be considered to represent a bad reading. So far as I am able to judge, *veḡha* is quite correct as to its form, and admits of a ready explanation. I would venture to take it as the equivalent of Sanskrit *vighna*, ‘difficulty, trouble,’ so that the meaning of the well-known passage in the Mahâparinibbâna Sutta would come to this: ‘just as an old cart moves with difficulty, so does the body of Tathâgata.’ *Missakena* is here used adverbially, whereas *veḡhamissa* in Thera-Gâthâ, as quoted by Dr. R. Morris, is an adjective, meaning, if I am not mistaken, ‘molesting, troublesome.’

“Instances of Sanskrit ‘i’ passing into Prâkrit ‘e,’ especially in syllables which are long, naturally or by position, are not wanting, e.g. Sanskrit *âpîḍa*, but Prâkrit and Pâli *âvelo*, *âvelâ*; *îdṛṣa* becomes *edisâ*, *erisâ*; for *Viçvabhû*, *Viçvâmitra*, *Viçvantara*, Pâli shows *Vessabhû*, *Vessâmitta*, *Vessantara*. In Prâkrit we find *peṇḍa* as a substitute to Sanskrit *piṇḍa*, and in one of the inscriptions at Barhut *Anâdhapeḍika* for *Anâthapiṇḍika*. By a similar process Sanskrit *vighna* will become *viggha*, *veggha*, *veḡha*, or *viggha*, *vigha*, *veḡha*. The

change of the original vowel sound points to a tendency in some dialects to pronounce the 'i' in the manner of the English 'i,' e.g. in *ship*, and the Dutch short vowel in the corresponding word *schip*, the plural of which is sounded *schepen*, with a lengthened 'ê.'

"There are a few instances of a short 'i' passing into e—e.g. in Pâli *mahesti*, Sanskrit *mahisthî*, *veha* in *vehâgamana*. The discussion of these cases would be superfluous, as throwing no more light on the word in question.

"I have tried to show that the change of *vighna* into *vegha* may have taken place according to well-established phonetic rules. I am, however, not prepared to uphold the theory that *vegha* is necessarily the remote offspring of *vighna*; for, in the language of the Zend-Avesta, we meet with *voighnâ*, where the particle showed itself in *Guṇa* form. It is just possible that, along with the form *vighna*, there existed in some Indian dialect another—*vegghna*, which would correspond to *voighna*, except in gender."

To this I replied that "If we were quite sure that *veggha* has the sense of 'difficulty' or 'trouble' in the passages already referred to, then Prof. Kern's suggestion would be perfectly convincing. Pâli has the word *viggha*, which Childers rightly refers to Sanskrit *vighna*: and it is quite possible, too, for a prâkritised variant *veggha* to have co-existed along with *viggha*, for we have *nekkha*, as well as *nikkha* (from 'niṣka'), and *inghâla* and *angâra*. But there are one or two points that seem to militate against Prof. Kern's theory that *veggha* = 'difficulty.'

"1. The explanation of the two commentators quoted is dead against it. Their interpretation, traditional though it be, should count for something. My etymology is based upon the remarks of the commentaries, and, if they are wrong, my explanation and derivation fall to the ground. I venture to think that 'binding' or 'obligatory' would suit the context of *vegghamissena* better than 'troublesome.'

"2. The force and appropriateness of the comparison seem to be spoiled by the use of *veggha* in the sense of 'difficulty'; for would there not be a *difficulty* in keeping up or main-

taining anything that was old and shaky? Why should an old cart be specially mentioned? Why not an old bed, chair, lamp, in fact anything old and rickety?

"It is possible to let the reading of the Sinhalese MSS. stand as a variant of *vekha* or *vekkha*. Dr. Trenckner has shown that Pâli has such duplicates as *lageti* and *laketi*, *lagula* and *lakuta*, *chagana* and *chakana*,¹ *paligha* and *palikha*. Why, then, may there not have been a *veggha* as well as a *vekha*?² Perhaps the form *veggha* was preferred to *vekha* because, as sacrifices were an abomination to the early Buddhists, they would not be anxious to preserve that form of the word which would remind them of its true origin and connexion with sacrificial rites.

"Whether *veggha* or *vekha* be the correct form, or whether it is to be explained as 'difficult,' etc., must be left for those more competent than myself to decide; but Prof. Kern's explanation is valuable and suggestive; and he certainly proves that a Pâli form *veggha* is a representative of Sanskrit *vighna*."

VERAMBA.

Veramba-vâta seems to mean 'a strong sharp cutting wind' (see Jât. iii. pp. 255, 256, 484; Thera-Gâthâ, vv. 597, 598).

The Jâtaka contains a story of a conceited vulture that flew beyond its proper range, and passing through the black-wind, got under the influence of the veramba-wind and was reduced to atoms (see Dhammapada, p. 163). A variant reading gives *verambha*. The root seems to be *rambh* or *lambh* 'to roar, bellow,' cf. Sk. *rambhâ* 'lowing.'

SADDHA.

At p. 84 of the "Journal of the Pâli Text Society," for 1883, Mr. Bendall requests his readers "to cite any further authority for *saddha*=*çradddha*" that they may come across.

¹ Cf. Pâli *lakâra* (not in Childers) 'a chain attached to a well,' with Marâthî *lângara* (Mil. P. p. 378).

² The literary Prâkrits have *mekha* for *megha*, and Marâthî has *regha* for *rekha*, showing that *gh* and *kh* were unstable sounds, not accurately discriminated, and showing a tendency to pass into *h*.

The following instance is from Prof. Carpenter's transcript of the Ambaṭṭha-Sutta (i. 27, 28): "Api nu naṃ brāhmaṇā bhojeyyūṃ *saddhe* vā thālipāke vā yaññe vā pāhune vā ti."

Mr. Bendall says (Journal, p. 80) that "there must have existed a various reading for the words *pamuñcantu saddham.*" We find this in the Pārāyana-Sutta of the Sutta-Nipāta, v. 23:

"Yathā ahū Vakkali *muttasaddho*

Evam eva tvam pi *pamuñcayassu saddham.*"

which is thus translated by Prof. Fausböll in "Sacred Books of the East," vol. x. p. 213: "As Vakkali was delivered by faith, so shalt thou let faith deliver thee."

Muttasaddha does not usually mean "delivered by faith"; that is expressed by *saddhā-vimutta*.

Dr. Rhys Davids has another rendering of this passage in his "Hibbert Lectures," p. 173.

SANĀKUTĪKA OR SANĀKUTĪTA.

Saṅkuṭika, not in Childers, occurs in Jāt. ii. p. 68, in the sense of 'cowering, squatting with knees up to the nose, doubled up with cold.' In Jātaka, ii. p. 225, we find *saṅkuṭito nipajji*, where a various reading has *sa[n]kuṭiko* for *saṅkuṭiko*.

Buddhaghosa, in his comments on *bhākuṭika bhākuṭika*, has *saṅkuṭita* 'puckered, drawn up.' *Saṅkuṭika* seems to be correct, and may be compared with *ukkuṭika* 'crouching, squatting on the haunches,' cf. "*paṭikuṭito paṭisakki*" (Cullavagga, vii. 3, 12).

SAMBĀDHA.

"Ekaccā apagatavatthā pākatabhībhacca-sambādhaṭṭhānā (Jāt. i. p. 61).

Professor Rhys Davids (Jātaka, Eng. Trans. p. 81) translates the foregoing passage as follows:—"Some with their dress in disorder—plainly revealed as mere horrible sources of mental distress." But *sambādhaṭṭhāna* signifies 'private parts,' cf. *sambādha* = *muttakarāna* (Suttavibhaṅga, ii. p. 260,

Pâc. ii. 2), *pudendum muliebre*, Sk. *sambâdhana*. It also occurs in Mahâvagga, vi. 22. 1-3; Cullavagga, v. 27. 4.

HĪRAHĪRAM.

Hīrahīraṃ karoti signifies 'to cut into strips.' In Jât. i. p. 9, "muñja-tiṇaṃ hīrahīraṃ katvâ" = 'making (three) strips or strings out of (the fibre of) muñja-grass' as a girdle for the bark-dress of an ascetic.

In Dham. p. 176, it seems to mean 'to ribbons, to strips.' Childers gives no etymology. Can it be referred to a Sk. *hīra* = 'strip, band,' cf. Sk. *hīra* = *mekhalā*?

HURAM.

For *huraṃ* in the phrase "idha vâ *huraṃ* vâ" (Kh. 7; Dham. 4) various etymologies have been proposed.

Prof. Fausböll (Dhammapada, p. 409) suggests *svaram*. Prof. Kern, according to Childers, ingeniously refers it to Sk. *aparam*. Neither of these explanations accounts for the initial *h*, which here seems to be organic, and therefore unlike the *h* in *hetam* and *heva*, that ought to be written *h'etam* and *h'eva*.

The editor of the Dhammapada renders *huraṃ* by 'illic,' and he is no doubt right as far as the mere sense goes, for it is opposed to *idha* 'here, in this world'; and the phrase "*idha* . . . *huraṃ*" is equivalent to "*idha* . . . *pecca*," "*idha* . . . *paraloke*."¹

As *paramhi* is so often opposed to *idha* in the sense of 'in the other world,' it seems very doubtful whether *huraṃ* can be a prakritised form of *aparam*. It would not be an easy matter to quote any passage in Pâli where *apara* has reference to the other or next world.

Huraṃ is a rare form occurring only, as far as we know, in the poetical books, and may after all be an archaic term.

¹ In our own language 'here and there' are used to denote 'this world and the next'; cf. *Hymns Ancient and Modern* (225):

"Brief life is here our portion,

The tearless life is there."

Can it be referred to Sk. *huruk* (*hiruk*), a weakened form of an original *hurak* 'out of sight, away.' Cf. Sk. *tiriyak* and *manák* with Páli *tiriyam* and *manam*.

HURÂHURAM.

Hurâhuram has generally been connected with the foregoing *huram*. It occurs in v. 334 of the Dhammapada :—

“Manujassa pamattacârino taṇhâ vaḍḍhati mâluvâ viya
so palavati *hurâhuram* phalam iccham vâ vanasmiṃ vâ-
naro.”

Prof. Fausböll renders this as follows :—

“Hominiis socorditer viventis libido increseit mâluvâ velut,
is currit *huc et illuc* fructum desiderans sicut in sylva simia.”

Prof. Max Müller renders it thus :—

“The thirst of a thoughtless man grows like a creeper;
he runs *from life to life*, like a monkey seeking fruit in the
forest.”¹

Gray's version is nearly the same, and he translates *hurâ-
huram* by 'from one existence to another.'

The only authority for the renderings '*from life to life*,' etc., is the commentator's explanation *bhave bhava* (in various rounds of re-birth). But this phrase is comparatively a late one, cf. "Das' ime . . . kâyânugatâ dhammâ *bhave bhava* anudhâvanti" (Mil. Pañha, p. 253). In the older books too the term *sañdhâvati* is usually employed for *saṃsarati* (see Sept Suttas Pâlis, p. 21).

Prof. Kern looks upon *hurâhuram* as another form of Sk. *aparasparam*, which we find in Páli as *aparâparam*, frequently used with verbs of motion in the sense of 'on and on,' 'continuously.' But, as Childers remarks, there are very great difficulties in the way of this identification. Objection too must be taken to Childers' comparison of *hurâhhuram* with *phalâphalam*, since we have no proof that *hura* was ever employed as a noun in the sense of 'birth' or 're-birth.' If *huram* be an adverb, meaning 'yonder,' then *huram huram* like *sigham sigham* might become *hurâhuram*, the

¹ In the first edition Prof. Max Müller translates *hur*° by 'hither and thither.'

nasal vowel being replaced by a long one, as in *sīha* for *siṅha* and *sārambha* for *saṃraṅbha*. It is not very clear, however, that *huram*, in the phrase “*idha vā huram vā*,” has any etymological connection with *hurāhuram*.

The simile in v. 334 of the Dhammapada does not quite bear out the explanation of ‘from birth to birth,’ or ‘in various births.’ The monkey in seeking for fruit in a forest does not run on continually from one state of life to another, but he does run about eagerly, excitedly, and restlessly from place to place intent on getting something to eat and on satisfying the cravings of hunger.

The desire or lust of one who lives thoughtlessly increases in this world and causes him to go about eagerly and hankeringly in search of that, and that alone, which shall satisfy his desire; and we note too that in verses 333, 334, ‘loke’ occurs with reference to *taṅhā*.

We may of course apply the term ‘running’ metaphorically to the *thought* of the careless liver, cf. “*cittaṃ viṭhāvati ekaggataṃ na labhati*” (Jât. i. p. 7). A good illustration of *taṅhā* causing people to run about eagerly in this life is contained in Jât. ii. No. 260, “*ime sattā udaradûtā taṅhā vasena vicaranti; taṅhā ca ime satte vicāreti*.” The whole story is an excellent comment upon the word now under consideration.

The meaning of *hurāhuram* might be explained by ‘far and wide,’ corresponding to an older *uram uram*, with inorganic *h*; but it is far more probable that it is of the same origin as the Marāthī *ऊरऊर* ‘regretting, uneasy hankering,’ and signifies ‘eagerly, hankeringly.’

ALLUSIONS TO JĀTAKA STORIES IN MANU.

In Manu, bk. iv. verses 30, 192, and 197, we have allusions to the *crane* and *cat* as symbols of cruelty and craft, taken, doubtless, from two well-known old Hindu tales. The story of the crane is the *Baka Jātaka*, No. 38, i. 220. See Eng. translation by Dr. Rhys Davids, pp. 317-321; that of the cat is the *Bilāra Jātaka*, No. 129, Fausböll, i. p. 460.

There is also a reference to the cat in *Manu* iv. 195 :

“Dharmadhvajo sadâ lubdhâçchâdmiko lokadambhakah
vaidâlavratiko jneyo himsrah sarvâbhisandhakah.”

Dr. Hopkins notes that *Medhâtithi*, one of the commentators on *Manu*, says that some read the following verse from the fourth book of the *Mahâbhârata* :

“Yasya dharmadhvajo nityam suradhvaja ivo 'echritaḥ
prachannâni ca pâpâni vaidâlam nâma tad vratam iti.”

With the foregoing we may compare the following verse from the *Biḷâra Jâtaka* :

“Yo ve dhammadhajaṃ katvâ nigulho pâpam âcare
vissâsayitvâ bhûtâni biḷâram nâma tam vatan ti.”

ONOMATOPOEIAS.

In *Jât.* iii. p. 223, we find the curious onomatopoeia *ahuhâliya* ‘a roar of laughter,’ cf. *Sk. halahâlâ* ‘a shout’; *hulahûli* ‘a joyful shout, or exclamation.’

Another word of this kind is *daddabha* and *dabhakka* (*Jât.* iii. p. 76) ‘the pattering sound made by the falling of a bilva fruit on the leaves of a palm-tree,’ hence the denom. *daddabhâyati* (*Ib.* p. 77). Perhaps the √*dabh* ‘to deceive’ has some connection with it; cf. *Marâthî dhab-dhaba* ‘used of the sound of water dashing down from a height, of heavy bodies falling rapidly.’

Kinâkinâyati kinîkinâyati ‘to ring like small bells’ (*kinîkinî*), see *Jât.* iii. p. 315.

Surusura, Gogerly says, ‘sucking up food’; Childers, ‘a word imitative of the sound made when curry or rice is eaten hastily,’ but gives no reference (see *Pât.* 22; *Sekkiyâ Dhammâ* 51; *Vinaya Texts*, part i. p. 65). In the *Suttavibhaṅga*, ii. p. 197, it is used to represent the sound made in drinking milk.

Kili ‘a splashing sound’ (*Jât.* ii. p. 363; *Jât.* iii. p. 225); ‘a tinkling sound’ (*Jât.* ii. p. 397). Cf. *Sk. kilakila* ‘a sound expressing joy.’

Capu capu is used to express ‘grunting at stool’ (see

Khudda Sikkha, xvi. 5, p. 98); 'smacking the lips' (Pât. 50th Sekkhiyâ Dhammâ).

Ghurughurâyati 'snoring like a pig' (Jât. iii. p. 538). Cf. *murumura* 'a crunching sound in eating raw flesh' (Jât. i. p. 461); whence the denominatives *murumurâpeti*, *murumurupeti* (Jât. iii. p. 134).

Hukku 'the noise made by a jackal' (Jât. iii. p. 113). Cf. Marâthî *hukî*, *hukki*, *hûka* 'the cry of the jackal.' Hindî *hukhuka* 'sobbing, crying.'

Kiki, sound made by monkeys (Jât. ii. p. 71).

Khaṭakhata, 'a noisy sound, chattering' (Mahâvagga, v. 63). The translators of the Vinaya Texts render it 'harsh tones.' Cf. Sk. *khaṭakhataṭaya*, 'to spring or issue forth with a noise.' Marâthî *khatkhaṭa*, 'fuss, bother, altercation, chattering.'

Vaggu, 'a sweet sound made by a young peacock' (Jât. ii. p. 439).¹

PARROTS AND HILL-PADDY.

"The parrots brought nine thousand loads of hill-paddy, which was picked out by rats" (Dîpavaṃsa, vi. 11, pp. 42, 147).

On parrots furnishing 'hill-paddy,' see Jât. i. pp. 325, 327, Mahâvaṃ. p. 22.

TRACES OF JĀTAKA TALES IN THE PANJĀB.

In the story of "*Rājā Rasālu*" in R. C. Temple's LEGENDS OF THE PANJĀB (p. 45), we have a very interesting and curious variant of the *Suvaṇṇakakkata Jātaka* (Jât. iii. p. 293), in which a *scorpion* takes the place of the *crow*, and a *hedgehog* that of the *crab* in the Pāli story. The hedgehog kills both the scorpion (Kalīr) and the serpent (Talīr). See Folk-Lore Journal, vol. iii. pt. 1, p. 243.

In WIDE-AWAKE STORIES we find a very inferior variant

¹ Childers has no instances of *kājati* = *paradati* (Jât. ii. p. 439, v. 130).

of the *Vānarinda Jātaka* (Jāt. i. p. 278) under the title of "*The Jackal and the Crocodile.*" In the Pāli story it is a monkey that outwits the crocodile. In the story of "*The Jackal and the Partridge*" we have a variant of the *Sumsumāra Jātaka* (Jāt. ii. p. 158). In the Panjābi legend the crocodile is outwitted by the partridge telling the crocodile that "the jackal is not such a fool as to take his life with him on these little excursions; he leaves it at home locked up in the cupboard." In the Jātaka tale it is the monkey that pretends that it has left its heart behind, hanging on an udumbara tree.

THE DĀTHĀVAMSA.

NAMO TASSA BHAGAVATO ARAHATO SAMMASĀMBUDDHASSA.

PAṬHAMO PARICCHEDO.

- 1 Visāradam vādapathātivattinam
tilokapajjotam asayhasāhinam
asesañeyyāvaraṇappahāyinam
namāmi satthāram anantagocaram
- 2 Tilokanāthappabhavam bhayāpaham
visuddhavijjācaraṇehi sevitam
papañcasaññojanabandhanacchidam
namāmi dhammam nipuṇam sududdasam
- 3 Pasādam attena pi yattha pāṇino
phusanti dukkhakkhayam accutam padam
tam āhuneyyam susamāhitindriyam
namāmi saṅgham munirājasāvakaṃ
- 4 Vibhūsayam Kālakanāgaranvayam
Parakkamo kāruṇiko camūpati
gavesamāno jinasāsanassa yo
virūḷhim atthañ ca janassa patthayam
- 5 Sudhāmayūkhāmalapaṇḍuvamsajam
virūḷhasaddham munirājasāsane
piyamvadam nītipathānuvattinam
sadā pajānam janikaṃ va mātaram

- 6 Piyam parakkantibhujassa rājino
mahesim accunnatā buddhisampadam
vidhāya Lilāvatiṃ icchitatthadam
asesalānkātarajjalakkiyam
- 7 Kumāram ārādhitā-sādhumantiṃ
mahādayam Paṇḍunarindavaṃsajam
vidhāya saddham Madhurindanāmakam
susikkhitam pāvācane kalāsu ca
- 8 Narindasuññam suciran ti-Sihalam
itippatitam ayasam apānudi
ciram paṇitena ca cīvarādīnā
susaññate saṃyamino atappayi
- 9 Ciratthitim pāvācanassa icchatā
kataññunā vikkamabuddhisālīnā
satīmatā candimabandhukittinā
sagāravam ten' abhiyācito aham
- 10 Sadesabhāsāya kavīhi Sīhale
katam pi vaṃsam jīnadantadhātuyā
niruttiyā Māgadhikāya vuddhiyā
karomi dīpantaravāsīnam api
- 11 Jino yam iddhe Amaravhaye pure
kadāci hutvāna Sumedhanāmako
sāvedavedāṅgavibhāgakovido
mahaddhane vippakulamhi mānavo
- 12 Aham hi jātiviyasānena pīlito
jarābhibhūto maraṇena otthaṭo
sivam padam jātijarādīnissaṭam
gavessayissam ti raho vicintiya
- 13 Anekasaṅkham dhanadhaññasampadam
patitthapetvā kapaṇesu duccajam
anappake pemabharānubandhino
vihāya mitte ca sute ca bandhave
- 14 Pabhāya kāme nikhile manorame
gharābhīnikkhamma Himācalantike
mahīdharam Dhammikanāmavissutam
upecca nānātarurājībhūsitam
- 15 Manonukūle surarājanimite
asammigānam agatimhi assame

- nivatthacīro ajinakkhipaṃ vahaṃ
 jaṭādharo tūpasavesam aggahi
- 16 Susaṇṇatatto parimāritindriyo ¹
 phalāphalādīhi pavattayaṃ tanuṃ
 gato abhiññāsu ca pāraṃ vasi
 taḥiṃ samāpattisukhaṃ avindi so
- 17 Susajjite Rammaṃpurādhivāsīnā
 mahājanen' attamanena añjase
 pathappadese abhiyantaṃ attano
 aniṭṭhite yeva Sumedhatāpaso
- 18 Agādhañeyyodadhipāradassināṃ
 bhavantaṃ nibbanathaṃ ² vināyakaṃ
 anekakhīṇāsavalakhasevitaṃ
 kadāci Dīpaṅkarabuddhaṃ addasa
- 19 Tato sasaṅghassa tilokabhaddhuno
 pariccajivāna tanuṃ pi jivitaṃ
 pasārayivāna jaṭājīnādikaṃ
 vidhāya setuṃ tanuṃ eva pallale
- 20 Anakkamitvā kalalaṃ mahādayo
 sabhikkhuko gacchatu piṭṭhiyā iti
 adhiṭṭhahitvāna nipannaṃ taḥiṃ
 anāthaṃ etaṃ ti-bhavaṃ samekhiya
- 21 Dayāya sañcoditamānaso jane
 bhavaṇṇavā uddharitaṃ dukhaddite
 akāsi sambodhipadassa pattiya
 mahābhinihāraṃ udaggavikkamo
- 22 Atho viditvā vasino taṃ āsayāṃ
 adāsi so vyākaraṇaṃ mahāmunī
 tato puraṃ taṃhi Tathāgate gate
 sayāṃ vasi sammasi pāramiḡuṇe
- 23 Tato ca kappānaṃ alinavikkamo
 asaṅkhiye so caturo salakkhake
 taḥiṃ taḥiṃ jātisu bodhipācane
 visuddhasambhāraguṇe apūrayi
- 24 Athābhijāto Tusite mahāyaso
 visuddhasambodhipadopaladdhiyā

¹ M. parivārīta.² B. nibbanathaṃ.

- udikkhamāno samayaṃ dayādhanō
ciraṃ vibhūtiṃ aṇubhosi sabbaso
- 25 Sahassasaṅkhādasacakkavāḷato
samāgatānekasurādhipādihi
udaggudaggehi jinantapattiyā
sagāravam so abhigamma yācito
- 26 Tato cavitvā Kapilavhaye pure
sadā sato Sakyakulekaketuno
ahosi Suddhodanabhūmibhattuno
Mahādimāyāya mahesiyā suto
- 27 Vijātamatto 'va vasundharāya so
patiṭṭhahitvāna disā vilokayi
tadā ahesuṃ vivataṅganā disā
apūjayuṃ tattha ca devamānūsā
- 28 Adhārayuṃ ātapavāraṇādikam
adissamānā va nabhamhi devatā
padāni so satta ca uttarāmukho
upecca nicchārayi vācam āsabhim
- 29 Yathattha-Siddhatthakumāranāmako
mahabbalo yobbanahāriviggaho
ututtayānucchavikesu tīsu so
'nubhosi pāsādavaresu sampadam
- 30 Kadāci uyyānapathe jarāhatam
tathāturaṃ kālakatam ca saṃyamim
kamena disvāna virattamānaso
bhavesu so pabbajituṃ akāmayi
- 31 Sapupphadipādikarehi rattiyam
purakkhato so tidivādhivāsīhi
sa-Channako Kanthakavājjīyānato
tato mahākaruṇiko ' bhinikkhami
- 32 Kamena patvāna Anomam āpagaṃ
sudhotamuttāphalahārīsekate
patiṭṭhahitvā varamoḷibandhanam
sitāsīlūnam gagane samukkipi
- 33 Paṭiggahetvā tidasānam issaro
suvanṇacaṅgotavarena tam tadā
tiyojanam nīlamaṇīhi cetiyam
akāsi cūlāmaṇim attano pure

- 34 Tato Ghaṭṭikārasarojayoninā
 samāhaṭaṃ dhārayi cīvarādikaṃ
 atho sakam vatthayugaṃ nabhatthale
 pasatthavesaggahaṇo samukkhipi
- 35 Paṭiggahetvāna tam ambujāsano
 mahiddhiko bhattibharena codito
 sake bhava dvādasayojanam akā
 maṇihi nilādihi dussacetiyam
- 36 Susaṇṇatatto satimā jitindriyo
 vinitaveso rasagedhavajjito
 cha hāyanān' eva anomavikkamo
 mahāpadhānaṃ padahittha dukkaram
- 37 Visākhāmāsass' atha puṇṇamāsiyam
 upecca mūlam sahaajāya bodhiyā
 tiṇāsane cuddasahatthasammite
 adhiṭṭhahitvā viriyam nisajji ¹ so
- 38 Avattharantiṃ vasudham ca ambaraṃ
 virūpavesaggahaṇena bhimsanam
 pakampayanto sadharādham mahim
 jino padose jini māravāhiṇim
- 39 Surāsurabrahmagāṇehi sajjite
 jagattaye pupphamayagghikādinā
 pavattamāne suradundubhissare
 abujjhi bodhim rajanīparikkhaye
- 40 Tadā pakampimsu sasalakānanā
 sahasasāṅkhādasalokadhātuyo
 agaṇchi so loṇapayodhi sādutaṃ ²
 mahāvabhāso bhuvanesu patthari
- 41 Labhimsu andhā vimale vilocane
 suṇimsu sadde badhirā pi jātiyā
 lapimsu mūgā vacanena vaggunā
 carimsu khelaṃ padaśā 'va paṅgulā
- 42 Bhavimsu khujjā ujusommaviggahā
 sikhī 'pi nibbāyi avīci-ādisu
 apāgamuṃ bandhanato pi jantavo
 khudādikaṃ petabhavā apakkami

¹ B. nisajja.² sādutaṃ.

- 43 Samiṃsu rogavyasanāni pāṇinaṃ
bhayaṃ tiracchānagate na piḷayi
janā ahesuṃ sakhilā piyaṃvadā
pavattayūṃ koṇcanadaṃ mataṅgaḷā
- 44 Hayā ca hesiṃsu pahatṭhamānasā
nadiṃsu sabbā sayam eva dundubhī
ravimsu dehābharaṇāni pāṇinaṃ
disā pasidiṃsu samā samantato
- 45 Pavāyi mando sukhasitamāruto
pavassi meggho pi akālasambhavo
jahimsu ākāśagatiṃ vihaṅgamā
mahim samubbhijja jalaṃ samutṭhahi
- 46 Asandamānā 'va ṭhitā savantiyo
nabhe virocimsu asesajotiyo
bhavā ahesuṃ vivaṭā samantato
janassa nāsuṃ cavanupapattiyo
- 47 Samekkhataṃ nāvarenaṃ nagādayo
pavāyi gandho api dibbasammato
dumā ahesuṃ phalapupphadhārino
ahosi channo kamalehi aṇṇavo
- 48 Thalesu toyesu ca pupphamānakā
vicittapupphā vikaṃsiṃsu sabbathā
nirantaraṃ pupphasugandhavuṭṭhiyā
ahosi sabbhaṃ vasudhambarantaraṃ
- 49 Nisajja pallaṅkavare taḥim jino
sukhaṃ samāpattivihārasambhavaṃ
tato 'nubhonto sucirābhipatthitaṃ
dināni satt' eva atikkamāpayi
- 50 Samuppatitvā gaganāṅgaṇaṃ tato
padassayitvā yamakaṃ mahāmuni
sa pātihāraṃ tidivādhivāsinaṃ
jinattane saṃsayitaṃ nirākari
- 51 Ath' otarivāna jayāsanassa so
ṭhito va pubbuttarakaṇṇanissito
dināni sattānimisena cakkhunā
tam āsanaṃ bodhitaruṃ ca pūjayī
- 52 Ath' antarāle maṇicaṅkame jino
ṭhitappadesassa ca āsanassa ca

- mahārahe devavarābhinimmitte
dināni satt' eva akāsi caṅkamam
- 53 Tato disāyaṃ aparāya bodhiyā
upāvisitvā ratanālaye jino
samantapaṭṭhānanayaṃ vicintayaṃ
dināni satt' eva sa vitināmayi
- 54 Viniggato satthu sarīrato tadā
jutippabandho paṭibandhavajjito
pamaṇasuññāsu ca lokadhātusu
samantato uddham adho ca patthari
- 55 Vaṭassa mūle Ajapālasaṅgino
sukhaṃ phusanto pavivekasambhavaṃ
vināyako satta vihāsi vāsare
anantadassī surarājapūjito
- 56 Vihāsi mūle Mucalindasākhino
nisajja bhogāvalimandirodare
vikiṇṇapupphe Mucalindabhogino
samādhinā vāsarasattakaṃ jino
- 57 Dume pi Rājāyatane samādhinā
vihāsi rattindivasattakaṃ muni
sahassanetto atha dantapaṇakaṃ
mukhodakaṃ cāpi adāsi satthuno
- 58 Tato mahārājavarehi ābhaṭaṃ
silāmayam patta-catukkam ekakaṃ
vidhāya manthaṃ madhupiṇḍikaṃ taḥim
paṭiggahetvāna sa vāṇijāhaṭaṃ
- 59 Katannakicco saraṇesu te ubho
paṭiṭṭhapetvāna Tapassu-Bhalluke
adāsi tesam abhipūjitum sakaṃ
parāmasitvāna siram sirorube
- 60 Vaṭassa mūle Ajapālasaṅgino
sahampatibrahmavarena yācīto
janassa kātum varadhammasangahaṃ
agañchi Bārāṇasim ekako muni
- 61 Gantvā so dhammarājā vanam Isipatanaṃ saṅgātānaṃ
niketaṃ
pallaṅkasmim nisinnō taḥim avicalitaṭṭhānasampāditamhi
āsāḥhe puṇṇamāyaṃ sitaruciruciyaṃ jotite cakkavāḷe

devabrahmādikānaṃ duritamalaharaṃ vattayī dhamma-
cakkhaṃ

62 Sutvā saddhammam aggaṃ tibhuvanakuharābhoga-
vitthārikaṃ¹ taṃ

Aññākoṇḍaññānāmadvijamunipamukhaṭṭhārasabrahma-
koṭī

aññāsuraṃ maggadhammaṃ parimitarahite cakkavāle uḷāro
obhāso pātubhūto sapadi bahuvidhaṃ āsi accherakaṃ ca

PĀTHAMO PARICCHEDO

¹ B. °vitthāritaṃ.

DUTIYO PARICCHEDO.

- 1 Tato patthāya so satthā vinento devamānuse
bodhito Phussamāsamhi navame puṇṇamāsiyaṃ
- 2 Laṅkam āgamma Gaṅgāya tīre yojanavittthate
Mahānāgavanuyyāne āyāmena tiyojane
- 3 Yakkhānaṃ samitiṃ gantvā tthatvāna gagane tahiṃ
vātandhakāravutthihi katvā yakkhe bhayaddite
- 4 Laddhā bhayehi yakkhehi tehi dinnāya bhūmiyā
cammakhaṇḍaṃ pasāretvā nisīditvāna taṅkhaṇe
- 5 Chammakhaṇḍaṃ padittaggiḷālamālāsamākulaṃ
iddhiyā vaḍḍhayitvāna yāva sindhuṃ samantato
- 6 Javena sindhuvelāya rāsibhūte nisācare
Giridīpam idhānetvā paṭiṭṭhāpesi te tahiṃ
- 7 Desayitvā jino dhammaṃ tadā devasamāgame
bahunnaṃ paṇakoṭṭinam dhammābhisamayāṃ akā
- 8 Mahāsumanadevassa sele Sumanakūṭake
datvā namassitūṃ kese agā Jetavanaṃ jino
- 9 Paṭiṭṭhapetvā te satthunisinnāsanabhūmiyā
indanīlamayaṃ thūpaṃ karitvā so apūjayi
- 10 Nissāya maṇipallankaṃ pabbataṇṇavavāsino
disvā yuddhatthike nāge Cūḷodara-Mahodare
- 11 Bodhito pañcame vasse cittamāse mahāmuni
uposathe kāḷapakkhe Nāgadīpam upāgami
- 12 Tadā Samiddhi Sumano devo Jetavane tṭhitāṃ
attano bhavanaṃ yeva Rājāyatanapādapaṃ
- 13 Indanīladdikūṭaṃ va gahetvā tuṭṭhamānaso
dhārayitvā sabhāgañchi chattaṃ katvāna satthuno
- 14 Ubhinnaṃ nāgarājūnaṃ vattamāne mahāhave
nisinno gagane nātho māpayittha mahātamaṃ
- 15 Ālokaṃ dassayitvā 'tha assāsetvanā bhogino
sāmaggikaraṇaṃ dhammaṃ abhāsi purisāsabbo

- 16 Asītikoṭṭiyo nāgā acalambudhivāsino
patitṭhahimsu muditā sileṣu saraṇesu ca
- 17 Datvāna maṇipallaṅkaṃ satthuno bhujagādhipā
tatth' āsīnaṃ mahāvīraṃ annapānehi tappayum
- 18 Patitṭhapetvā so tattha Rājāyatanapādapaṃ
pallaṅkaṃ tañ ca nāgānaṃ adāsi abhipūjitaṃ
- 19 Bodhito aṭṭhame vasse vesākhe puṇṇamāsiyaṃ
Maṇi-akkhika-nāmena nāgindena nimantito
- 20 Nāgarājassa tass' eva bhavanaṃ sādhusajjitaṃ
Kalyāṇiyaṃ pañca bhikkhusatehi saha āgami
- 21 Kalyāṇi-cetiyaṭṭhāne kate ratanamaṇḍape
mahārahaṃhi pallaṅke upāvisi narāsabho
- 22 Dibbehi khajjabhojjehi sasaṅghaṃ lokanāyakaṃ
santappesi phaṇindo so bhujagehi ¹ purakkhato
- 23 Desayitvāna saddhammaṃ saggamokkhasukhāvahaṃ
so satthā Sumane kūṭe dassesi padalañcanaṃ
- 24 Tato pabbatapādamaṃhi sasaṅgho so vināyako
divā vihāraṃ katvāna Dīghavāpim ² upāgami
- 25 Thūpaṭṭhāne taṃ buddho sasaṅgho 'bhiniśīdiya
samāpattisamubbhūtaṃ avindi asamāṃ sukhaṃ
- 26 Mahābodhitaruṭṭhāne samādhim appayī jino
Mahāthūpappadesa ca viharittha samādhinā
- 27 Thūpārāmaṃhi thūpassa ṭhāne jhānasukhena so
sabhikkhusaṅgho sambuddho muhuttaṃ vītināmayi
- 28 Silāthūpappadesamaṃhi ṭhatvā kālavidū muni
deve samanūsāsetvā tato Jetavanaṃ agā
- 29 Agiddho lābhasakkāre asayhaṃ avamaṇanaṃ
sahanto kevalaṃ sabbalokanittaraṇatthiko
- 30 Samvaccharāṇi ṭhatvāna cattāṭṭisaṃ ca pañca ca
desayitvāna suttādiṃ navaṅgaṃ satthusāsaṇaṃ
- 31 Tāretvā bhavakantārā jane saṅkhyātivattino
buddhakiccāni sabbāni niṭṭhāpetvāna cakkhumā
- 32 Kusinārāpure raññaṃ Mallānaṃ Upavattane
sālavanaṃhi yamaka-sālarukkhānaṃ antare
- 33 Mahārahe supaññatte mañce uttarasīsakaṃ
nipanno sīhaseyyāya vesākhe puṇṇamāsiyaṃ

¹ B. Bhujāṅgehi.² M. Dīghavāpim.

- 34 Desetvā paṭhame yāme Mallānaṃ dhammam uttamam
Subhaddam majjhime yāme pāpetvā amatam padaṃ
- 35 Bhikkhū pacchimayāmamhi dhammakkhandhe asesake
saṅgayha ovaditvāna appamādapadena ca
- 36 Paccūsasamaye jhānasamāpattivihārato
utthāya parinibbāyi sesopadhivivajjito
- 37 Mahākampādayo āsum tadā acchariyāvahā
pūjā visesā vattiṃsu devamānusakā bahū
- 38 Parinibbānasuttante vuttānukkamato pana
pujāviseso viññeyyo icchantehi asesato
- 39 Ahatehi ca vatthehi veṭhetvā paṭhamam jinaṃ
veṭhayitvāna kapāsapicunā vihatena ca
- 40 Evaṃ pañcasatakhattuṃ veṭhayitvāna sādhukaṃ
pakkhipitvā suvaṇṇāya telapunnāya doṇiyam¹
- 41 Viṣaṃ hatthasatubbedhaṃ gandhadāruhi saṅkataṃ
āropayimsu citakaṃ Mallānaṃ pamukhā tadā
- 42 Mahākassapatherena dhammarāje avandite
citakaṃ mā jalitthā ti devādhiṭṭhānato pana
- 43 Pāmokkhā Mallarājūnaṃ vāyamantā p' anekadhā
citakaṃ taṃ na sakkhimsu gāhāpetuṃ hutāsanam
- 44 Mahākassapatherena adhiṭṭhānena attano
vaṭṭhādīni mahādoṇiṃ citakaṃ ca mahārahaṃ
- 45 Dvidhā katvāna nikkhamma sakasīse patiṭṭhitā
vanditā satthuno pādā yathāṭhāne patiṭṭhitā
- 46 Tato devānubhāvena pajjalittha cittānalo
na masi satthudehassa daḍḍhass' āsi na chārikā
- 47 Dhātuyo avasissimsu muttābhā kañcanappabhā
adhiṭṭhānena buddhassa vippakiṇṇā anekadhā
- 48 Uṇhisam akkhakā dve ca catasso dantadhātuyo
icc ete dhātuyo satta vippakiṇṇā na satthuno
- 49 Ākāsato patitvā pi uggantvā pi mahitalā
samantā jaladhārāyo nibbāpesuṃ citānalaṃ
- 50 Therassa Sāriputtassa antevāsī mahiddhiko
Sarabhunāmako thero pabhinnapaṭisambhido
- 51 Givādhātuṃ gahetvāna citato Mahiyaṅgane
patiṭṭhāpetvā thūpamhi akā kañcukacetiyaṃ

¹ M. Doṇiyā.

- 52 Khemavhayo kārūṇiko khīṇasaṃyojano muni
citakāto tato vāmadāṭṭhādāhātum samaggahi
- 53 Aṭṭhannaṃ atha rājūnaṃ dhātu-atthāya satthuno
uppannaṃ viggahaṃ Doṇo sametvāna dvijuttamo
- 54 Katvāna aṭṭha koṭṭhāse bhājetvā sesadhātuyo
adāsi aṭṭha rājūnaṃ taṃ-taṃ-nagaravāsinaṃ
- 55 Haṭṭhatuṭṭhā gahetvāna dhātuyo tā narādhipā
gantvā sake sake raṭṭhe cetiyāni akārayuṃ
- 56 Ekā dāṭhā Surindena ekā Gandhāravāsīhi
ekā bhujāṅgarājūhi āsi sakkatapūjitā
- 57 Dantadhātum tato Khemo attanā gahitaṃ adā
Dantapure Kalīṅgassa Brahmadaṭṭassa rājīno
- 58 Desayitvāna so dhammaṃ bhettvā sabbakudittīhiyo
rājānaṃ taṃ pasādesi aggamhi ratanattaye
- 59 Ajjhogāḷho munindassa dhammāmatamahaṇṇavaṃ
so narindo pavāhesi malaṃ macchariyādikaṃ
- 60 Pāvussako yathā megho nānāratanaṃvassato
dāḷiddiyanidāghaṃ so nibbāpesi naruttamo
- 61 Suvannaṃ khacitā lambamuttajālehi ¹ sobhitaṃ
kūṭāgārasatākīṇṇaṃ taruṇādīccasannibhaṃ
- 62 Nānāratanasobbhāya duddikkhaṃ cakkhumūsaṃ
yānaṃ saggāpavaggassa pasādātīsayāvahaṃ
- 63 Kārayitvāna so rājā dāṭṭhādāhātunivesanaṃ
dhātupīṭhaṃ ca tatth' eva kāretvā ratanujjalaṃ
- 64 Tahiṃ samappayitvāna dāṭṭhādāhātum mahesino
pūjāvattūhi pūjesi rattindivam atandito
- 65 Iti so sañcinitvāna puññasambhārasampadaṃ
cājitvā mānusaṃ dehaṃ saggakāyama alaṅkari
- 66 Anujāto tato tassa Kāsīrājāvahayo suto
rajjama laddhā amaccānaṃ sokasallama apānudi
- 67 Puppahagandhādīnā dantadhātum taṃ abhipūjīya
niccaṃ maṇippadīpehi jotayī dhātumandiraṃ
- 68 Icc' evama ādiṃ so rājā katvā kusalasañcayama
jahitvāna nijama dehaṃ devindapurama ajjhagā
- 69 Sunando nāma rājīno ānandajānanaṃ satama
tass' atrajo tato āsi buddhasāsanamaṃmako

¹ B. °khacitaṃ.

- 70 Sammānetvāna so dantadhātum ñeyyantadassino
mahatā bhattiyogena agā devasahavyatam
- 71 Tato paraṃ ca aññe pi bahavo vasudhāhipā
dantadhātum munindassa kamena abhipūjayum
- 72 Guhasīvavhayo rājā duratikkamasāsano
tato rajjasiriṃ patvā anugaṇhi mahājanam
- 73 Sapatthānabhiññe¹ so lābhāsakkāralolupe
māyāvino avijjandhe Nigaṇthe samupaṭṭhahi
- 74 Vassāratte yathā cando mohakkhandhena āvaṭo
nāsakkhi guṇaraṃsihi jalitum so narāsabho
- 75 Dhammamaggā apete pi pavitṭhe diṭṭhikānanam
tasmim sādhipatham aññe nātivattimsu paṇino
- 76 Hematarānamālāhi dhajehi kadalīhi ca
puppahagghiyehi 'nekehi sajjetvā nāgarā puram
- 77 Maṅgalatthutighosehi naccagītādikehi ca
hemarūpiyapupphehi gandhacunṇādikehi ca
- 78 Pūjentā² munirājassa dāṭhādātum kudācanam
akamsu ekanigghosam samvaṭṭambudhisannibham
- 79 Ugghāṭetvā narindo so pāsāde sihapañjaram
passanto janam addakkhi pūjāvihparāyanam
- 80 Athāmaccasabhāmajjhe rājā vimhitamānaso
kotūhalākulo hutvā idam vacanam abravī
- 81 Accherakam kim etan nu kīdisam pāṭihāriyam
mam etaṃ nagaram kasmā chaṇanissitakam iti
- 82 Tato amacco ācikkhi medhāvī buddhamāmakō
rājino tassa sambuddhānubhāvam avijānato
- 83 Sabbābhībhussa buddhassa taṇhūsaiṅkhayadassino
esā dhātu mahārāja Khematttherena āhaṭā
- 84 Tam dhātum pūjayitvāna rājāno pubbakā idha
kalyāṇamitte nissāya devakāyam upāgamum
- 85 Nāgarā pi ime sabbe samparāyasukhatthikā
pūjayanti samāgamma dhātum taṃ satthuno iti
- 86 Tassāmaccasa so rājā sutvā dhammasubhāsitaṃ³
dulladdhimalam ujjhivā pasīdi ratanattaye
- 87 Dhātupūjam karonto so rājā acchariyāvaham

¹ B. °nabhiñño.² B. pujento.³ M. dhammam.

- titthiye dummane 'kāsi sumane c' etare jane
 88 Ime ahirikā sabbe saddhādiguṇavajjitā
 thaddhā saṭhā ca duppaññā saggamokkhavibādhakā ¹
 89 Iti so cintayitvāna Guhasīvo narādhipo
 pabbājesi sakā raṭṭhā Nigaṇṭhe te asesake
 90 Tato Nigaṇṭhā sabbe pi ghatasittānalā yathā
 kodhaggijalitā 'gañchum puram Pāṭaliputtakam
 91 Tattha rājā mahātejo Jambudīpassa issaro
 Paṇḍunāmo tadā āsi anantabalavāhaṇo
 92 Kodhandhā 'tha Nigaṇṭhā te sabbe pesuññakārakā
 upasañkamma rājānaṃ idaṃ vacanam abravum
 93 Sabbadevamanussehi vandaniye mahiddhike
 Siva-brahmādayo deve niccam tumhe namassatha
 94 Tuyham sāmantabhūpālo Guhasīvo panādhunā
 nindanto tādise deve chavaṭṭhiṃ vandate iti
 95 Sutvāna vacanam tesam rājā kodhavasānugo
 Sūram sāmantabhūpālam Cittayānam ath' abravī
 96 Kālīngaraṭṭham gantvāna Guhasīvam idhūnaya
 pūjitam taṃ chavaṭṭhiṃ ca tena rattindivam iti
 97 Cittayāno tato rājā mahatiṃ caturaṅginim
 sannayhitvā sakam senam purā tamhā 'bhinikkhami
 98 Gantvāna ² so mahīpālo senaṅgehi purakkhato
 Dantapurassāvidūre khandhāvāram nivesayi
 99 Sutvā āgamanam tassa Kālīngo ³ so mahīpati
 gajindapābhatādīhi taṃ tosesi narādhipam
 100 Hitajjhāsayatam natvā Guhasīvassa rājino
 Dantapuram Cittayāno saddhiṃ senāya pāvisi
 101 Pākāragopurattālapāsādagghikacittitam
 dānasālāhi so rājā samiddham puram addasa
 102 Tato so sumano gantvā pavitṭho rājamandiram
 Guhasīvassa ācikkhi Paṇḍurājassa sāsanaṃ
 103 Sutvāna sāsanaṃ tassa dāruṇam duratikkamaṃ
 pasannamukhavaṇṇo va Cittayānam samabravi
 104 Sabbalokahitathāya maṃsanettādidānato
 anappakappe sambhāre sambharitvā atandito

¹ M. vibandhakā.² B. gatvana.³ M. Kalingo.

- 105 Jetvā namucino senaṃ patvā sabbāsavakkhayaṃ
 anāvaraṇañāṇena sabbadhammesu pāragu
 106 Diṭṭhadhammasukhassādaṃ agaṇetvāna attano
 dhammanāvāya tāresi janataṃ yo bhavaṇṇavā
 107 Devātidevaṃ taṃ buddhaṃ saraṇaṃ sabbapāṇinaṃ
 jano hi avajānanto addhā so vañcito iti
 108 Ice' evaṃ ādiṃ sutvāna so rājā satthu vaṇṇanaṃ
 ānandassuppabandhehi pavedesi pasannataṃ
 109 Guhasīvo pasannaṃ taṃ Cittayānaṃ udikkhiya
 tena saddhiṃ mahagghaṃ taṃ agamaṃ dhātumandiraṃ
 110 Haricandanasambhūtadvārabāhādikehi ¹ ca
 pavāḷavaḷamaḷāhi lambamuttālatāhi ca
 111 Indanilakavāṭehi maṇikinkiṇikāhi ca
 sovaṇṇakaṇṇamālāhi sobhitaṃ maṇithūpikaṃ
 112 Uccaṃ veluriyubbhāsichadanaṃ makarākulaṃ
 dhātumandiraṃ adakkhi ratanujjalapīṭhakaṃ
 113 Tato setātapattassa heṭṭhā ratanacittitaṃ
 disvā dhātukaraṇḍaṃ ca tuṭṭho vimhayaṃ ajjhagā
 114 Tato Kaliṅganātho ² so vivarivā karaṇḍakaṃ
 mahitale nihantvāna dakkhiṇaṃ jānumaṇḍalaṃ
 115 Añjaliṃ paggaheṭvāna guṇe dasabalādike
 saritvā buddhasetṭhassa akāsi abhiyācanaṃ
 116 Gaṇḍambarukkhamaḷamhi tayā titthiyamaddane
 yamaḥkaṃ dassayantena pāṭihāriyaṃ abbhutaṃ
 117 Pabbakāyādinikkhantajalānalaṃ samākulaṃ
 cakkavāḷaṅgaṇaṃ katvā janā sabbe pasādītā
 118 Desetvāna tayo māse Abhidhammaṃ sudhāsināṃ
 nagaraṃ otarantena Saṅkassaṃ Tāvatiṃsato
 119 Chattacāmarasaṅkhādīgāhakehi anekadhā
 brahmadevāsuraḍihi pūjitena tayā pana
 120 Thātvāna maṇisopāne Vissakammābhiniṃmite
 Lokavivaraṇaṃ nāma dassitaṃ pāṭihāriyaṃ
 121 Tathā 'nekesu thānesu muniṛāja tayā puna
 bahūni pāṭihīrāni dassitāni sayambhunā

¹ M. sambhūtaṃ.² B. Kāliṅga; comp. III. 7.

- 122 Pāṭihāriyam ajjāpi saggamokkhasukhāvahaṃ
passantānaṃ manussānaṃ dassanīyaṃ tayā iti
- 123 Abbhuggantvā gagaṇakuharaṃ ¹ candalekhābhirāmā
vissajjenti rajatadhavalā raṃsiyo dantadhātu ²
dhūpāyanti sapadi bahudhā pajjalanti muhuttaṃ
nibbāyanti nayanasubhagaṃ pāṭihīraṃ akāsi
- 124 Accheraṃ taṃ paramaruciraṃ Cittayāno narindo
disvā haṭṭho ciraparicitaṃ diṭṭhijālaṃ jahitvā
gantvā buddhaṃ saraṇaṃ asamaṃ sabbasenīhi saddhīṃ
aggamaṃ puññaṃ pasavi bahudhā dhātusammānanāya

DUTIYO PARICCHEDO

¹ B. M. gagaṇa.² B. °dhātum.

CHAPTER III.

- 1 Tato Kaliṅgādhipatiṣṣa tassa
so Cittayāno paramappito
taṃ sāsanaṃ Paṇḍunarādhipassa
ñāpesi dhiro duratikkaman ti
- 2 Rājā tato Dantapuram dhajehi
pupphehi dhūpehi ca toraṇehi
alaṅkaritvāna mahāvitāna-
nivāritādiccamarīcijālam
- 3 Assuppabandhāvutalocanehi
purakkhato negamanāgarehi
samubbahanto sirasā nijena
mahārahaṃ dhātukaraṇḍakaṃ taṃ
- 4 Samussitodārasitātapattaṃ
saṅkhodarodātaturāṅgayuttaṃ
rathaṃ navādiccasamānavannaṃ
āruyha cittattharaṇābhirāmaṃ
- 5 Anekasaṅkhehi balehi saddhiṃ
velātivattambudhisannibhehi
nivattamānassa bahujanassa
vinā pi dehaṃ manasānuyāto
- 6 Susanthataṃ sabbadhi vālukāhi
susajjitaṃ puṇṇaghaṭṭādikēhi
pupphābhikiṇṇaṃ paṭipajja dīghaṃ
suvitthataṃ Pāṭaliputtamaggam
- 7 Kaliṅganātho kusumādikēhi
naccehi gītehi ca vāditehi
dine dine addhani dantadhātum
pūjesi saddhiṃ vanadevatāhi
- 8 Suduggamaṃ sindhumahīdharehi
kamena-m-addhānam atikkamitvā
ādāya dhātum manujādhinātho
agā puram Pāṭaliputtanāmam

- 9 Rājādhirājo 'tha sabbhāya majjhe
disvāna taṃ vīṭabhayam visaṅkaṃ
Kaliṅgarājam paṭighābhībhūto
abbhāsi pesuṇṇakare Nigaṅthe
- 10 Deve jahitvāna namassaniye
chavatṭhim etena namassitaṃ taṃ
aṅgārāsimhi sajotibhūte
nikkhippa khippaṃ dahathādhuneti
- 11 Pahatṭhacittā va tato Nigaṅthā
rājaṅgane¹ te mahatiṃ gabbhīraṃ
vītaṅkaṅgārakarāsipuṇṇaṃ
aṅgārakāsum abhisankharimsu
- 12 Samantato pajjalitāya tāya
sajotiyā Roruvabheravāya
mohandhabhūtā atha titthiyā te
taṃ dantadhātum abhinikkhipimsu
- 13 Tassānubhāvena taṃ aggirāsīm
bhetvā sarojaṃ rathacakkamattaṃ
samantato uggatareṇujālam
utṭhāsi kiṅjakkhavarābhīrāmaṃ.
- 14 Tasmim khaṇe paṅkajakaṇṇikāya
patiṭṭhahitvā jinadantadhātu
kundāvadātāhi pabbāhi sabbā
disā pabhāsesi pabhassarāhi
- 15 Disvāna taṃ acchariyaṃ manussā
pasannacittā ratanādikehi
sampūjayitvā jinadantadhātum
sakaṃ sakaṃ diṭṭhim avossajimsu
- 16 So Paṇḍurājā pana diṭṭhijālam
cirānubaddhaṃ apariccajanto
patiṭṭhapetvā 'dhikaraṇyaṃ² etaṃ
kūṭena ghātāpayi dantadhātum
- 17 Tassaṃ nimuggā 'dhikaraṇyaṃ² esā
upaḍḍhabhāgena ca dissamānā
pubbācalaṭṭho va sudhāmarīci
jotesi raṃsihi disā samantā

¹ M. aṅgaṇe.² M. B. here at vv. 21, 25 °karaṇṇaṃ.

- 18 Disvānubhāvaṃ jinadantadhātuyā
 āpajji so vimhayam aggarājā
 eko 'tha issāpasūto nigaṇṭho
 taṃ rājarājanam idaṃ avoca
- 19 Rāmādayo deva Janaddanassa
 nānāvatarā bhuvane ahesuṃ
 tass' ekadeso va idaṃ chavaṭṭhi
 no ce 'nubhāvo katham īdiso ti
- 20 Addhā manusattam upāgatassa
 devassa pacchā tidivaṃ gatassa
 dehekadeso ṭhapito hitattham
 etan ti saccam vacanaṃ bhaveyya
- 21 Saṃvaṇṇayitvāna guṇe pahūte
 Nārāyaṇass' assa mahiddhikassa
 nimuggam ettādhikaraṇyam etaṃ
 sampassato me bahi niharitvā
- 22 Sampādayitvāna mahājanānaṃ
 mukhāni paṅkeruhasundarāni
 yathicchitaṃ gaṇhatha vatthujātaṃ
 ice āha rājā mukhare nigaṇṭhe
- 23 Te titthiyā Viṇhusuraṃ guṇehi
 vicittarūpehi abhitthavitvā
 toyena sañciṃsu saṭhā tathā pi
 ṭhitappadesā na calittha dhātu
- 24 Jigucchamāno atha te nigaṇṭhe
 so dhātuyā nīharaṇe upāyaṃ
 anvesamāno vasudhādhinātho
 bheriṃ carāpesi sake puramhi
- 25 Nimuggam etthādhikaraṇyam ajja
 yo dhātum etaṃ bahi nīhareyya
 laddhāna so issariyaṃ mahantaṃ
 rañño sakāsā sukham essatī ti
- 26 Sutvāna taṃ bheriravaṃ ulāraṃ
 puññatthiko buddhabale pasanno
 tasmim pure seṭṭhisuto Subhaddo
 pāvekkhi rañño samitiṃ pagabbho
- 27 Tam aggarājaṃ atha so namitvā
 sāmājikānaṃ hadayaṅgamāya

- bhāsāya sabbaññugunappabhāvaṃ
 vaṇṇesi sārājjavimuttacitto
 28 Bhūmiṃ kiṇitvā mahatā dhanena
 manoramaṃ Jetavanaṃ vihāraṃ
 yo kārayitvāna jinassa datvā
 upatthahī taṃ catupaccayehi
 29 Anāthapiṇḍappadaseṭṭhisettho
 so diṭṭhadhammo papitāmaho me
 tilokanāthe mama dhammarāje
 tumhe 'dhunā passatha bhattibhāraṃ
 30 Itthaṃ naditvāna pahūtapañño
 katvāna ekamsam ath' uttarīyam
 mahītaṃ dakkhiṇajānukena
 āhacca baddhañjaliko avoca
 31 Chaddanta-nāgo savisena viddho
 sallena yo lohitamakkhitaṅgo
 chabbaṇṇaramsihi samujjalante
 chetvāna luddāya adāsi dante
 32 Saso pi hutvāna visuddhasīlo
 ajjhataḍānābhirato dvijāya
 yo dajji deham pi sakaṃ nipacca
 aṅgārārāsīmhi bubhukkhītāya
 33 Yo bodhiyā bāhiravatthudānā
 atittarūpo Sivirājasettho
 adāsi cakkhūni pabhassarāni
 dvijāya jiṇṇāya acakkhukāya
 34 Yo khantivādī pi Kalāburāje
 chedāpayante pi sahatthapādaṃ
 pariplutaṅgo rudhire titikkhī
 mettāyamāno yasadāyake 'va
 35 Yo Dhammapālo api sattamāsa-
 jāto paduṭṭhe janake sakamhi
 kārapayante asimālakammaṃ
 cittaṃ no dūsesi Patāparāje
 36 Sākhāmigo yo asatā pumena
 vane papātā sayamuddhaṭena
 silāya bhinne pi sake lalāṭe
 taṃ khemabhūmiṃ anayittha mūlhaṃ

- 37 Rutthena māren' abhinimmitam pi
 aṅgārakāsuṃ jalitaṃ vibhijja
 sâmutṭhite sajju mahāravinde
 ṭhatvāna yo setṭhi adāsi dānaṃ
- 38 Migena yenopavijaññaṃ ekaṃ
 bhītaṃ vadhā mocayituṃ kuraṅgiṃ
 āghātane attasiraṃ ṭhapetvā
 pamocitā 'ññe api pañisaṅghā
- 39 Yo sattavasso visikhāya paṃsu-
 kilāparo Sambhavanāmakko pi
 sabbaññulīhāya nigūlhapañhaṃ
 puṭṭho viyākāsi Sucīratena
- 40 Hitvā nikantiṃ¹ sakajīvite pi
 baddhā sakucchimhi ca vettavallim
 sākhamige nekasahassasaṅkhe
 vadhā pamocesi kapissaro yo .
- 41 Santappayaṃ dhammasudhārasena
 yo mānuse Tuṇḍilasūkaro pi
 isi va katvā atha ñāyaganthaṃ
 nijaṃ pavattesi cirāya dhammaṃ
- 42 Paccatthikaṃ Puṇṇakayakkham uggaṃ
 mahiddhikaṃ kāmagaṇesu giddhaṃ
 yo tikkhapañño Vidhurābhidhāno
 dāsesi Kālāgiri-matthakamhi
- 43 Kulāvasāyī avirūlhapakkho
 yo buddhimā vaṭṭakapotako pi
 saccena dāvaggim abhijjalantaṃ
 vassena nibbāpayi vārido 'va
- 44 Yo maccharājā pi avuṭṭhikāle
 disvāna macche tasite kilante
 saccena vākyena mahoghapuṇṇaṃ
 muhuttamattena akāsi ratṭhaṃ
- 45 Vicittahatthassarathādikāni
 vasundharākampanakāraṇāni
 putte 'nujāte sadise ca dāre
 yo dajji Vessantarajātiyaṃ pi

¹ B. Hitvāna kantim.

- 46 Buddho bhavitvā api diṭṭhadhamma-
sukhānapekkho karuṇānuvattī
sabbam saḥanto avamānanādiṃ
yo dukkaram lokahitam akāsi
- 47 Balena saddhiṃ caturaṅgikena
abhiddavantam atibhāsanena
ajeyyasattham paramiddhipattam
damesi yo Ālavakam pi yakkham
- 48 Dehābhiniikkhantahutāsanacci-
mālākulam brahmabhavam karitvā
bhetvāna diṭṭhiṃ sucirānubaddham
vinesi yo brahmavaram munindo
- 49 Accaṅkusam dhānasudhotagaṇḍam
nipātitaṭṭālakagopurādiṃ
dhāvantaṃ agge Dhanapālahatthiṃ
damesi yo dāruṇam antakam va
- 50 Manussarattāruṇapāṇipadam
ukkippa khaggaṃ anubandhamānam
mahādayo duppasaham parehi
damesi yo Aṅgulimālacoraṃ
- 51 Yo dhammarājā vijitārisaṅgho
pavattayanto varadhammacakkam
saddhammasaṅgānam ratanākaraṃ ca
ogāhayī sam parisam samaggaṃ
- 52 Tass 'eva saddhammanarādhipassa
Tathāgatass' appatipuggalassa
anantaṅgāssa visāradassa
esā mahākāruṇikassa dhātu
- 53 Anena saccena jinassa dhātu
khippam samāruyha nabhantarāḷam
sudhamṣulekheva samujjalantī
kaṅkham vinodetu mahājanassa
- 54 Tasmim khṇe sā jinadantudhātu
nabham samuggamma pabhāsayanti
sabbā disā osadhitārakā va
janam pasādesi vitiṇṇakaṅkham
- 55 Atho taritvā gaganaṅganambā
sā matthake setṭhisutassa tassa

- jigucchanīye kuṇapādikehi
 khipiṃsu dhātum parikhāya piṭṭhe
 65 Tasmim̐ khaṇe pañcavidhambujehi
 sañchādītā hamsaganopabhuttā
 madhubbatālivirutābhīrāmā
 ahosi sā pokkharanī va Nandā
 66 Matāṅgajā² koñcaravaṃ ravimsu
 karimsu hesāninadaṃ turaṅgā
 ukkuṭṭhinādaṃ akarimsu maccā
 suvādītā dundubhi-ādayo pi
 67 Thomimsu maccā thutigītakehi
 naccimsu ottappavibhūsanā pi
 vatthāni sīse bhamayimsu mattā
 bhujāni poṭhesum udaggacittā
 68 Dhūpehi kāḷāgarusambhavehi
 ghanāvanaddhaṃ va nabhaṃ ahosi
 samussitānekadhajāvālihi
 puraṃ tadā vatthamayaṃ akāsi
 69 Disvā tam accheram acintaniyaṃ
 āmodītā maccagaṇā samaggā
 atthe niyojetum upecca tassa
 vadiṃsu Paṇḍussa narādhipassa
 70 Disvāna yo idisakam pi rāja
 iddhānubhāvaṃ munipuṅgavassa
 pasādamattam pi kareyya no ce
 kimatthiyā tassa bhaveyya paññā
 71 Pasādaniyesu guṇesu rāja
 pasādanaṃ sādhu-janassa dhammo
 pupphanti sabbe sayam eva cande
 samuggate komudakānanāni
 72 Vācāya tesam̐ pana dummatinaṃ
 mā saggamaggam̐ pajahittha rāja
 andhe gahetvā vicareyya ko hi
 anvesamāno supathaṃ amūḷho
 73 Narādhipā Kappiṇa-Bimbisāra-
 Suddhodanādī api tejavantā

¹ M. Gajādhīpā.

- taṃ dhammarājaṃ saraṇaṃ upecca
pivimsu dhammāmatam ādarena
- 74 Sabhassanetto tidisādhipo pi
khīṇāyuko khīṇabhavaṃ munindaṃ
upecca dhammaṃ vimalaṃ nisamma
alattha āyuraṃ api diṭṭhadhammo
- 75 Tuvam pi tasmim̐ jitapañcamāre
devātideve varadhammarāje
saggāpavaggādhigamāya khippaṃ
cittaṃ pasādehi narādhirāja
- 76 Sutvāna tesam̐ vacanaṃ narindo
vitiṇṇakaṅkho ratanattayamhi
senāpatiṃ atthacaraṃ avoca
pahaṭṭhabhāvo parisāya majjhe
- 77 Asaddahāno ratanattayassa
guṇe bhavacchedanakāraṇassa
cīrāya dulladdhipathe caranto
ṭhito sarajje api vañcīto 'haṃ
- 78 Mohena khajjopanaṅkaṃ dhamesim̐
sītaddito dhūmasikhe jalante
pipāsīto sindhujalaṃ pahāya
pivim̐ pamādena maricitoyaṃ
- 79 Pariccajītvā amataṃ cīrāya
jīvatthiko tikkhavisam̐ akhādiṃ
vihāya 'haṃ campakapupphadāmaṃ
adhārayim̐ jattusu nāgabhāraṃ
- 80 Gantvāna khippaṃ parikhāsamīpaṃ
ārādhayītvā jinadantadhātum̐
ānehi pūjāvidhinā karissam̐
puññāni sabbattha sukhāvahāni
- 81 Gantvā tato so parikhāsamīpaṃ
senādhiuātho paramappatīto
dhātum̐ munindassa namassamāno
ajjhesi rañño hitam̐ ācaranto
- 82 Cīrāgataṃ diṭṭhimalaṃ pahāya
alattha saddhaṃ sugate narindo
pasādam̐ āgamma pasādam̐ assa
vaḍḍhehi rañño ratanattayamhi

- 83 Tasmim̐ khaṇe pokkharanī vicittā
 phullehi sovaṇṇasaroruhehi
 alaṃkarontī gaganam̐ ahoṣi
 Mandākinī vābhinaṅvāvatārā
- 84 Haṃsaṅganevātha munindadhātu
 sā paṅkajā paṅkajam̐ okkamantī
 kundāvādātāhi pabhāhi sabbaṃ
 khīrodakucchim̐ va puram̐ akāsi
- 85 Tato surattañjalipaṅkajamhi
 patitṭhahitvāna camūpatissa
 sandissamānā mahatā janena
 mahapphalam̐ mānusakam̐ akattha
- 86 Sutvāna vuttantam̐ imaṃ narindo
 pahaṭṭhabbhāvo padasā va gantvā
 saṃsūcayanto diguṇam̐ pasādam̐
 suvimhito pañjaliko avoca
- 87 Vohāradakkhā manujā muninda
 saṅghaṭṭayitvā nikaṣopalamhi
 karonti aggham̐ varakañcanassa
 eso hi dhammo carito purāṇo
- 88 Maṇim̐ pasatthākarasambhavam̐ pi
 hutāsakammehi 'bhisāṅkharitvā
 pāpentī rājaññakirīṭakoṭim̐
 vibhūsanattham̐ viduno manussā
- 89 Vimamsanatthāya tavādhunā pi
 mayā kataṃ sabbam̐ imaṃ muninda
 āguṃ mahantaṃ khama bhūripaṅṅā
 khippaṃ mamālankuru uttamaṅgaṃ
- 90 Patitṭhitā tassa tato kirite
 maṇippabhābhāsini dantadhātu
 amuñci raṃsi dhavalā pajāsu
 sinehajātā iva khiradhārā
- 91 So dantadhātum̐ sirasā vahanto
 padakkhiṇam̐ taṃ nagaram̐ karitvā
 sampūjayanto kusumādikehi
 susajjitantepuram̐ ¹ āharittha

¹ B. antopuram̐.

- 92 Sumussitodārasitātapatte
pallaṅkasetṭhe ratanujjalambh-
patiṭṭhapetvāna jinassa dhātum
pūjesi rājā ratanādikehi
- 93 Buddhādivatthuttayam eva rājā
āpānakotiṃ saraṇaṃ upecca
hitvā vihiṃsaṃ karuṇādhivāso
ārādhayī sabbajanaṃ guṇehi
- 94 Kāresi nānāratanaṃ pabbhāhi
sahassaraṃsī va virocamaṇaṃ
narādhipo bhattibharānurūpaṃ
sucittitaṃ dhātunivesanaṃ pi
- 95 Vaddhesi so dhātugharam pi dhātum
alaṅkaritvā sakalaṃ puram pi
sesena pūjāvidhinā atitto
pūjesi ratṭhaṃ sadhanaṃ sabhogam
- 96 Āmantayitvā Guhasīvarājaṃ
sammānitaṃ attasamaṃ karitvā
dānādikaṃ puññaṃ anekarūpaṃ
saddhādhanā sañcini rājasetṭho
- 97 Tato so bhūpālo kumatijanasamsaggam anayaṃ
nirākatvā magge sugatavacanujjotasugame
padhāvanto sammā saparahitasampatticaturo
pasatthaṃ lokatthaṃ acari caritāvajjitajano

TATIYO PARICCHEDO.

CATUṬṬHO PARICCHEDO.

- 1 Carati dharanipāle rājadhammesu tasmim samaracaturaseno Khīradhāro narindo nijabhujabalalilā 'rātidappappamāthi vibhavajanitamāno yuddhasajjo 'bhigañchi
- 2 Karivaram atha disvā so guhādvārayātaṃ paṭibhayarahitatto siharājā va rājā nijanagarasamipāyātaṃ etaṃ narindaṃ amitabalamahoghen' ottharanto 'bhiyāyi
- 3 Uditabahaladhūlipāḷiruddhantaḷikkho¹ samadavidhayodhārāvasaṃrambhabhīme nisitasarasatālvassadhārākarāle² ajini mahati yuddhe Paṇḍuko Khīradhāraṃ
- 4 Atha narapatisetṭho saṅghetvāna raṭṭhaṃ nijatanujavarasmim rajjabhāraṃ nidhāya sugatadasanadhātum sampāṭicchāpayetvā paṇi ca Guhasīvaṃ sakkaritvā saratthaṃ
- 5 Suciram avanipālo saññamaṃ ajjhupeto vividhavibhavadānā yācake tappayitvā tidasapurasaṃjāṃ dehabhedā payāto kusalaphalam anappaṃ patthitaṃ paccalatta
- 6 Narapati Guhasīvo taṃ munindassa dhātum sakapuram upanetvā sādhu sammāyanta sugatigamanamagge paṇino yojayanto sucaritaṃ abhirūpaṃ sañcinanto vihāsi
- 7 Agaṇitamahimass' Ujjenirañño tanūjo purimavayasi yev' āraddhasaddhābhiyogo dasabalatanudhātum pūjitaṃ tassa rañño puravaram upayāto Dantanāmo kumāro

¹ M. °bahaḷa° and °rundha°.² M. °karāle°

- 8 Guṇajanitapasādaṃ taṃ Kalingādhinātham
nikhilaguṇanivāso so kumāro karitvā
vividhamahavidhānaṃ sādhu sampādayanto
avasi sugatadhātum anvahaṃ vandamāno
- 9 Abhavi ca Guhasīvassāvanīssassa dhītā
vikacakuvalayakkhī hamsakantābhiyātā
vadanajitasarojā hāridhammillabhārā
kucabharanamitaṅgī Hemamālābhidhānā
- 10 Akhilaguṇanidhānaṃ bandhubhāvānurūpaṃ
suvimalakulajātaṃ taṃ kumāraṃ viditvā
narapati Guhasīvo attano dhītaraṃ taṃ
adadi sabahumānaṃ rājaputtassa tassa
- 11 Manujapati kumāraṃ dhāturakkhādihikāre
pacuraparijanaṃ taṃ sabbathā yojayitvā
gavamahisasaḥassādīhi sampiṇayitvā
sakavibhavasarikkhe issaratte ṭhapesi
- 12 Samarabhuvi vinatṭhe Khīradhāre narinde
Malayavanam upetā bhāgineyyā kumārā
pabalam atimahantaṃ saṃharitvā balaggaṃ
upapuram upagañchum dhātuyā gaṇhaṇatthaṃ
- 13 Atha nagarasamīpe te nivesaṃ karitvā
savaṇakaṭukam etaṃ sāsanaṃ pesayimsu
sugatadasanadhātum dehi vā khippam amhaṃ
yasaṣirijanaṇiṃ vā kīḷa saṃgāmakeliṃ
- 14 Sapadi dharanīpālo sāsanaṃ taṃ suṇitvā
avadi rahasi vācaṃ rājaputtassa tassa
na hi sati mama dehe dhātum aññassa dassaṃ
aham api yadi jetuṃ n' eva te sakkuṇeyyaṃ
- 15 Suranaranamitaṃ taṃ dantadhātum gahetvā
gahitadijavilāso¹ Sīhaḷaṃ yāhi dīpaṃ
iti vacanaṃ udāraṃ mātulassātha sutvā
tam avaca Guhasīvaṃ Dantanāmo kumāro
- 16 Tava ca mama ca ko vā Sīhaḷe bandhubhūto
jinacaraṇasaroje bhattiyutto ca ko vā
jalanidhiparatīre Sīhaḷaṃ khuddadesaṃ
katham aham atinessaṃ dantadhātum jinassa

¹ B. here and below 21, 43 °dvija° (comp. 18).

- 17 Tam avadī Guhasīvo bhāgineyyaṃ kumāraṃ
 dasabalatanudhātū saṅghitā Sihalasmiṃ
 bhavabhayaḥatidakkho vattate satthu dhammo
 gaṇanapaṭham atītā bhikkhavo cāvasiṃsu
- 18 Mama ca piyasaḥāyo so Mahāsenarājā
 jinacaraṇa sarojadvandasevābhīyutto
 salilam api ca phuṭṭhaṃ dhātuyā patthayanto
 vividharataṇajātaṃ pābhaṭaṃ pesayittha
- 19 Pabhavati manujindo sabbadā buddhimā so
 sugatadasanadhātum pūjitaṃ pūjaneyyaṃ
 paricitavisayamhā vippavutthaṃ bhavantaṃ
 vividhavibhavadānā sādhu saṅgaṇhitum ca
- 20 Nijaduhitu patiṃ taṃ itthaṃ ārādhayitvā
 narapati Guhasīvo saṅgahetvāna senaṃ
 raṇadharāṇim upeto so kumārehi saddhīṃ
 maraṇaparavasattaṃ ajjhagā yujjhamāno
- 21 Atha narapatiputto Dantaṇāmo suṇitvā
 savanakaṭukaṃ etaṃ mātulassa ppavattiṃ
 gahitadijavilāso dantadhātum gahetvā
 turitaturitabhūto so puramhā palāyī ¹
- 22 Sarabhasam upagantvā dakkhinaṃ cātha desaṃ
 avicalitasabhāvo iddhiyā devatānaṃ
 nadim atimahaṭiṃ so uttaritvāna puṇṇaṃ
 nidahi dasanadhātum vālukārāsimaṃjhe
- 23 Puna puram upagantvā taṃ gahitāññavesaṃ
 bhariyam api gahetvā āgato tatha khippaṃ
 sugatadasanadhātum vālukāthūpakucchim
 ṭhapitaṃ upacaranto acchi gumbantarasmiṃ
- 24 Sapadi nabhasi thero gacchamāno pan' eko
 vividhakiraṇajālaṃ vālukārāsithūpā
 aviralitaṃ ² udeṭtaṃ dhātuyā tāya disvā
 paṇami sugatadhātum otaritvāna tatha
- 25 Munisutaṃ atha disvā jampatī te patītā
 nijagamanavidhānaṃ sabbam ārocayisṃsu
 dasabalatanujo so dhāturakkhāniyutto
 parahitaniratatto te ubho ajjhabhāsi

¹ M. palāyī ; B. palāyī.

² M. aviraṭitaṃ.

- 26 Dasabalatanudhātum Sīhaḷam netha tumbe
 aḡaṇitatanubhedā vītasārajjam etaṃ
 api ca gamanamagge jātamatte vighāte
 saratha mamam anekopaddavacchedadakkhaṃ
- 27 Iti sugatatanujo jampatiīnaṃ kathetvā
 puna pi tad anurūpaṃ desayitvāna dhammaṃ
 puthutaram apanetvā sokasallaṃ ca gāḷhaṃ
 sakavasatim upetā antaḷikkhena dhiro
- 28 Bhujagabhavanavāsi ¹ ninnagāyātha tassā
 bhujagapati mahiddhī Paṇḍubbhārābhiddhāno
 sakapurapavarambā nikkhamitvā caranto
 samupagami tadā taṃ thānaṃ icchāvasena
- 29 Vimalapulinathūpā so samuggacchamānaṃ
 sasiruciramarīcijjālam ² ālokayitvā
 thitam atha munidhātum vālukārāsiggabbhe
 kim idam iti sakaṅkhaṃ pekkhamāno avedi
- 30 Sapadi sabahumāno so asandissamāno
 ratanamayakaraṇḍaṃ dhātuyuttaṃ gilitvā
 vitataputhuladeho bhogamālāhi tuṅgaṃ
 kanakasikharirājaṃ veṭhayitvā sayittha
- 31 Salilanidhisamīpaṃ jampatī gantukāmā
 pulinatalagataṃ taṃ dantadhātum adisvā
 nayanasaliladhāraṃ sokajātaṃ kirantā
 sugatasutavaraṃ taṃ taṅkhaṇe 'nussariṃsu
- 32 Atha sugatasuto so cintitaṃ saṃviditvā
 agami savidham esaṃ sokadīnānanānaṃ
 asuṇi ca jinadhātum vālukārāsīmajjhe
 nihitam api adiṭṭhaṃ pūjitaṃ jampatīhi
- 33 Sayitam atha yatī so dibbacakkhuppabhāvā
 ratanagirinikuṅje nāgarājaṃ apassi
 vihagapatisarīraṃ māpayī taṃ muhutte ³
 vitataputhulapakkhen' antaḷikkhaṃ thakentaṃ
- 34 Jaladhim atigambhīraṃ taṃ dvidhā so karitvā
 pabalapavanavegen' attano pakkhajena
 sarabhasam abhidhāvaṃ bhīmasaṃrambhayogā
 abhigami bhujagindaṃ Merupāde nipannaṃ

¹ B. °bhuvana°.² B. °marīci-jālam.³ B. taṃ muhutte.

- 35 Jahitabhujagaveso taṅkhaṇe¹ so phaṇindo
 paṭibhayacakitatto saṅkhipitvāna bhoge
 sarabhasam upagantvā tassa pāde namitvā
 viṇayamadhuram itthaṃ taṃ munīsaṃ avoca
- 36 Sakalajanahitatthaṃ eva jāyanti buddhā
 bhavati janahitatthaṃ dhātumattassa pūjā
 aham api jinadhātum pūjayitvā mahagghaṃ
 kusalaphalam anappaṃ sañcinissan² ti gaṇhiṃ
- 37 Atha manujagaṇānaṃ saccabodhārāhānaṃ
 vasatibhavanam esā nīyate Sīhaḷaṃ taṃ
 munivaratanudhātum tena dehīti vutto
 bhujagapati karaṇḍaṃ dhātugabbhaṃ adajji
- 38 Vihagapatitanuṃ taṃ saṃharitvāna thero
 jalacarasatabhīmā aṇṇavā uppatitvā
 sakalapaṭhavacakke rajjalakkhiṃ va dhātum
 narapatitanujānaṃ jampatīnaṃ adāsī
- 39 Iti katabahukāre saṃyaminde payāte
 sugatadasanadhātum muddhanā ubbahantā
 mahati vipinadevādīhi magge payutte
 vividhamahavidhāne te tato nikkhamiṃsu
- 40 Mudusurabhisamiro kaṇṭakādivyapeto
 vimalapulīnahārī āsī sabbattha maggo
 ayanam upagate te dantadhātuppabhāvā
 nigamanagaravāsī sādhu sammānayaṃsu
- 41 Kusumasurabhicuṇṇākīṇṇahatthāhi niccaṃ
 sakutukam anuyūtā kānane devatāhi
 acalagahanaduggaṃ³ khepayitvāna maggaṃ
 agamum aturitā te paṭṭanaṃ Tāmalittim
- 42 Acalapadarabaddhaṃ sutṭhitodārakūpaṃ
 uditaputhulakāraṃ dakkhaniyyāmaṃ ca
 sayamabhimata-Lāṅkāgāmināṃ nāvam ete
 sapadi samuparūḷhaṃ addasaṃ vāṇijehi
- 43 Atha dijjavarā te Sīhaḷaṃ gantum icchaṃ
 sarabhasam upagantvā nāvīkassāvadiṃsu
 sutisukhavacasā so sādhu vuttena tesāṃ⁴
 pamuditahadayo te nāvam āropayittha

¹ B. (here and at 31 and 52) taṃ khaṇe. ² M. sañcinissan. ³ B. M. °gahaṇa°. ⁴ M. c' esaṃ.

- 44 Jalanidhim abhirūlhesv esu ādāya dhātum
 sanabhavum upasantā lolakallolamālā
 samasurabhimanuñño ūttaro vāyi vāto
 vimalarucirasobhā sabbathā 'sum disā pi
- 45 Nabhasi asitasobhe Venateyyo va nāvā
 pabalapavanavegā santatam dhāvamānā
 nayanavisayabhāvātītātīrūcalādim
 pavasi jaladhimaḥḥam phenapupphābhikīṇam
- 46 Atha abhavi samuddo bhīmasamvaṭṭavātā-
 'bhīhatasikharikūṭākāravīcippabandho
 savaṇabhīduraghorārāvaruddhantaḥikkho
 bhayacakitamanussakkandito sabbarattim
- 47 Udayasikharisīsam nūtanādiccabimbe
 upagatavati tassā rattiyā accayamhi
 salilanidhijalam tam santakallolamālam
 asitamaṇiviccitam koṭṭimam vāvabhāsi
- 48 Atha vitataphaṇālībhīmsanā keci nāgā
 surabhīkusumahatthā keci dibbattabhāvā
 ruciramaṇipadīpe keci sandhārāyantā
 nijasirasi karontā keci kaṇḍuppalāni
- 49 Phuṭakumudakalāpe jattun' eke vahantā
 kanakakalāsamālā ukkhipantā ca keci
 pavanacalitaketuggāhakā keci eke
 rucirakanakacuṇṇāpuṇṇacaṅgotāhatthā
- 50 Salalītaramaṇīyam¹ keci naccam karontā
 salayamadhuragītam gāyamānā 'va keci
 pacuraturiyabhaṇḍe āhanantā ca² eke
 munivaratanudhātum pūjitum uṭṭhahīmsu
- 51 Rucirakacakalāpā rājakañṇāya tassā
 munivaradasanam tam ambaram uppativā
 asitajaladagabbhā niggate vindulekhā
 ujurajatasalākāsannibhe muñci ramī
- 52 Atulitam anubhāvam dhātuyā pekkhatam tam
 pamuditahadayānam taṅkhaṇe pannagānam
 paṭiravabharitānam sādhuvadādīkānam
 gaganam apaniyantam v'āsi vitthāritānam

¹ B. "laḥita".² M. va.

- 53 Pavisi sugatadāṭhādhātu sā molīgabbham¹
 puṇa gaganatalamhā otarivāna tassā
 phaṇadharanivahā te taṃ tarim vārayivā
 maham akarum udāraṃ sattarattindivamhi
- 54 Acalam iva vimānaṃ antaḷikkhamhi nāvaṃ
 gativirahitam ambhorāsimaḷḷhamhi disvā
 bhayavilulitacittā jampatī te samaggā
 dasabalatanujaṃ taṃ iddhimantaṃ sarimsu
- 55 Sapadi munisuto so cittaṃ esaṃ viditvā
 nabhasi jaladharālī maddamāno 'bhigantvā
 vihagapatisariraṃ māpayivā mahantaṃ
 bhayacakitabhujāṅge te palāpesi² khippaṃ
- 56 Itthaṃ buddhasute bhujāṅgajanitaṃ bhītiṃ sametvā gate
 sā nāvā pavanā pakāmpitadhajā tuṅgaṃ taraṅgāvaliṃ
 bhindanti gativegasā puthutaraṃ meghāvalisannibhaṃ
 Laṅkāpaṭṭanaṃ otarittha sahasā therassa tass' iddhiyā

CATUTTHO PARICCHEDO.

¹ B. molī°.² M. palāpesi.

PAÑCAMO PARICCHEDO.

- 1 Samvaccharamhi navamamhi Mahādisena-
puttassa Kittisirimegha-narādhipassa
te jampatī tam atha paṭṭanam otarivā
devālaye paṭivasimsu manobhirāme
- 2 Disvāna te dvijavaro pathike nisāyaṃ
santappayittha madhurāsanapānakehi
rattikkhaye ca Anurādhapurassa maggaṃ
jāyāpatīnam atha so abhivedayittha
- 3 Ādāya te dasanadhātuvaraṃ Jinassa
sammānitā dvijavaren' atha paṭṭanamhā
nikkhamma dūratarāmaggaṃ atikkamivā
padvāragāmaṃ Anurādhapurassa gañchum
- 4 Yaṃ dhammikaṃ naravaraṃ abhitakkayitvā
jāyāpatī visayam etam upāgamimsu
taṃ vyādhinā samuditena Mahādisena-
Laṅkissaraṃ sucirakālakataṃ suṇimsu
- 5 Sokena te sikharineva samuggatena
ajjhotthaṭṭā bahutaraṃ vilapimsu mūḷhā
khāyimsu tesam atha mucchitamānasānaṃ
sabbā disā ca vidisā ca ghanandhakārā
- 6 Sutvāna Kittisirimegha-narādhipassa
rajje ṭhitassa ratanattayamāmakattaṃ
vassena nibbutamahādahanā va kacchā
te jampatī samabhavum hatasokatāpā
- 7 Sutvāna Meghagiri-nāma mahāvihāre
bhikkhussa kassaci narādhipavallabhattaṃ
tass' antikaṃ samupagamma katātithēyyā
dhātappavattim avadiṃsu ubho samecca
- 8 Sutvāna so munivaro dasanappavattim
haṭṭho yathāmatarāsen' abhisittagatto
gehe sake sapadi paṭṭavitānakehi
vaḍḍhesi dhātum amalaṃ samalaṅkatamhi

- 9 Tesam ca jānīpatikānam ubhinnaṃ eso
katvāna saṅghaṃ uḷārataṃ yathicchaṃ
vuttantaṃ etaṃ abhivēdayitum pasatthaṃ
Laṅkādhīpassa savidhaṃ paḥiṇṭṭha bhikkhūṃ
- 10 Rājā vasantasamaye saha kāmīni
uyyānakeḷisukhaṃ ekadine 'nubhonto
āgacchamānaṃ atha tattha sudūrato va
taṃ vippasanna mukhavaṇṇaṃ apassi bhikkhūṃ
- 11 So saṃyamī samupagamma narādhipaṃ taṃ
vuttantaṃ etaṃ abhivēdayi tuṭṭhacitto
sutvāna taṃ paramapītibharaṃ vahaṃto
sappattacakkaratano va ahoṣi rājā
- 12 Laṅkissaro dvijavarā jīnadantadhātum
ādāya jānīpatayo ubhaye ¹ samecca
essanti Laṅkaṃ acirena itīritaṃ taṃ
nemittikassa vacanaṃ ca tathaṃ amaṇṇī
- 13 Rājā tato mahatīyā paṇḍīyā saddhīṃ
tassānurādhanagaraṃ puruttārāya
āsāya taṃ sapadi Meghagiriṃ vihāraṃ
saddho agaṇṇī padasā va pasanna citto
- 14 Disvā tato sugatadhātum alabbhaneyyaṃ
ānandajassunivahehi ca tārahaṃ
siṅgaṃ vidhāya paṇḍīṃ bahumānapubbaṃ
romaṇcakaṇcukadharaṃ itī cintayittha
- 15 So 'haṃ anekaratanujjalamoḷidhāriṃ
pūjeyyaṃ ajja yadi duccajaṃ uttamaṅgaṃ
lokattayekasaraṇassa Tathāgatassa
no dhātuyā mahā anucchavikaṃ kareyyaṃ
- 16 Etaṃ paḥūtaratanaṃ sadhanaṃ sabhoggaṃ
sappūjayaṃ api dharāvalayaṃ asesaṃ
pūjāṃ karomi tadanucchavikaṃ ahaṃ tī
cinteyya ko hi bhuvanesu amūḷhacitto
- 17 Laṅkādhīpaccāṃ idāṃ appataṃ mam' āsī
buddho guṇehi vividhehi paṃāṇasaṇṇo
so 'haṃ parittavibhavo tibhavekanāthaṃ
taṃ tādisaṃ dasabalaṃ kathaṃ accayissaṃ

¹ B. ubhayo.

- 18 Itthaṃ punappuna tad eva vicintayanto
 āpajji so dhitiyuto pi visaññibhāvaṃ
 saṃvijito sapadi cāmarañārutena
 khinnena sevakajanena alattha saññaṃ
- 19 Thokam pi bijam athavā abhiropayantā
 medhāvino mahatiyā pi vasundharāya
 kālena pattatacapupphaphalādikāni
 vindanti patthitaphalāni anappakāni
- 20 Evaṃ guṇehi vividhehi pi appameyye
 dhammissaramhi maham appataram pi katvā
 kālaccayena pariṇānavisesarammaṃ
 saggāpavaggasukham appaṭimaṃ labhissaṃ
- 21 Itthaṃ vicintiya pamodabharātireka-
 sampuññacandimasarikkhamukho narindo
 sabbañño dasanadhātuvarassa tassa
 pūjesi sabbam api Sihalaḍipam etaṃ
- 22 Bhikkhū pi teṭṭakajātakabhāṇakādī¹
 takkāgamādikusalā api buddhimanto
 vatthuttayekasaraṇā api poravaggā
 kotūhalā sapadi sannipatiṃsu tattha
- 23 Rājā tato mahatiyā parisāya majjhe
 icc abravī² munivaro hi susukkadāṭho
 dāṭhā jinassa yadi osadhitarākā va
 setā bhaveyya kim ayaṃ malinā 'vabhāsā
- 24 Tasmīṃ khaṇe dasanadhātu munissarassa
 pakkhe pasāriya duve viya rājahamsī
 vitthāritāṃsunivahā gaganaṅganamhi
 āvaṭṭato javi javena muhuttamattaṃ
- 25 Paccaggham attharaṇakam sitam attharivā
 bhaddāsanamhi vinidhāya munindadhātuṃ
 taṃ jātipupphanikarena thakesi rājā
 vassaccayambudharakūṭasamappabhena
- 26 Uggamma khippam attha dhātu munissarassa
 sā puppharāsīsikharamhi patiṭṭhahitvā
 ramsīhi duddhadhavalehi virocamaṇā
 sampassataṃ animise nayane akāsi

¹ B. °bhāṇakādi.² M. abruvī.

- 27 Tam dhātum āsanagatamhi patitṭhapetvā
 khīrodapheṇapaṭalappaṭime dukūle
 chādesi sātakasatehi mahārahehi
 bhiyyo pi so upaparikkhitukāmatāya
- 28 Abbhuggatā sapadi vatthasatāni bhettvā
 setambudodaraviniggatacandimā va
 ṭhatvāna sā upari tesam abhāsaiṭṭha
 raṃsihi kundavisadehi disā samantā
- 29 Tasmim khape vasumatī saha bhūdharehi
 gajjittha sādhuvacanam va samuggirantī
 tam abbhutam viya samekkhitum amburāsi
 so niccalo abhavi santataramgabāhu
- 30 Mattebhakampitasupupphitasālato va
 bhassimsu dibbakusumāni pi antajikkhā
 nacesu cāturiyam acchariyam janassa
 sandassayimsu gagane surasundarī pi
- 31 Ānandasañjanitatāravābhirāmam
 gāyimsu gitam amatāsanagāyakā pi
 muñcimsu dibbaturiyāni pi vādītāni
 gambhīram uccamadhuram diguṇam ninādam
- 32 Samsibbitam rajatarajjusatānukārī-¹
 dhārāsatehi vasudhambaram ambudena
 sabbā disā jaladakūtamahagghiyesu
 dittācirajjutipadīpasatāvabhāsā
- 33 Ādhūyamāna-Malayācalakānananto
 samphullapupphajaparāgabharābhihāri
 sedodabindugaṇasamharaṇappaviṇo
 mandam avāyi sisiro api gandhavāho
- 34 Rājā tam abbhutam avekkhiya pāṭihīram
 lokussavam bahutaram ca aditṭhapubbam
 vipphāritakkhiyugalo paramappamodā
 pūjam karittha mahatim ratanādikehi
- 35 So dhātum attasirasā 'tha samubbahanto
 ṭhatvā samussitasitātapavāraṇamhi
 cittatthare rathavare sitavājiyutte
 lakkhīnidhānam Anurādhapuram pavekkhi

¹ B. anusārī.

- 36 Devindamandirasame samalaṅkatamhi
rājā sakamhi bhavane atulānubbhāvo
sihāsane paṭikakojavasaṅhatamhi
dhātum ṭhapesi munino sasitātapatte
- 37 Anto va bhūmipati dhātugharaṃ mahagghaṃ
katvāna tатtha vinidhāya munindadhātum
sarpūjayittha vividhehi upāyanehi
rattindivaṃ tidivamokkhasukhābhikaṅkhī
- 38 Tesaṃ ca jānipatikānaṃ ubhinnaṃ eva
tuṭṭho bahūni ratanābharaṇādikāni
gāme ca issarakulekanivāsabhūte
datvāna saṅghaṃ akāsi ti-Sihaḷindo
- 39 Saṅghaṃ jānapadanegamaṇāgarādi
ukkaṅṭhitā sugata dhātum apassamaṇā
lokuttamaṃ caritāni abhitthavanta
uggosayimsu dharaṇipatisannidhāne
- 40 Dhammissaro nikhilalokahitāya ¹ loke
jāyittha sabbajānatāhitam ācarittha
vitthāritā bahujanassa hitāya dhātū
icchāma dhātum abhipūjayitum mayam pi ²
- 41 So sannipātiya mahīpati bhikkhusaṅghaṃ
ārāmaṃ vāsims Anurādhapuropanaṅṭhe
ajjhāsayaṃ tam abhivedayi satthudhātu-
pūjāya sannipatitassa mahājanassa
- 42 Thero tahiṃ mahati bhikkhugaṇe paṇ'eko
medhābalena asamo karuṇādhivāso
evaṃ ti-Sihaḷapatissa mahāmatissa
lokattacāracaturassa nivedayittha
- 43 Yo ācareyya anujīvijanassa atthaṃ
eso have 'nucarito mahataṃ sabbhāvo
dhātum vasantasamaye bahi nīharitvā
dassehi puññaṃ abhipatthayataṃ jānaṃ
- 44 Sutvāna saṃyamivarassa subhāsītāni
pucchittha so naravaro puna bhikkhusaṅghaṃ
dhātum namassitum anena mahājanena
ṭhānaṃ kim ettha ³ ramaṇīyataraṃ siyā ti

¹ M. sakala for nikhila.² B. mayan ti.³ B. attha.

- 45 Sabbe pi te atha nikāyanivāsibhikkhū
 ṭhānaṃ sakam sakam avaṇṇayum ādarena
 aññoññabhinnavacanēsu ca tesu rāja
 nevābhinandi na paṭikkhipi kiñci vākyam
- 46 Majjhataṭṭānugatamānasatāya kintu
 rājā avoca puna bhikkhugaṇassa majjhe
 attānurūpam ayam eva munindadhātu
 ṭhānaṃ khaṇena sayam eva gamissatīti
- 47 Rājā tato bhavanam eva sakam upecca
 dhātuppaṇāmam abhipatthayataṃ janānaṃ
 khippaṃ mukhambujavanāni vikāsayanto
 sajjetum āha nagarañ ca vihāramaggaṃ
- 48 Sammajjitā salilasecanasantadhūli
 racchā tadā 'si pulinattharañābhīrāmā
 ussāpitāni kanakādivicittitāni
 vyagghādirūpakhacitāni ca toraṇāni
- 49 Chāyānivāritavirocanaraṃsitāpā
 naccam va dassayati vātadhutā dhajālī
 vīthī vasantavanarājīsamānavañṇā
 jātā sujātakadalitarumālikāhi
- 50 Samsūcayanti ca satam navapuṇṇakumbhā
 saggāpavaggasukham icchitam ijjatīti
 kappūrasāratagarāgarusambhavehi
 dhūpehi duddinam atho sudīnaṃ aho
- 51 Olambamānasitamuttikajālakāni
 sajjāpitāni vividhāni ca maṇḍapāni
 sampādītāni ca taṃ kusumagghikāni
 āmodaluddhamadhupāvalikūjitāni
- 52 Gacchiṃsu keci gahitussavavesasobhā
 eke samuggapariṇipūritapupphatthā
 aññe janā surabhicuṇṇabharam vahantā
 tatthetare dhāvicittamahātapattā
- 53 Laṅkissaro 'tha sasipaṇḍaravājiyutte
 ujjotite rathavare ratanappabhāhi
 dhātuṃ tilokatilakassa paṭiṭṭhapetvā
 etaṃ avoca vacanaṃ paṇipātapubbaṃ
- 54 Sambodhiyā iva munissara bodhimāṇḍam
 gaṇḍambarukkham iva titthiyamaddanāya

- dhammañ ca samvibhajitum Migadāyam ajja
 pūjānurūpam upagaccha sayam padesaṃ
- 55 Rājā tato samucitācarañesu dakkho
 vissajji phussaratham aṭṭhitasārathim taṃ
 pacchā sayam mahatiyā parisāya saddhim
 pūjāvīsesam asamaṃ agamā karonto
- 56 Ukkuṭṭhinādavisarena mahājanassa
 hesāravena viṣaṭena turaṅgamānaṃ
 bherīravena mahatā karigajjitena
 uddāmasāgarasamaṃ nagaraṃ ahoṣi
- 57 Āmoditā ubhayavīthigatā kulitthī
 vātāyanehi kanakābhatāṇe khipiṃsu
 sabbatthakaṃ kusumavassam avassayiṃsu
 celāni c'eva bhamayiṃsu nijuttamaṅge
- 58 Pācīnagopurasamīpam upāgatamhi
 tasmim rathe jaladhipiṭṭhigate 'va pote
 tuṭṭhā tahim yatigaṇā manujā ca sabbe
 sampūjayiṃsu vividhehi upāyanehi
- 59 Katvā padakkhiṇam atho puram uttarena
 dvārena so rathavaro bahi nikkhamitvā
 ṭhāne Mahindamunidhammakathāpavitte
 aṭṭhāsi titthagamitā iva bhaṇḍanāvā
- 60 Ṭhāne tahim dasanadhātuvaraṃ jinassa
 Lanāissaro ratanacittā karaṇḍagabbhā
 sañjhāghanā iva vidhum bahi nīharitvā
 dassesi jānapadanegamanāgarānaṃ
- 61 Tasmim jane sapadi ābharaṇādivassam
 accantapītibharite abhivassayante
 sānandavandijanamaṅgalagītakehi
 sampāditesu mukharesu disāmukhesu
- 62 Hatthāravindanivaḥesu mahājanassa
 candodaye 'va mukulattanam āgatesu
 brahmāmarādijanitāmitasādhuvāde
 tārāpathamhi bhuvanodaram ottharante
- 63 Sā dantadhātu sasikhaṇḍasamānavaṇṇā
 ramsīhi kundanavacandanapaṇḍarehi
 pāsādagopurasiluccayapādapādim ¹

¹ B. °pādi.

- niddhotarūpiyamayaṃ va akā khaṇena
 64 Tappāṭihāriyaṃ¹ acintiyam acculāraṃ
 divāna ke tahim ahesuṃ ahaṭṭhalomā
 ke vā nayuṃ sakasakābharaṇāni gehaṃ
 ke vā na attapaṭilābham avaṇṇayiṃsu
 65 Ke no jahimsu sakadiṭṭhimalānubaddhaṃ
 ke vā na buddhamahimaṃ abhipatthayiṃsu
 ke nāma macchariyapāsavasā ahesuṃ
 vatthuttayaṇ ca saraṇaṃ na gamimsu ke vā
 66 Laṅkissaro pi navalakkhaparibbayena
 sabbaññudhātum atulaṃ abhipūjayitvā
 taṃ dantadhātubhavanaṃ puna vaddhayitvā
 antopuramhi² paṭivāsaram accayittha
 67 Dhātuṃ vihāraṃ Abhayuttaram eva netvā
 pūjaṃ vidhātum anuvaccharam evarūpaṃ
 rājā 'tha Kittisirimeghasamavhaya so
 cārittalekhaṃ abhilekhayi saccasandho
 68 Cārittam etam itare pi pavattayantā
 te Buddhadāsapamukhā vasudhādhināthā
 saddhādayādhikaguṇābharaṇābhirāmā
 taṃ sakkariṃsu bahudhā jinadantadhātuṃ
 69 Sathhārā sambhatatthaṃ purimatarabhava sampajānaṃ
 pajānaṃ
 sambodhiṃ tassa sabbāsavavigamakariṃ saddahant'
 odahanto
 sotaṃ tass' aggadhamme nipunamati satam saṅgame
 saṅgam esaṃ
 nibbānaṃ santam icche tibhavabhayapariccāgahetuṃ
 gahetuṃ

PAÑCAMO PARICCHEDO.

DĀṬHĀVAMSA SAMATTO.

¹ M. Taṃ pāṭihāriyaṃ.

² M. antepuramhi.

KATTUSANDASSANAGĀTHA.

- 1 Yo Candagomiracite varasaddasatthe
 ñikam pasattham akarittha ca Pañcikāya
 buddhippabhāvajananīñ ca akā Samanta-
 pāsādikāya vinayaṭṭhakathāya ñikam
- 2 Aṅguttarāgamavaratṭhakathāya ñikam
 sammohavibbhamavighātakarim akāsi
 atthāya saṃyamigaṇassa padhānikassa
 ganthaṃ akā Vinayasāṅgaha-nāmadheyyaṃ
- 3 Santindriyassa paṭipattiparāyaṇassa
 sallekhavuttiniratassa samāhitassa
 appicchataḍigūṇayogavibhūsanassa
 sambuddhasāsanamahodayakāraṇassa
- 4 Sabbesu ācariyataṃ paramaṅgataṃ
 satthesu sabbasamayantarakovidassa
 sissena Sāritanujassa mahādisāmi-
 pādassa tassa vimalanvayasambhavassa
- 5 Suddhanvayena karuṇādigūṇodayena
 takkāgamādikusalena visāradena
 sabbattha patthaṭasudhākararamsijāla-
 saṅkāsakittivisarena parikkhakena
- 6 Saddhādhanena sakhilena ca Dhammakitti-
 nāmena rājagurunācariyena eso
 sotuppasādajanano Jinadantadhātu-
 vaṃ-so kato nikhiladassipabhāvādīpo
- 7 Dhammo pavattatu cirāya munissarassa
 dhamme ñhitā vasumatīpatayo bhavantu
 kāle pavassatu ghano nikhilā pajā pi
 aññōññamettipaṭilābhasukhaṃ labhantu

THE END.

PAÑCAGATI-DÎPANAM.

EDITED BY

M. LÉON FEER,

OF THE BIBLIOTHÈQUE NATIONALE OF PARIS.

Ce texte est donné d'après un seul MS., le No. 346 du fonds pâli de la Bibliothèque nationale à Paris. Ce MS., qui vient de Siam, est en caractères cambodgiens-siamois. On sait que ces MSS sont les plus défectueux.

Le No. 347 du même fonds, de même provenance et de même écriture, est le commentaire du texte contenu dans le No. 346; les deux MSS. sont donc, pour ainsi-dire, inséparables. Le commentaire, suivant l'usage, reproduit et explique une partie du texte; quelquefois il corrige les fautes qui s'y trouvent, quelquefois il les répète, quelquefois aussi il en fait qui ne sont pas dans le texte. Il laisse souvent des passages difficiles sans explication. Malgré cela, ce commentaire est d'un très-utile secours pour l'établissement du texte.

Néanmoins, il est évident que, pour donner un bon texte du Pañca-gati-dîpanam, il faudrait pouvoir consulter d'autres MSS.

Comme il aurait fallu donner trop des notes pour rendre compte des différences qui existent entre le présent texte et celui du MS. on n'en a donné aucune. On s'est borné à mettre entre crochets [] les lettres qui ne sont pas dans le

MS. et qui ont été ajoutées, entre parenthèse () celles qui sont dans le MS. mais qu'on a cru devoir omettre. Le mot (*sic*) a été ajouté après certains mots qui paraissent douteux. Quelques notes relatives aux difficultés de lecture ont été mises en très petit nombre, à la suite du texte.

Le MS. compte cinq divisions dont le titre est indiqué à la fin de chacune d'elles. Ces titres ont été reproduits intégralement à la place où ils se trouvent; mais on les a, de plus, ajoutés en tête des divisions, en petites capitales (NARAKAKANDAM, etc.).

Plusieurs de ces cinq divisions comportent des sous-divisions indiquées par le texte lui-même ou par le commentaire. Ces sous-divisions sont indiquées, à la place même où le texte les mets (quand elles sont dans le texte), par des sous-titres répétés en italiques (*aṭṭha mahā-narakā*) en tête de la section qu'ils servent à désigner. Quand ces sous-titres ne sont pas dans le texte, on s'est borné à les mettre en tête de la section, en italiques, et entre parenthèse (2. *Nirayussadā*) (§ 1. *Peta*^o), etc. Enfin quand le texte ne fournit aucune indication précise, on a mis seulement des numéros: § 1 § 2.— Le premier mot du texte (Namatthu) est à la place qu'il a dans le MS.

Le nombre des çlokas est de 114: les numéros ont été mis en tête de chacun d'eux, au lieu d'être placés, comme on le fait souvent, à la fin, entre les deux barres doubles qui viennent après le dernier mot du vers.

Dans le MS. les padas sont tous séparés les uns des autres par un petit espace vide, et il n'y en a entre les vers qu'un espace vide un peu plus grand et un simple trait. Il a paru que le mieux était de mettre un double trait après le 2^{er} pada et deux doubles traits après le 4^{er}.

La traduction française de ce petit poème se trouve à la fin des "Extraits du Kandjour" (Annales du Musée Guimet, vol. v. pp. 514-528).

PAÑCA-GATI-DĪPANAM.

Namatthu || ||

- 1 Guṇino jitajeyyassa sammāñāṇāvabhāsino ||
paratthakārino niccaṃ tilokagaruno namo || ||
- 2 Kāyādīhi kataṃ kammam attanā yaṃ subhāsubba[m] ||
phalaṃ tass-eva bhuijati kattā añño na vijjati || ||
- 3 Iti mantvā dayāpanno tiloke kataru(sic) satthā ||
hitâyāvoca sattānaṃ kammuno yassa yapphalaṃ || ||
- 4 Taṃ vakkhāmi samāsenā sutvā sambuddhabhāsitaṃ ||
subhaṃ vā asubhaṃ kammaṃ kātuṃ hātuṃ ca vo
dhunā || ||

I. NARAKA-KAṆḌAM.

§ 1. *Aṭṭha māha-narakā.*

- 5 Sañjivo Kālasutto ca Saṅghāto Roruvo tathā ||
Mahāroruvo Tapo ca Mahātapo ca Avīcayo || ||
- 6 Lobha-moha-bhaya-kkodhā ye narā paṇaghātino ||
vadhayitvāna hiṃsanti Sañjivaṃ yanti te dhuvaṃ || ||
- 7 Samvaccharasabassāni bahūni pi hatā hatā ||
sañjivanti yato tattha tato Sañjiva-nāmako || ||
- 8 Mātā-pitu-suhajjādi-mitta-dosakarā narā ||
pesuññāsaccavādā ca Kālasuttābhigāmino || ||
- 9 Kālasuttānusārena phālyante dāru va yato ||
kakkaccehi jalantehi Kālasuttaṃ tato mataṃ || ||
- 10 Ath-eḷaka-liṅgālādi-sas-ākhu-miga-sūkare ||
hananti paṇino 'ññe ca Saṅghātaṃ yanti te narā || ||
- 11 Saṅghātā tattha ghātyante sammā hananato yato ||
tasmā Saṅghāta-nāmena sammato nirayo ayaṃ || ||
- 12 Kāya-mānasa-santāpaṃ ye karonti ha dehināṃ ||
kuṭakāpaṃakā ye ca Roruvaṃ yanti te narā || ||
- 13 tibbena vuṇhinā tattha dayhamānā nirantaraṃ ||
ghoraṃ ravaṃ vimuñcanti tasmā sa Roruvo mato || ||
- 14 Deva-dvija-guru-dabbaṃ haṭaṃ yehi pi rakkhato ||
te Mahāroruvaṃ yanti ye ca nikkhepa-hārino || ||

- 15 Ghoratā vuñhi-tāpassa ravassāpi mahattato ||
 Roruvo ti mahā tassa mahattam Roruvo api || ||
- 16 Dāvādi-dahane dāham dēhinañ ca karoti yo ||
 so jalam jalane jantu tappate Tāpane rudam || ||
- 17 Tibbam tāpana-santāpam tanoteva nirantram ||
 yato tato ca lokasmiñ khyāto Tāpana-nāmako || ||
- 18 Dhammāddhamma-vipallāsam natthiko yo pakāsati ||
 santāpeti ca satte yo tappate sa Patāpane || ||
- 19 Patāpayati tattha te satte tibbena vuñhinā ||
 tapanātisayenāyam tasmā vutto Patāpano || ||
- 20 Katvā guṇādhike dosam ghātayitvāna sāvake ||
 matā-pitu-garū-cāpi Avīcimhi bhavanti te || ||
- 21 Aṭṭhīni pi vilīyante tattha ghoraggitāpato ||
 yato na vīci sukhassa tenāvīcīti sammato || ||

Aṭṭha-mahānarakā || ||

§ 2. (*Nirayussadā*).

- 22 Nirayass-ekamekassa cattāro nirayussadā ||
 miḥhakūpo kukkulo ca asipattavanam nadī || ||
- 23 Mahānirayato sattā nikkhantā miḥhakāsuyam ||
 patanti ye te ghorehi kimivyūhehi vijjare || ||
- 24 Nikkhantā miḥha-kūpambā kukkule ca patanti te ||
 patitā tattha te sattā sāsapā viya paccare || ||
- 25 Kukkulambā ca nikkhantā dume passanti sobhane ||
 harite pattasampanne te upenti sukhatthino || ||
- 26 Tattha kākā ca gijjhā ca sunakh-oluka-sūkarā ||
 baka-kākādayo bhesmā lohatuṇḍā subheravā || ||
- 27 Te sabbe parivāretvā tesam maṃsāni khādare ||
 puna sañjātamamsā te uṭṭhahanti patanti ca || ||
- 28 Aññamaññam vināsāya paharanti raṇe ca ye ||
 pāpenāsinakhā te tu jāyante dukkhabhāgino || ||
- 29 Nakhā yevāsiyo tesam āyasā jalitā kharā ||
 teh-aññōññam nikantanti yan-tenāsinakhā matā || ||
- 30 Lohajalita-tikkhattam soḷasaṅguli-kaṇṭhakam ||
 balenāropayanti tam simbalim pārādārikam || ||
- 31 Loha-dāṭṭhā mahākāyā jalitā bheravuttiyo ||
 tam ālīngiya bhakkhanti paradārāpahārinam || ||

- 32 Âradante pi khādanti sâ-gijjhe luka-vâyasâ ||
asipattavane chinne nare vissâsa-ghâṭino || ||
- 33 Ayo-gulâni bhuñjanti te tattâni punappunam ||
pivanti kuṭṭhitam tambam ye paratthâpahârino || ||
- 34 Soṇâ bheravâyodâṭhâ bhusaṃ khadanti te nare ||
vassagonam nadante pi ye sadâ khetake ratâ || ||
- 35 Macchâdi jalaje hantvâ jalitambadravadakam ||
yanti Vetarani[m] ghoram vuñhinâ ḍayhate ciram || ||
- 36 Lañcalobhena sammûlho yo vohâram adhammikam ||
karoti narake kaṇḍam so cakkena vihaññate || ||
- 37 Piḷâ bahuvidhâkârâ katâ yehidha dehinam ||
piḷenti te ciram tattâ yanta-pabbata-muggarâ || ||
- 38 Bhedakâ dhamma-setunam ye câsammagga-vâdino ||
khuradharâ pi tam maggam gantvâ kandanti te narâ || ||
- 39 Nakha-cuṇṇita-yukâdi kandanti ciram narâ ||
punappunam mahâkâyamesaselehi cuṇṇitâ || ||
- 40 Sîlam yo ca samâdâya sammâ no parirakkhati ||
vilîyamânamamsaṭṭhî kukkule paccate ciram || ||
- 41 Anunâ pi yo-m-eko micchâjivena jîvati ||
gûthamugge nimuggo so kimi-vyûhehi khajjate || ||
- 42 Disvâvihi-majjha-gate paṇino cuṇṇayanti ye ||
tatr-ayomusaleh-eva te cuṇṇanti punappunam || ||
- 43 Kururâccantakopanâ sadâ hiṃsaratâ narâ ||
paradukkhapahaṭṭhâ ca jâyante Yama-rakkhasâ || ||
- 44 Sabbesam eva dukkhânam bhijjamuddhâdi-bhedato ||
kâya-vâcâdi pâpam yaṃ tam daṇḍâpi na kârâye || ||
- Naraka-kaṇḍam pathamam || ||

II. TIRACCHÂNA-KAṆḌAM.

- 45 Haṃsapârâpatâdinam khattânam atirâginam ||
jâyante yoniyam râgâ mûlḥâ kiṭṭâdiyonisû || ||
- 46 Sappâ kodhopanâhehi mânatthaddhâ mittâdhipâ ||
atimâna jâyante gadrabhasoṇayonisû || ||
- 47 Maccherosuyako câpi hoti vânarâ-jâtiko ||
mukharâ capalâlajjâ jâyante kâkayonisû || ||
- 48 Vadha-bandhana-middhâhi hatth-assa-mahisâdinam ||
honti kurûra-kammantâ sukâ khajjara-vicchikâ || ||

- 49 Vyaggha-majjāra-gomāyu-accha-gijjha-vākādayo ||
 jāyante pecca maṃsadā kodhanā maccharā narā || ||
- 50 Dātāro kodhanā krūrā narā nāgā mahiddhikā ||
 bhavanti cāgino kodhā dappā ca garuḍissarā || ||
- 51 Katam yaṃ pāpakam kammaṃ mānasādikam attanā ||
 tiracchānesu jāyante || tena taṃ parivajjaye || ||

Tiracchāna-kaṇḍam dutiyam || ||

III. PETA-KAṆḌAM.

(§ 1. *Peta*).

- 52 Khajjabhojjāpahattāro yehi utṭhāna-vajjitā ||
 bhavanti kuṇāpāhārā petā te kaṭapūṭanā || ||
- 53 Vihethayanti ye bāle lobhena vañcayanti ca
 te pi gabbhamalāharā jāyante kaṭapūṭanā || ||
- 54 Hīnācārātihinā ca maccharā niccalobhino ||
 ye narā pecca jāyanti petā te galakaṇṭakā || ||
- 55 Paradānaṃ nisedheti na ca kiñci dadāti yo
 khuppiāsika-peto so sūcivatto mahodaro || ||
- 56 Dhanam bhuñjati vaṃsattham na bhuñjati na deti yo ||
 dattādāyī tato peto laddhabhogī sa jāyate || ||
- 57 Yo paratthāpahāriccho datvā c-ev-anutappati ||
 so gūtha-semha-vantānam peto jāyati bhakkako || ||
- 58 Yo vadaty-appiyo kodhā vākyam ammāvaghatanam ||
 bhavat-ukkāmukho peto so ciraṃ tena kammunā || ||
- 59 Kurūramānaso yo tv-a(m)dayo kalahakāro
 kimikīpaṭaṅgādo peto so jotiko bhave || ||

(§ 2. *Kumbhaṇḍa*°).

- 60 Gamakūṭo dadāty-eva yo dānaṃ pīlayaty-api ||
 Kumbhaṇḍo vikaṭākāro pūjamāno so jāyate ||
- 61 Niddayo paṇino hantvā bhakkhitum yo dadāti ca ||
 khajjabhojjāni so vassa labhate pecca Rakkhaso || ||
- 62 Gandha-mālā-ratā niccam mandakodhā ca dāyakā ||
 Gandhabbā pecca jāyante devānaṃ rativaddhanā || ||
- 63 Kodhano pisuno koci lobhattham yo payacchati ||
 Pisāco dutṭhacitto so jāyate vikaṭānāno || ||

- 64 Niccappaduṭṭhā capalā parapīḷakarā narā ||
 sampadānaratā niccam Bhūtā pecca bhavanti te || ||
- 65 Ghorā kuddhā padâtâro piṣāsavasurâ ca ye ||
 jāyante pecca Yakkhâ te gherâhârâ surâpiyâ || ||
- 66 Ye nayantīdha yānehi mâtâ-pitu-guru-jane ||
 vimāna-cārino Yakkhâ te honti sukha-samyuttâ ||
- 67 Taṇhâ-macchera-dosena pecca petâsubhehi tu(m)
 yakkhādâyo kiliṭṭhehi tasmâ taṃ parivajjaye || ||

(§ 3. *Asura*).

- 68 Saṭho mâyâviko niccam carate n-aññapâpako ||
 kalippiyo padâtâ ca so bhavaty-Asurissaro || ||
- 69 Tâvatimsesu devesu Vepacittâsurâ gatâ ||
 Kâlakanjâsurâ nâma gatâ petesu saṅgaham || ||

Peta-kaṇḍam tatiyam || ||

IV. MANUSSA-KAṆḌAM.

- 70 Devâsuramanussesu himsâyappâyuko naro ||
 dīghâyuko tv-ahimsâya tasmâ himsâ vivajjaye || ||
- 71 Kuṭṭha-kkhaya-jar-ummâdâ ye[ca]ññe rogâ paṇinam ||
 vadha-tâlana-bandhehi honti ha tesu jantusu || ||
- 72 Hârako yo paratthânam na ca kiñci payacchati ||
 mahatâ viriyenâpi dhanam so nâdhigacchati || ||
- 73 Adinnam dhanam âdâya dânanî ca dadâti yo ||
 so pecca dhanavâ hutvâ puna jāyati nidhano || ||
- 74 Na hârako na dâtâ yo na h-atikapano jano ||
 kicchena mahatâ dabbam thiram so labhate dhuvam || ||
- 75 Hârako na paratthânam câgavâ vitamaccharo ||
 ahâriyam bahu vittam iddham so labhate naro || ||
- 76 Âyu-vaṇṇa-bal-upeto dhîmâ roga-vivajjito ||
 sukhî pajâyate niccam yo dadâti ha bhojanam || ||
- 77 Salajjo rūpavâ hoti suchâyo janatâpiyo ||
 so bhava vatthalabhî ca yo vatthâni payacchati || ||
- 78 Âvâsam yo dadâti ha vippasannena cetasâ ||
 pasâdâ sabbakâmiddhâ jāyante tassa dehino || ||
- 79 Saṅkamopâhanâdîni ye payacchanti mânâvâ ||
 bhavanti sukhino niccam labhante yânam uttamam || ||

- 80 Papâ-kûpa-talâkâni kâravitvâ jalâsaye ||
sukhino vîtasantâpâ nippipâsâ bhavanti te || ||
- 81 Pupphehi pûjito niccam samiddho sirimâ bhave ||
saraṇam sabbadehinam ârâmaṇṇo yo payacchati || ||
- 82 Vijjâdânaṇa paṇḍiccam paññâ-vyâsena labhate ||
bhesajjâbhayadânaṇa rogamutto tu jâyate || ||
- 83 Cakkhumâ dîpadânaṇa vâladânaṇa sussaro ||
sayanâsanadânaṇa sukham labhati mânavo || ||
- 84 Gavâdiṃ yo dadâti ha bhajjâṃ khîrâdi-samyuttaṃ ||
balavâ vaṇṇavâ bhogî hoti dîghâyuko ca so || ||
- 85 Kaññâ-dânaṇa kâmaṇaṃ labhî ca parivâravâ ||
dhana-dhañña-samiddho tu bhûmi-dânaṇa jâyate || ||
- 86 Pattaṃ pupphaṃ phalaṃ toyam atthâpi vâhanam piyaṃ ||
yaṃ yaṃ yattheccchitaṃ bhavya[m] dâtabbaṃ taṃ ta-
datthinâ || ||
- 87 Kesavitvâ dadâti ha saggattaṃ vâ bhayena vâ ||
yasattaṃ vâ sukhattaṃ vâ kiliṭṭhaṃ so phalaṃ labhe || ||
- 88 Sakattha-nirapekkhena dayâ-yuttena cetasâ ||
parattaṃ deti yo so yaṃ akiliṭṭhaṃ phalaṃ labhe || ||
- 89 Yaṃ kiñci diyate-ññassa yathâ kâlam yathâ vidhi ||
tena tena pakâreṇa taṃ sabbam upatiṭṭhati || ||
- 90 Pare abâdhayitvâna sayam kâle yattheccchitaṃ ||
akesavitvâ dâtabbaṃ taṃ hi dhammâvirodhitaṃ || ||
- 91 Evam pi diyamânassa dânaṇa-eva phal-ubbhavo ||
dânaṃ sabbasukhânaṃ hi paramaṃ kâraṇaṃ mataṃ || ||
- 92 Virato yo paradârehi dâre so sundare labhe ||
snehappadesakâlâdi vajjanto puriso bhave || ||
- 93 Paradâresu saṃsaṭṭhaṃ yo na vâreti mânasaṃ ||
sârajjati c-anâgesu nârîtam yâti so pumâ || ||
- 94 Yâ jigucchati narattaṃ susilâ mandarâgini ||
niccam pattheti pumbhâvaṃ sâ nârî narattaṃ vaje || ||
- 95 Yo tu sammâ nivâtaṅkaṃ brahmacariyaṃ nivesati ||
tejassî suguṇo bhogî devehi pi sampûjito || ||
- 96 Daḥhassati asammûlho virato majjapânato ||
jâyate saccavâdî ca yasassî sukha-samyutto || ||
- 97 Bhinnânam api sattânaṃ bhedaṇa-eva karoti yo ||
abhejja-parivâro so jâyate thira-mânaso || ||
- 98 Âṇattim kuruto niccam guraṇaṃ haṭṭha-mânaso ||

- hitāhitābhīdhāyī ca so ādeyya-vacano bhave || ||
 99 Nīcā parāvamānena vipallāsena t-unnatā ||
 bharanti sukhino datvā sukham dukkham ca dukkhino || ||
 100 Paravambhanabhiratā sathā h-asaccavādino ||
 khujjavāmanattam yanti ye ca rūpābhīmānino || ||
 101 Jaḷo vijjāsu macchero bhave mūgo piyāppiyo ||
 jāyate badhiro mūḷho hitavākyaabbhusūyako || ||
 102 Dukkham pāpassa puññassa sukham missassa missakam ||
 ñeyyam sadisanissandam kammānam sakalam phalam || ||
 Manussa-kaṇḍam catuttham || ||

V. DEVA-KAṆḌAM.

§ 1.

- 103 N-ev-attano sukhāpekkhī na ca haṭṭho pariggahe ||
 gahānam pamukho vāyam Mahārājikatam vaje || ||
 104 Mātā-pitu-kulejēṭṭha-pūjako cāgavā khamī ||
 tussati yo na kalahe Tāvatiṃsesu so bhave || ||
 105 Na vigahe ratā n-eva kalahe haṭṭhamānasā ||
 ekanta-kusale yuttā ye te Yāmapagā narā || ||
 106 Bahussutā dhammadharā supaññā mokkhakaṅkhino ||
 guṇehi parituttā ye narā te Tussitopagā || ||
 107 Silappadānavinaye pavattā ye sayam narā ||
 mahussāhā ca te vassam (sic) Nimmānarati-gāmino || ||
 108 Alinamānasā sattā padāna-dama-saññame ||
 guṇādhikā ca honti te Parinimmittavattino || ||
 109 Sīlena Tidivam yāti jhānena Brahma-sampadam ||
 yathābhūta-pariñānam Nibbānam adhigacchati || ||

§ 2.

- 110 Subhāsubham kammaphalam mayeta[m] kathitam pha-
 lam ||
 subhen-eva sukham yāti dukkhañ cāsubhasambhavam || ||
 111 Maccu-roga-jarā tv-eva cintanīyam idam tayam ||
 vippayogo piyehāsi kammano tassa tam phalam || ||
 112 Pappoty-evam virāgam yo viratto puñnam icchati ||
 pāpañ ca vajjayaty-evam tam suṇātha samāsato || ||

- 113 Sammāparatthakaraṇaṃ parānattha-vivajjanaṃ ||
 puñña-pāpa-vipallāso vuttam etaṃ mahesinā ||
 114 Devā c-eva manussā ca tiṣṣo pāpā yā bhūmiyo ||
 gatiyo pañca nidiṭṭhā buddhen-eva tayo bhavā || ||

Deva-kaṇḍaṃ pañcamaṃ || ||

Pañca-gati-dīpana[m] samattaṃ || ||

NOTES.

- Çl. 3. 2. MS. kataru ; perhaps bhagavā.
 Çl. 31. 2. bherav° ; MS. terav°.
 Çl. 59. 1-2. MS. tvam dayo, for tu-adayo (?).
 Çl. 61. 2. Text, bhakkhitam ; Commentary, bhakkhituṃ.
 3-4. MS. sovassa labhate ; perhaps labhate so-v-assa.
 Çl. 74. 2. Text, nahadhikapane ; commentary (explaining),
 dhanātisayena kappano.
 Çl. 93. 3. Text, sarajjati ; Commentary, rarajjati.
 Çl. 94. 1. MS. narittam ; 4. MS. narattam.
 Çl. 107. 3. MS. vassaṃ for vassu = v-assu or vassuṃ =
 v-assuṃ (?).
 Çl. 110. 4. MS. sambhavaṃ ; perhaps sambhavā.
 Çl. 112. 1. MS. virāgaṃ so.

MEMBERS OF THE PĀLI TEXT SOCIETY,
1884.

1. DONORS.

[Those marked with an asterisk are also subscribers.]

	£	s.	d.
HIS MAJESTY THE KING OF SIAM.	200	0	0
H.R.H. KROM MUN DEVAVANSA VAROPRAKĀR.	20	0	0
H.R.H. PRINCE PRISDANG	10	0	0
THE SECRETARY OF STATE FOR INDIA	31	10	0
A FRIEND TO HISTORICAL RESEARCH.	29	0	0
EDWIN ARNOLD, Esq., C.I.E., 15, <i>Haroldstone Road,</i> <i>Cromwell Road, S.W.</i>	3	3	0
H. VAYASOR DAVIDS, Esq., <i>Batavia, Island of Java</i>	3	0	0
*L. T. CAVE, Esq., 13, <i>Lowndes Square, S.W.</i>	5	0	0
R. HANNAH, Esq., <i>Craven House, Queen's Elm, S.W.</i>	10	10	0
The late Dr. MUIR, <i>Edinburgh</i>	2	2	0
R. PEARCE, Esq., 33, <i>West Cromwell Road, S.W.</i>	10	10	0
MISS HORN	10	0	0
	<hr/>		
	£345	5	0
	<hr/>		

2. SUBSCRIBERS OF FIVE GUINEAS.

(FOR SIX YEARS.)

- 1 THOMAS ASHTON, Esq., *Manchester* (for Owens College).
- 2 BALLIOL COLLEGE, *Oxford*.
- 3 THE BANGKOK ROYAL MUSEUM, *Siam*.
- 4 and 5 THE ASIATIC SOCIETY OF BENGAL, *Calcutta*. (2 copies.)
- 6 T. A. BRYCE, Esq., *Rangoon*.
- 7-12 THE CHIEF COMMISSIONER OF BRITISH BURMA. (6 copies.)

- 13 L. T. CAVE, Esq., 13, *Lowndes Square, S.W.*
- 14 THE CEYLON BRANCH OF THE ROYAL ASIATIC SOCIETY.
- 15 R. D. DARBISHIRE, Esq., 26, *George Street, Manchester.*
- 16 PROFESSOR T. W. RHYSDAVIDS, Ph.D., LL.D., 3, *Brick Court, Temple, E.C.*
- 17 DONALD FERGUSON, Esq., "*Ceylon Observer*" Office, *Colombo.*
- 18 JAMES FERGUSSON, Esq., D.C.L., F.R.S., etc., 20, *Langham Place, W.*
19. H. T. FRANCIS, Esq., *Gonville and Caius College, Cambridge.*
- 20 OSCAR FRANKFURTER, Esq., Ph.D., *Bangkok, Siam.*
- 21 A. W. FRANKS, Esq., *British Museum.*
- 22 PROFESSOR GOLDSCHMIDT, 8, *Bahnhof Strasse, Strasburg.*
- 23 RALPH L. GOODRICH, Esq., *Clerk of the United States Court, Little Rock, Arkansas, U.S.*
- 24 CHARLES E. GRANT, Esq., *Fellow of King's College, Cambridge.*
- 25 THE MUSÉE GUIMET, *Lyons.*
- 26 DR. EDMOND HARDY, *Heppenheim, Hesse-Darmstadt.*
- 27 PROFESSOR HILLEBRANDT, *Breslau.*
- 28 W. W. HUNTER, Esq., C.I.E., LL.D., etc., *Calcutta.*
- 29 THE INDIAN INSTITUTE, *Oxford.*
- 30 JOHN JARDINE, Esq., *Judicial Commissioner of British Burma.*
- 31 The late KENJIU KASAWARA, Esq., *Japan and Oxford.*
- 32 PROFESSOR C. R. LANMAN, *Harvard University, Cambridge, Mass., U.S.*
- 33 THE MANCHESTER NEW COLLEGE, 20, *Gordon Square, W.C.*
- 34 THE MANCHESTER LITERARY AND PHILOSOPHICAL SOCIETY, 36, *George Street, Manchester.*
- 35 THE MANCHESTER FREE REFERENCE LIBRARY.
- 36 The Rev. R. MORRIS, M.A., D.C.L., *Wood Green, N.*
- 37 THE MÜNSTER UNIVERSITY LIBRARY.
- 38 BUNYIU NANJIO, Esq., *Japan.*
- 39 R. A. NEIL, Esq., M.A., *Fellow of Pembroke College, Cambridge.*
- 40 NAI PLENG, Esq., 141, *Portsmouth Road, Maida Vale, W.*
- 41 W. P. PRICE, Esq., *Tibberton Hall, Gloucester, Reform Club, S.W.*
- 42-48 *At the Siamese Legation, 14, Ashburn Place, W. :-*
 H.R.H. PRINCE SONAPANDIT (Siamese Minister to the Court of St. James). (3 copies.)
 PHYA DAMRONG RAJA BOLAKHAN (Secretary to the Legation).
 LUANG VISSASALI, Esq. (Attaché to the Siamese Legation).
 NAI S'ART (Military Attaché at Paris).
 NAI WONGE (Civil Assistant at Paris).

- 49 PROFESSOR MAURICE STRASZEWSKI, *Krakau.*
- 50 THE STRASBURG UNIVERSITY LIBRARY.
- 51 K. T. TELANG, Esq., *High Court, Bombay.*
- 52 HENRY C. WARREN, Esq., 67, *Mount Vernon Street, Boston, Mass., U.S.*
- 53 T. WATTERS, *H.M. Consular Service, China.*
- 54 W. B. WEEDEN, Esq., *Providence, Rhode Island, U.S.*
- 55 THE CITY FREE LIBRARY, *Zürich.*
- 56 WILLIAM EMMETTE COLEMAN, Esq., *Presidio of San Francisco, California, U.S.*

3. SUBSCRIBERS OF ONE GUINEA.

(To DEC. 31ST, 1884.)

[Now that the stability of the Society is practically assured, the advantage of subscribing five guineas is earnestly commended to subscribers—the advantage, that is, not only to themselves of trouble saved, and of one year's subscription gained, but also to the Society of cash in hand, and of the difficulty and expense of collecting yearly subscriptions avoided.]

- 1 THE AMSTERDAM UNIVERSITY LIBRARY.
- 2 THE ASTOR LIBRARY, *New York, U.S.*
- 3 THE BATAVIA SOCIETY OF ARTS AND SCIENCES, *Batavia, Island of Java.*
- 4 PROFESSOR BHANDARKAR, *Deccan College, Poona.*
- 5 CECIL BENDALL, Esq., *Fellow of Caius College, Cambridge.*
- 6 THE ROYAL UNIVERSITY LIBRARY, *Berlin.*
- 7 Prof. M. BLOOMFIELD, *Johns Hopkins University, Baltimore, Maryland, U.S.*
- 8 THE BOMBAY ASIATIC SOCIETY.
- 9 THE PUBLIC LIBRARY, *Boston, Massachusetts, U.S.*
- 10 E. L. BRANDRETH, Esq., 32, *Elvaston Place, Queen's Gate, S.W.*
- 11 THE BRESLAU UNIVERSITY LIBRARY.
- 12 The Revd. STOPFORD BROOKE, 1, *Manchester Square, W.*
- 13 THE BROWN UNIVERSITY LIBRARY, *Providence, Rhode Island, U.S.*
- 14 THE UNIVERSITY LIBRARY, *Cambridge.*
- 15 Prof. J. E. CARPENTER, *Leathes House, St. John's Avenue, N.W.*
- 16 THE COPENHAGEN UNIVERSITY LIBRARY.
- 17-26 THE CEYLON GOVERNMENT. (20 copies.)
- 27 THE UNIVERSITY LIBRARY, *Edinburgh.*
- 28 THE GÖTTINGEN UNIVERSITY LIBRARY.
- 29 M. C. DE HARLEZ, *The University, Louvain.*

- 30 THE HARVARD COLLEGE LIBRARY, *Cambridge, Mass., U.S.*
- 31 PROFESSOR COWELL, 10, *Scrope Terrace, Cambridge.*
- 32 THE HEIDELBERG UNIVERSITY LIBRARY.
- 33-37 THE INDIA OFFICE. (5 copies.)
- 38 DR. HULTSCH, 21, *Haupt Strasse, Vienna, III.*
- 39 PROFESSOR FAUSBÖLL, 46, *Smale-gade, Westerbro, Kopenhagen, W.*
- 40 PROFESSOR JACOBI, 10, *Wehr Strasse, Münster, Westphalen.*
- 41 THE JOHNS-HOPKINS UNIVERSITY, *Baltimore, Maryland, U.S.*
- 42 THE KIEL UNIVERSITY LIBRARY.
- 43 THE KÖNIGSBERG UNIVERSITY LIBRARY.
- 44 PROFESSOR ERNEST KUHN, 32, *Hess Strasse, München.*
- 45 THE LEIDEN UNIVERSITY LIBRARY.
- 46-50 SUBSCRIBERS IN FRANCE AND BELGIUM.
- PROFESSOR A. BARTH, 6, *Rue du Vieux Colombier, Paris.*
- M. LÉON FEER, *Bibliothèque Nationale, Paris.*
- M. G. GARREZ, 52, *Rue Jacob, Paris.*
- PROFESSOR CH. MICHEL, *Liège University, Belgium.*
- M. EMILE SENART, *de l'Institut, 16, Rue Bayard, Paris.*
- 51 DR. BRUNO LINDNER, *The University, Leipzig.*
- 52 THE LIVERPOOL FREE LIBRARY.
- 53 DR. EDWARD MÜLLER, *University College, Cardiff.*
- 54 PROFESSOR MAX MÜLLER, *Oxford.*
- 55 THE ROYAL LIBRARY, *München.*
- 56 THE MÜNSTER UNIVERSITY LIBRARY (Ashot).
- 57 THE BIBLIOTHÈQUE NATIONALE, *Paris.*
- 58 PROFESSOR OLDENBERG, 9, *Nollendorf Platz, Berlin, W.*
- 59 THE PEABODY INSTITUTE, *Baltimore, Maryland, U.S.*
- 60 PROFESSOR PISCHEL, *The University, Kiel.*
- 61 DR. EDWARD D. PERRY, *Columbia College, New York City, U.S.*
- 62 ROBERT A. POTTS, Esq., 26, *South Audley Street, W.*
- 63 and 64 HIS EXCELLENCY PRINCE PRISDANG (Siamese Minister to Germany), 14, *Ashburn Place, W.* (2 copies.)
- 65 W. WOODVILLE ROCKHILL, Esq., *United States Legation, Peking.*
- 66 PROFESSOR ROST, *India Office Library, S.W.*
- 67 PROFESSOR ROTH, *The University, Tübingen.*
- 68 PROFESSOR SAYCE, *Oxford.*
- 69 DR. RAM DAS SEN, *Zemindar, Berhampûr, Bengal.*
- 70 GEHEIM-RATH PROFESSOR STENZLER, *Breslau.*
- 71 DR. SUMMERHAYES, *Brightling Mount, Hawkhurst.*
- 72 ST. PETERSBURG UNIVERSITY LIBRARY, *St. Petersburg.*

- 73 Mdlle. MOQUIN-TANDON, *Château de Pauliac, par Saverdun, Ariège.*
- 74 PROFESSOR TEZA, *The University, Pisa.*
- 75 PROFESSOR TIELE, *Leiden.*
- 76 THE TÜBINGEN UNIVERSITY LIBRARY.
- 77 THE LIBRARY OF UNIVERSITY COLLEGE, LONDON, *Gower Street, W. C.*
- 78 PROFESSOR WILLIAM J. VAUGHN, *Vanderbilt University, Nashville, Tennessee.*
- 79 PROFESSOR MONIER WILLIAMS, *Merton Lea, Oxford.*
- 80 DR. WILLIAMS' LIBRARY, *Grafton Street, W. C.*
- 81 SYDNEY WILLIAMS, Esq., 14, *Henrietta Street, Covent Garden, W. C.*
- 82 DR. H. WENZEL, 53, *Walton Crescent, Oxford.*
- 83 PROFESSOR DR. ERNST WINDISCH, *The University, Leipzig.*
- 84 LUANG NAI TEF (Secretary to the Siamese Legation), 49, *Rue de la Siam, Paris.*
- 85 KHOON PATIBHANBHICHIT (Attaché to the Siamese Legation), 49, *Rue de la Siam, Paris.*

4. SUBSCRIBERS IN CEYLON. 1884.

(Per List sent in by E. R. Gunaratna, Esq., Atapattu Mudaliâr, of Galle).

Subscribers of Five Guineas for six years down to 31st December, 1887.

- 1 GAÑACHÂRYA WIMALA SÂRA TISSA STHAWIRA, *of the Ambagahapitiya Wihâra, Galle.*
- 2 NANDÂ RÂMA TISSA STHAWIRA, *of Suvisuddhâ Râma, Negombo.*
- 3 GUNARATANA STHAWIRA, *of Sudarsana Râma, Mâdampe, Chilaw.*
- 4 SUMANAJOTI STHAWIRA, *of Jayawardanâ Râma, Galle.*
- 5 The Hon. J. F. DICKSON, C.M.G., *Government Agent, Central Province.*
- 6 H. T. PARKER, Esq., A.M.I.C.E., *Irrigation Officer, Hambantota.*

(b) Subscribers of One Guinea.

One Subscriber paid for 1882. Eight Subscribers paid for 1883.

Subscribers for 1884.

- 7 WÆLIGAMA DHAMMAPÂLA STHAWIRA, *Wijayânanda Wihâra, Galle.*
- 8 SADDHÂPÂLA STHAWIRA, *Sudammârâma, Kadurupe, Galle.*
- 9 PAÑÑÂNANDA STHAWIRA, *Tibhûmikârâma, Gintoça, Galle.*

- 10 PÁLITA STHAWIRA, *Purána Pirivena, Piyadigama, Galle.*
- 11 SRI SADDHÂNANDA, *of Sri Gane wihára, Ratgama, Galle.*
- 12 KALUPE SÂRÂNANDA STHAWIRA, *Dadalla Wihára, Galle.*
- 13 EDMUND R. GOONERATNE, *Atapattu Mudaliyár, Galle.*
- 14 PAÑÑÂ-SEKHARA STHAWIRA, *Koḍagoda.*
- 15 H. A. WÍRASINHA, *Muhandiram, Hambantota.*
- 16 PIYARATANA TISSA STHAWIRA, *Chief of Saila-bimbárâma, Doḍanduwa.*
- 17 DHAMMÂRÂMA STHAWIRA, *of Jayawardana Wihára, Piṭiwella.*
- 18 SÂRÂLANKÂRA STHAWIRA, *of Sailabimbárâma, Doḍanduwa.*
- 19 DEWUNDARA PIYARATANA STHAWIRA, *of Sailabimbárâma, Doḍanduwa.*
- 20 SANGHA NANDA STHAWIRA, *of Sudarmá Rama Dewature, Galle.*
- 21 SUMANASÂRA STHAWIRA, *of Sailabimbárâma, Doḍanduwa.*
- 22 TANGALLE PAÑÑÂNANDA, *of Sailabimbárâma, Doḍanduwa.*
- 23 HIKKADUWE SUMANGALA, *Principal of Widyodaya College, and Mahândyaka of Adam's Peak.*
- 24 KUMARAWADA NIKORIS DE SILVA, *of Bússa, near Galle.*
- 25 KOGGALA SIRI SANGHA TISSA STHAWIRA, *Paramánanda Wihára, Galle.*
- 26 T. B. PANÂBOKKE, *Raṭemahatmayá, Dumbara, Kandy.*
- 27 ÚLA SUMANA STHAWIRA, *Seluttárârama Ratgama.*
- 28 WAJJIRA SÂRA STHAWIRA, *Ganegodalla Wihára, Kosgoda.*
- 29 DHAMA TILAKA STHAWIRA, *Siriwaddanârâma, Mádampa.*
- 30 AMBAGAHAWATTE INDASABHAWARA NÂNASÂMI STHAWIRA, *Dhamma Gupta Pirivena, Payyogala.*
- 31 LOUIS CORNEILLE WJESINHA, *Mudaliyár, Mátale.*
- 32 MÂNANA HEWA ARIS, *of Batápola.*
- 33 WIRAHANDI ABEHAMI, *of Ratgama, Doḍanduwa, Galle.*
- 34 SADDHATISSA STHAWIRA, *Sudassanârama, Busse, Galle.*
- 35 ATTADASSI STHAWIRA, *Suwisuddhârâma, Mádampe, Balapiti.*
- 36 WIMALA-RATANA STHAWIRA, *Subhadrâma, Balapiti.*
- 37 SUMANA TISSA STHAWIRA, *Gangârâma, Mádampe, Balapiti.*
- 38 SUGATA SÂSANA DHAJA WINAYÂCÂRYA DHAMMÂLANKÂRA STHAWIRA, *of Mahá Kappina Madalindârâma.*
- 39 SUNANDÂRÂMA TISSA STHAWIRA, *of Abhinawârama, Wælipata, Galle.*
- 40 NÂNINDÂSABHA SIRISADDHAMÂCCARIYA, *of Sudhammarama, Eldeniya.*
- 41 SIWAKA STHAWIRA, *of Jayasekararama, Maradâna, Colombo.*

- 42 WAJIRA SĀRA STHAWIRA, of *Mahakappina-mudalindarama, Welitara.*
- 43 ARIYARATANA STHAWIRA, of *Sobadrarama, Balapitiya.*
- 44 UDAKADA DHAMMAKKHANDA STHAWIRA, of *Bodhirājarama, Bógahapitiya.*
- 45 SIRI SUMEDHA STHAWIRA, of *Pushparama, Malawenna.*
- 46 SIRI SUNANDA STHAWIRA, of *Seluttararama, Randonbe.*
- 47 SILAKKHANDA STHAWIRA, of *Bogahapitiye Wihara, Galwehera.*
- 48 SRI NIWĀSA STHAWIRA, of *the Ranwelle Wihāra, Kaṭaluwa.*
- 49 BUDDHASIRI TISSA STHAWIRA, of *Ambagahapitiye Wihāra, Welitara.*
- 50 SADDHĀNANDA STHAWIRA, of *Asokā Rāma Kalutara.*
- 51 COL. HENRY STEEL OLCOTT, *Presdt. Theosophical Society, Madras.*
- 52 ANDRIS DE SILVA GUNAWARDANA, *Vidhana Aracoi, Ambalamgoda.*
- 53 ASABHA TISSA STHAWIRA, of *Ambagahapitiye Wihāra, Welitota.*
- 54 SUGATAPĀLA STHAWIRA, of *Waskaduwa.*
- 55 DHAMMA RATANA STHAWIRA, of *Ambagahapitiye Wihāra, Welitota.*
- 56 SARANA TISSA STHAWIRA, of *Ambagahapitiye Wihāra, Welitota.*
- 57 SAMIDDHANKARA STHAWIRA, of *Ambagahapitiye Wihāra, Welitota.*
- 58 SILĀNANDA STHAWIRA, of *Kalyana Wihāra, Kaluwamodara.*
- 59 SUGATA TISSA STHAWIRA, of *Ambagahapitiye Wihāra, Welitota.*
- 60 DHAMMA SIRI STHAWIRA, of *Sumittārāma Kalutota.*
- 61 ALBARADURA SIMAN, of *Ratgama.*
- 62 DOMPE BUDDHARAKKHITA STHAWIRA, *High Priest of Kelani.*
- 63 PAÑÑĀMOLI STHAWIRA, of *Ambagahapitiye Wihāra, Welitota.*
- 64 SÔRATA STHAWIRA, of *Ambagahapitiye Wihāra, Welitara.*
- 65 MEDHAWI TISSA STHAWIRA, of *Kshetrasanne Wihāra, Welitara.*
- 66 DĪPAWISĀRADA TISSA STHAWIRA, of *Dokunewatte Wihāra, Kalutara.*
- 67 SILASUMANA TISSA STHAWIRA, of *Sudarsanā Rāma, Duwegoda.*
- 68 SIRISUMANA TISSA STHAWIRA, of *Gaṅgārama, Moragalla.*
- 69 GUNARATANA STHAWIRA, of *Viwekārāma, Moragalla.*
- 70 JINARATANA STHAWIRA, of *Randonbe.*
- 71 WIMALADHIRA STHAWIRA, of *Galkande Wihāra, Kosgoda.*
- 72 SUMANA TISSA STHAWIRA, of *Ambagahapitiye Wihāra, Welitara.*
- 73 THE HON. J. F. DICKSON, for *Kandy Oriental Library.*
- 74 ĀRON DE ABREW WLJESINHA, of *Kadarana, Negombo.*
- 75 SIRI SUMANA STHAWIRA, of *Kalamulla, Kalutara.*
- 76 PADUMA TISSA STHAWIRA, of *Bombuwala Vihara Kalutara.*

ACCOUNTS, 1883.

	RECEIPTS DURING 1883.		PAYMENTS ON ACCOUNT OF 1883 PUBLICATIONS.	
	£	s.	d.	
Donors	280	10	0	156
Subscribers of Five Guineas	115	10	0	10
” ” One Guinea	61	19	0	16
For copies of “Catalogue” sold to India Office...	15	0	0	19
Interest from Bank	4	11	11	4
Balance from 1883 remitted from Ceylon (received)				21
17th April, 1884)	86	3	4	13
	£563	14	3	10
				0
				4
				6
				7
				8
				7
				6
				7
				8
				7
				6
				7
				8
				7
				6
				7
				8
				7
				6
				7
				8
				7
				6
				7
				8
				7
				6
				7
				8
				7
				6
				7
				8
				7
				6
				7
				8
				7
				6
				7
				8
				7
				6
				7
				8
				7
				6
				7
				8
				7
				6
				7
				8
				7
				6
				7
				8
				7
				6
				7
				8
				7
				6
				7
				8
				7
				6
				7
				8
				7
				6
				7
				8
				7
				6
				7
				8
				7
				6
				7
				8
				7
				6
				7
				8
				7
				6
				7
				8
				7
				6
				7
				8
				7
				6
				7
				8
				7
				6
				7
				8
				7
				6
				7
				8
				7
				6
				7
				8
				7
				6
				7
				8
				7
				6
				7
				8
				7
				6
				7
				8
				7
				6
				7
				8
				7
				6
				7
				8
				7
				6
				7
				8
				7
				6
				7
				8
				7
				6
				7
				8
				7
				6
				7
				8
				7
				6
				7
				8
				7
				6
				7
				8
				7
				6
				7
				8
				7
				6
				7
				8
				7
				6
				7
				8
				7
				6
				7
				8
				7
				6
				7
				8
				7
				6
				7
				8
				7
				6
				7
				8
				7
				6
				7
				8
				7
				6
				7
				8
				7
				6
				7
				8
				7
				6
				7
				8
				7
				6
				7
				8
				7
				6
				7
				8
				7
				6
				7
				8
				7
				6
				7
				8
				7
				6
				7
				8
				7
				6
				7
				8
				7
				6
				7
				8
				7
				6
				7
				8
				7
				6
				7
				8
				7
				6
				7
				8
				7
				6
				7
				8
				7
				6
				7
				8
				7
				6
				7
				8
				7
				6
				7
				8
				7
				6
				7
				8
				7
				6
				7
				8
				7
				6
				7
				8
				7
				6
				7
				8
				7
				6
				7
				8
				7
				6
				7
				8
				7
				6
				7
				8
				7
				6
				7
				8
				7
				6
	</			

ACCOUNTS IN CEYLON, 1883.

Ed. Guneratne in Account with the Pali Text Society, for Half-year ended 30th June, 1883.

	Rs.	Cts.	Cr.	Rs.	Cts.
1883.			Lent—		
Jan. 1st. Balance brought forward from last year ...	882	0	May 1st. Subhuti P. O. Order for Rs. ...	100	0
• June 30th. Subscriptions received from five subscribers for first year	52	50	Order 1 R. Regtn 16	1	16
			„ 23rd. Clearing package of Books	10	14
			Difference on postage of Letters	40	
			„ 24th. Tin case for 'Suchittānkera' and postage	1	50
			Postage on Books sent by Col. Olcott to Bombay	1	40
			Local postage on 16 sets of Books	6	60
			Inland postage on Letters and Stationery ...	4	50
			June 29th. Deposited for a Draft on London	750	
			Balance in hand	58	80
				Rs. 934	50

Rs. 743 23 = £60 inclusive of expenses.

52 = 10*l*. ditto.

6 25 = Commission.

750 0

Galle, 30th June, 1883.

E. R. GOONERATNE.

ACCOUNTS IN CEYLON, 1883.

Ed. Gooneratne in Account with the Pali Text Society, Half-year ended 31st December, 1883.

	1883.	1883.	1883.
RECEIPTS.	Rs.	Cts.	Rs. Cts.
July. Balance brought forward from last Half-year ...	58	80	1 0
Subscriptions for 1883 from 78 Subscribers at 10½ Rs. each ...	819	0	12 50
(Out of 81 Subscribers in list, three were Five-Guinea Subscribers, and their amounts were remitted last Half-year).			5 0
One Subscriber for 1883 at 52½ Rs. ...	52	50	7 80
Four Subscribers whose first year's Subscription was received after 30th June ...	42	0	946 0
	Rs. 972	30	Rs. 972 30

PAYMENTS.

Postage of Mahā Niddesa forwarded ...			1 0
Advertising in <i>Observer</i> and <i>Examiner</i> next year's publications, and calling for Subscriptions ...			12 50
Clearing package received ex Goorkha, and conveyance to Galle ...			5 0
Postage correspondence and Stationery ...			7 80
Dec. 31st. Balance in hand for which a cheque will be forwarded shortly*			946 0

Galle, 31st December, 1883.

E. R. GOONERATNE.

* 1 Draft for £86 3s. 4d. received in London on April 17th, 1884.

ACCOUNTS IN CEYLON, 1884.

Ed. Gooneratne, Mudaliyar, in account with the Páli Text Society for the year ending 31st December, 1884.

RECEIPTS.

	<i>Rs. Cts.</i>
1884.	
Subscription of 1882 collected this year ...	10 50
Subscriptions of 1883 collected this year (8)..	84
Received from two five guinea subscribers ...	105
Dec. 21st. 70 Subscribers for 1884 at <i>Rs.</i> 10 50 ..	735

PAYMENTS.

	<i>Rs. Cts.</i>
1884.	
Clearing expenses of 1883 publications ...	6 93
Local postage on fourteen copies ...	5 60
Postage to Madras on one copy ...	1 48
Sep. 22nd. Dhammasangani Vibhanga Dhátu Kathá and Katha Vatthu purchased ...	75
Regn. and money order, remitting value of above ...	1 16
Forwarding per parcel post to England ...	5
Nov. 21st. Stationery and copying expenses of Udána •	
Atthakathá ...	15
Forwarding per parcel post to England ...	1 28
Olas and copying expenses of Apadána Atthakathá...	37
Forwarding per parcel post to England ...	1 50
Postage on correspondence this year ...	3
Balance in my hand at date ...	781 55
	Rs. 934 30

Rs. 934 30

Rs. 934 50

Galle, 31st December, 1884.

E. R. GOONERATNE.

WORKS ALREADY PUBLISHED.

1. AṄGUTTARA	edited by	DR. MORRIS, 1882.
2. ABHIDHAMMATTHA-SAṄGAHA	,, ,,	(See above, p. x), 1884.
3. ĀYĀRAṄGA SUTTA	,, ,,	PROF. JACOBI, 1882.
4. KUDDHA-AND MŪLA-SIKKHĀ	,, ,,	DR. E. MÜLLER, 1883.
5. CĀRIYĀ-PIṬAKA	,, ,,	DR. MORRIS, 1882.
6. TELA-KAṬĀHA-GĀTHĀ	,, ,,	GOONERATNE MUDALIAR 1884.
7. THERE-GĀTHĀ	,, ,,	PROF. OLDENBERG, 1883.
8. THERĪ-GĀTHĀ	,, ,,	PROF. FISCHER, 1883.
9. DĀTHĀ-VAṆSA	,, ,,	(See above, p. xi), 1884.
10. PAṄCA-GATI-DĪPANA	,, ,,	M. LÉON FEER, 1884.
11. PUGGALA-PAÑÑATI	,, ,,	DR. MORRIS, 1883.
12. SAGĀTHA-VAGGA OF THE SAM- YUTTA	,, ,,	M. LÉON FEER, 1884.
13. SUTTA-NIPĀTA (Pt. I. TEXT),	,, ,,	PROF. FAUSBÖLL.

WORKS IN PROGRESS.

1. DĪGHA NIKAYA	} to be edited by {	PROF. RHYS DAVIDS AND
2. SUMANGALA VILĀSINĪ	,, ,,	PROF. J. E. CARPENTER.
3. SAMYUTTA NIKĀYA	,, ,,	M. LÉON FEER.
4. DHAMMAPADA	,, ,,	PROF. FAUSBÖLL.
5. ITI-VUTTAKA	,, ,,	PROF. WINDISCH.
6. UPADĀNA	,, ,,	DR. GRÜNWEDEL.
7. UDĀNA	,, ,,	DR. PAUL STEINTHAL.
8. VISUDDHI-MAGGA	,, ,,	PROF. LANMAN.
9. NIDDESA	,, ,,	PROF. BLOOMFIELD.
10. MAHA-VAMSA	,, ,,	PROF. OLDENBERG.
11. AṄGUTTARA	,, ,,	DR. MORRIS.
12. MADHYAMAKA VĀṬṬI	,, ,,	MR. BENDALL.



HERTFORD :

PRINTED BY STEPHEN AUSTIN AND SONS.

