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REPORT OF THE SOCIETY FOR THE YEAR 1906

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

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

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

T. W. RHYS DAVIDS,
Managing Chairman.

II

A NEW KAMMAVĀCĀ.

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

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

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

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

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

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

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

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

* In 'Miscellaneous Translations from Oriental Languages,' London, 1834.

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

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

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

T. W. RHYS DAVIDS.

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

COD. OR. BIB. ET. D.

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

NAMO TASSA BHAGAVATO ARAHATO SAMMĀSAMBUDDHASSA.

1. Aham bhante sambahulā samghādisesā āpattiyo āpajji, † sambahulā āpattiyo ekāhapaṭicchannāyo,* sambahulā āpattiyo dvihapaṭicchannāyo, sambahulā āpattiyo tihapaṭicchannāyo, sambahulā āpattiyo catuhapaṭicchannāyo, sambahulā āpattiyo pañcāhapaṭicchannāyo, sambahulā āpattiyo chahapaṭicchannāyo, sambahulā āpattiyo sattāhapaṭicchannāyo, sambahulā āpattiyo aṭṭhāhapaṭicchannāyo, sambahulā āpattiyo navāhapaṭicchannāyo, sambahulā āpattiyo dasāhapaṭicchannāyo. Soham bhante samgham tāsam āpattinam † yā āpattiyo dasāhapaṭicchannāyo tāsam agghena *samo-dhānaparivāsam* yācāmīti.

Tikkhattum yācitabbam.

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

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

† So always.

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

3. Esa ñatti.

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

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

Tātiyam pi etam attham vadāmi. Suṇātu . . . la (§ 3) . . . bhāseyya.

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

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

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

* So always.

† M.S. vediyām.

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

Tikkhattum yācitabbam.

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

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

8. Esa ñatti.

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

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

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

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

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

nañ ca appatīcchannānañ ca chārattam mānattam adāsi. Soham mānattam carāmi vediyāmi. Aham bhante vediyatīti mam saṅgho dhāretu mānattam nikhipāmi vattam nikhipāmi. Aham bhante . . . la (§ 10) . . . adāsi. Soham ciṇamānatto saṅgham abbhānam yācāmīti.

Tikkhattum yācitabbam.

11. Sunātu me . . . la (§ 7) . . . mānattam yāci. Saṅgho itthannāmassa bhikkhuno tāsam sambahulānam āpattinam patīcchannānañ ca appatīchannānañ ca chārattam mānattam adāsi. So ciṇamānatto saṅgham abbhānam yācati. Yadi saṅghassa pattakallam saṅgho itthannāmam bhikkhum abbheyya.

12. Esa ñatti.

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

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

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

Abhito saṅghena itthannāmo bhikkhu. Khamati saṅghassa, tasmā tunhi, (evam etam dhārayāmīti).*

G. L. M. CLAUSON.

ETON COLLEGE,

November 6, 1906.

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

III

THE ZEN SECT OF BUDDHISM

BY DAISETZ T. SUZUKI

FOREWORD.

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

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

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

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

HISTORY OF THE ZEN SECT.

INDIA.

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

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

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

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

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

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

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

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

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

CHINA.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

JAPAN.

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

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

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

PRINCIPLES OF THE ZEN SECT.

FACTS AND NOT WORDS.

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

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

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

NO SŪTRAS, NO BOOKS.

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

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

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

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

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

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

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

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

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

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

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

KO-AN.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

† Literally, face-gates.

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

NOT ASCETICISM.

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

PHILOSOPHY OF ZEN.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

ZEN AND GENERAL CULTURE.

CHINA.

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

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

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

JAPAN.

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

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

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

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

ZEN DISCIPLINE.

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

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

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

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

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

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

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

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

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

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

* * * * *

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

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

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

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

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

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

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

* * * * *

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

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

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

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

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

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

LITERATURE.

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

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

IV

A CHINESE COLLECTION OF ITIVUTTAKAS

By K. WATANABE

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

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

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

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

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

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

§ 嘴拏南.

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

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

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

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

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

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

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

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

PĀLI.	CHINESE.	PĀLI.	CHINESE.																																																																																														
<i>Nipāta I.</i>	<i>Khanda I.</i>	<i>Nipāta II.</i>	<i>Khanda II.—cont.</i>																																																																																														
Vagga 1.		Vagga 2—cont.																																																																																															
1—3	13—15	9	29																																																																																														
4	18	10	20																																																																																														
5	16	11	23																																																																																														
6	23	12	48																																																																																														
7	47																																																																																																
8	11																																																																																																
9—10	35—36	<i>Nipāta III.</i>	<i>Khanda III.</i>																																																																																														
Vagga 2.		Vagga 1.																																																																																															
1	37	1—9	—																																																																																														
2	40	10	11																																																																																														
3	38																																																																																																
4—5	1—2	Vagga 2.																																																																																															
6	50	1	24																																																																																														
7	49	2	—																																																																																														
8—9	9—10	3	20																																																																																														
10	4	4—5	II. 9—10																																																																																														
Vagga 3.		6	10																																																																																														
1	5	7—10	—																																																																																														
2	—																																																																																																
3	12	<i>Vagga 3.</i>																																																																																															
4	3	1—4	—																																																																																														
5	54	5	14																																																																																														
6	51	6	—																																																																																														
7	48	7	12																																																																																														
<i>Nipāta II.</i>	<i>Khanda II.</i>	Vagga 1.		8	—	1—2	1—2	9	1	3—4	9—10	10	17	5—6	7—8			7	22	<i>Vagga 4.</i>		8	14	1	16	9	13	2	—	10	—	3	27	Vagga 2.		4	—	1	39	5	26	2	16	6	22	3	30	7	15	4	—	8—10	—	5	25			6	24	<i>Vagga 5.</i>		7	19	1	25	8	21	2—5	—			6	4			7	—			8	10			9	II. 37			10	—			<i>Nipāta IV.</i>				1—13	—
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To show the manner in which the two texts mutually correspond, the following selected passage is given :

PĀLI, I. 1, 2.

Vuttam̄ hetam̄ Bhagavatā
vuttam - arahatā - ti me
sutam̄ :

Eka - dhammam̄ bhik -
khave pajahatha.

Aham̄ vo pāṭibhogo Anā -
gāmitāya.

Katham̄ eka-dhammam̄ ?
Dosam̄ bhikkhave eka -
dhammam̄ pajahatha.
Aham̄ vo pāṭibhogo Anāgā -
mitāyā-ti.

Etam̄ attham̄ Bhagavā
avoca, tatthetam̄ iti vuc -
eati.

Yena dosena dutṭhāse
Sattā gacchanti duggatim̄

Tam̄ dosam̄ sammad-añ -
ñaya
Pajahanti vipassino
Pahāya na punāyanti
Imam̄ lokam̄ kudācanan-ti.

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

CHINESE, I. 14.

I have heard these words
from the Bhagavan :

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

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

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

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

* 不還果。

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

PĀLI, I. i. 1—6.

The sins to be abandoned before attaining Anāgāminship.

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

CHINESE, I. 13—24.

To attain the Anāgāminship—

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

* Anusmṛti.

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

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

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

STRASSBURG,

November 25, 1903.

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

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

V

SUTTA-NIPĀTA IN CHINESE

By M. ANESAKI

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

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

of Anguttara, III. 62 (*i.e.*, those beginning with *na soca-nāya*), incorporated in No. 1, and the Hemavata verses (*Sutta-nipāta*, vv. 152-179) attached to No. 14 (13 in Chinese).

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

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

Tōkyō,

December 4, 1906.

VI

SIMILES IN THE NIKĀYAS,

A CLASSIFIED INDEX.

‘Esā te upamā, rāja, atthasandassanī katā.’—J. iii. 373.

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

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

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

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

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

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

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

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

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

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

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

yattha eke vihaññanti āruhanto siluccayaŋ—
and where, brooding amid distant sounds of wild elephants and calling peacocks below, they could say—

te selā ramayanti maŋ!*

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

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

* Thag. v. 1058 ff.

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

yathā mātā, pītā, bhātā,

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

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

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

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

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

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

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

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

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

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

Similes illustrating problems of thought and conduct distinctively Buddhist.

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

yathā dandena gopālo . . . ;

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

C. A. F. RHYS DAVIDS.

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

ABBREVIATIONS IN REFERENCES:—

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

INDEX

A k k h a (*die*).

(1) *yathā sākaṭiko . . .*

visamaŋ maggaŋ āruyha, akkhachinno va jhāyati,
S. i. 57 ; cf. J. iii. 198.

(2) *appamatt[ak]o ayaŋ kali*

yo akkhesu dhanaparājayo. S. i. 149 ; = A. ii. 3 ;
= v. 171, 174 ; = S.N. v. 659.

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

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

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

4. **A k k h i.** *vanatimiramattakkhi,* J. iv. 285 ; = v. 182.

A k k h o. addasaiŋ . . . satte apparajjakkhe
mahārajjakkhe, D. ii. 38 ; = M. i. 169 ; = S.
i. 138.

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

6. **A g ā r a.**

(1) *S. katthañ ca paṭicca . . . agāran teva saṅkhaŋ*
gacchati, M. i. 190.

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

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

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

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

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

- (7) S. kūṭāgārassa . . . kūṭaŋ tāsaŋ aggaŋ, S. iii. 156 ; = v. 43 ; = A. iii. 364.
- (8) S. kūṭāgāre . . . pācīnāya vā vātāpānā suriye uggačchante, S. ii. 103 ; =(slightly different) v. 218.
- (9) S. kūṭāgāraŋ vā . . . bahalamattikā addāvalepanā, S. iv. 186.
- (10) S. yāvakivañ ca kūṭāgārassa kūṭaŋ na ussitaŋ, S. v. 228.
- (11) S. yo evaŋ vadeyya, Ahaŋ kūṭāgārassa het̄thimaj gharaiŋ akaritvā, S. v. 452.
- (12) S. kūṭāgāre ducchanne kūṭaŋ, A. i. 261, 262.
- (13) S. kūṭāgāraŋ ullittavalittaŋ, A. iv. 231; cf. i. 101. Na lāgāra. (14) nałāgāraŋ va sīdati, J. v. 121.
See also Aggi.
- Pānāgāra. (15) yathā . . . pānāgāraŋ sabhā papā evaŋ lok' itthiyo, J. i. 302.

7. Aggi.

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

- (16) S. sukkē tiṇadāye aggi mutto, A. v. 337.
- (17) cakkhu, rūpaŋ . . . rāgagginā . . . mohag-
ginā ādittāŋ, S. iv. 19, 20.
- (18) natthi rāgasamo aggi, Dhp. v. 202 ; = 251 ; cf.
It. 92.
- (19) aggikkhandhaŋ . . . āliŋgitvā upanisīdeyya vā,
A. iv. 128.
- (20) S. naṭāgāraŋ . . . aggi otāraŋ labhetha, S. iv.
185, 187.
- (21) S. naṭāgārā vā . . . aggi mukko kūṭāgārāni pi
vahati, M. iii. 61 ; = A. 1. 101.
- (22) āgacchant' aggikhandhā va, Thag. v. 450.
- (23) aggikhandhūpamā dukkhā, Thig. v. 351.
- (24) aggīva tiṇakatṭhasmiŋ kodho, J. iv. 26.
- (25) aggidaḍḍho va tappati, A. iv. 97 ; = Dhp. v. 136 ;
= P.V. 6 ; = 34 ; = J. vi. 437 ; = 442.
- (26) aggīŋ pajjalitaŋ va liŋgiya, Thig. v. 398.
- (27) uccāvacā niccharanti dāye aggisikhūpamā,
S.N. v. 703.
- (28) ghaṭasitto va aggi, J. vi. 171.

See also Katṭha, Jātaveda, Pāvaka, Vana.

8. Aggika. bhūtapubbaŋ aggiko jaṭilo araññāyatane,
. . . vasati, D. ii. 339.

9. Aŋgāra.

- (1) S. aŋgārakāsu sādhikaporisā pūr' aŋgārānaŋ,
M. i. 74 ; = 365.
- (2) aŋgārakāsūpamā kāmā vuttā, M. i. 130 ;
cf. J. iv. 118.
- (3) S. dve . . . dubbalatarāŋ purisaŋ . . . aŋgāra-
kāsuyā, M. i. 244 ; = ii. 193 ; = A. iii. 380.
- (4) S. aŋgārāni ādittāni . . . sītāni, A. iii. 407-9.
- (5) parivajjayeyya aŋgārakāsuŋ jalitaŋ, S.N. v. 396.
- (6) aŋgārakāsuŋ va ñāñena anupassako, Thag. v. 420.
- (7) ukkāmukhe . . . va khadirāŋgarasannibhaŋ,
J. v. 322.
10. Acca gaŋ. accagā . . . maccudheyyaŋ, S.N. v. 358.
11. Acci.
- (1) accī yathā vātavegena khitto, S.N. v. 1074.
- (2) pabbatagge va acci, J. v. 213.

12. Acchārā. Cittarathe va accharā . . . sobhasi, Thig. v. 374.
13. Accharika. S. . . . accharikaj pahareyya, M. iii. 299.
14. Ajā. (1) ajā kāñā va sāsape, J. iii. 125.
 (2) urabbharūpena vak' āsu . . . ajayūthaj upeti, J. v. 241.
 (3) ajapado dāndo, M. i. 134.
15. Añjasa. maggaj akkhāhi añjasaj amatogadhañ, Thag. v. 168; cf. 179.
16. Atṭhi. See Atāpu, Nagara (7). Atṭhikajkala.
 (1) atṭhikajkalūpamā kāmā, M. i. 130; = 364; = A. iii. 97.
 (2) S. . . . goghātako . . . atṭhikajkalañ . . . upacchubheyya, M. i. 364.
17. Aṇḍa.
 (1) S. puriso aṇḍahārako gantvā, M. i. 383.
 Aṇḍakosa. (2) S. . . . kukkuṭapotakānañ paṭhamataraj . . . aṇḍakosaj padāletvā, A. iv. 176; cf. M. i. 357.
- Aṇḍabhuṭa. (3) *ibidem*. See also Kukkuti.
18. Aṇṇava.
 (1) parittaj dāruj āruyha yathā sīde mahaṇṇave, It. 71; = Thag. v. 147; = 265.
 (2) eso hi atari aṇṇavaj, J. iii. 453.
See also Udaaka, Tarati.
19. Ativāha. sīlaj setṭho ativāho, Thag. 616.
20. Adassana kāmo. S. cakkhumā . . . adassana-kāmo assa, M. i. 120.
- Addhagu. See Valāhaka.
- Addhānamaggapatipanno. See Magga.
21. Antopūtibhāva. na antopūti bhavissati . . . katamo ca antopūtibhāvo? S. iv. 179, 180.
22. Andu. pañca kāmaguṇā . . . andūti pi vuccanti, D. i. 245.
23. Andha.
 (1) puggalo andho, A. i. 128, 129.
 (2) kāmandhā, Ud. 76; = Thag. v. 297.
 (3) andhaj tamaj tadā hoti, It. 84.
 (4) andho yathā jotij adhitthaheyya, J. iv. 206.

Jaccandha. (5) S. jaccandho . . . na passeyya
kañhasukkāni rūpāni, D. ii. 328; = M. i. 509;
= 511 (*altered sequel*); = ii. 201.

(6) bhūtapubbaŋ . . . yāvatikā Sāvatthiyaŋ jac-
candhā te sabbe gahetvā . . . hatthīŋ
dassesi, Ud. 68.

(7) gilati jaccandho va samakkhikaŋ, J. iv. 192.

Andhakāra (8). S. . . . andhakāre telapaj-
jotaj dhāreyya, D. i. 85 *passim*; = M. i.
24 *passim*; = S. i. 70 *passim*; = A. i. 56
passim; = Ud. 49.

(9) S. puriso andhakārā vā andhakāraŋ gaccheyya,
S. i. 94.

(10) S. puriso pāsādā . . . andhakāraŋ oroheyya,
S. i. 95.

(11) andhakāre tamo oyagā, Thag. v. 170.

(12) andhakāraŋ va khāyati, Thag. v. 1034.

Andhabhūta. (13) avijjāgatā pajā andhabhūtā
pariyonaddho, A ii. 132; cf. M. i. 171; ii, 93.

Andhaveni. (14) sabbaŋ . . . cakkhu . . .
mano andhaveni, S. iv. 20, 21.

(15) S. andhaveni paramparāsattā, D. i. 239; =
M. ii. 170; = 200; cf. Ud., p. 68.

24. Abbhā. chinnabbham iva vātena, J. iii. 373. See
also Pabbata (5).

25. Abbhokāsa. abbhokāso pabbajjā, D. i. 63; = 250;
= M. i. 179; = 344; = 521; = iii. 33; = 134; = S. v. 350;
= S.N. v. 406.

26. Abhikkhaṇati. abhikkhaṇa . . . satthaŋ ādāya,
M. i. 142, 144.

27. Abhidosa. S. abhidose . . . āloko antarahito,
A. iii. 407, 408.

Abhilepana. See Vilepana.

28. Amarāvikkhēpa. ime samañabrahmaṇā amar-
āvikkhēpikā . . . āpajjanti amarāvikkhēpaŋ, D. i. 27, 28;
cf. J. vi. 236.

29. Amba.

(1) S. ambapiṇḍiyā vanṭacchinnāya, D. i. 46;
= S. iii. 155, 156; = A. iii. 365.

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

See also Nigrodha (4).

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

30. A m b u j a.

(1) chetvā jālañ va ambujo, S. i. 52.

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

31. A m h a n a. āmañ pattañ va amhanā, S.N. v. 443.

32. A y o.

(1) Ayo dantehi khādatha, S. i. 127.

(2) ayasā va malaiñ samutthitañ . . . khādati,
Dhp. v. 240.

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

(4) S. divasasantatte ayokaṭāhe mañsapesi, A. iv.
137.

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

A y o k hīla. *See Indakhīla*.

A y o g u ḥ a. (6) S. puriso divasasantattaiñ ayo-
gulañ ādittañ, D. ii. 335.

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

(8) sutattaiñ va ayogulañ, Thag. v. 714.

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

A y o s iñ g hā t a k a. (10) S. purisassa ayosinjhā-
takañ kanṭhe vilaggaiñ, M. i. 394.

See also Jātarūpa.

A r a. *See Cakkha, Ratha*.

A r a ḥ i. *See Kattha*.

33. A r u k a. S. dutthāruko . . . ghatīto . . . āsavaiñ
deti, A. i. 124, 127.

34. A r u ḥ a.

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

(2) dighaññarattaiñ aruñasmī ūhate, J. v. 403.

35. Alagadda. S. puriso alagaddatthiko . . . alagaddaj passeyya, M. i. 133.
36. Alāta. S. tindukālātaj . . . ghaṭṭitaj . . . cicciṭayati, A. i. 127.
37. Alāpu. apatṭhāni alāpūn' eva sārade, Dhp. v. 149.
38. Asi.
- (1) S. . . . asiŋ kosiyā pabbāheyya, M. ii. 17.
 - Asisūnā. (2) asisūnūpama kāmā, M. i. 130; = A. iii. 97.
 - (3) ukkhipa asisūnaj, pajaha pañca kāmaguṇe, M. i. 143, 145.
 - (4) asisūlūpamā kāmā, M. i. 130; = A. iii. 97; Thig. v. 488; cf. J. iv. 118.
- See also Lata.*
39. Asita. asitaj [va] bhāgaso pavibhajja, S. i. 193; = Thag. v. 1242.
40. Assa.
- (1) asso va jīṇo nibbhogo, S. i. 176.
 - (2) assabhadro kasām iva, S. i. 7; = Dhp. v. 143; cf. J. vi. 439.
 - (3) assaj bhadraj va vāṇijo, Dhp. v. 380.
 - (4) abalassaj va sīghasso hitvā yāti, Dhp. v. 29; cf. J. vi. 452.
 - (5) assaj bhadraj va jāniyaj, Thig. v. 114.
 - (6) assā yathā sārathinā sudantā, Dhp. v. 94.
 - Assājānīya. (7) tīṇi aṅgehi samannāgato, A. i. 244; cf. J. v. 63.
 - (8) catuhī aṅgehi samannāgato, A. ii. 113; = 250, 251.
 - (9) pañcahi aṅgehi samannāgato, A. iii. 248.
 - (10) cattāro bhaddā assājānīyā lokasmij, A. ii. 114.
 - (11) S. bhaddassa assājānīyassa, A. v. 168.
 - (12) bhadro asso doṇiyā baddho, A. v. 324.
 - (13) tayo bhaddā assājānīyā, A. i. 290; = iv. 399.
- See also Assadama ka.*
- Assāsada. (14) tayo assasadasse desesāmi, A. i. 289; = iv. 397.
- Assakhaluṇka. (15) tayo assakhaluṇke desesāmi, A. i. 287; = iv. 397.
- (16) atṭha ca assakhaluṇke desessāmi, A. iv. 190.

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

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

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

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

A s s a p a n i y a ḥ. (20) S. puriso udayatthiko assaŋ-
poseyya, A. ii. 199.

See also Sārathi.

41. Assatarī.

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

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

A s s a t t h a. See Pavāla.

42. Ahī.

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

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

43. Ākāsa.

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

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

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

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

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

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

44. Acariya. S. ācariyo . . . antevāsissa, M. ii. 107.

45. Ājañña, Ājañīya.

(1) Ājañīyo vata . . . Gotamo, S. i. 28.

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

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

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

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

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

See also Assa.

46. Āṇī.

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

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

47. Ādāsa.

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

48. Ādicca.

- (1) ādicco va virocati, S. i. 113; = It. 51.
 (2) S. . . . vigatavalāhake deve ādicco nabhaŋ ab-bhussukkamāno, M. i. 317; cf. S. i. 65; = iii. 156; = v. 44; = A. i. 242; = v. 22; = *slightly different, otherwise applied*, It. 20.
 (3) virocamañā . . . ādicco iv' antalikkhe, A. iii. 239.
 (4) divā tapati ādicco, Dhp. v. 387.
 (5) ādicco v-udayaŋ tamai, It. 85.
 (6) ādicco va paṭhaviŋ teji tejasā, S.N. v. 1096.
 (7) tapantam iva ādiccaŋ, Thag. v. 426; cf. v. 820.
 (8) yathā udadhiŋ ādicco . . . pavidaijseti, J. v. 326.
 (9) yathā udayaiŋ ādicco hoti lohitako, J. vi. 123.

See also Suriya.

Āditta. *See Dayhati.*

Ādhāra. *See U d a k a m a n ḍ i k a.*

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

Āpādetā. *See Janettī.*

Āpāṇīyakaŋsa. *See Visa.*

50. Ā p o.

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

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

See also Bhisakka, Magga (addhāna).

52. Ā bhā.

- (1) esā ābhā anuttarā, S. i. 15; = i. 47.
 (2) paññābhā, A. ii. 139.
 53. Ā magandha. es'āmagandho na hi maṇsabho-
janaiṇī, S.N. v. 242 *foll.*

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

55. Ā loka.

- (1) paññāloko . . . , A. ii. 139.
 (2) ālokakarā ti pi vuccanti, It. 108.
 56. Ā vatṭa. āvatṭabhyān ti . . . kāmaguṇānaṇī adhi-
vacanaiṇī, M. i. 461; S. iv. 179, 180; = A. ii. 123; cf. It. 114.

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

58. Ā vudha.

- (1) viveko yassa āvudhaiṇī, S. v. 7.
 (2) sīlaṇī āvudhaiṇī uttamaṇī, sīlaṇī ābharaṇaiṇī
setṭhaṇī, sīlaṇī kavacaiṇī abbhutaṇī, Thag. v. 614.
 (3) paññāvudho, Thag. v. 763.

59. Ā sabha.

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

60. Ā sayā.

- (1) kavi gāthānaṇī āsayo, S. i. 38.
 (2) siri bhogānaṇī āsayo, S. i. 44.
 61. Ā savā. āsavānaṇī khayañāṇāya, D. i. 83 *and passim*
in all Nikāyas. *See also* Aruka, Visa.

62. Āsīvisa.

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

63. Iṇgħāla kħuyā. iŋghālakhuyā va ujjhito, Thig. v. 386.

64. Iṇa. S. puriso iṇaŋ ādāya, D. i. 71; = M. i. 275.

65. Indakħila.

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

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

67. Isikā.

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

68. Issara. kassāmi yathāpi issaro, Thag. v. 1139.

69. Isā.

70. Issasa. (1) S. issāso . . . yoggaŋ karitvā, A. iv. 423-5.
 (2) S. imesann̄ issāsānaŋ, M. iii. 1.
 (1) S. mahatī naŋgalīsā evam assa sonḍo, S. i. 104.
 (2) īsādantassa hathhino, Ud. 42; cf. J. v. 43.
See also Kassaka, Ratha.

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

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

- Tiṇukkā. (3) tiṇukkūpamā kāmā, M. i. 130; = 365; = A. iii. 97.
- (4) S. puriso ādittaj tiṇukkaṇādāya paṭivānaṇā, M. i. 365.
- (5) S. puriso ādittaj tiṇukkaṇāsukke tiṇadāye nikhipeyya, S. ii. 152, 153.
- (6) ādīpitā tiṇukkā . . . dahanti, Thig. v. 507.
See also Gaṇgā.

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

(8) ukkādhāro manussānaṇāniccaṇāpacito mayā, S.N. v. 336.

Ukkāmuka. (9) ukkāmukhe pahaṭṭhaṇāvakhadiraṇgārasannibhaṇāmukhaṇācāru-r-ivābhāti, J. vi. 217.

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

72. Ucchāṇga. S. purisassa ucchāṇge nānākhajjākāni . . . ucchāṇgapāñño, A. i. 130, 131.

Ucchinna. *See Chindati.*

Uju. *See Magga, Vāṇika.*

73. Udaka.

- (1) S. uparipabbate . . . taṇāudakaṇāyathāninnanāpavattamānaṇā, S. ii. 32; = v. 396; = A. i. 243; = ii. 140; = (with deve galagalāyante) v. 114-19.
- (2) S. deve vassante yathāninnanāudakāni pavattanti, A. iv. 342.
- (3) S. parittaṇāgopade udakaṇā, A. iii. 188.
- (4) cattār' imāni bhayāni udakaṇāorohantassa . . . ūmi . . . kumbhīla . . . āvatṭa . . . susukā M. i. 459, and sub Ūmi, etc.
- (5) sinānaṇāanodakaṇā, S. i. 38, 43.
- (6) unname udakaṇāvattāṇāyathā, Khp. vii. 7; cf. P. V. 5.
- (7) udakaṇāhi nayanti nettikā, M. ii. 105; = Thag. v. 19; = Dhp. v. 80; = 145; = 877.
- (8) tasito v'udakaṇāsītaṇā, S.N. v. 1014.
- (9) asakkhiṇāvata attānaṇāuddhātuṇāudakāthalaṇā, Thag. 88; cf. J. i. 267; = iv. 269; = vi. 43.

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

U d a k a ḥ ḥ a v a. (12) so passeyya mahantaj̄ uda-
 kanṇavaṇ̄, M. i. 134; = (*differently applied*)
 S. iv. 174, 175.

- (13) udakaṇṇave yattha so labbhate gādhaṇ̄, J. vi. 440.

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

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

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

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

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

75. U d a p ā n a.

- (1) S. gambhīre udapāne udakatārakā . . . dissanti,
 M. i. 80; = 245.
 (2) S. kantāramagge udapāno . . . nev'assa . . .
 udakavārako, S. ii. 118.
 (3) S. puriso jarūdapānaj̄ vā olokeyya, S. ii. 198.
 (4) kiṇ̄ kayirā udapānena āpā ce sabbadā siyuṇ̄?
 Ud. 79.
 (5) udapānaj̄ v'anodakaj̄, J. v. 233.
 See also P a n ā l i.

76. U d a b i n d u.

- (1) udabindunipātena udakumbho pi pūrati, Dhp.
 v. 121, 122.
 (2) udabindu va pokkharā, Dhp. v. 401; = It. 84;
 Thag. v. 665; cf. M. iii. 300; = (vāribindu)
 S.N. v. 392; cf. Dhp. v. 336; Thag. v. 401.

77. U d d h a t a. uddhataj̄ cittaṇ̄ hoti, S. v. 113.

U d d h a n s o t a. See S o t a.

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

U p ā h a n a. See P ā n a d a.

79. U p p a l a.

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

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

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

Ummatta. See Rakkhasa.

Ummapuppha. See Puppha.

80. Uraga.

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

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

Urabhabha. See Aja, Ghātaka.

81. Uluka.

(1) S. uluko rukkhasākhāyaŋ mūsikai magaya-māno, M. i. 334.

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

82. Usabha.

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

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

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

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

(5) usabhai pavaraŋ vīraŋ, S.N. v. 646.

Usabha camma (6). S. usabhacammaŋ saŋ-kusatena suvihataŋ, M. iii. 105.

Usmā. See Kattha (dve).

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

84. Umī.

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

(2) ūmī samuddassa yathā pi vaṇṇai, J. iii. 262.

85. Ekako paribhuñjana. Lohicco . . . Pase-nadi . . . ekako paribhuñjeyya . . . evajvādī . . . antarā-yakaro hoti, D. i. 228, 229.

86. E l a k ā .

- (1) S. balavā puriso dīghalomikaj elakaj . . . ākad-dheyya, M. i. 228; = 374.
 (2) S. dīghalomikā elakā kanṭakagahanaj paviseyya, S. ii. 228.

E l a m b u j a . *See Vārija.*

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

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

- (2) thapeyya okacārikaj, *ibidem*.

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

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

- (2) oghaj tarati, oghatiṇo, S. i. 3, 53; 142; cf. S.N. vv. 471; 1052; 1059 *ff.*

(3) pañcoghatiṇo, S. i. 126; cf. i. 193.

(4) oghassa hi nittharaṇatthaej anekavihitaj magaj akkhāsi, S. i. 193; cf. It. 111.

(5) saddhāya tarati oghaj, S. i. 214.

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

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

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

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

(10) oghātigaj puṭṭhuj, S.N. v. 1096.

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

(12) saṇśidati mahoghasmij, Thag. v. 681.

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

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

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

91. O t t h a p a d a . S. . . otthapadaej evamev'assu me ānisadaej, M. i. 80; 245.

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

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

94. Obhāsa.

(1) paññobhāso, A. ii. 139.

(2) obhāsakarā ti pi vuccanti, It. 108.

95. Ora.

(1) oraij āgamanāya paccayāse, S.N. v. 15.

Orapāran (2). so . . . jahāti orapārai, S.N. v. 1 ff.

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

97. Osadhitārakā.

(1) S. osadhitārakā . . . odātā nibhāsā, M. ii. 14.

(2) S. . . . osadhitārakā bhāsate, S. i. 65; It. 20.

(3) osadhi viya tārakā, J. iv. 459; cf. v. 155;
VV. 7 ff.; P.V. 12.

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

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

Kaŋka. See Maŋsapesi.

100. Kaŋkana. kaŋkanāŋ va sukataŋ, Thig. v. 259.

101. Kacchapa.

(1) S. . . . ekacchigaļaij yugaŋ samudde pakkhi-
peyya . . . tatr'assa kāno kacchapo, M. iii.
169; = S. v. 455; cf. Thig. v. 500.

(2) bhūtapubbaŋ kummo kacchapo . . . anunadī-
tire gocarapasuto, S. iv. 177.

102. Kañcana.

(1) muttaŋ selā va kañcanaŋ, A. iii. 346.

(2) kañcanasannibhattaco, M. ii. 136; Thag. v. 821.

(3) kañcanassa phalakaij va sumatthaŋ, Thig. v. 266.

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

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

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

106. Kattha.

Katasi. See Sarīra.

(1) S. allaj kāṭṭhaŋ . . . puriso uttarāraṇij ādāya,
M. i. 241, 242; = ii. 93; = iii. 95.

(2) S. dvinnaj kāṭṭhānaŋ samphassa-[saṅghattha]-
samodhānā usmā jāyati, M. iii. 242; = S. ii.
97; = iv. 215; = v. 212.

See also Aggi, Tiṇa, Bhastā.

107. Kāṇṭaka.

(1) S. . . . bahukaṇṭakaj dāyaj paviseyya, . . .
purato pi kāṇṭako pacchato pi, S. iv. 189.

(2) S. puriso . . . saravananj paviseyya tassa kusa-
kaṇṭakā . . . vijjhеyyuŋ, S. iv. 198.

(3) . . . maddito kāmakaṇṭako, Ud. 24; cf. 27;
cf. J. iv. 117.

(4) yathā kaṇṭakatṭhānamhi careyya anupāhano,
Thag. v. 946.

Kāṇha. *See Magga, Sukka.*

Kadalī. *See Phala.*

108. Kantāra.

(1) S. puriso sadhano . . . kantaraddhānamaggaj
patipajjeyya . . . taŋ kantāraj nitthareyya,
D. i. 73; = (slightly different) M. i. 276.

(2) ditṭhi-kantāraj, M. i. 8; 486.

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

110. Kapi.

(1) kapīva sākhaŋ pamuñcaŋ gahāya, S.N. v. 791.

(2) kapi va sīhacamma, Thag. v. 1080.

(3) haliddirāgaŋ kapicittaj, J. iii. 148; = 525.

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

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

113. Karavīkā. (1) S. Himavante pabbate karavīkā
nāma sakunajāti, D. ii. 20.

(2) karavīkabhāṇī, M. ii. 137.

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

115. Kali.

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

See also Akkha, Kitava.

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

116. Kalingara.

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

117. Kalīra.

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

Kavaca. *See Āvudha* (2).

Kasambu. *See Kāraṇḍava.*

118. Kassaka.

- (1) S. kassako bījanāŋgalaj ādāya vanaj paviseyya,
 D. ii. 353.
 (2) kassako bhavaṇ Gotamo . . . (*see also* bījan,
 vutṭhi, yuganaŋgalaṇ, isā, yottaṇ, phāla-
 pācanaj), S. i. 172; = S. N., p. 13.
 (3) S. saradasamaye kassako mahānaŋgalena
 kasanto, S. iii. 155.
 (4) idha kassako khettaj sukaṭṭhaṇ karoti, A. i. 239.
 (5) S. kassakassa sampannaṇ sālikhettaj, A. i. 241.
 (6) dāyakā kassakūpamaj, P.V. 3.
 Kasī. (7) S. kasī kammatṭhānaj, M. ii. 198.

119. Kajsa.

- (1) hitvā satapalaṇ kajsaṇ sovanṇaṇ . . . aggahinj
 mattikāpattaj . . . , Thag. v. 97; = 862.
 (2) kajso upahato yathā, Dhp. ver. 134.
 Kajsapātī. (3) S. kajsapātī ābhata āpanā
 vā . . . malena ca pariyonaddhā, M. i. 25.

120. Kaka.

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

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

See also Ulūka.

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

122. -Kāra.

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

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

(3) samunnamayañ attānaj usukāro va tejanaj, Thag. v. 29.

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

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

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

(7) S. kumbhakārapākā uñhaij kumbhaij uddharitvā, S. ii. 83.

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

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

Cittakāra. *See Rajaka.*

Mālakāra. *See Mālā.*

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

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

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

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

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

Kāsa. See Nādī (4).

125. Kitthā. kitthādañ viya duppasuj, Thag. v. 446.
See also Gonā.

126. Kitava.

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

(2) chādeti kaliñ va kitavā sat̄ho, Dhp. v. 252.

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

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

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

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

125. See different point under Anḍakosa.

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

See also Attikāṇkala, Kunapa, Pāṇaka.

132. Kukkula. rūpañ . . . viññānañ kukkulañ, S. iii. 177.

133. Kuñjara.

(1) S. kuñjaro . . . pokkharaṇij ogāhitvā saṇadhoverikanj . . . kīlati, M. i. 229.

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

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

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

(5) saṅgāmagatañ va kuñjarañ, Ud. 45.

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

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

(8) kuñjarānañ v'anodake, J. vi. 442.

134. Kutī. āsañ kutiyā virājaya, dukkhaj . . . navā kuṭī, Thag. v. 57.

135. Kutthi. S. kutthi puriso . . . aṅgārakāsuyā kāyañ paritāpeyya, M. i. 506.

136. Kutthāri. purisassa . . . kutthāri jāyate mukhe, S. i. 149; = A. v. 171, 174; = S.N. v. 657. See also Sāra (3).

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

138. Kumāra.

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

139. Kumuda.

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

See also Pabbata.

140. Kumbha.

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

See also Rāhada.

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

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

142. Kumma.

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

See also Kacchapa.

143. **Kulāni.** S. yāni . . . kulāni bahutthikāni . . . appitthikāni, S. ii. 264. *See also Canda* (5), *Cora* (8).

Kulla.

(1) kullaj hi jano pabandhati, D. ii. 89; = Ud. 90.

(2) kullūpamañ vo desissāmi . . . S. puriso addhānamaggapaṭipanno, so passeyya . . . udakaṇṇavañ, M. i. 134.

(3) api nu tumhe kullūpamañ dhammañ desitañ, M. i. 261.

(4) tiṇakatthañ . . . saṅkaddhitvā kullañ bandhitvā, S. iv. 174, 175.

(5) nadīpāragato va kullañ, J. v. 445.
See also Bhisi.

145. **Kusa.** kuso yathā duggahīto hatthaij evānukantati, S. i. 49, 50. *See also Nadī* (4).

Kusagga. *See Pokkharaṇī* (3).

Kūṭāgāra. *See Agāra.*

146. **Kokilā.** kokilā va madhurañ nikūjitañ, Thig. v. 261.

Koñca.

(1) jiṇṇakoñcā va jhāyanti khīṇamacche va pallale, Dhp. v. 155.

(2) koñco khīrapako va ninnagañ, Ud. 91.

(3) aghasmi koñcā va yathā himaccaye, J. iv. 484.

(4) koñcī samuddatīre va kapañā, J. v. 366.

See also Sīha (4).

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

148. **Kotthu.** S. kotthu nadītire macche magayamāno, M. i. 334.

149. **Kolañkola.** tiṇñaj saṅyojanānañ kolañkolo hoti, A. i. 233.

Kovilāra. *See Rukkha* (20).

150. **Khaggavisāṇa.** eko care khaggavisāṇakappo, S.N. v. 33 ff.; cf. Gaja, (3) Nāga.

Khajjota. *See Jātaveda* (3).

151. **Khattiya.** S. khattiyo . . . nihitapaccāmitto na kutoci bhayañ, D. i. 69.

152. **Khāṇu.**

(1) khāṇuj va urasāsajja, S. i. 127.

Tindukākhāṇu
nekavassaganiko sannicito hoti, M. i. 78.

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

154. Khipa. S. nadīmukhe khipaŋ uddeyya, A. i. 287.

155. Khīra.

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

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

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

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

See also Sappimāṇḍa.

Khīla. *See* Indakhīla.

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

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

157. Khetta.

(1) S. sakaj khettaj ohāya paraj khettaj niddāyi-
tabbaŋ, D. i. 231.

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

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

(4) S. yaŋ aduŋ khettaj aggaj . . . majjhimanj
. . . hīnaj jaŋgalaj, S. iv. 315.

(5) kammaŋ khettaj A. i. 223, 224.

(6) S. khette bījaŋ [na] mahapphalaj, A. iv. 237.

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

(8) S. ucchukhette mañjitṭhikā nāma, A. iv. 379.

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

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

158. Khelapiṇḍa. S. puriso . . . khelapiṇḍaj vamey-
ya, M. iii. 300; = (*differently applied*) A. iv. 137.

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

Gangā. *See* Nadi.

160. G a j a.

- (1) dvāravivaraj gajo va alabbanto, Thag. v. 356.
- (2) gajaŋ va mattaŋ kusalaŋkusaggaho, Thag. v. 1139.

(3) gajam iva ekacārinaŋ, J. ii. 220.

G a n a k a. See Pāsāda (2).

161. G a n d a

- (1). tass' imaj kāyaŋ . . . gaṇḍato samanupas-sato, M. i. 500; cf. S. iv. 83.
- (2) tvaj rūpaŋ . . . viññānaŋ . . . gaṇḍo ti passa, S. iii. 189; cf. iv. 83; M. i. 435.
- (3) ejā gaṇḍo S. iv. 64; = 66.
- (4) S. gaṇḍo anekavassagaṇiko . . . gaṇḍo ti imas-s'etaŋ, A. iv. 386.
- (5) gaṇḍo ti kāmānaŋ adhivacanaŋ, A. iii. 311; = iv. 289.

G a n d a m ū l a. (6) gaṇḍamūlaŋ . . . tanhāy'etaŋ adhivacanaŋ, S. iv. 83.

162. G a d r a b h a.

- (1) S. gadrabho vahacchino sandhisamalasaŋkātire jhāyati, M. i. 334.
- (2) S. gadrabho gogaŋaj pitthito, A. i. 229.
- (3) gadrabho va nivattasi, J. iii. 217.

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

164. G a n d h a.

- (1) S. uppalassa . . . pupphassa gandho, S. iii. 130.
- (2) S. brāhmaŋā āhutigandhena dhavanti, M. iii. 167.
- (3) S. ye keci mūlagandhā kālānusārī, S. iii. 156; = v. 44; = A. v. 22.
- (4) S. ye keci sāragandhā lohitacandanaŋ, S. iii. 156; = v. 44; = 231; = A. v. 22.
- (5) S. ye keci pupphagandhā vassikaj, S. iii. 156; = v. 44; = A. v. 22.
- (6) tīn' imāni gandhajātāni yesaj anuvātaŋ, A. i. 225.
- (7) sīlaŋ gandho anuttaro, Thag. v. 615.

(8) na pupphagandho paṭivātaŋ eti, Dhp. v. 54.
See also Gūthaka kūpa.

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

166. Gaha.

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

167. Gahana.

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

168. Gahapati.

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

169. Gāma.

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

Gini. *See Aggi.*

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

171. Giri.

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

See also Pabbata.

172. Giyo. satipaṭṭhānagīvo so, Thag. v. 1090.

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

174. Gūtha.

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

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

175. G e h a.

- (1) puna gehaŋ na kāhasi, Dhp. v. 154; = Thag.
v. 183.
- (2) yathā gehato nikkhamma, P.V. 59.

176. G o, gāvī.

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

- (14) gavañ va natthan̄ . . . pariyesatī, J. iv. 481.
 (15) gāvo kūṭahatā-r-iva, J. v. 17.
 (16) visāñato gavañ dohañ, J. vi. 371.
 G o kāñña. (17) S. gokāñña pariyantacārinī
 antamantān' eva sevati, D. iii., XXV. § 20.
 G o g hā t a k a. (18) S. dakkho goghātako
 . . . catummahāpathe bilaso pativibhajitvā,
 D. ii. 294; = M. iii. 91.
 (19) S. dakkho goghātako . . . kucchiñ parikan-
 teyya, M. i. 244; = ii. 193; = S. iv. 56;
 = A. iii. 380.
 (20) S. dakkho goghātako . . . vidhūnitvā bāhiran̄
 cammakāyañ, M. iii. 274.
 Godamma. See Bhūmi(2), Hatthidāmma.
 G o pāna sī. (21) S. jarāsālāya gopānasiyo
 oluggaviluggā bhavanti, M. i. 81; = 245.
 (22) gopānasibhāravahā va kaññikā, J. iii. 318.
 (23) gopānasibhoggasamañ, J. iii. 395.
 G o p o, g o pāla [k a]. (24) S. kitthasambādhe
 gopālako gāvo rakkheyya, M. i. 115, 116.
 (25) ekādasahi añgehi samannāgato gopālako [a-]
 bhabbo gogañaiñ, M. i. 220; = A. v. 347.
 (26) bhūtapubbañ Magadhako gopālako, M. i. 225.
 (27) S. gopālako sāyañhasamayañ sāmikānañ gāvo
 niyyā detvā, A. i. 205.
 (28) gopo va gāvo gañayañ paresañ, Dhp. v. 19.
 (29) yathā daññena gopālo gāvo pāceti gocarañ,
 Dhp. v. 135.
 G o n a. (30) S. . . . goño kitthādo aduñ
 kiññhañ otareyya, S. iv. 196.
 (31) S. goño kitthādo dāmena vā baddho, A. iii. 393.
 G o p a k h u m o. (32) M. ii. 137.
 G o p i pās a. (33) gopipāsakajātikā, J. iv. 56.
 See also Kitthā, Pañka (9).

177. G o m a y a p iñ ñ d a. Bhagava parittañ gomayapiññdañ
 pāñinā gahetvā, S. iii. 144.

178. G h a ṭ i kā. S. puriso . . . caturañgulañ ghaṭikāñ
 karitvā S. ii. 178; cf. Thig. v. 499.

179. C a k k a.

- (1) mayā anuttaraŋ dhamma-cakkaŋ pavattitaŋ,
S. i. 191; cf. S.N. v. 554; = Thag. v. 824;
cf. S.N. v. 684; J. iii. 412.
- (2) brahma-cakkaŋ pavatteti, M. i. 71; S. ii. 27.
- (3) anveti cakkaŋ va vahato padaŋ, Dhp. v. 1.
- (4) cakkassa nemi viya parivattati, J. v. 445.
Ara, Nabhī. (5) arā va nabhyā susamohi-
tāni, J. vi. 261. See also Rathā.
- Cakkavatti (6). cakkavatti yathā rājā,
S. i. 192; = Thag. v. 1235.
- (7) S. kuḍḍarājāno¹ . . . cakkavattissa anuyantā,
S. iii. 156; = v. 44; = A. iii. 365; = v. 22.
- (8) rañño cakkavattissa . . . sattaratānāni, M. iii.
S. v. 99 and passim.

180. C a k k h u.

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

181. C a k k h u m ā.

- (1) S. c. puriso uparipāsādavaragato, M. i. 213.
- (2) S. c. puriso ekaŋ āmaṇḍaŋ, M. iii. 101 *ff.*
- (3) cakkhumā puriso tīre thito, It. 114, 115.
See also Rahadā (udaka-).

182. Caŋgavāra.

- (1) pañcann' etaŋ nīvaraṇānaŋ adhivacanaŋ, M.
i. 142, *ff.*

(2) parittāŋ udakaŋ va caŋgavāramhi, J. v. 186.

183. Caṇḍāla. S. caṇḍālo kumārako vā . . . nigamaŋ
pavisanto, A. iv. 376. See also Vāyśika, Sunakha.

184. Canda, candima.

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

¹ a. l. = khudda°.

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

See also Nakkhatta(rājā), Sasa, Surya.

185. Candana.

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

See also Gandha.

186. Cāpa.

- (1) senti cāpā tikhīnā va, Dhp. v. 156.
 (2) cāpo v'ū nudaro, J. vi. 295.

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

188. Cīriṇika. S. . . . vanasande . . . cīriṇika-saddo antaradhāpeyya, A. iii. 395.

Cunda. See Nāga (19).

189. Cora.

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

Chatta. See Vassa.

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

191. Chava. chavo chavāya saddhiṇ, A. ii. 57, 59.

Chavālātā. See Latā.

192. Chāyā.

- (1) S. yaŋ chāyā jahati, taŋ ātapo pharati, M. ii. 235.
 (2) S. . . . pabbatakūṭānaŋ chāyā . . . paṭhaviyā olambanti, M. iii. 164; = 171.
 (3) chāyā va anapāyinī, S. i. 72, 93.
 (4) S. thūṇaj paṭicca chāyā paññāyati, A. ii. 198.
 (5) chāyaj ghammābhītatto va turitā pabbataŋ āruhuṇ, S.N. v. 1014.

- (6) chāyā va anapāyinī, Dhp. v. 2; = Thag. v. 1043.
- (7) na tesaij chāyā vatthānaij, J. iv. 304.
- (8) kannappakannaij yathā rukkhachāyā, J. v. 445.

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

194. Chindati.

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

- (1) sabbaij chindati bandhanaij, S. i. 39; cf. 35.
- (2) chavij chindati, S. ii. 238.
- (3) acchechchi tañhaij . . . taij chinnaganthaij, S. i. 12; = 23; cf. S. i. 127; A. i. 134; It. 47; cf. Ud. 79; S.N. v. 219.
- (4) chinda sotaij, S. i. 49; cf. iv. 291; M. i. 226; It. 95; S.N. v. 948.
- (5) kodhaij chetvā, S. i. 41; = 47; = 237.
- (6) te chetvā maccuno jālaij, S. i. 48; = J. vi. 46; cf. S.N. v. 358.
- (7) chetvā nand(h)ij varattañ ca, S. i. 63; = S.N. v. 622.
- (8) sabbā āsattiyo chetvā, S. i. 212.
- (9) dhammo chinnapilotiko, M. i. 141; = S. ii. 28.
- (10) se ucchinne ucchinnamūle, M. ii. 256; cf. M. i. 487 ff.; A. i. 135; cf. S. ii. 62, 64 *passim*.
- (11) ucchinnabhavanettiko kāyo, D. i. 46.
- (12) ucchinnamūlo, M. i. 139 *passim.*; A. i. 137.
- (13) asmimāno samucchinno, S. iii. 83.
- (14) acchijji vattaij, Ud. 75.
- (15) yo jātaij ucchijja na ropayeyya, S.N. v. 208.
- (16) chinnapapañce chinnavatume, D. ii. 8; M. iii. 118.
- (17) chind' eva no vicikicchaij, S.N. v. 346; cf. J. vi. 259.
- (18) ye sabbasañyojanabandhanacchidā, S.N. v. 491; cf. 621; M. i. 101; S. i. 191.
- (19) chetvā āsavāni ālayāni, S.N. v. 535; cf. J. vi. 46.
- (20) anusaye chetvā, S.N. v. 545; = 571.

- (21) avijjaŋ chinda, Thag. v. 29.
 (22) pañcakkhandhā . . . chinnamūlakā, Thag.
 v. 90; = 120.

- (23) chinnakukkuccaŋ, M. i. 109.

See also Ambuja, Vālarajju.

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

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

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

197. Janapadakałyānī.

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

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

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

199. Jambalī. S. jambalī . . . yāni āyamukhāni tāni pidaheyya . . . tāni vivareyya, A. ii. 166.

Jambonada. *See Nekkha.*

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

201. Jātarūpa.

(1) S. . . . ukkāmukhaŋ vā pan' āgamma jātarūpaŋ, M. i. 38.

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

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

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

See also (suvaṇṇa)-Kāra, Pariyodāpanā, Miga.

202. Jātaveda.

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

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

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

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

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

204. Jāla.

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

See also Ambuja, Chindati, Vāta.

205. Jālinī.

- (1) jālinī visattikā, S. i. 107 ; =Dhp. v. 180.
- (2) taṇhaj vo desessāmi jālinī, A. ii. 211.
- (3) . . . abbabitvāna jālinī, Thag. v. 162.
- (4) devakāyasmi jālinī, Thag. v. 908.

206. Joti.

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

Jotiṭṭhāna. (3) hadayaŋ jotiṭṭhānaŋ. S. i. 169.

See also Andha.

207. Nāti.

- (1) sukhasaŋvaso nātīnaj va samāgamo, Dhp.
v. 207.
- (2) patiganhanti piyaŋ nātīva āgataŋ, Dhp. v. 220.

208. Dayhati.

- (1) ḍayhamāne va matthake, S. i. 13 ; =53 ;
Thag. v. 39 ; =40 ; =1162.
- (2) careyy' ādittasīso va, S. i. 108.
- (3) S. ādittacelo vā ādittasīso vā tass'eva . . .
adhimattaŋ . . . vāyāmaŋ, A. ii. 93 ; =iii.
308 ; =iv. 320 ; =321 ; =v. 93 ; =98 ; =99 ;
=104 ; =105.

- (4) āditte cele vā sīse vā kim assa karaṇīyan ?
S. v. 440.
- (5) ādittā nibhataj bhaṇḍaj puna ḍayhituj, S. i.
209.
- (6) ādittasmij agārasmij yaŋ niharati bhājanaj,
S. i. 31 ; = A. i. 156.
- (7) rūpaŋ . . . viññānaŋ ādittaŋ, S. iii. 71.
- (8) ḍayhamānena kāyena ḍayhamānena cetasā,
It. 23, 24.
- (9) ḍayhamānesu nibbuto, Thag. v. 1060.
- (10) attano sīsamhi ḍayhamānamhi, Thig. v. 493.
- (11) yathā saraṇaj ādittaŋ vārinā parinibbaye,
S.N. v. 591 ; = J. iv. 127.
- (12) ādittā va gharā mutto, Thag. v. 712.
- (13) kāme ādittato disvā, Thag. v. 790.
- (14) kadā nu rūpe . . . phusitabbe ca dhamme
ādittato 'haŋ . . . dakkhaŋ, Thag. v. 1099.
See also Aggi, Tejo, Pāvaka, Sokha.

209. Dāka. upasanto . . . sukkhadākaŋ va kumbhiyaŋ,
Thig. v. 1.

- 210. Takkara. pattadaŋdo va takkaro, Thag. v. 449.
- 211. Takkārī. aŋginiŋ va takkāriŋ pupphitaŋ, Thig.
v. 297.
- 212. Tagara. tagarañ ca palāseno yo naro upanayhati,
It. 68 ; = J. iv. 436.
- 213. Tacasařa. tacasařaj va samphalaŋ, S. i. 70 ;
98 ; = It. 45.
- 214. Tacchaka. dāruŋ namayanti tacchakā, M. ii. 105 ;
= Thag. v. 19 ; = 877 ; = Dhp. v. 80 ; = 145.
- 215. Tam o. (1) bālo tamasā parivārito, Ud. 79.
(2) tamokhandhena āvatā, M. i. 168 ; = ii. 93.
(3) tamokhandhaŋ padālayuŋ, It. 8 ; =(padāliya)
Thig. v. 44 ; =(padālito) v. 59.
(4) tamonudaŋ pāragataŋ mahesiŋ, It. 32.
(5) tamo v'assa nivuto sabbaloko, na jotimanto,
S.N. v. 348.
(6) ekodibhūto vihane tamaŋ, It. 42 ; S.N. v. 975.

(7) nivutānai tamo hoti andhakāro apassanai,
S.N. v. 763.

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

216. T a n t a. yathāpi tante vitate, J. vi. 26.

217. Tarati.

(1) ye taranti aṇṇavaṇi saraṇ setuṇ katvāna
visajja pallalāni, D. ii. 89; = Ud. 90.

(2) tiṇṇo pāragato jhāyī, M. 98th. S^{ta}.; = Dhp.
v. 414; = S.N. v. 638.

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

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

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

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

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

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

(9) ko sū' dha taratī oghaiṇ? ko 'dha tarati
aṇṇavaṇi? S.N. cf. v. 173; = v. 183.

(10) te duttaraiṇ oghaiṇ imaṇi taranti atiṇṇapubbaṇ
. . . S.N. v. 273.

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

(12) tiṇṇaviciκiccho, M. i. 18, 45.

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

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

A t i t a r i y a. (15) oghaiṇ samuddaiṇ atitariya
tādiṇ, S.N. v. 219.

U t t a r a t i. (16) udatāri oghaiṇ atiṇṇapubbaṇ,
Ud. 74; cf. 75.

O t a r a t i. (17) otinṇo' nhi jātiyā, M. i. 200.

See also Tīra, Paṇka, Bhisi, Saṅga.

218. T a lāk a.

(1) S. . . . mahantaṇ talākaiṇ . . . devo vuṭṭho
sippisambukaiṇ . . . A. iii. 395.

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

219. T a s a r a. tasarañ va ujjuñ, S.N. v. 215; =v. 464;
 =v. 497.

220. Tāṇa.

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

Tārakā. See Udapāna, Osadhitārakā, Canda,
 Nakkhatta.

221. Tāla.

- (1) S. tālo matthakacchinno, M. i. 250; =331;
 =464; =ii. 256; cf. J. v. 267.

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

Tālachāyā. See Dhānugghāha.

Tālapakka (2). S. tālapakkaj sampati-bandhanā muttañ, A. i. 181; cf. It. 84.

Tālapatta. See Puta.

Tālapattikā. See Nāga.

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

222. Tikkicchaka. sabbalokatikicchako, Thag. v. 722.

223. Tiṇa.

- (1) S. imasmīñ Jetavane tiṇa-kattha-sākhā-palāsañ tañ jano hareyya, M. i. 141; =S. iii. 34; =iv. 82; =129.

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

See also Aggi, Ukkā, Gaṇgā, Sūla.

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

225. Tittha.

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

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

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

Tipū. See Jātarūpa (3).

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

227. Tīra.

(1) appakā . . . pāragāmino . . . tīram evānudhāvati, S. v. 24; = A. v. 232; = 233.

(2) orimaŋ tīraŋ sasaŋkai . . . sakkāyassādhibvacanaŋ, S. iv. 174, 175.

(3) chann'etaŋ ajjhattikānaŋ āyatanānaŋ, S. iv. 179, 180.

(4) micchāditthi orimaŋ tīraŋ sammāditthi pārimaŋ tīraŋ . . . micchāvimutti oriman tīraŋ . . . A. v. 232; = 233.

(5) pāṇātipāto orimaŋ tīraŋ . . . pe . . . A. v. 252; = 253.

(6) pārimaŋ tīraŋ :—khemaŋ . . . nibbānaŋ, S. iv. 174, 175.

(7) pārimaŋ tīraŋ :—channaŋ bāhirānaŋ āyatanānaŋ adhivacanaŋ, S. iv. 179, 180.

(8) aññātamānino dhamme gambhīre tīragocarā, Thag. v. 953.

See also Nāvā.

228. Turiya. S. . . . turiyassa . . . saddo hoti, A. iv. 263, 265.

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

230. Tūla.

(1) tūlam iva eritai mālutenā, Thag. v. 104; cf. J. iv. 222.

(2) tūlapuṇṇasadisopamā, Thig. v. 269.

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

(2) bhikkhu ḍahati tejasā, S. i. 69.

232. Tela.

(1) S. telai telena saŋsandati, S. ii. 158.

(2) S. puriso telatthiko . . . vālikai doniyā akirityā, M. iii. 140.

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

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

Telakumbha. *See Rahada*.

Telappajjota. *See under Andhakāra, passim.*

Telapatta. *See Janapadakaļyānī* (2).

Telappadīpa. *See Dīpa* (244).

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

234. Thāla. yo hare mattikāthālaj kaņsathālaj, J. iii. 224.

Thūṇa. *See Chāyā*.

235. Daṇḍa.

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

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

Dadhi. *See Sappimaṇḍa*.

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

Dammasārathi. *See Sarathi*.

237. Dalidda.

(1) S. puriso daliddo . . . tass'assa ekaļ agārakanj, M. i. 450.

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

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

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

238. Dāyādā.

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

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

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

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

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

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

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

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

240. Dārukukhandha. S. dārukukhandho na oriman-tīraŋ upagacchati, S. iv. 179.

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

(2) taṇhādāsā, M. ii. 71, A. ii. 54.

242. Dija.

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

(2) dijo dumaj khīṇaphalan ti ñatvā, J. iii. 108.

(3) oruddho'smi yathā dijo, J. iv. 4.

243. Disā.

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

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

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

244. Dipa, padīpa (*lamp*).

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

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

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

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

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

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

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

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

245. Dīpa (*island, refuge*).

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

See also Pañka (6).

Dutthāruka. *See Aruka.*

246. Dutiyā.

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

247. Dundubhi. āhañchañ amatadundubhiñ, M. i. 171; = ii. 93; = iii. 67.

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

Dussayuga. *See Karanḍaka.*

248. Dūta.

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

249. Deva, devatā.

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

250. Dvaŋgula. na taŋ dvāngula-paññāya sakkā pappotuŋ itthiyā, S. i. 129.

Dvāra.

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

(2) chaddvārā . . . channaŋ ajjhattikānaŋ āyatana-
naŋ adhivacanāŋ, S. iv. 194.
navadvāraŋ. *See Yātrā.*

dve, ekādasa-dvāraŋ. *See Agāra.*

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

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

Dovārika. (5) dovāriko paññito . . . satiyā
adhivacanāŋ, S. iv. 194.

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

253. Dhāŋka.

(1) kumārakā dhaŋkan iv' ossajanti, S. i. 207.
(2) itthi . . . dhaŋkarūpā, Thag. v. 151.
(3) dhaŋkehi sāgaran iva, J. ii. 219.

See also Haŋsa.

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

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

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

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

Dhanaparājaya. *See Akkha.*

257. Dhanuggaha.

(1) S. dhanuggaho . . . tiriyan̄ tālacchāyan̄¹
atipāteyya, S. i. 62; = M. i. 82; = A. ii. 49.

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

258. Dhammanī. piyarittāŋ va dhammanī, S. i. 103.

¹ In A. Morris reads °cchātiŋ.

259. Dharanī. bhūtānañ dharanī-r-iva, J. v. 379; = vi. 526.

260. Dhāti.

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

(2) S. daharo kumāro . . . dhātiyā pamādañ, A. iii. 6.

Dhātikā. See Acchārā.

Dhura. See Bhāra, Ratha.

261. Dhūma.

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

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

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

(4) kāmā . . . dhūmo ca, J. ii. 241.

(5) ghatāsano dhūmaketu . . . pabbataggasmiñ,
J. v. 63. See also Raja.

262. Dhorayha. dhorayho vata bho . . . Gotamo,
dhorayhavatā ca samuppannā, S.i.28. See also Kassaka(2).

263. Dhovana. (1) atthi dakkhinesu janapadesu dho-
vanañ nāma . . . ariyañ dhovanañ desessāmi, A. v. 216.

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

264. Nakkhatta. nakkhattarājā-r-iva tārakānañ, J. iv.
99; = v. 148. See also Canda (11).

Nakha. See Giri.

265. Nagarā.

(1) S. rañño paccantimaiñ nagarañ . . . ekadvārañ
D. ii. 83; = S. v. 160; = A. v. 194.

(2) S. āyasaiñ nagarañ . . . tato puriso . . . ekañ
sāsapaiñ uddhāreyya, S. ii. 182.

(3) S. rañño paccantimaiñ nagarañ dañhuddāpañ
. . . chadvārañ, S. iv. 194.

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

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

(6) nagarūpamañ cittañ idañ thapetvā, Dhp. v. 40.

(7) atthīnañ nagaran katvā, Dhp. v. 150; cf.
Thig. v. 497.

259. Dharanī. bhūtānañ dharanī-r-iva, J. v. 379; = vi. 526.

260. Dhāti.

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

(2) S. daharo kumāro . . . dhātiyā pamādañ, A. iii. 6.

Dhātikā. See Acccharā.

Dhura. See Bhāra, Rathā.

261. Dhūma.

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

(2) yañ . . . rattiñ anuvitakketi . . . rattiñ
dhūmāyanā, M. i. 142, 144.

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

(4) kāmā . . . dhūmo ca, J. ii. 241.

(5) ghatāsano dhūmaketu . . . pabbataggasmiñ,
J. v. 63. See also Raja.

262. Dhorayha. dhorayho vata bho . . . Gotamo,
dhorayhavatā ca samuppannā, S.i.28. See also Kassaka(2).

263. Dhovana. (1) atthi dakkhinesu janapadesu dho-
vanañ nāma . . . ariyañ dhovanañ desessāmi, A. v. 216.

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

264. Nakkhatta. nakkhattarājā-r-iva tārakānañ, J. iv.
99; = v. 148. See also Canda (11).

Nakha. See Giri.

265. Nagarā.

(1) S. rañño paccantimaiñ nagarañ . . . ekadvārañ
D. ii. 83; = S. v. 160; = A. v. 194.

(2) S. āyasaiñ nagarañ . . . tato puriso . . . ekañ
sāsapaiñ uddhāreyya, S. ii. 182.

(3) S. rañño paccantimaiñ nagarañ dañhuddāpañ
. . . chadvārañ, S. iv. 194.

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

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

(6) nagarūpamañ cittañ idañ thapetvā, Dhp. v. 40.

(7) aṭṭhīnañ nagaran katvā, Dhp. v. 150; cf.
Thig. v. 497.

(8) *nagarañ yathā paccantañ guttañ*, Dhp. v. 315 ;
 = Thag. v. 653 ; = 1005.

(9) *yathāpiassa nagarañ mahantañ*, J. v. 81.

Nangala. See Kassaka.

Nangalamukha. See Nadī (7).

266. *Nadī*.

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

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

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

(4) *S. nadī pabbateyyā ohārinī . . . tīresu kāsā . . .
 ajjholaambeyyuñ*, S. iii. 137.

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

(6) *S. puriso nadiñ taritukāmo . . . nāvaj kareyya*,
 A. ii. 200, 201.

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

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

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

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

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

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

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

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

*Kunnadī, Mahānadī (15). S. . . . ma-
 hānadiyo upayantiyo kunnadiyo upayāpenti*,
 S. ii. 118.

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

(17) *S. yatth'imā mahā-nadiyo sañsandanti . . . na
 sukarañ . . . gañetuj*, S. v. 401.

(18) *khīyati . . . kunnadīnañ va odakañ*, Thag. v. 145.

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

- (20) S. Yamunā . . . Mahī nadī pācīnaninnā . . . samuddaninnā, S. v. 38-40.
- (21) S. Aciravatī . . . yadā upari pabbate, M. ii. 117.
G a ḷ g ā -n a d ī (22). S. puriso . . . tiṇukkaṇ
ādāya. . . . Gaṇgaṇ nadij santāpessāmi, M.
i. 128.
- (23) S. Gaṇgā-nadī pūrā . . . atha dubbalo [bālavo]
puriso āgaccheyya, M. i. 435.
- (24) S. Gaṇgā-nadī samuddāninnā, M. i. 493;
= S. v. 39, 40.
- (25) S. Gaṇgā-nadī pācīnaninnā, S. v. 38 *ff.*
- (26) S. . . . Gaṇgā . . . vālikā . . . na sukarā
saṅkhātuṇ, S. ii. 184.
- (27) S. mahājanakāyo . . . Gaṇgānadij pacchānin-
naṇ karissāma, S. iv. 191; = v. 53; = 300.
- (28) Gaṇgaṇ me pidahissanti, J. v. 60.
- (29) yā kāci najjo Gaṇgaṇ abhisavanti, J. vi. 359.
See also Udapāna (3), Gopālaka (26),
Rāmaneyyaka, Vāṇika, Sāgara, Sota.

267. Nantaka. S. bhikkhu pañsukūliko . . . nan-
takaṇ disvā, A. iii. 187.

268. Nabha.

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

269. Narakapapāta. S. puriso purisaṇ narakapa-
pātaṇ papatantaṇ kesesu gahetvā, D. i. 234.

270. Nala.

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

Navanīta. *See* Sappimandā.

271. *Nahāpaka.* S. dakkho nahāpako . . . nahāni-yacuṇṇāni ākiritvā, D. i. 74; = 232; = M. i. 276; = ii. 15; = iii. 92; = A. iii. 25.

272. *Nahāyati.* ninnahāya sabbapāpakāni, S.N. v. 521; cf. Ud. 6; M. i. 386; also *Udaka* (5).

Nahāru. See *Kukkutapatta*.

273. *Nāga.*

(1) te caranti . . . sudantā susunāgāti, D. ii. 254.

(2) S. rañño nāgo īsādanto . . . rakkhat' eva soṇḍaj, M. i. 414.

(3) S. rañño nāgo īsādanto . . . bandhanāni sañ-chinditvā, M. i. 450.

(4) mahallako ce pi rañño nāgo adanto . . . kālāj karoti, M. iii. 137.

(5) nāgo vata bho . . . Gotamo, nāgavatā ca samuppannā . . . vedanā, S. i. 28; cf. M. i. 386; also 32 *passim*.

(6) nāgo va danto carati, S. i. 141.

(7) sattaratanaj va nāgaij tālapattikāya chādettabaj maññeyya, S. ii. 217; = 222.

(8) ye pi te rañño nāgā . . . bandhanāni sañchin-ditvā, S. iii. 85; = A. ii. 33; cf. Thig. v. 301.

(9) nāgan vo kittiyissāmi . . .
saddhāhattho mahā nāgo . . ., A. iii. 346;
= Thag. vv. 693-99.

(10) catuhi aŋgehi samannāgato . . . nāgo rājāraho,
A. ii. 116.

(11) eko care mātaŋgaraññe va nāgo, M. iii. 154; =
Dhp. v. 329, 330; = J. iii. 488; cf. v. 190.

(12) nāgo va saŋgāme cāpāto patitaŋ saraŋ, Dhp.
v. 320.

(13) nāgo pūtilataŋ va dālayitva, S.N. v. 29; cf.
Thag. v. 1184.

(14) nāgo va yūthāni vivajjayitvā, S.N. v. 53.

(15) nāgo saŋgāmasīse va sato, Thag. v. 31; = 244;
= 684.

(16) sa ve accantaruci nāgo Himavā vaññe siluc-caye, Thag. v. 692.

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

See also Paṇka, Pota, Sarasi, Sīha, Hattidamaka, Hattinī.

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

- (21) nāgabhogasadisopamā, Thig. v. 267.

See also Nāvā.

274. Nāvā.

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

See also Nadī.

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

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

Niketasārī. *See under Oka.*

277. Nikkha, nekkha.

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

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

- (2) nekkhaŋ jambonadass' eva ko taŋ nindituŋ arahati, A. ii. 8 ; = 29 ; = Dhp. v. 230.
- (3) S. puriso suvaṇṇanikkhaŋ adhigaccheyya, A. iv. 120 *foll.*
- (4) suvaṇṇanekkhaŋ viya, S.N., v. 689.

278. N i g r o d h a.

- (1) nigrodhaparimañḍalo, M. ii. 136.
- (2) S. catummahāpathe mahā nigrodro, A. iii. 42.
- (3) nigrodhass' eva khandhajā, S.N. v. 272.
- (4) virūlhamūlasantānaŋ nigrodhām iva māluto, J. vi. 14.
- (5) nigrodhāŋ va . . . sītacchāyaŋ, J. vi. 526.

See also Māluta, Megha.

279. N i d ā g h a. kālā nidāghe-r-iva aggijāt' iva, J. v. 404.

280. N i d h i.

- (1) S. puriso ekaŋ nidhi-mukhaŋ gavesanto pañca . . . adhigaccheyya, M. iii. 159 ; = A. v. 346, *with ekādasa . . . adhigaccheyya.*
- (2) acoraharaṇo nidhi, Khp. viii.
- (3) nidhīnaŋ va pavattaraŋ, Dhp. v. 76.
- (4) sajjhayadhanadhaññāsuŋ brahmaŋ nidhiŋ apālayuŋ, S.N. v. 285.

See also Daḷidda (4).

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

282. N i v ā p a.

- (1) kāmaguṇānaŋ adhivacanaŋ, M. i. 155; cf. ii. 262.
- (2) bhutvā nivāpaŋ gacchāma kandante migabandhake, Thag. v. 774.

Nevāpika. Mārass' etaŋ adhivacanaŋ, M. i. 155.

283. N i s a b h a.

- (1) nisabho vata bho. . . . Gotamo; nisabhavatā ca . . . vedanā sato . . . adhivāseti, S. i. 28 ; cf. M. i. 386.
- (2) disvā isinisabhaŋ, S.N. v. 698.

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

Nemī. See -Kāra (Ratha) Cakkā (9).

Nelaŋga. See Ratha.

Nīvaraṇā. See Āvaraṇā.

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

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

See also Sappimāṇḍa.

286. Pakkhamā.

(1) vītaŋsen'eva pakkhamā, Thag. v. 139.

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

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

Pakkhi. See Phala (9), Sakuna.

287. Paŋka.

(1) ataruŋ paŋkaŋ, S. i. 35.

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

(3) yassa nittiŋo paŋko, Ud. 24.

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

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

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

(7) uttiŋnā paŋkā palipā, Thag. v. 89; cf. J. iv. 486.

(8) paŋko ti hi naŋ avedayuŋ, Thag. v. 124; =
495; = 1053.

(9) nisidanti paŋkamhi va jaraggavo, Thag. v. 1154.

(10) lābho siloko . . . paŋko eso, J. iv. 222.

(11) nāgo yathā paŋkamajjhe, J. iv. 399.

Paŋkajāta. See Yatrā.

288. Paccavekkhana. S. añño 'va aññaŋ paccavekkheyya, A. iii. 27. See also Ādasa.

289. Paccorohaṇī. paccorohaṇī . . . ajja brāhmaṇa-kulassāti . . . ariyaŋ . . . paccorohaṇīŋ desissāmi, A. v. 234-36; = 249-52 (with different application).

290. Pajāpatiyo. brāhmaṇassa dve pajāpatiyo ahesuŋ,
D. ii. 330.

Pajja. See Magga (19).

291. Pajjalaṇā. yaŋ rattiŋ anuvitakketvā . . . divā kammante payojeti . . . divā pajjalaṇā, M. i. 142, 144.

292. Pajjota.

- (1) paññā lokasmij pajjoto, S. i. 44.
- (2) paññāpajjoto, A. ii. 140. *See also Ābhā.*
- (3) patanti pajjotaj ivādhipatā, Ud. 72; cf. J. vi. 250.
- (4) dhīrā ca pajjotakarā bhavanti, Thag. v. 1269; =S.N. v. 349; cf. It. 108.
- (5) pajjotakaro parittaraŋso vātena vinamyate latā va, Thag. v. 416.

293. Paṭa. paṭo va dhuttassa dumo va kūlajo, J. iv. 494.

294. Paṭṭa. ruppapattapalimaṭṭhīva, J. v. 4.

295. Paṭicchanna. nisitaj va paṭicchannaj . . . nāsmase, J. iv. 57.

296. Paṭhavī.

- (1) S. puriso . . . kuddālapitakaj adāya . . . mahāpaṭhaviŋ apathaviŋ karissāmīti, M. i. 127.
- (2) S. . . . bijagāmabhūtagāmā . . . balakaraṇiyā kammantā . . . sabbe te paṭhaviŋ nissāya, M. i. 230; =S. v. 45, 46; =v. 246.
- (3) S. paṭhaviyā sucim pi nikhipanti, M. i. 423; =A. iv. 374; cf. J. iii. 247.
- (4) S. . . . mahāpaṭhaviyā satta kolatṭhimattiyo gulikā, S. ii. 136; cf. Thig. v. 498.
- (5) S. mahāpaṭhavī . . . pariyādānaŋ gaccheyya ṭhapetvā satta kolatṭhimattiyo gulikā, S. ii. 136; =v. 462.
- (6) S. paṭhavīdhātu evaj catasso viññāṇatṭhitiyo datṭhabbā, S. iii. 54.
- (7) S. . . . pāṇā sabbe te paṭhaviŋ nissāya, S. v. 78.
- (8) paṭhavīsamo no virujjhati, Dhp. v. 95.

297. Paṇḍu.

- (1) S. sāradaj bhadarapaṇḍuŋ parisuddhaŋ hoti, A. i. 181. *See also Palāsa.*

Paṇḍurogī (2). S. . . . paṇḍurogī . . . pūtimuttaŋ . . . pipeyya, M. i. 316.

298. Paṇṇa. sukhpapaṇṇaj va akkamma, J. iii. 141.

Patta. *See Māluta.*

299. Patha.

- (1) apathena payātuŋ icchasi, Thig. v. 384.
- (2) dhammo patho . . . adhammo uppatho, J. v. 266.

300. Paduma.

- (1) padumaj yathā kokanadaŋ sugandhaŋ, A. iii. 239.

- (2) yathā saŋkāradhānasmiŋ . . . padumaj tattha jāyetha, Dhp. v. 58.

- (3) padumaj va toyena alimpamāno, S.N. v. 71 ; = v. 213 ; cf. v. 812 ; Thag. v. 701.

- (4) padumuttaratacā, J. v. 96.

- (5) vātātapena . . . padumaj . . . iva, J. vi. 578.

See also Uppalini, Puta, Pundarika, Pokkhara, Vāri.

Paduminī. *See Uppalini.*

301. Panali. S. puriso udapānapanāliyā atthiko . . . vanaj paviseyya, A. iv. 171.

302. Pannaga. gūthalittaj va pannaganj, Thag. v. 576.

Papā. *See Agara (15).*

Papata. *See Visa.*

303. Papupphaka. chetvāna Mārassa papupphakāni, Dhp. v. 46.

Pantha. *See Akkha, Nadī (11).*

Panthagu. *See Valāhaka.*

304. Pabba.

- (1) S. . . . āsītikapabbāni vā kālapabbāni vā, M. i. 80, 81 ; = 245.

Pabbaja, babbaja (2). S. pabbajalāyako pabbajaŋ lāyitvāŋ, S. iii. 155.

(3) ayaj pabbajā avañjhā . . . saphalā, S. ii. 29.

(4) S. . . . babbajaŋ lāyitvā agge gahetvā, A. iii. 365. *See also Nadī (4)*

Pabbaga. (5) kālāpabbāŋgasanjāso kiso, Thag. v. 243 ; = 683.

305. Pabbata.

- (1) S. nigammassa avidūre mahāpabbato, M. iii. 130.

- (2) yathā pi selā vipulā nabhaŋ āhacca pabbatā,
S. i. 102.
- (3) bālā kumudanālehi pabbataŋ athimatthatha,
S. i. 127.
- (4) sele yathā pabbatamuddhani[ṭ]ṭhito, D. ii.
39 ; = M. i. 168 ; = ii. 93 ; = S. i. 137 ; = It. 33.
- (5) kodho pabbato vābhimaddatīti, S. i. 240.
- (6) idha puriso . . . addasai . . . pabbataŋ abbha-
samaŋ sabbe pāne nippoṭento, S. i. 101.
- (7) S. . . . Himavato pabbatarājassa satta sāsa-
pamattiyo pāsānasakkharā upanikkhipeyya,
S. ii. 137, 138 ; = v. 464.
- (8) S. . . . Sinerussa pabbatarājassa satta mug-
gamattiyo pāsānasakkharā upanikkhipeyya,
S. ii. 139 ; = v. 457.
- (9) S. . . . Sineru pabbatarājā yaŋ parikkhayaŋ
. . . ṭhapetvā satta muggamattiyo pāsāna-
sakkhārā, S. v. 458.
- (10) S. mahāselo pabbato . . . taŋ . . . puriso
. . . parimajjeyya, S. ii. 181.
- (11) yathā hi pabbato selo araññasmin brahāvane,
taŋ rukkhā upanissāya . . . , A. iii. 44.
- (12) S. selo pabbato . . . āgaccheyya bhusā vāta-
vutṭhi, A. iii. 378.
- (13) S. Himavato pabbatarājassa pāsānasakkharā
. . . upanikkhepanamattāya, S. ii. 276.
- (14) Himavantaŋ . . . nissāya mahāsālā tīhi
vaḍḍhīhi vaḍḍhanti, A. i. 152 ; = iii. 44,
with pañcahi vaḍḍhīhi.
- (15) pabbataṭṭho va bhummataṭṭhe dhīro bāle avek-
khati, Dhp. v. 28. (*cf.* Vin. i. 5).
- (16) dure santo pakāsanti Himavanto va pabbato,
Dhp. v. 304.
- (17) pabbato viya so ṭhito anejo, Ud. 27.
- (18) yathāpi pabbato selo acalo, Ud. 27 ; = Thag. v.
651 ; = v. 1000.

See also U d a k a (1), U d a pān a (3), N a d ī
(4, 7, 8), M a k k a ṭ a, S e l a.

306. Pabhassarāni. disvā suvaṇṇassa pabhassarāni . . . saṅghatṭamānāni, S.N. v. 48.

307. Pabhā, Pabhāsa.

(1) pabhāsakārassa . . . Bhagavato, M. i. 386.

(2) paññāpabhā, S. ii. 139.

(3) pabhāñkarā ti pi vuccanti, It. 108.

308. Payasotatta. S. payasotattassa nibbāyamānassa, D. iii., XXVII., § 11.

309. Paramukhī. S. ossakantiyā vā . . . paramukhiyā vā ālingeyya, D. i. 230.

Parikha. See Paligha.

Parikkhāra. See Rathā.

310. Paripantha. paripantho eso sakanṭako, Thig. v. 352.

311. Pariyodāpanā. S. upakilitṭhassa sīsassa . . . kāyassa . . . vatthassa . . . ādāsassa . . . jātarūpassa upakkamena pariyyodāpanā hoti, A. i. 207-10.

Pariyonahā. See Onahā.

Parivāraṇa. See Rathā.

312. Palagāṇḍa.

(1) S. dakkho palagāndo . . . sukhumāya āṇiyā, M. i. 119.

(2) S. p[h]alagaṇḍassa . . . vāsijate . . . disante, S. iii. 154 ; = A. iv. 127.

313. Palāpa. palāpe vāhetha assamaṇe . . . niddhamitvāna, S.N. v. 282.

314. Palāsa.

(1) S. paṇḍupalāso bandhanā pavutto, M. ii. 254.

(2) paṇḍupalāso va dāni'si, Dhp. v. 235.

(3) paṇḍupalāsañ harito dumo va, J. iv. 341.

See also Tagara, Sāra.

315. Paligha.

(1) sandhānañ palighañ ca vītivatto, Ud. 77.

(2) ukkhittapaligho, saṅkiṇṇaparikho, M. i. 139 ; S.N. v. 622.

316. Palipa. attanā palipapalipanno paraṇ . . . uddharissati, M. i. 45.

317. Palipatha. yo imaṇ palipathai duggaṇ saṅsāraṇ mohai accagā, M. 98th S^{ta}. ; = Dhp. v. 414 ; = S. N. v. 638.

Pallangka. See Pāsāda.

318. Pallala. mahantaŋ pallalaŋ . . . kāmānaŋ adhi-vacanaŋ, M. i. 117, 118; cf. S. iii. 108.

Palloma, pannaloma. See Loma.

319. Pavāla.

(1) assatthass' eva taruṇaŋ pavālaŋ, J. v. 328.

(2) assatthaŋ va . . . sītacchāyaŋ, J. vi. 526.

320. Pañsu.

(1) parittaŋ nakhasikhāyaŋ pañsuŋ āropetvā, S. iii. 147; = v. 465 foll. and 474 foll. (both with different application from first).

Pañsu-agāraka (2). S. kumārakā . . . pañsvāgārakehi kīlanti, S. iii. 190.

Pañsupuñja (3). S. . . . mahā pañsupuñjo, ce . . . āgaccheyya sakataŋ, S. v. 325.

See also Raja, Sakuna, Sahāyaka.

321. Pāṭalī. antodipe va pāṭaliŋ, Thig. v. 297.

322. Pāṇaka.

(1) S. puriso chappāṇake gahetvā . . . rajjuyā bandhetvā, S. iv. 198-200.

(2) S. pāṇako catuppādako . . . lāmako, A. iv. 347.

323. Pāṇi.

(1) S. ayaŋ ākāse pāṇi na sajjati, S. ii. 198.

(2) sayaŋ pāṇitale va dassayaŋ, Thag. 86.

(3) gambhīre patitassa me thalaŋ pāṇi va dassaye, Thag. v. 758.

(4) osiñciyā sāgaranŋ ekapāṇinā, J. v. 450.

324. Pāṭala.

(1) Pāṭale gadhaŋ esatha, S. i. 127.

(2) Pāṭalaŋ atari isi, S. i. 32.

(3) sarīrikānaŋ . . . dukkhānaŋ vedanānaŋ adhi-vacanaŋ yad idaŋ Pāṭalo, S. iv. 206.

(4) Pāṭalapapāṭasannibhā, J. iii. 530.

(5) Pāṭala raja. pāṭala-rajo hi duruttamo, S. i. 197.

325. Pāṭheyya. sīlaŋ pāṭheyyaŋ uttamaŋ, Thag. v. 616.

326. Pāḍapa. supinante va suvaṇṇapāḍapaŋ, Thig. v. 394.

327. Pāṇada. anariyo vuccati pāṇadūpamo, J. ii. 223.

328. Pāra. pāragāmī, pārimaṇ. See Ora, Tarati, Tīra.

Pāragata.

- (1) tamonudai pāragatai mahesiŋ, It. 32.
- (2) te pāraṇgatā loke, It. 50; = 96; cf. Thag. v. 748.
- (3) nāyūhati pāragato hi hoti, S.N. v. 210; cf. v. 359.
- Pāragū. (4) dvayesu dhammesu pāragū, Dhp. v. 384.
- (5) yadā sakesu dhammesu pāragū hoti, Ud. 5.
- (6) jarāya pāraguŋ, It. 40.
- (7) bhavassa pāraguŋ, It. 102.
- (8) dhammesu vasī pāragū anejo, S.N. v. 372.

See also Nāvā.

Pāragavesin (9). no ca pāragavesino, Dhp. v. 355; = Thag. v. 771.

Pārichatta. See Rukkha.

329. Pāvaka.

- (1) dhūmaggimi va pāvako, A. iv. 97.
- (2) anveti bhasmachanno va pāvako, Dhp. v. 71.
- (3) ghatasittaŋ va pāvakai vārinā viya osiñci, P.V. 33; = J. iii. 157; = 215; = 390; = iv. 61.
- (4) yathāpi pāvako . . . accimālī, J. v. 63.

330. Pāsa.

- (1) odahī migavo pāsaŋ, M. ii. 65.
- (2) Mārapāsappahāyinaŋ, S. i. 35; cf. 105; It. 56.
- (3) antalikkhacaro pāso . . . tena taj bādhayis-sāmi, S. i. 111.
- (4) taj rāgapāsenā . . . bandhitvā, S. i. 124.
- (5) S. ummujjamānakai, pāsenā bandhena, A. ii. 182.
- (6) maccupāsaŋ va odditaŋ, Thag. v. 463.
- (7) oghapāso daļho khīlo, Thag. v. 680.
- (8) chinnapāsā migavassa, Thag. v. 774.
- (9) luddo pāsam iv'oddīya, Thig. v. 73.
- (10) pāsaŋ givāya patimuñcati, J. iv. 405.
- (11) itthiyo . . . maccupāso guhāsayo, J. v. 367.

See also Maga, Sakuna.

331. Pāsāṇa.

- (1) pāṇimattai pāsāṇai gahetvā . . . pāsāṇo . . .
Himavā vā pabbatarājā ti, M. iii. 166; = 177.

- (2) medavaṇṇaj̄ va pāsāṇaj̄ . . . kāko va selaj̄ āsajja, S.N. v. 447, 448. *See also* Selā.
- (3) pāsāṇasāraj̄ khaṇasi, J. v. 295.
- (4) pāsāṇo . . . te hadaye, *ibidem*.

332. Pāsāda.

- (1) S. majjhe siṅghātake pāsādo, D. i. 83.
pāsādaj̄ āruyha samantacakkhu, M.i. 168; ii. 93.
 - (2) S. pāsādo tatr'assa kūtāgāraj̄ . . . tatr'assa pallaj̄ko, M. i. 76.
S. imassa Migāramātu pāsādassa, M. iii. 1.
 - (3) S. ayaj̄ Migāramātu pāsādo suñño, M. iii. 104.
 - (4) S. puriso paṭhaviyā pallaj̄kaj̄ . . . pāsādaj̄ āroheyya, S. i. 94.
 - (5) satipatṭhānapāsādaj̄ āruyha paccavekkhisaj̄,
Thag. v. 765.
- See also* Pabbata, (3) and (15).

333. Picu.

- (1) S. tūlapicu vā kappāsapicu lahuko vātupādāno,
S. v. 284.
- (2) S. tūlapicu vā . . . vātupādāno sāme bhūmi-
bhāge nikkhitto, S. v. 443.

334. Pitā.

- (1) S. pitā puttānaj̄ piyo, pitu puttā piyā, M. iii. 176.
- (2) pitā viya puttānaj̄, J. v. 379.

335. Pilhakā. S. pilhakā gūthādī . . . pūrato c'assa
. . . gūthapuñjo, S. ii. 228.

336. Pivati, pipati.

- (1) pānūya j̄ va pipāsino, D. ii. 265.
- (2) pipanti, ghasanti maññe vacasā, M. i. 32.
- (3) dhammapitirasa j̄ pivan, S.N. v. 257.
- (4) madhu[n]pitā va acchare, S. i. 212; = Thig.
v. 54; cf. M. i. 480.
- (5) kiñ tava pañcakaṭukena pītena? Thig. v. 503.

Puṇgava. *See* Go.

337. Puta.

- (1) S. . . . aha j̄ khadirapattāna j̄ vā . . . puṭaj̄ karitvā udaka j̄ āharissāmīti, S. v. 438, 439.
- (2) tasmā palāsapuṭass'eva ñatvā sampāta j̄, It. 68.

338. P u n d a r ī k a.

- (1) yathā pi udake jātaŋ puṇḍarīkaŋ pavaḍḍhati,
A. iii. 347; = Thag. v. 700.
- (2) puṇḍarīkaŋ yathā vaggu toyē na upalippati,
S.N. v. 547.
- (3) puṇḍarīkaŋ va toyena sañkhāre nopalippati,
Thag. v. 1180.

See also Uppala, Paduma.

P u n d a r ī k i n ī. *See Uppalini.*

339. P u t t a.

- (1) sabbe Bhagavato puttā, S. i. 192.
- (2) Bhagavato putto oraso mukhato jāto, M. iii. 29;
S. ii. 221.
- (3) puttā Buddhassa orasā, S. iii. 83.
- (4) tayo 'me puttā santo . . . putto atijāto, anujāto, avajāto, It. 62, 63.
- (5) yathāpi ekaputtasmiŋ piyasmīŋ kusalī siyā,
Thag. v. 33.
- (6) yasmiñ ca seti urasīva putto, J. iii. 193; = 196.

See also Pitā, Mātā.

P u t h u l o m a. *See Maccha.*

340. P u p p h a.

- (1) kusalo iva pupphaŋ pacessati, Dhp. vv. 44, 45.
- (2) vicināŋ puppham iva udumbaresu, S.N. v. 5.
- (3) yathāpi rucirāŋ pupphaŋ vaṇṇavantaŋ, Dhp.
vv. 51, 52; = Thag. vv. 323, 324.
- (4) yathāpi puppharāsimhā kayirā, Dhp. v. 53.
- (5) parisussati pupphaŋ yathā pañsunī, J. ii. 437.
Ummāpuppha, kaṇṇikārapuppha, bandhu-
jīvaka puppha. (6) S. ummāpupphaŋ
nīlaŋ . . . kaṇṇikārapupphaŋ pītaŋ . . . ban-
dhujīvakapupphaŋ lohitāŋ, M. iii. 13, 14.

B hisa p u p p h a. (7) bhisapupphaŋ va saroru-
haŋ, S.N. v. 2.

P u p p h a b hāṇī. (8) A. i. 128.

See also Uppala, Gandha, Paduma, Mālā.

P ureja v a n ī. *See Ratha (3).*

P okkhara. *See Udabindu.*

341. Pokkharaṇī.

- (1) sītodakiŋ pokkharaṇīŋ . . . nāgi va, D. ii. 266.
- (2) S. pokkharaṇī acchodakā . . . avidūre c'assa
tibbo vanasāndo, M. i. 76; = A. iii. 190;
= M. i. 283, and A. iii. 238, without avidūre,
etc., and with different application.
- (3) S. . . . caturassā pokkharaṇī alibaddhā pūrā,
M. iii. 96; = A. iii. 28.
- (4) S. pokkharaṇī paññāsa yojanāni āyāmena . . .
tato puriso kusaggena, S. ii. 134; = v. 460.
- (5) S. pokkharaṇī sevālapaṇakapariyonaddhā, A.
iii. 187.

See also Kakkataka, Rāmaṇeyyaka.

342. Pota. yathā āraññakanŋ nāgaŋ poto anveti, J. v. 259.

343. Potthaka. navo potthako dubbaṇno, A. i. 246, 247.

344. Phaggū. suddhassa ve sadā phaggu, M. i. 39.

345. Phala.

- (1) aññataraŋ phalaŋ pāṭikaiŋkhaŋ, M. i. 62, *passim*.
- (2) rukkhaphalūpamā . . . kāmā vuttā, M. i.
130; cf. sub Rukkha (3).
- (3) yaŋ hoti katukapphalāŋ, S. i. 57.
- (4) phalaŋ ve kadalīŋ hanti, S. i. 154.
- (5) S. kadalī . . . velu . . . naļo attavadhāya
phalaŋ deti, S. ii. 241; = A. ii. 73.
- (6) . . . cattāro ca phale ṭhitā, A. iv. 292.
- (7) phalāni kaṭṭhakass'eva, Dhp. v. 164.
- (8) phalānam iva pakkānaŋ pāto papatanā bhayaŋ,
S.N. v. 576; = J. iv. 127; cf. vi. 28.
- (9) dumapphalānīva patanti māṇavā, Thag. v. 788;
= J. iv. 495; = v. 176.
- (10) āmaŋ chindati yo phalaŋ, J. v. 242.
- (11) dumāŋ yathā sāduphalaŋ, J. vi. 358.
(for Phalaka) (12) yathā phalasataŋ cam-
maŋ, J. vi. 454.

See also Kadali, Pabbaja, Bija.

346. Phala.

- (1) S. phālo divasasantatto udake pakkhitto,
S. i. 169; = S.N. p. 14.
- (2) phalaŋ va divasantattāŋ, J. iv. 118.

P h ā l ā p ā c a n a . See K a s s a k a .

347. P h eṇ a p iṇḍ a .

- (1) ayaṇ Gaṇgā nadī . . . pheṇapiṇḍaṇ āvaheyya,
S. iii. 140.
- (2) pheṇūpamaṇ kāyaṇ imāṇ viditvā, Dhp. v. 46.
- (3) sara rūpaṇ pheṇapiṇḍopamassa, Thig. v. 501.

348. B a n d h a [n a].

- (1) S. purāṇaṇ bandhanaṇ chinditvā aññaiṇ navaiṇ
bandhanaṇ kareyya, D. i. 226 ; = 228 ; = 231.
- (2) pañca kāmaguṇā . . . bandhanan tipi vuccanti,
D. i. 245 ; cf. S. i. 133.
- (3) ayaṇ vuccati . . . bandho Mārassa, It. 56.
- (4) pamuccanti jhāyino Mārabandhanā, S. i. 24.
- (5) sukhumataraiṇ Mārabandhanaṇ, S. iv. 202.
- (6) acchiduiṇ bhavabandhanaṇ, S. i. 35.
See also Chindati.
- (7) etaṇ dalhaṇ bandhanaṇ . . . ohārinaiṇ, Dhp.
vv. 345-9 ; = J. ii. 140.
- (8) purimāni pamuñca bandhanāni, Thag. v. 414.
- (9) yass'assu lutāni bandhanāni . . . saṅgamūlaiṇ,
S.N. v. 532.

B a n d h a n ā g ā r a . (10) S. puriso bandhanā-
gāre baddho, D. i. 72 ; = M. i. 275. *See also*
M o k k h a .

S a m b a n d h a n a . See L o k a .

V i n i b a n d h a (4) pañca cetokhilā appahīnā,
pañca cetaso vinibandhā asamucchinnā, M. i. 101.

B a b b a j a . See P a b b a j a .

349. B a l i v a d d a .

- (1) S. kālo ca balivaddo odāto ca . . . ekena . . .
yottena saṅyuttassu, S. iv. 163 ; = 166 ; = 282.
- (2) cattāro 'me balivaddā . . . balivaddūpamā
puggalā, A. ii. 109 ; cf. J. v. 63.
- (3) balivaddo va jīrati, Dhp. v. 152 ; = Thag. v. 1025.

350. B a l i s a .

- (1) S. bālisiko āmisagataṇ balisaṇ . . . udaka-
rahade pakkhipeyya, S. ii. 226 ; = iv. 158.

- (2) yathā gilitvā balisañ uddhareyya, J. iv. 195.
- (3) balisañ hi so niggilati, J. v. 389; cf. vi. 416;
= 437.

351. Bāla. bālo āmakapakkañ va, J. v. 366.

352. Bāha. S. balavā puriso sammiñjitañ bāhañ pasāreyya, D. i. 222; = M. i. 252; = S. i. 137, *and passim*.

353. Bimba. passa cittakatañ bimbaij, Dhp. v. 147;
= Thag. v. 769; = 1020; = 1157.

354. Bilāra.

- (1) S. bilāro sandhisamalasañkatire mūsikaij magayamāno, M. i. 334.
- (2) bhūtapubbañ bilāro sandhisamalasañkatire thito, S. ii. 270. *See also Bhaṣṭā, Sasā.*

355. Bīja.

- (1) S. bījanaij taruṇānañ udakaij alabhantānañ, M. i. 457.
- (2) bījāni vuttāni yathā sukhette, S. i. 21;
= J. iii. 472.
- (3) yathā aññataraij bījañ . . . virūhati, S. i. 134.
- (4) yādisaij vappate bījañ, S. i. 227; = J. iii. 158.
- (5) S. pañca bījajātāni evaij viññānañ sāhārañ datṭhabbañ, S. iii. 54.
- (6) S. bījanaij . . . udakaij alabhantānañ, S. iii. 91, 92.
- (7) S. dukhettaij [sukhettaij] . . . bījāni c' assu [a-]khaṇḍāni, S. v. 379, 380.
- (8) S. bījāni a[k]khaṇḍāni apūtīni . . . sukhette . . . nikkhittāni, A. i. 135, 136; = iii. 404 (*different application*).
- (9) S. nimbabījañ vā . . . allāya pāthaviyā nik-khittaij, A. i. 32; = v. 212, 213.
- (10) viññānañ bījañ, A. i. 223.
- (11) atṭhanāgasamannāgate khette bījañ vuttañ na mahapphalaij, A. iv. 237.
- (12) saṅkhāya vatthūni pamāya bījañ, S.N. v. 209.
- (13) te khīṇabījā . . . nibbanti, Khp. vi. 14;
= S.N. v. 235.

(14) na virūhati saddhamme khette bījaŋ va pūti-kaiŋ, Thag. v. 363; = 388; cf. 391.

(15) sace pi selasmiŋ vaseyyu bījaŋ, J. ii. 449.

(16) yathāpi bījaŋ aggismiŋ ḫayhati. J. iv. 42.

(17) thale ca ninne ca vapanti bījaŋ, J. iv. 381.

(18) bījūpamaŋ deyyadhammaŋ, P.V. 3.

Bīja gāma. *See Paṭha vī.*

E kabījī (19). so tiṇṇaŋ saŋyojanānaŋ ekabījī hoti, A. i. 233.

See also Kassaka, Pathavī.

356. Bīraṇa.

(1) pavaḍḍhanti abhivaḍḍhaŋ va bīraṇaŋ, Dhp. v. 335; = Thag. v. 400.

(2) khaṇatha usīrattho va bīraṇaŋ, Dhp. v. 337; = Thag. v. 402.

See also Nādī (4).

357. Bubbula [ka].

(1) S. . . . deve vassante udate bubbulaŋ uppaj-jati ceva nirujjhati, S. iii. 141.

(2) S. . . . deve vassante udate udaka-bubbulaŋ khippaŋ yeva paṭivigacchati, A. iv. 137.

(3) yathā bubbulakaiŋ passe, Dhp. v. 170.

358. Brāhmaṇa.

(1) brāhmaṇo evam āha : abhikkhaṇa . . . Tathā-gatassa adhivacanaŋ, M. i. 142, 144.

(2) bhūtapubbaŋ brāhmaṇassa jīṇṇassa, M. i. 384.

(3) tiṇṇo . . . thale titthati brāhmaṇo, A. ii. 5, 6; = S. iv. 175, arahato etaŋ adhivacanaŋ.

359. Bhaṇḍanāŋ. itthi uttamaŋ bhaṇḍanaŋ, S. i. 43.

360. Bhataka. nibbisaiŋ bhatako yathā, Thag. v. 606; = 685; = 1003.

361. Bhamaṇa.

(1) paṇḍito . . . bhamarass'eva iriyato, D. iii., XXI. § 11.

(2) yathāpi bhamaro pupphaŋ . . . ahethayaŋ, Dhp. v. 49.

362. *Bhaṣṭā.*

- (1) *S. bilāra-bhastā madditā . . . M. i. 128.*
 (2) *bilārabhastaŋ va yathā sumadditaŋ, Thag. v. 1138.*

*Bhaṣmāni. See Dhūma.*363. *Bhānumā. vītarajsiŋ va bhānumaŋ, S.N. v. 1016.*364. *Bhāra.*

- (1) *pannabhāro, M. i. 139.*
 (2) *pañcupādānakkhandhā tissa vacanīyaŋ, S. iii. 25.*
 (3) *S. akkhai abbhañjeyya yāvad eva bhārassa nittharanatthāya, S. iv. 177.*
 (4) *khīṇāsavo . . . ohitabhāro, M. i. 4 passim; S. i. 71 passim; It. 38; Thig. v. 223.*
 (5) *ohito garuko bhāro, Thag. v. 604; = 656 ff.*

*Bhārānikhepana. (6) yo taṇhāya nirodho, S. iii. 25; cf. M. i. 14 (nikkhittadhuro).**Bhāradānaŋ. (7) yāyaŋ taṇhā, ibidem.**Bhārāhāro. (8) puggalo tissa vacanīyaŋ, ibidem.**Bhiṇkaacchāpā. See Sarasī.*365. *Bhindati.*

- (1) *pabhinnakhilassa . . . Bhagavato, M. i. 386.*
 Bhinnaplavo. (2) *bhinnaplavo sāgarass'eva majhe, J. iii. 158.*

366. *Bhisakka.*

- (1) *bhisakko sallakatto Tathāgatassa adhivacanaŋ, M. ii. 260; cf. i. 429; It. 101.*
 (2) *S. puriso ābādhiko . . . tassa kusalo bhisakko, A. iii. 238.*

*Bhisapuppha. See Puppha.*367. *Bhisī. baddhā hi bhisī susaṅkhata, S.N. v. 21.*368. *Bhusa. opunāti yathā bhusaŋ, Dhp. v. 252.*369. *Bhujissaŋ. yathā bhujissaŋ, D. i. 73; = M. i. 276.*370. *Dhūmi.*

Khemantabdhūmi. (1) yathā khemanta-bhūmibhūmiŋ, D. i. 73; = M. i. 276.

*Dantabdhūmi. See Natthidamma.*371. *Bhesajja. āturass'eva bhesajjaŋ, D. ii. 266.*

372. Bhojana.

- (1) bhojanaj̄ va jigacchato, D. ii. 266.
- (2) S. puriso manuññabhojanaj̄ bhuttāvī chad-deyya, M. ii. 255.
- (3) S. purisanj̄ panñitabhojanaj̄ . . . bhojanaj̄ nacchādeyya, A. iii. 395.

373. Makkata.

- (1) S. makkatō . . . sākhaj̄ gañhāti taj̄ muñcītvā aññaj̄ gañhāti, S. ii. 95.
- (2) atthi Himavato . . . desā yattha n'eva makkaṭānañ cāri, S. v. 148.
- (3) S. paluññhamakkaṭī kaññanāsacchinnā, Ud. 22.
- (4) makkatō pañcadvārāyaj̄ kuñikāyaj̄ pasakkiya, Thag. v. 125.
- (5) cittaj̄ calaj̄ makkatasannibhañ, Thag. v. 1111.

See also Kapi, Pāṇaka, Brāhmaṇa, Migā (9), Vānara.

374. Makkataka. anupatanti . . . sayañkataj̄ makkatako va jālaj̄, Dhp. v. 340.

375. Makkhikā. S. makkhikānañ kājena vā hariyamānañ, M. iii. 148.

376. Maga.

- (1) S. araññako mago baddho pāsarāsiñ adhi-sayeyya, M. i. 173, 174.
- (2) magā viya . . . bhikkhavo, S. i. 199.

377. Magga.

- (1) ariyo atthāñgiko maggo, D. i. 157 *passim*; = M. i. 118 *passim*; = S. i. 88 *passim*; = A. i. 217 *passim*.
- (2) S. gāmassa . . . avidūre . . . nānāmaggāni bhavanti, D. i. 237.
- (3) S. mūlhassa maggaj̄ ācikkheyya. *See Andha [kāra] (8).*
- (4) S. visamo maggo, tassāssa añño samo, M. i. 43.
- (5) ekāyano ayañ maggo, M. i. 55.
- (6) ujuko nāma so maggo, S. i. 33; cf. V.V. 13.
- (7) visame magge papatanti avañsirā, S. i. 48.
- (8) Bhagavā . . . maggassa uppādetā . . . mag-gānugā, M. iii. 9; = S. i. 191; = iii. 66.

- (9) S. puriso araññe . . . passeyya purāñaj
maggaij, S. ii. 105.
- (10) maggo so pārañgamanāya, S.N. v. 1130.
Addhānamaggaga (11). S. puriso addhāna-
maggapañtipanno tassa . . . vadhekā uppatt-
eyyuj. M. iii. 158. *See also Kanta.*
- [K] u [m] m a g g a (12). ummaggapathaij Mārassa
abhibhuyya, S. i. 193.
- (13) sakantako sagahano . . . ummaggo . . . kum-
maggo, S. iv. 195; cf. J. v. 260.
- (14) . . . ummaggapatipann' amhi, Thig. v. 94.
- (15) acaijkamaij jimhapathaij kumaggaij, Thag. v.
1174.
- Yathāgatamaggaga. (16) ariyassa maggassa
adhivacanaij, S. iv. 194, 195.
- Vāma-dakkhinā-maggaga. (17) micchāmag-
gassa . . . ariyass'etaij . . . maggassa
adhivacanaij, S. iii. 108, 109.
- Kaṇha-sukkamaggaga. *See Sukka.*
- Maggakusala. (18) S. assa . . . puriso [a]-
maggakusalo . . . puthujjanassa . . .
Tathāgatassa adhivacanaij, S. iii. 108.
- Maggakkhāyī. (19) idha puriso āgaccheyya
Rājagahañ gantukāmo, M. iii. 5, 6.
- Maggajina. (20) yo tiñakathaij kato . . .
tādij maggajinaij, S.N. v. 86; cf. v. 514
(pajjena katena attanā).
- Maggajīviñ. (21) yo . . . magge jīvati . . .
maggajīviñ, S.N. v. 88.
- Maggadūsin. (22) chadanañ katvāna sub-
batānaij . . . sa maggadūsī, S.N. v. 89.
- Maggadesin. (23) . . . paraman ti yo 'dha
ñatvā . . . ahu maggadesiñ, S.N. v. 87.
- Maggāmaggaga. (24) maggāmaggassa kovidaij,
S.N. v. 627; cf. M. i. 147; S. iii. 108.
- Manasākatassa magga. (25) idh'assa
puriso Manasākate jāto vaddho, D. i.
248; = M. ii. 206 (Naṭakāra).

378. Maccha.

- (1) macchāva kumināmukhe, Ud. 76; = Thag. v. 297.
- (2) pūtimacchaj kusaggena, It. 68; = J. iv. 435.
- (3) maccho appodake yathā, Thag. v. 362; 387; cf. 390; cf. J. vi. 26.
- (4) macche va appodake khīṇasote, S.N. v. 777; = 936 (*slightly different*).
- (5) durājāno macchass'ev'odake gataj, J. i. 295; = v. 94.
- (6) jivhā tassa na bhavati macchass'eva, J. iii. 459; cf. J. vi. 295.
- (7) phandanti macchā va thale, J. vi. 113.

P u t h u l o m a. (8) mā puthulomo va balisaj
gilītvā, Thig. v. 508.

379. Maṭajaj. S. maṭajaj nāma āvudhajātaj . . .
saṅghātiyā sampārutanaj, M. i. 281.

380. Maṇi.

- (1) S. maniveluriyo . . . tatra suttaj āvutaj, D. i. 76; = M. ii. 17 (*slightly different*); cf. iii. 121.
- (2) S. maniveluriyo . . . virocati ca, M. ii. 33; = 41; = iii. 102; = S. i. 64.
- (3) S. maṇi-ratanaj Kāsike vatthe nikkhittaj, M. iii. 123.
- (4) S. mahā arīṭhako maṇi, S. i. 104.
- (5) S. apanṇako maṇi, A. i. 270; = v. 294; = 296.

381. Maṇika.

- (1) S. udaka-maṇiko . . . ādhāre ṭhito, M. iii. 95.
- (2) S . . . tayo udakamaṇikā, eko . . . acchiddo, S. iv. 316, 317.

382. Madhu.

- (1) S. khuddaj madhuj anelakanaj, D. iii., XXVII., § 14.
 - (2) S. catummahāpathe khuddaj madhuj anelakanaj pīleyya, M. ii. 5.
 - (3) madhūva maññati bālo, Dhp. v. 69.
 - (4) madhuj madhutthiko vinde, J. iv. 205.
- M a d h u p iṇḍika. (5) S. puriso . . . madhupiṇḍikanaj adhigaccheyya, A. iii. 237.

M a d h u p ī t ā. (5) madhupītā va acchare ye, S. i.
212; = Thig. v. 54 (madhuṇ pītā).

383. M a r ī c i [kā].

- (1) S. . . . gimhānaŋ pacchime māse majjhantike
kāle marīci[kā], S. iii. 141.
- (2) . . . kāyan . . . marīcidhammaŋ abhisam-
budhāno, Dhp. v. 46.
- (3) yathā passe marīcikāŋ, Dhp. v. 170.
See also Māyā.

384. M a l a.

- (1) itthi malāŋ brahmacariyassa, S. i. 38; = 43.
- (2) tīn' imāni malāni, S. v. 57; atṭha, A. iv. 195.
- (3) tato malā malatarāŋ, avijjā paramāŋ malaŋ,
A. iv. 195; = Dhp. v. 243.

385. M aŋ s a p e s i.

- (1) maŋsapesūpamā kāmā, M. i. 130; cf. iii. 275.
- (2) ukkhipa maŋsapesiŋ, pajaha nandirāgaŋ, M. i.
143, 145.
- (3) S. gijjho vā kaŋko vā kulalo vā maŋsapesiŋ
. . . uddayeyya, M. i. 364. *See also Ayō (4).*

386. M a h ā b h ū t ā n i. siyā catunnaŋ mahābhūtānaŋ
aññathattāŋ, A. i. 222.

387. M a h i s a. vane andhamahiso va, J. iii. 368.

388. M ā g a v i k a. S. māgavikassa migāŋ disvā, D. iii.,
XXVI. § 20.

389. M ā t ā.

- (1) anukampanti mātā puttaŋ va orasaŋ, Ud. 89.
- (2) mātā yathā niyaŋ puttaŋ, S.N. v. 149; = Khp.
ix. 8; cf. J. iv. 463; vi. 117.
- (3) mātā va puttaŋ taruṇaŋ sampassa, J. v. 83.

390. M ā y ā.

- (1) S. māyākāro . . . mahāpathe māyaŋ viday-
seyya, S. iii. 142.
- (2) māyāussuyasārambhathīnamiddhamapatthate,
Thag. v. 759.
- (3) māyaŋ viya aggato kataŋ, Thig. v. 394.
- (4) māyā c'eva marīci ca, J. v. 367.

391. Mālā.

- (1) S. itthi vā . . . uppalamālaŋ vā vassika-mālaŋ
vā atimuttaka-mālaŋ vā . . . sirasmiŋ patit-
ṭhāpeyya, M. i. 32; = A. iv. 278.
(2) sucitrapupphaŋ va . . . mālaŋ, S. i. 226.
(3) mālā sereyyakass'eva . . . agandhikā, J. iii. 253.
(4) S. mālakāro mālaŋ gantheyya, M. i. 387.

392. Māluta. (1) dhunāti . . . dumapattaj va māluto,
Thag. v. 2; = 1006; = 1007.

- (2) pavedhāmi pattaŋ va māluteritaŋ, Thag. v. 754.

393. Māluvā.

- (1) S. . . . māluvā-sipātikā phaleyya . . . māluvā-
bijaj . . . sālamūle nipayeyya, M. i. 306;
cf. J. v. 215.
(2) māluvā va vitatā vane, S. i. 207; = S.N. v. 272.
(3) māluvā sālam'iv'otataŋ, Dhp. v. 162.
(4) tanhā vadḍhati māluvā viya, Dhp. v. 834;
= Thag. v. 399.

Māluvālatā (5). S. sālo vā . . . tīhi māluvā-
latāhi uddhasetā, A. i. 202-4.

394. Miga.

- (1) S. araññako migo manusse disvā vanena
vanaŋ . . . papatati, M. i. 79.
(2) migo araññamhi yathā abaddho, S.N. v. 39.
(3) migaj nilinaj kūṭena, Thag. v. 454.
(4) nāsādā vākuraŋ migo, Thag. v. 775.
(5) migo yathā seri sucittakānane, Thag. v. 1144.
(6) migo jātarupena va, J. iii. 232.
(7) migamandalocanā, P.V. 10; J. v. 215.
(8) migo sākhassito yathā, J. v. 233.
(9) migaj yathā okacarena luddo, J. vi. 416; *cf.*
437.

Vātamiga (10). vane vātamigo yathā, S. i. 201.

Migajāta (11). na nevāpiko nivāpaŋ nivapati
migajātānaŋ, M. i. 151-5.

- (11) miga-jātāti . . . samañabrahmañān' etaj
adhivacanaŋ, *ibidem*.

See also Māgavika, Sīha.

- Migabhuṭa. (12) migabhūtena cetasā, M. i.
450; = ii. 121.
- (13) S. araññe . . . pallalaij . . . migabhūta-
saṅgho upanissāya vihareyya, M. i. 117, 118.
- Migasaṅgha. (14) sattānaij adhivacanaij, M. i. 118.
- Migī. (15) migī yathā taruṇajātikā vane, Thag. v.
109.
- (16) migī bhantā va, J. v. 215; = 400; cf. P.V. 68.
- (17) migīva khīrasammattā, J. vi. 549.
395. Mīlha. (1) mīlhaij va yathā sucikāmo, Thag. v. 1152.
(2) mīlhasukhan, M. iii. 236.
396. Mukha. uñhaij v'ajjhohitaij mukhe, J. ii. 7.
Mukhanimitta. See Ādāsa, Udapatta.
Muñja. See Isikkā, Kuṣa, Loka.
397. Mutoli, mūtolī. S. ubhatomukhā mutolipūrā
. . . dhaññassa, D. ii. 293; = M. i. 57; = iii. 90.
398. Mudīnga. bhūtapubbaij . . . Ānako nāma
mudiñgo ahosi, S. ii. 266, 267.
Mudumūsī. See Biḷāra.
399. Muddhāna. S. balavā puriso . . . sikharena
muddhānaij abhimantheyyya, M. i. 243; = ii. 193; iii. 259; =
264; = S. iv. 56.
400. Mulālipuppha. mulālipupphaij vimalaij va
ambunā, Thag. v. 1089.
401. Mūla.
(1) mūlaij khaṇati attano, Dhp. v. 247.
(2) vokkantā sukkamūlā te, It. 36.
(3) mūlā akusalā samuhatāse, S.N. v. 14 = v. 369.
(4) anuvicca . . . rogamūlaij
sabbarogamūlabandhanā pamutto, S.N. v. 530.
(5) taij mūlaij brahmacariyassa, Thag. v. 1027.
See Chindati, Māluvā (latā).
402. Mūsika. Cattasso imā mūsikā . . . cattāro mūsi-
kūpamā puggalā, A. ii. 107. See also Biḷāra.
403. Megha.
(1) yathā pāvussako meghathanayanto savijjuko,
D. ii. 262.
(2) yathā hi megho thanayaij, S. i. 100; = A iii. 34.

- (3) mahā megho va hutvāna, S. i. 192; = Thag. v. 1240; cf. P. V. 26.
- (4) mahā meghaŋ . . . mahāvāto . . . antara-dhāpeti, S. v. 50.
- (5) mahā akāla-megho . . . vūpasameti, S. v. 50; = A. iii. 321.
- (6) S. mahā megho sabbasassāni sampādento, A. iv. 244; cf. J. vi. 298.
- (7) yathāpi megho thanayitvā gajjayitvā, It. 66.
- (8) rajaŋ upātaŋ vātena yathā megho pasāmaye, Thag. v. 675.
- (9) uddhacca meghathanitaŋ, Thag. v. 760.
- (10) mahā va megho salilena mediniŋ, J. iii. 443.
- (11) meghasamānavavaṇṇaŋ nigrodhaŋ, J. v. 43; cf. P.V. 58.

404. Medaka thālikā. S. puriso medakathālikāŋ parihareyya, A. iv. 377.

405. Meru. Meruiŋ laŋghetuŋ icchasi, Thig. v. 384.

406. Mella. kharattacaŋ mellaŋ yathāpi, J. iii. 319.

407. Mokkhaŋ. S. yathā bandhanā mokkhaŋ D. i. 73; = M. i. 276.

408. Yañña. nirārambhaŋ yaññaŋ upasaiŋkamanti arahanto, A. ii. 43, 44.

409. Yathābhūtaŋ vacanāŋ. yathābhūtaŋ vacanāŋ niyyādetvā . . . nibbānass' adhivacanaŋ, S. iv. 195.

410. Yava.

(1) S. sampanne yavakaraŋe yava-dūsī jāyetha yavapalāpo yavakarandavo, A. iv. 169.

Yavakalāpī.

(2) S. yavakalāpī catumahāpathe nikkhittā assa, S. iv. 201.

411. Yācita.

(1) yācitakūpamā kāmā, M. i. 130; = 366; = Thig. v. 490.

Yācita kāŋ bhogaŋ. (2) S. puriso yācitakaŋ bhogaŋ, M. i. 366.

412. Yātrā.

- (1) catucakkaj navadvāraṇ . . . kathaṇ yātrā bhavissati, S. i. 16 ; = 63.
- (2) accharāgaṇasāṅghuṭhaṇ . . . kathaṇ yātrā bhavissati, S. i. 33.

413. Yāna.

- (1) atthāngikassa maggassa adhivacanaj brahma-yānaṇ . . . dhamma-yānaṇ, S. v. 5, 6 ; cf. J. iv. 100, 101.
- (2) parivajjehi yānīva visamaṇ pathaṇ, J. iii. 525.
See also Rātha.

414. Yuddha. taṇ yuddhattho bhare rājā . . . S. i. 98-100.

Yotta. *See Kassaka, Balivadda.*

415. Yodhājīva.

- (1) catuhi aŋgehi samannāgato yodhājīvo rājāraho, A. ii. 170.
- (2) S. yodhājīvo . . . bahūni ce pi kaṇḍacittakāni jānāti, A. ii. 202.
- (3) pañc' ime yodhājīvā, A. iii. 89-93 ; 93-100.

416. Rakkhasā. kīlanti . . . ummattakehi va rak-khasā, Thag. v. 931. *See also Gaha (2).*

417. Raja.

- (1) sukhumo rajo paṭivātaṇ va khitto, S. i. 13 ; = 164 ; = Dhp. v. 125 ; = S.N. v. 662 ; = P.V. 24 ; = J. iii. 203.
- (2) S. cātummahāpathe . . . devo vassanto rajaṇ antaradhāpeyya, A. iii. 394.
- (3) so devayānaṇ āruyha virajaṇ so mahāpathaṇ, S.N. v. 139.
- (4) pamādo rajo, S.N. v. 334 ; = Thag. v. 404.
- (5) rajaṇ ākirasi ahitāya, S.N. v. 665.
- (6) rajaṇ vadḍheti attano, S.N. v. 275.
- (7) ghāravāso rajass' āyatanaṇ, S.N. v. 406.
- (8) pañca rajāni loke, S.N. v. 974.
- (9) kāmā . . . rajo ca, J. iii. 241.

(10) rajaŋ va vipulā vuṭṭhi nivāraye, J. iv. 24, 25.

See also A b b h o k ā s a, Vattha, Vuṭṭhi.

Rajojalla. *See Pātāla.*

418. Rajako. S. rajako vā cittakār[ak]o vā . . . itthirūpaŋ . . . abhinimmineyya, S. ii. 101, 102; = iii. 152. *See also Brāhmaṇa (2), Vattha.*

419. Rataṇa.

(1) paññā narānaŋ ratanaŋ, S. i. 36, 37.

(2) sattaratanasampannā, S. iii. 83; cf. S.N. p. 102.

(3) idam pi Buddhe ratanaŋ pañitaŋ, p. vi.; = S.N. v. 224 foll.

See also Cakkha (vatti).

420. Ratti. dīghā jāgarato ratti, Dhp. v. 60.

421. Rathā.

(1) S. subhūmiyaŋ cātummahāpathē ājañña-ratho, M. i. 124; = iii. 97; = S. iv. 176; = A. iii. 28.

(2) S. rañño satta rathavinitāni, M. i. 148.

(3) ratho akujano nāma dhammacakkehi sañyuto, S. i. 33.

(4) nemi va rathakubbarāŋ, S. i. 109.

(5) nelaŋgo setapacchādo ekāro vattati ratho, S. iv. 291, 292.

(6) jiranti ve rājarathā sucittāŋ, S. i. 71; = Dhp. 151; = J. v. 483.

(7) passath' imaiŋ lokaŋ cittaŋ rājarathūpamaŋ, Dhp. v. 171.

(8) sūto va rathaŋ saṅgaṇhe, J. v. 116.

(9) kāyo te rathasaŋyāto, J. vi. 252.

See also Āṇī, Nemi, Vajika.

422. Rasa. S. puriso aggarasaparititto, A. iii. 237.

423. Rahada.

(1) dhammo rahado . . . silatittho, S. i. 169; = 183; cf. J. iii. 290.

(2) S. udakarahado ubbhidodako, tassa n'ev' . . . udakass' āyamukhaŋ, D. i. 74; = M. i. 276, 277; = ii. 15; = iii. 93; = A. iii. 25.

(3) S. pabbatasañkhepe udakarahado accho vippasanno, D. i. 84; = M. i. 279; = ii. 22; = A. i. 9.

- (4) S. pabbatasañkhepe udakarahado nivāto vigataūmiko, A. iii. 396.
- (5) S. puriso . . . puthusilaŋ . . . udakarahade pakkhipeyya, S. iv. 312, 313.
- (6) S. . . . sappikumbhaŋ vā . . . udakarahadaŋ ogāhetvā, S. iv. 313 ; = v. 370, *but differently finished and applied.*
- (7) S. udakarahado āvilo lulito kalalībhūto, A. i. 9 ; cf. J. ii. 100.
- (8) cattāro'me . . . udakarahadūpamā puggalā, A. ii. 105.
- (9) yathāpi rahado gambhīro vippasanno, Dhp. v. 81 ; cf. Dhp. v. 95 ; J. vi. 526.
- (10) rahado va nivāto ca, It. 92.
- (11) atthi c'ettha hetṭhā rahado sa-ummi, It. 114.
- (12) parinibbuto udakarahado va sīto, S.N. v. 467.
- (13) rahado pūro va pañdito, S.N. v. 721.
- (14) rahade 'ham asmi ogālho, Thag, v. 759.
- (15) rahadaŋ va udakaththiko, J. v. 233.

See also K u m b h a, S o n d i k ā.

424. Rājaŋ.

- (1) dissati . . . idh' ekacco mālī . . . ayan . . . rañño paccatthikaiŋ . . . jīvitā voropesi, S. iv. 343.
- (2) dissati . . . idh'ekacco dalhāya rājjuyā bandhitvā . . . ayan . . . rājaverī, S. iv. 344.
- (3) S. rājā khattiyo . . . ulāraŋ so labhati, D. ii. 210, 227.
- (4) rājā va ratṭhaiŋ vijitaŋ pahāya, Dhp. v. 329 ; = S.N. v. 46 ; = J. iii. 488.

425. Rāmaṇeyyaka. S. appamattakaŋ . . . ārāmaṇeyyakaŋ, vana-rāmaṇeyyakaŋ pokkharaṇī-rāmaṇeyyakaŋ . . . bahutaraŋ . . . ukkūla-vikūlaŋ nadīviduggaŋ khānu-kaṇṭakādhānaŋ pabbatavisamaŋ, A. i. 35, 37. *See also S u p i n a k a.*

426. Rukkha.

- (1) S. rukkho visame bhūmibhāge jāto tanupatta-palāso kabaracchāyo, M. i. 75.

- (2) S. rukkho same bhūmibhāge jāto bahalapatta-palāso sandacchāyo, *ibidem*.
- (3) S. . . . tibbo vanasando tatr'assa rukkho sampannaphalo, M. i. 366.
- (4) S. mahato rukkhassa tiṭṭhato sāravato mūlam pi aniccaŋ, M. iii. 274.
- (5) S. . . . mahā sāla-rukkho tassa aniccatā sākhāpalāsaŋ palujjeyya, M. i. 488.
- (6) S. mahā rukkho . . . tassa mūlāni . . . ojā abhiharanti, S. ii. 88 ; = 90 ; = 91 ; = 92.
- (7) S. mahā rukkho . . . atha puriso . . . rukkhaŋ mūle chindetvā, S. ii. 89 ; = 91 ; = 93.
- (8) S. taruṇo rukkho tassa puriso . . . mūlāni palisajjeyya, S. ii. 89.
- (9) S. taruṇo rukkho atha puriso . . . mūle chindeyya, S. ii. 90.
- (10) rukkhā . . . nadītiresu . . . ajjholaṁbeyyuŋ, S. iii. 137, 138.
- (11) S. khīrarukkho . . . tam enaŋ puriso . . . kuthāriyā, S. iv. 160.
- (12) S. rukkho pācīnaninno . . . mūle chinno . . . yena ninno papateyya, S. v. 47, 48.
- (13) santi mahārukkhā . . . ajjhāruļhā . . . vipatitā senti, seyyathīdaŋ assattho nigrodho, S. v. 96.
- (14) S. mahato rukkhassa . . . yo mahantataro khandho so palujjeyya, S. v. 163, 164.
- (15) S. ye keci Jambudīpakā rukkhā Jambu, S. v. 237.
- (16) S. devānaŋ Tāvatijsānaŋ rukkhā Pāricchat-tako tesāŋ aggāŋ, S. v. 238.
- (17) cattāro 'me rukkhā . . . rukkhūpamā puggalā, A. ii. 110.
- (18) S. rukkho sākhāpalāsa-vipanno . . . sampanno, A. iii. 20 ; = 200 ; = 360 ; = iv. 336, 337 ; v. 4-7 ; = 314-17.
- (19) yathāpi mūle anupaddave . . . chinno pi rukkho punar eva rūhati, Dhp. v. 338.

- (20) sālāŋ va na ciraŋ phullaŋ, D. ii. 267.
- (21) saŋsīnapatto yathā koviṭāro, S.N. v. 44; cf. 64.
- (22) ropetvā rukkhāni yathā phalesī, Thag. v. 1121.
- (23) sādhu sambahulā ñātī api rukkhā araññajā, J. i. 329.
- (24) sakħāhi rukkho labhate, J. iv. 483.
- (25) vedhāmi rukkho viya chijjamāno, J. vi. 250.
- (26) yassa rukkhassa chāyāya nisīdeyya, J. v. 240; = vi. 310; = 375; = P.V. 23.
- (27) rukkho . . . paññā khandho, J. vi. 327.

See also Sāra.

427. Rupparūpaka. upadhāvasi . . . rittakaŋ rupparūpakaŋ, Thig. v. 394.

428. Rūpiyaŋ. S. suddhaŋ rūpiyaŋ, S. i. 104.

429. Re ruka. chinnaŋ va rerukaŋ, J. ii. 230.

430. Roga.

- (1) kāyaŋ . . . rogato samanupassato, M. i. 500.
- (2) yo rūpassa . . . viññāṇassa thiti . . . rogānaŋ thiti, S. iii. 31, 32; cf. M. i. 435.
- (3) ejā rogo, S. iv. 64.
- (4) kāmānaiŋ adhivacanaŋ, A. iii. 311; iv. 289; cf. S.N. v. 51.
- (5) soko rogo c'upaddavo, J. v. 367.

See also Mūla.

431. Laŋgī. avijjāy' etan adhivacanaŋ, M. i. 142, 144.

432. Laṭukikā. S. laṭukikā sakuṇikā pūtilatāya bandhanena baddhā, M. i. 449.

433. Laṭṭha. laṭṭhīva sobhañjanakassa uggatā, J. iii. 161.

434. Latā.

- (1) latā ubbhijja tiṭṭhati . . . lataŋ . . . chindatha, DhP. v. 340; = (slightly different) Thag. v. 761.
- (2) yassa mūlaŋ chamā natthi, kuto latā? Ud. 77.
- (3) tañhālataŋ bahuvidhānuvattaniŋ, Thag. v. 1094.
- (4) kadā nu katṭhe . . . latā ca, Thag. v. 1101.

See also Nāga (13), Māluvā.¹

Lākhā. *See Ākāsa, Uḍapatta.*

Lāpo. *See Sakunagghi.*

435. Līna. (1) līnañ cittāñ hoti, S. v. 112, 113.

Atilīna. (2) atilīno chando, S. v. 277.

(3) atilīnañ viriyañ, S. v. 279.

(4) atilīnā vīmañsā, S. v. 280.

Līnattāñ (5). cetaso līnattāñ, A. i. 3; = iv. 32.

436. Lekhā.

(1) S. pāsāñe lekhā na khippañ lujjati, A. i. 283, 284.

(2) silālekhe va me niccañ, J. vi. 595.

Lekhita. (3) cittakārasukatā va lekhitā Thig. 256.

Lenā. See Dīpa (245).

437. Loka.

(1) sabbo ādipito loko . . . padhūpito, pajjalito, pakampito, S. i. 133; cf. J. iii. 471.

(2) kenassu niyati loko . . . parikissati, abbhāhato, parivārito uddito pihiito bajjhati . . . kijsu sañyojano, sambandhano . . . kismin patitthito parivārito, S. i. 39, 40.

(3) loko uddhasto pariyonaddho tantā kulajāto guļagundikajāto muñjababbajabhūto, A. ii. 211; cf. D. ii. 55. See also Dayhati.

438. Loṇa.

(1) S. mahatiyā loṇa-ghatāya, S. ii. 276.

(2) S. puriso loṇa-phalañ paritte udakamallak-pakkhipeyya, A. i. 250.

439. Loma. pannaloma, pallomo, M. i. 17; 450; ii. 121.

440. Loha. tambalohavilīnañ va, J. iv. 118.

See also Jātarūpa.

Vaka. See Ajā.

441. Vajka. (1) cakkaiñ . . . nemi . . . arā . . . nābhī savajkā sadosā sakasāvā, A. i. 111; cf. uju, Khp. ix. 1.

(2) sabbā nadī vajkagatā, J. i. 289; = v. 435.

(3) vajkaghasto va ambujo, D. ii. 266.

442. Vaccho, vacchaka.

(1) S. vacchassa taruṇassa mātaraiñ apassantassa, M. i. 458; = S. iii. 91, 92.

(2) S. vacchako taruṇako tāvad eva jātako, M. i. 226.

- (3) S. vacchakā kisabalakā tiriyañ Gañgañ, M. i. 226.
 (4) vaccho khīrapako va mātari, Dhp. v. 284.
 = Ud. 76 (mātaraj).

Vacchatara (5). S. vacchatarā vacchatariyo
 tiriyañ Gañgañ, *ibidem*.

443. Vajira.

- (1) S. vajirassa n'atthi kiñci abhejjaiñ, A. i. 124.
 (2) vajiraiñ v'amhamayañ mañij, Dhp. v. 161.
 (3) ñāñavajiranipātano, Thag. v. 419.

444. Vattaka. S. puriso . . . vatṭakañ gālhañ . . .
 sithilañ gañheyya, M. iii. 159, 160.

445. Vattani. (1) vatṭani-r-iva koṭar'ohitā majjhe,
 Thig. v. 395.

Vattanāvalī. (2) S. vatṭanāvalī evam assu
 me pitthikantako, M. i. 80, 81; = 245.

446. Vanā.

- (1) vano . . . channaij ajjhattikānañ āyatanañ
 adhivacanañ, M. ii. 259, 260.
 (2) S. puriso vanaij ālimpeyya yāvad eva ropan-
 atthāya, S. iv. 177.
 (3) sallaviddho yathā vano, J. vi. 561.

See also Visa.

447. Vattha.

- (1) S. puriso odātena vatthena parūpitvā, D. i. 76;
 = M. i. 277; = ii. 16; = iii. 94; = A. iii. 27.
 (2) S. suddhaij vatthaij apagatakālakaij, D. i. 110;
 = 148; = ii. 43, 44; = M. ii. 145; = A. iv.
 186; = 213.
 (3) S. vatthaij saṅkiliṭhaij . . . parisuddhaij tam
 enaij rajako, M. i. 36.
 (4) S. vatthaij Bārāñaseyyakaij, M. ii. 14.
 (5) S. vatthaij saṅkiliṭhaij . . . tam enaij sāmikā
 rajakassa anuppadajjuñ, S. iii. 131.
 (6) S. . . . tantāvutānañ vatthānañ Kāsikaij vatthaij
 . . . aggañ, S. v. 45.
 (7) navaij Kāsikaij vatthaij vaṇṇavantañ, A. i. 247,
 248.
 (8) jinñam pi vatthaij ratanapalivethanañ, *ibidem*.

- (9) S. vatthānaŋ kesakambale, paṭikitṭho, A.i. 286.
 (10) S. puriso kālakanŋ vatthaŋ paridhāya kese pakirivā, A. ii. 241, 242. *See also Pariyodāpanā, Brāhmaṇa, (2) Maṇi.*

448. Vatthu. puttā vatthu manussānaŋ, S. i. 37.

449. Vadaka.

- (1) S. gahapati mahābhogo . . . tassa puriso uppajjeyya jīvitā voropetukāmo, S. iii. 112, 113.
 (2) S. . . . pañca vadhekā piṭṭhito piṭṭhito anubaddhā, S. iv. 173, 174.
 (3) v.-samā bharī, A. iv. 92.

450. Vadukā. S. vadukā yaññad eva anitā, A. ii. 78.

451. Vana.

- (1) S. . . . mahantāŋ sāla-vanaŋ tañ c'assa elan̄dehi sañchannaŋ, M. i. 124.
 (2) ucchinamūlaŋ me vanāŋ, S. i. 180.
 (3) apaviddhaŋ va vanasmij dārukāŋ, S. i. 202.
 (4) vanāŋ chindatha, mā rukkhāŋ, Dhp. v. 283.
 (5) vanamutto vanam eva dhavati, Dhp. v. 344.
 (6) yathā vanāŋ Cittalataŋ pabhāsatī, V.V. 69.
 (7) sabbe katthamayā vanā, J. i. 289; = v, 435.
 (8) vanam iva miyyāmi, J. iv. 284.

Vanappagumba. (9) vanappagumbe yathā phussitagge, S.N. v. 233.

Vanasanda. (10) tibbo vanasañdo . . . avijjājāy'etaŋ adhivacanāŋ, S. iii. 108, 109.

Saravano. (11) S. puriso arugatto . . . saravananāŋ paviseyya, S. iv. 198.

See Kassaka, Paṇāli, Pokkharanī, Māluvā, Yātrā, Rāmaṇeyyaka, Rukkha, Sāra, Sīha.

452. Vamana.

- (1) tikicchakā vamanāŋ denti . . . ahaŋ . . . ariyanāŋ vamanāŋ desissāmi, A. v. 219.
 (2) aghamūlaŋ vamitvāna, Thag. v. 116.
 (3) bhavamūlaŋ vamitvāna, Thag. v. 576.
 (4) nadiyā va sīghaŋgāmiyā vameyya, P.V. 61.

453. V a m m ī k a. ayañ vammīko rattij dhūmāyati,
M. i. 142-4.

454. V a r a t t a. S. puriso dalhena varatta-khaṇḍena . . . sīsavetthañ dadeyya, M. i. 244; = ii. 193; = iii. 259; = 264; = S. iv. 56. *See also Chindati, Yātrā.*

455. V a r ā h a. mahāvarāho va nivāpaputṭho, Dhp. v. 325; = Thag. v. 17; = 101.

456. V a l ā h a k a. (1) . . . ojavañ.

pivanti maññe sappannā,
valāhakam iva panthagū,

S. i. 212; = Thig. v. 55 (addhagū).

(2) cattāro' me valāhakūpamā puggalā A. ii. 102,
103. *See Ādica.*

(3) sajyojanavalāhakan, Thag. v. 760.

457. V a s u. etad ahu vasuttamañ, S.N. v. 274.

458. V a s s a.

(1) chattañ mahantañ viya vassakāle, J. iv. 55.

(2) vassañ va sare pabbatapāde imāni assūni,
J. iv. 284.

459. V a s s i k ā. vassikā viya pupphāni maddavāni pamuñcati, Dhp. v. 377.

460. V a ñ s a.

(1) vañso visālo va yathā visatto . . .

vañsākalīro va asajjamāno, S.N. v. 38.

(2) vañso vāpi pakampaye, J. vi. 295.

461. V a ñ s i k a. bhūtapubbañ Cañḍāla - vañsikā . . . vañsañ ussāpetvā, S. v. 168, 169.

462. V ā ñ i j a.

(1) S. vāñijassa vāñijjāya gacchato, M. ii. 232.

(2) vāñijo va bhayañ maggañ, Dhp. v. 123.

(3) mahālābhāñ va vāñijo, S.N. v. 1014.

(4) vāñijo va vikatthanī, J. v. 425.

(5) cheda gamimaniyan va vāñijo, J. v. 453.

See also Sakuna.

V a n i j j ā. (6) S. vanijjā kammatṭhānañ,
M. ii. 198.

463. Vāta.

- (1) taŋ mahāvāte vā opunāmi, D. ii. 132; cf. P.V. 61.
- (2) vāto va sedakaŋ, D. ii. 265.
- (3) verambā nāma vātā pakkhiŋ khipanti, S. ii. 231.
- (4) S. ākāse vividhā vātā, S. iv. 218, 219; = v. 49.
- (5) vāto rukkhaŋ va dubbalāŋ, Dhp. v. 7.
- (6) vāto va selāŋ pabbataŋ, Dhp. v. 8.
- (7) vāto va jālamhi asajjamāno, S.N., v. 71;
= v. 213; cf. J. v. 295, 445, 450.
- (8) vāto yathā abbhaghaŋ vihāne, S.N. v. 348;
= Thag. v. 1268.
- (9) vāto tūlaŋ va dhaŋsaye, S.N. v. 591.
- (10) yathā abbhāni verambo vāto nudati, Thag.
v. 598.
- (11) vātajavappahārino, J. v. 43.
- (12) vāto va gandhaŋ ādeti, J. v. 366.
See also Māluta, Megha, Raja, Vuṭṭhi.
Vāta pāna. *See Agāra* (8).

464. Vānara.

- (1) phalaŋ icchaŋ va vanasmiŋ vānaro, Dhp. v. 334; = Thag. v. 399.
- (2) vānaraŋ viya lepena bādhayanti, Thag. v. 454.
- (3) thīnamhi cittāŋ yathā vānarassa, J. v. 445.
See also Makkata (2).

465. Vāya. S. vāyo sucim pi upavāyati asucim pi, M. i. 424; = A. iv. 375.

466. Vāri.

- (1) jalantam eva vārinā, D. ii. 266.
- (2) vāri pokkharapatte va, Dhp. v. 401; = S.N. v. 625; cf. v. 812; M. iii. 300.
- (3) vāriŋ yathā ghammanighammatatto, Thag. v. 1273.

Vārija (4). vārijo va thale khitto, Dhp. v. 34.

- (5) vārijaŋ yathā jalena paŋkena c'anūpalittāŋ,
S.N. v. 845.

- (6) thale, sare yathā vārijanindavaṭṭāŋ, J. v. 507,
508.

Vāribindu. (7) bhikkhu yathā pokkhare vāri-bindu, S.N. v. 392.

Vāri vaha. (8) yathā vārivahā purā paripūrenti sāgaraj, Khp. vii. 8; cf. J. vi. 26; P.V. 5.
See also Uda kā, Udabindu, Pāvaka.

467. Vāla.

- (1) vālaggajusunā yathā, Thag. v. 26; = 1160, 1161.
- (2) āgato vo vālañ viya vedhi, Thag. v. 42.
- (3) vālaggamattañ pāpassa abbhāmattañ, Thag. v. 652; = 1001; = J. iii. 309.

Vālarajju. (4) S. . . . dañhāya vālarajjuyā jañghaj vethetvā ghajseyya, S. ii. 238.

Vāla vedhi kataparappavāde vālavedhirūpe, M. i, 176; ii. 122.

468. Vālukā. atthi te koci . . . yo pahoti Gañgāya vālukaj gañetuñ, S. iv. 376.

Vāla. *See* Sakkhara.

469. Vāha. vāhā vahanti . . . sañkappā, Dhp. v. 339.
See also Vāri.

470. Vikantana. ariyāya paññāya adhivacanaj, M. iii. 275.

471. Viggaha. S. sovañña - viggaho manussa - vig-
gahaj atiroceti, D. ii. 210; = 226.

472. Vijju.

- (1) idhāgāmā vijju-pabhāsavāññā Kokanadā . . . S. i. 30.
- (2) S. puriso . . . vijjantarikāya rūpāni passeyya, A. i. 124.
- (3) obhāsasi vijjur iv'abbhakūtañ, V.V. i. ff.
- (4) kā nu vijju-r-ivābhāsi, J. iv. 459; = v. 155; cf. 14; = 169; cf. 322; 407; vi. 124; 269; 272.

473. Vittaj. saddhīdha vittaj purisassa setṭhañ, S. i. 42; S.N. v. 182.

Vinibandha. *See* Bandhana.

474. Vipitthi. vipitthikatvāna sukhañ dukkhañ ca, S.N. v. 67.

Vimajjanakkhamo. *See* Brāhmaṇa (2).

Vimāna. *See* Chāyā.

Vipphandita. *See* Visūka.

475. Virecana. tikicchakā virecanaj denti . . . ahanj . . . ariyan virecanaj desissāmi, A. v. 218.

476. **Vilepana.** (1) sīlaŋ vilepanaŋ setthaŋ, Thag. v. 616; cf. J. iii. 290.

A b h i l e p a n a. (2) S.N. v. 1032.

477. **Vivarati.**

(1) S. . . . paticchannaŋ vā vivareyya, D. i. 85
and *passim*; e.g., M. i. 24; S.i. 70; A. i. 56.

(2) vivatena cetasā, S. v. 278.

478. **Visa.**

(1) S. tittakālābu . . . visena saŋsattho . . .
apaṭisaŋkhā piveyya, M. i. 316; = S. ii.
110-12 (āpāniyakaŋso).

(2) visaj jīvitukāmo va parivajjaye, Dhp. v. 123.

(3) pāṇimhi ce vano nāssa, hareyya pāṇinā visaj,
Dhp. v. 124.

(4) pitvāna rasaggaj . . . na ca kāhāmi visena
santhavaŋ, Thag. v. 103.

(5) visamūlaŋ . . . chetvā, Thag. v. 418.

(6) visaj pitvāna chadditaj, Thag. v. 710.

(7) Buddho . . . visadosapavāhano, Thag. 768.

(8) visapatto-r-iva aggato kato, Thig. v. 386.

(9) visaj kāmā samohitā, J. iii. 201.

(10) avisaj vādakassa, J. iv. 76.

(11) visaj yathā halāhalaj, J. iv. 118.

(12) āsavō . . . surā nāma . . . visaj, J. iv. 222.

Visadosa (13). avijjāya adhivacanaj, M.
ii. 260.

Visarukkha (14). yathā diddho . . .
visarukkho viya, J. v. 425.

See also Samudda, Salla.

479. **Visuka.**

(1) diṭṭhivisūkaŋ diṭṭhivipphanditaŋ, M. i. 8; 486.

(2) diṭṭhivisūkāni upātivatto, S.N. v. 55.

480. **Vīnā.**

(1) S. rañño . . . vīnāya saddo assutapubbo, S.
iv. 196, 197.

(2) vīnopamaŋ karitvā me desesi, Thag. v. 638.

(3) chinnatanti yathā vīnā, J. ii. 226.

481. **Vitasārada.** namassanti mahantaŋ vitasāradaj,

It. 123.

482. Vuṭṭhi. *See* Kassaka, Pabbata (12), Raja, Silāyūpa.

483. Velā. velaj karotha . . . sotānaj sannivāraṇaj, Thag. v. 762.

484. Velu. phalaŋ veluŋ va taŋ vadhi, J. v. 71. *See* Tacasāra, Phala.

Vesma. *See* Himasisira.

485. Vyaggha. vyagghīva girisānujā, J. v. 14. *See* Usabha.

486. Sakuna.

(1) S. pakkhī sakuno yena yen'eva deti sapattabhāro, D. i. 71; = M. i. 180; = 268; = 346; = iii. 34; = A. v. 206.

(2) bhūtapubbaŋ sāmuddikā vāṇijā tīradassiŋ sakunaj gahetvā, D. i. 222.

(3) baddhā . . . pāseṇa sakuno yathā, S. i. 44; cf. J. vi. 447.

(4) sakuno yathā pañsukunḍito vidhūnaŋ pātayati sitaŋ rajaŋ, S. i. 197 (J.P.T.S. 1891, 48).

(5) sakunī va muttā . . . hatthā, J. iii. 382.

(6) sakunī hataputtā va, J. vi. 189; = 500.

Sakunagghi. bhūtapubbaŋ sakunagghi lāpaŋ . . . sahasā . . . aggahesi, S. v. 146, 147.

487. Sakunta.

(1) ākāse va sakuntānaj gati, Dhp. v. 92; = (padan) 93; = Thag. v. 92.

(2) sakunto jālamutto va, Dhp. v. 174.

Sākuntika. sākuntiko va sakunij yathā bandhituj icchatī, Thig. v. 299.

488. Sakkhara. coriyo kāthinā h'etā vālā capalasakkharā, J. i. 295; = v. 148.

489. Saŋkha.

(1) saŋkhūpamaŋ setaŋ, J. v. 396.

(2) yathā payo ca saŋkha ca, J. vi. 572.

490. Saŋkhadhamā.

(1) bhūtapubbaŋ aññataro saŋkhadhamo saŋkhaŋ ādāya, D. ii. 337.

- (2) S. balavā sañkhadhamo appakasiren' eva catudisā viññāpeyya, D. i. 251; = M. ii. 19; = 207; = S. iv. 322.

491. *Saṅga*.

- (1) te sabbasaṅgātigate mahesī, M. iii. 71; cf. i. 386.
- (2) kāmānaŋ adhivacanāŋ, A. iii. 311; = iv. 289.
- (3) natthi saṅgo vijānataŋ, Dhp. v. 171; = Thag. v. 14.
- (4) saṅyojanasaṅgasattā, Dhp. v. 342.
- (5) saṅgo eso . . . iti ñatvā, S.N. v. 61.
- (6) saṅgā pamuttaŋ, S.N. v. 212.
- (7) saṅgātigo, S.N. v. 250; 473; cf. v. 621; cf. Dhp. v. 397; Thag. v. 38.
- (8) akālacāriŋ hi sajanti saṅgā, S.N. v. 386.
- (9) te na taranti saṅgaŋ, S.N. v. 791.
- (10) bhavābhave saṅgaŋ imāŋ visajja, S.N. 1060.
- (11) maggaŋ etaŋ saṅgā . . . atītaŋ, Thag. v. 413.

See also Bandhana.

492. *Saṅgāma*.

- (1) saṅgāma-vijayo ti pi naŋ dhārehi, D. i. 46.
- (2) saṅgāmaŋ jeti dujjayaŋ, S. i. 223.

See also Yuddha.

Sajjhū. See Jātarūpa.

49. *Sañcaya*. sara . . . attīhīnaŋ sañcayaŋ
Vipulena samaŋ, Thig. v. 497.

493. *Satti*.

- (1) sattiyā viya omaṭṭho, S. i. 13; = 53; = Thag. v. 39; = 40; = 1162, 1163.
- (2) S. sati tīṇhaphalā, S. ii. 265.
- (3) sattīva urasī khitto, J. iv. 118.
- (4) sattiyo . . . satarañsīva tārakā, J. vi. 448.

Sattisūlu.

- (5) sattisūlūpamā kāmā, M. i. 130; = S. i. 128; = Thig. v. 58; = 141; = 234.

494. *Sattha*.

- (1) bhisakko . . . satthena vanamukhaŋ pari-kantetvā . . . ariyāya paññāya adhivacanāŋ, M. ii. 259, 260.
- (2) disvā jātarūpāni satthato, Thag. v. 790.

(3) uggatejaŋ satthaŋ iśinaj sahasādiyitvā, Thag.
v. 1095.

495. *Sattha* (*caravan*).

(1) satthā va hīno, pavasaŋ ghamahā, S.N. v. 899.

Sakaṭasattha. (2) bhūtapubbaŋ mahā
sakatasattho . . . agamāsi, D. ii. 342.

Satthavāhan.

(2) satthavāha! anaṇa vicara loke, M. i. 169; =
ii. 93; = S. i. 137; = 234; cf. 192.

(3) satthavāhā ti pi vuccanti, It. 108.

(4) no kaṇkhaŋ abhijānāmi . . . satthavāhe, Thag.
v. 132.

(5) vijitasaŋgāmaj sattavāhaŋ . . . payirupāsanti,
Thag. v. 1236.

496. *Sadda*.

(1) S. puriso . . . suneyya bherisaddaŋ, D. i. 79.

(2) S. puriso kusalo bherisaddassa . . . saŋkhā-
saddassa, A. ii. 185, 186.

497. *Sannāha*.

(1) titikkhā dhamma-sannāhaŋ yogakkhemāya
vattati, S. v. 6.

(2) esa bandhāmi sannāhaŋ pavisissāmi kānanaj,
Thag. v. 543.

498. *Sappa*.

(1) visataŋ sappavisaŋ va osadhehi, S.N. v. 1.

(2) rajjūti vā akkame kaṇhasappaŋ, J. iv. 206.

Sappasira (3). sappasirūpamā kāmā
vuttā, M. i. 130; = A. iii. 97.

(4) . . . parivajjeti sappass'eva padā siro, S.N.
v. 768; = Thag. v. 457; cf. J. v. 18.

(5) patichanno kūpasayo kaṇhasappo, J. iii. 269.

499. *Sappi*.

(1) S. sampannaŋ vā sappi, D. iii., XXVII. § 14.

(2) S. dadhiñ ca . . . sappiñ ca saŋsatthaj, M. i. 316.

(3) S. . . . sappi sappinā saŋsandati, S. ii. 158.

See also Kumbha, Chārikā.

Sappimanda (3). S. gavā khīraŋ . . .
dadhi . . . navanītaŋ . . . sappimhā sappi-

- maṇḍo tatra aggaj, S. iii. 264-78; = A. ii. 95; = iii. 219; = v. 182; cf. J. vi. 206.
500. Sa b h ā. sabhā Sudhammā, tathūpamaṇ idaj vimānaṇ, V.V. 67. See also Agāra (15).
501. Sa m a. caranti visame samaṇ, S. i. 7. See also Magga.
502. Sa m u g g a. vagguj samuggaj iva cittitaṇ, Thag. v. 736.
503. Sa m u d d o.
- (1) rūpasañkhā vimutto tathāgato gambhīro appameyyo . . . S. mahā-samuddo, M. i. 487.
 - (2) S. yassa kassaci mahā-samuddo cetasā phuto . . . tassa kunnadiyo yā kāci samuddaṇgamā, M. iii. 94; = A. i. 43.
 - (3) S. puratthima-samuddā pacchimo samuddo, S. i. 62; = A. ii. 49.
 - (4) S. mahāsamuddato dve . . . udakaphusitāni uddhareyya, S. ii. 136, 137; = v. 463 (slightly different).
 - (5) atthi te koci . . . yo pahoti mahāsamudde udakaṇ manituṇ, S. iv. 376.
 - (6) S. mahāsamudde na sukaraṇ udakassa pamānaṇ gaṇetuṇ, S. v. 400; = A. ii. 55; = iii. 52; = 336.
 - (7) aṭṭha mahāsamudde acchariyā abbhutā dhammā, A. iv. 200-204; = 207, 208; = Ud. 54-6; (= Vin. iii.).
 - (8) S. yā kāci mahānadiyo . . . samuddaṇgamā . . . mahā-samuddo tāsaṇ aggaj, A. v. 22.
 - (9) na atari samuddaṇ sa-ūmiṇ savīciṇ sāvaṭtaṇ sagahaṇ sarakkhasaṇ, It. 57.
 - (10) samuddaṇ visakumbhena . . . padūsituṇ, It. 86.
 - (11) majjhe yathā samuddassa ūmi no jāyati, S.N. v. 920.
 - (12) yo ve samuddo va ṭhito anejo, Thag. v. 372.
 - (13) sayathāpi mahāsamuddavego, Thag. v. 412.
 - (14) ye tittā samuddo vārinā yathā, Thag. v. 660.
 - (15) sara caturodadhī upanīte, Thig. v. 497.

(16) samuddamatto puriso na . . . tappati, J. iv. 172.
See also U d a k a, N a d ī, N ā v ā.

504. Saṇyojana.

- (1) ditṭhi-saṇyojana, M. i. 8; 486. *See also B a l i - v a d d a, and passim generally.*
(2) saṇyojaniyehi vippamutto, S.N. v. 363.

505. Sarā.

- (1) rattikhittā yathā sarā, Dhp. v. 304.
(2) saro duṭṭho kalāpañ va alittañ upalimpati,
It. 68; = J. iv. 435.

506. Saranā. attasaranā viharatha anaññasaranā, D. ii. 100; = iii., XXVI. §§ 1, 27; = S. iii. 42; = v. 163, 164.

507. Sarasī. bhūtapubbañ araññāyatane mahā-sarasī, tañ nāgā . . . bhiñkacchāpā tañ sarasiñ ogahetvā, S. ii. 269.

508. Saritā.

- (1) tañhā saritā, A. ii. 211-13.
(2) saritañ sīghasarañ visosayitvā, S.N. v. 3.

509. Sarīrañ. S. passeyya sarīrañ sīvathikāya, M. iii. 91; = A. iii. 323, 324; cf. M. i. 58; = A. ii. 54; cf. (vad-dhenti kaṭasiñ), Thig. v. 502.

510. Salla.

- (1) tass'imañ kāyañ . . . sallato samanupassato, M. i. 500.
(2) S. puriso sallena viddho assa savisena gāl-hapalepanena, M. i. 429.
(3) S. puriso sallena viddho assa savisena . . . so aparena samayena . . . arogo assa, M. ii. 216.
(4) S. puriso sallena viddho assa savisena . . . bhisakko . . . evañ vadeyya . . . mā te asappāyāni bhojanāni . . . sallan tañhāya adhivacanai, M. ii. 257.
(5) . . . loko, tañhāsallena otinño, S. i. 40.
(6) tañhāsallassa hantārañ, S. i. 192.
(7) āturassa hi kā niddā sallaviddhassa ruppato, S. i. 198; cf. S.N. v. 331; 767; P.V. 33; Thag. v. 967; J, iii. 169.
(8) kaj . . . sallena vijjhanti . . . sallan ti labhasakkārasilokassa adhivacanai, S. ii. 230.

- (9) tvaŋ rūpaŋ . . . viññānaŋ sallan ti passa, S. iii.
189; cf. M. i. 435.
- (10) ejā sallaŋ, S. iv. 64; = 66.
- (11) yo dukkhaŋ adakkhi sallato, S. iv. 207; = It.
47; = Thag. v. 986.
- (12) S. purisaŋ sallena vijjheyyuŋ . . . dutiyena
. . . vijjheyyuŋ, S. iv. 208, 209.
- (13) sallan ti kāmānaŋ adhivacanaŋ, A. iv. 289.
- (14) acchinda bhavasallāni, Dhp. v. 351.
- (15) sallañ ca . . . m'etaŋ, S.N. v. 51.
- (16) abbahe sallaŋ attano, S.N. v. 334; = 592;
= Thag. v. 404.
- (17) abbūlhasallo caraŋ, S.N. v. 779; cf. J. iv. 56; 87.
- (18) sallaŋ addakkhiŋ . . . hadayanissitaŋ, S.N.
v. 938; cf. P.V. 7, 19, 33; = V.V. 76; = Thig.
v. 52; = 131; cf. 53; J. iii. 157; = 215;
= 390; = iv. 62.
- (19) sukhumaŋ sallaŋ durubbahaŋ, Thag. v. 124;
= 495; = 1053.
- (20) yo me taŋ sallaŋ uddhare, Thag. 756.
- (21) sallaŋ abbhantarāpassayaŋ, Thag. v. 757.
- (22) sallaŋ attasamuṭṭhānaŋ, Thag. v. 767.
- (23) ahan amhi kantasallā, Thig. v. 223.
- (24) uddhatasallā . . . ramām'ahaŋ, Thig. v. 389.
- (25) kaṇḍinayaŋ sallaŋ, J. i. 155.
- (26) aññāya sallasanthanaŋ, Dhp. 275.
- S a l l a k a t t o. (27) asmi . . . anuttaro . . . salla-
katto, It. 101; cf. M. ii. 92d. Sutta; S.N. v.
560, 562; Thag. vv. 830, 832.

511. S a s a.

- (1) S. mahā - udakarahado; atha āgaccheyya
hatthināgo . . . saso vā bilāro vā . . .
rahadaŋ appatisaŋkhāya pakkhandeyya,
A. v. 202.
- (2) parisappanti saso va bādhito, Dhp. v. 342;
= 343.
- (3) candato sasaŋ icchasi, J. iv. 86; = P.V. 18.

(4) sasī adhiggayha yathā virocati, V.V. 14.

(5) tārakādhipati sasī tathūpamaṇ, V.V. 73.

(6) sasīva rattiṇ vibhajaṇ, J. iii. 141.

See also Canda (19).

Sassa. *See U d a k a (10).*

512. Sahāyaka.

(1) S. dve sahāyaka sahapaṇsukīlitā, A. ii. 186.

(2) S. sahāyako sahāyakaṇ evaṇ vadeyya, yadā te . . . dhanena dhanakaraṇīyaṇ, A. v. 159.

513. Sā. S. sā gaddulabaddho . . . anuparidhāvati ; cf. M. i. 435 ; S. iii. 150, 151.

514. Sākātiko. na sākaṭikaṇ cintāya . . . yathā sākaṭiko panthaṇ samaṇ hitvā mahāpathaṇ, S. i. 57.

515. Sāgara.

(1) sugambhīratthā varasāgarūpamā, J. v. 477.

(2) savantīnaṇ va sāgaro, J. vi. 526.

See U d a k a, D h a ḷ k a, Vāriyāha.

516. Sāra.

(1) S. puriso sāratthiko . . . rukkhassa . . . atikamma khandhaṇ sākhāpalāse sāraṇ pariyesitabbāṇ maññeyya, M. i. 111 ; = iii. 194 ; = 224 ; = S. iv. 94 ; = 99 ; = A. v. 226 ; = 256.

(2) S. puriso sāratthiko . . . rukkhassa . . . atikamm'eva sāraṇ . . . sākhāpalāsaṇ chetvā . . . sāran ti maññamāno, M. i. 192 ; = 198.

(3) S. puriso sāratthiko . . . kuthāriṇ ādāya vanaṇ paviseyya . . . kadalikkhandhaṇ . . . agge chetvā pattavatṭiṇ vinibbhujeyya, M. i. 233 ; = S. iii. 141 ; = iv. 167 ; cf. J. vi. 442.

517. Sarattā. S. puriso itthiyā sāratto, M. ii. 223.

518. Sārathi.

(1) sārathi va nettāni gahetvā, D. ii. 254 ; = S. i. 26.

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

(3) dhammāhaṇ sārathiṇ brūmi, S. i. 33.

(4) sati ārakkho sārathi, S. v. 6.

(5) sārathi dakkho yoggācariyo assadamma-sārathi, S. iv. 176.

- (6) tvañ ca assadamma-sārathi . . . Bhagavā
. . . purisadamma-sārathi, A. ii. 112; cf.
S.N. p. 100, 83.
- (7) taŋ ahaŋ sārathiŋ brūmi, rasmiggāho itaro,
Dhp. v. 222.
- (8) na kaŋkhaŋ abhijānāmi . . . sārathīnaŋ varut-
tame, Thag. v. 132; cf. 426.
- (9) yathā sārathīnā sudantā, Thag. v. 205; = 206.
- (10) manośārathiko lahu, J. vi. 252.

See also Ratha (ājañño).

Sāla. *See Nigrodha* (4), Māluvā, Rukkha, Vana.

Sāli. *See Mutoli.*

519. Sārī. yo naccasārī na paccasārī, S.N. vv. 8-13.

520. Sālikā. sālikāy'iva nigghoso paṭibhānaŋ udīrayi,
S. i. 190.

Sikharā. *See Muddhāna.*

521. Sāsapa.

- (1) sāsapor-iva āraggā, Dhp. v. 407.
- (2) āragge-r-iva sāsapo, S.N. v. 625; cf. v. 631.
- 522. Sikhi. silesūpamā sikhi-r-iva, J. v. 445.
- 523. Si[ŋ]gāla. *See also Aggi, Haŋsa.*
 - (1) sagāravenāpi chavo si[ŋ]gālo na kutthako
sīhasamo kadāci, S. i. 66.
 - (2) S. . . . jara-si[ŋ]gāla sīhanādaŋ nadissāmīti,
A. i. 187.
 - (3) assuttha no tumhe rattiyā paccusasamayaŋ
siŋgālassa vassamānassāti? Eso jarāsiŋgālo,
S. ii. 230; = 271, 272 (*slightly different*).
 - (4) sigālā . . . phullaŋ disvāna, J. vi. 452.

See also Kacchapa, Pāṇaka, Sīha.

524. Siŋga.

- (1) issasiŋgam ivāvattā, J. v. 425.

Siŋgī. (2) ye te bhikkhū kuhā . . . siŋgī, A. ii.
26; cf. It. 112, 113.

See also Khīra, Go.

525. Siŋghātaka. majhe siŋghātake nisinno . . .
catunnaŋ mahābhūtānaŋ adhivacanāŋ, S. iv. 194, 195.
See also Ayo, Cora, Pāsāda.

526. S [i] n e h o.

- (1) kāya- sneho, M. i. 500.
- (2) taṇhā sineho, A. i. 223, 224.
- (3) snehasaṅgathitā ganthā senti . . . snehaŋ na
rocaye, J. iv. 11.

527. S i b b a n ī.

- (1) taṇhā sibbanī, A. iii. 399 *ff.*
- (2) sibbanīŋ ajjhagū, Thag. v. 663.

528. S i l ā y ū p o. S. silāyūpo solasakkukkuo . . .
āgaccheyya bhusā vātavutṭhi, S. v. 445.

529. S i n s a p ā. Bhagavā . . . siñsapā-paññāni pāñinā
gahetvā, S. v. 437.

530. S i v a t h i k ā. S. sīvathikā asuci duggandhā, A. iii.
269. *See also Sarīra.*

531. S ī s a.

- (1) S. balavā . . . dubbalataraj . . . sīse gahetvā,
M. i. 121; = 242.
- (2) paññāsīso mahāñāṇī, Thag. v. 1090.

See also Dayhati, Mālā.

Sīsavethana. *See Varatta.*

532. S ī h a.

- (1) sīha-nadañ ca . . . Gotamo nadati, D. i. 175;
iii., XXV. § 24; XXVIII. § 1; S. ii. 27,
55; v. 159; A. i. 87; ii. 33; v. 37; cf. M.
i. 64, 71; J. v. 310.
- (2) puthū sīhā va sallinā, D. ii. 255.
- (3) bhūtapubbaŋ sīhassa migarañño etad ahosi,
D. iii., XXIV. §§ 2, 6.
- (4) sīhapubbaddhakāyo, sīhahanu, D. ii. 18; =
M. ii. 136.
- (5) haŋsā . . . migā sabbe sīhassa bhāyanti,
S. ii. 279; cf. S.N. v. 684 (migādhibhū).
- (6) sīho migarājā . . . āsayā nikhamati, S. iii.
84; cf. J. vi. 574.
- (7) S. ye keci tiracchānagatā pāñā sīho migarājā,
S. v. 227.
- (8) sīho migarājā . . . hatthissa ce pi pahāraŋ deti,
A. iii. 121.

- (9) sīho migarājā . . . Tathāgatassa adhivacanaj,
A. v. 32, 33; cf. S.N. v. 546; = 572.
- (10) esa sīho anuttaro, It. 123.
- (11) sīho va saddesu asantasanto, S.N. v. 71; = v. 213.
- (12) sīho yathā dāṭhabalī pasayha, S.N. v. 72.
- (13) sīhaṇ ekacaraṇ nāgaṇ, S.N. v. 166; cf. p. 103.
- (14) nisinno . . . sīho va girigabbare, S.N. v. 416;
= Thag. v. 177; = 1081; cf. 367.
- (15) sīho yathā pabbatasānugocaro, V.V. 28.
- (16) sīho va nadati vane, S.N. v. 562; = 1015;
= Thag. v. 832.
- (17) sīho va anupādāno, Thag. v. 840.
- (18) bhañjissaṇ sīhāsane, Thag. v. 1095.
- (19) sāgataṇ sīhass'eva giribajaṇ, J. v. 260.
- (20) sīho yathā lohitamaṇsabhojano, J. v. 425.
- (21) sīho vāmisapekkhīva, J. vi. 518.

533. **S u k a.** S. sāli-suko vā yava-suko micchā pañihitaṇ,
A. i. 8.

534. **S u k a r a p o s a k a.** bhūtapubbaṇ aññataro sukara-
posaka puriso, D. ii. 347.

535. **S u k k a,** kaṇha. (1) kammaṇ, M. i. 39; 389.
(2) dhammo, S. ii. 240; v. 66; A. v. 253.
(3) maggo, A. v. 278.

536. **S u j ā.** jivhā sujā hadayaṇ jotiṭṭhāmaṇ, S. i. 169.

537. **S u t t a g u ṥ a.**

- (1) S. suttaguṇe khitte nibbethiyamānam eva paleti,
D. i. 54; = M. i. 518; = S. iii. 212; cf. P.V. 59.
(2) S. puriso lahukaj suttaguṇaj sabbasāramaye
aggalaphalake pakkhipeyya, M. iii. 95.

538. **S u d d a.** idha rājā . . . mantanaṇ manteyya . . .
atha āgaccheyya suddo va, D. i. 103.

539. **S u n a k h a.** damassu tāva sunakho va saṅkhalā-
baddho, Thig. v. 509. See also Caṇḍāla.

540. **S u n i s ā.** S. sunisā, sasuraj disvā saṅvijjati, M.i. 186

541. **S u p i n a.** (1) supinena yathāpi saṅgataṇ paṭibuddho
puriso na passati, S.N. v. 807.

S u p i n a k a. (2) supinakūpamā kāmā, M. i. 130.

(3) S. puriso supinakaŋ passeyya ārāmarāmaṇey-yakaŋ, M. i. 365.

542. *Suriya*.

(1) yā va candimasuriyo loke[n]uppajjanti, S. v. 442.

(2) yathā candasuriyānaŋ javo tato sīghataro, S. ii. 266.

(3) cattāro candimasuriyānaŋ upakkilesā, A. ii. 53.

(4) S. sayanhasamayaŋ suriye ogacchante, A. iii. 407.

(5) suriyo va obhāsayaŋ antalikkhaŋ, Ud. 3.

(6) suriyaŋ tapantaŋ sarada-r-iv' abbhamuttaŋ, S.N. v. 687.

(7) suriyo yathā vigatavalāhake nabhe, V.V. 65; cf. 52.

(8) atirocasi candimasuriyā viya, V.V. 24.

(9) obhāsatī paṭhaviŋ yathā suriyo, V.V. 53.

See also Aruṇugga, Ādica, Canda.

543. *Suvanṇa*. jaliṭam iva suvanṇaŋ

ukkāmukhe va sukusalasampahatthan, S.N. v. 686.

544. *Susāna*. yathā petaŋ susānasmiŋ, J. iv. 464.

545. *Susukā*. susukā-bhayan ti mātugāmass'eva adhivacanaŋ, M. i. 459, 461; = A. ii. 123, 125.

Suṇsumāra. *See Pāṇaka*.

546. *Suci*. S. sūci-vāṇijako sūcikārassa santike sūciŋ vikketabbaŋ, S. ii. 215, 216.

547. *Sūda*. S. bālo . . . sūdo rājānaŋ . . . sūpehi paccupatthito assa, S. v. 149-51.

548. *Sūra*. sūro yathā rājakkhādāya puṭṭho, S.N. v. 831.

549. *Sūla*.

(1) S. puriso . . . tinakaṭṭhasākhāpalāsaŋ chetvā . . . sūlaŋ kareyya, S. v. 441.

(2) nandamānāgataŋ cittaŋ sūlaŋ āropamānakāŋ, Thag. v. 213. *See also Satti*.

550. *Setapacchāda*. vimuttiyā adhivacanaŋ, S. iv.
292. *See Ratha*.

551. *Setu*. sīlaŋ setu mahesakkho, Thag. v. 615. *See also Ogha* (5).

552. *Senāpati.* ko nu senāpatī bphoto?, S.N.v. 556, 557.

553. *Sela.*

(1) selo yathā ekaghano vātena na samīrati, Dhp.
v. 81; = Thag. v. 643.

(2) yassa selūpamañ cittañ thitañ, Ud. 41; = Thag.
v. 191; = 192. *See also Pabbata.*

554. *Soceyya.* aññathā brāhmañā . . . udakoro-
hakā soceyyāni paññāpenti, aññathā pana ariyassa vinaye
soceyyañ hotīti, A. v. 264.

555. *Sonḍikā.*

(1) S. sonḍikā kilañjā, S. i. 106.

(2) S. balavā sonḍikā-kammakaro mahantañ
sonḍikā-kilañjañ . . . udakarahade pakkhi-
pitvā, M. i. 228; = 374.

(3) S. balavā sonḍikādhutto vālañ kaññe gahetvā,
ibidem.

556. *Sota.*

(1) bhavasotānusārisu, S. i. 15.

(2) katamo . . . soto? ayañ eva . . . ariyo
atṭhañgiko maggo soto, S. v. 347.

(3) so . . . uddhañ-soto hoti, A. i. 233.

(4) anusotagāmī, paṭisotagāmī, A. ii. 5; cf. M.
i. 168; = ii. 93; It. 114.

(5) uddhañ-soto ti vuccati, Dhp. v. 218 = (sotā)
Thig. v. 12.

(6) savanti sabbadhi sotā, Dhp. v. 340; = Thag.
v. 761.

(7) nadiyā soto . . . tañhāya adhivacanañ, It. 114.

(8) yāni sotāni lokasmiñ sati tesañ nivāraṇañ,
S.N. v. 1034, 1035.

(9) Gañgasoto va sāgarañ, Thag. v. 168.

(10) ogayh' atṭhañgikaiñ sotāñ, Thag. v. 349.
See also Chindati.

557. *Sopāna.* sopānañ sukatañ suddhañ, Thag. v. 764.

558. *Sobbha.*

(1) ahimusikasobbhañ va sevetha sayanāsanāñ,
Thag. v. 229.

(2) yathā . . . pateyya sobbhañ, J. iv. 206.

Kusso b bha. *See Nādī.*

559. **Hattha.**

- (1) S. purisassa hatthapādā chinnā, M. i. 523.
- (2) S. puriso lasagatena . . . suddhena hatthena sākhaŋ gaṇheyya, A. ii. 165, 166.
- (3) so saddhāhattho mahāmuni, Thag. v. 1090.

560. **Hatti.**

- (1) hatthippabhinnaj viya aṅkusaggāho, Dhp. v. 326; = Thag. v. 77; = 1130.

- (2) ānidvāre va hatthinaŋ, Thag. v. 355. *See also Andha (jaccandha).*

Hatthidamaka.

- (3) S. . . . hatthidamak . . . thambhaŋ paṭhavīyā nikhanitva, M. iii. 132; = 136.

- (4) hatthidamakena hatthidanimo sārito, M. iii. 222.

- (5) S. dve hatthidammā . . . dantabhūmiŋ sampāpuneyyunti, M. iii. 130.

Hatthināgā. *See Sarasī.***Hatthipada.**

- (6) S. nāgavaniko . . . nāgavane passeyya hatthipadaŋ, M. i. 175, 178.

- (7) S. yāni kānici jaŋgamānaŋ . . . sabbāni . . . hatthipade samodhānaŋ gacchati, M. i. 185; = S. v. 43; = 231; = A. iii. 364; = v. 21.

- (8) yathā āraññakaŋ nāgaŋ dantiŋ anveti hatthini, J. vi 496; cf. sub. Pota.

561. **Hayā.** hayena hi yoggācariyo va ujjunā, Thag. v. 1140.

562. **Haŋsa.**

- (1) haŋsā va pallalaŋ hitvā, Dhp. v. 91.

- (2) haŋsā ādieccapathe yanti, Dhp. v. 175.

- (3) haŋso va paggayha sanikaj nikūjaŋ, Thag. v. 1270; cf. S.N. v. 350; P.V. 38 (dundubhīnaŋ va ghoso).

- (4) sikhī yathā nīlagīvo vihangamo haŋsassa nopeti javaŋ, S.N. v. 221.

- (5) mahodadhiŋ haŋsa-r-iv'ajjhapatto, S.N.v.1134.

- (6) tantāni jālāni padāliya haŋsā, J. iv. 484.

- (7) haŋsagaggarā, J. v. 96.

(8) pañsarājan yathā dhaṇke, J. vi. 452.

(9) haṇso nikhiṇapatto va, J. vi. 499.

563. *Himasisira.* vesman yathā himasisiratṭitānaṇ, J. v. 84.

564. *Hutta.* namaseyya aggihuttaṇ va brāhmaṇo, Dhp. v. 392.

ADDENDA.

565. *Acela.* acelo yathā naggo, J. v. 16.

566. *Kinnari.*

(1) kinnari mandalocane, Thig. v. 383.

(2) kinnariyā-r-iva pabbatantare, Thig. v. 381.

567. *Chavālātā.* S. chavālātaṇ ubhato padittāṇ, S. iii. 93; = A. ii. 95; = It. 90.

568. dhammo arahatām iva, D. ii. 266.

VII

LEXICOGRAPHICAL NOTES

WORDS BEGINNING WITH H

BY STEN KONOW

[Dr. Sten Konow, before he went to take up his new appointment in India, sent in the MS. of letters S and H for the Dictionary. As they cannot be utilized for that purpose yet awhile, I have obtained his permission to publish them from time to time in the Journal, and have started with the letter H. It will, of course, be understood that the method and details, which will eventually be followed in the Dictionary itself have not yet been finally settled; but his valuable work will serve as a specimen of one way at least of settling the many little points that will arise. For instance, we do not know as yet whether verbs will be entered in their root form or in the third person singular. Many such points will at once occur to the critical reader, but meanwhile Pali scholars will have Dr. Sten Konow's experimental essay before them. Professor Dines Andersen has been so very kind as to correct the proofs of these Notes, and to make a number of valuable additions and suggestions from his own collectanea.—RH. D.]

Ha (ts.), an emphatic particle, Vin. ii. 109; S. N. 666; *iti ha*, thus, Vin. i. 5; 12; D. i. 1; a common beginning to traditional tales, therefore *anītiham* without traditional instruction, S. N. 1053; *itihītiham* (saying), 'thus and thus,' S. N. 1084.

ham, an exclamation, V. V. A. 77.

ham (*hr̥s*). (1) To bristle, stand on end (said of the hair), M. i. 79 ; to rejoice ; *hattha* (p.p.p.), bristling, standing on end, M. i. 83 ; Dāṭh. v. 64 ; *lomahatthajāta*, with bristling hairs, D. ii. 240 ; S. N., p. 14 ; joyful, Vin. i. 15 ; S. N. 1017 ; J. A. i. 31¹¹; 335¹⁹; ii. 32²²; *ham-sayati* (caus.), to cause to bristle, J. v. 154²¹ (*hamsaye*).

I. *hamsa* (*harṣa*), m., bristling, see *lomahamsa*, S. N. 270, etc.

II. *hamsa* (ts.), m. (1) A swan, S. i. 148 ; S. N. 221 ; 350 ; 1134 ; Dhp. 91 ; 175 ; J. A. ii. 176³ and ff. (2) A kind of building, J. A. i. 92²⁵ (*hamsavatṭaka-*^o).

Hamsajātaka, n., the 502nd Jātaka, J. A. iv. 423 and ff.

hamṣana (*harṣana*), bristling, in *lomahamṣana*, S. N. 681, etc.

Hamsavatī, f., name of the town of the Buddha Pada-muttara, B. xi. 19 ; Ap. in Thig. A. 16, etc. ; Thig. A. 15, etc. ; J. A. i. 37²⁰ ; Dhp. A. 127 ; 251.

Hamsavatī, f., name of a town in Burma, Sās. 35, etc.

Hamṣivagga, m., the twelfth Vagga of the Ekanipāta of the Jātaka, J. A. i. 424 and ff.

hacca, killing, in *bhūnahacca* killing an embryo, A. iv. 98 ; J. vi. 579³=587²² ; Mil. 314 (text *bhūta-*).

hajja (*hr̥dyā*), dear to the heart, beloved.

hañci, if, K. V. 1 ; K. V. A. 9.

haññati, see *han*.

I. *haṭa*, see *har*.

II. *hata* (ts.), m., a kind of water-plant, *Pistia stratiotes*, D. i. 166 ; M. i. 78 ; 156 ; P. P. 55 (text *sāta-*).

haṭahaṭakesa, with dishevelled hair, S. i. 115 ; cf. *har*.

hattha (*hr̥sta*), see *ham*.

hatthaloma (*hr̥staroma*), having the hair of the body erect with joy or astonishment, overjoyed, astonished, Dāṭh. v. 64 ; Mah. xv. 33.

hatha (ts.), m., violence.

hata, see *han*.

hati, f., destruction, Dāṭh. iv. 17.

hattha (*hasta*), m. (1) Hand, D. i. 124 ; A. i. 47 ; S. N. 610 ; forearm, Vin. iv. 221 ; of animals, S. v. 148 ; J. A. i.

149²⁰; *hatthapāda*, hand and foot, M. i. 523; A. i. 47; *sahassahattha*, thousand-armed, Mah. xxx. 75; *pañcahattha*, having five hands, J. v. 425⁸; J. A. v. 431⁸ (*mukhassa ceva catunnam ca carañānam vasena etam vuttam*); *katahattha*, a practised hand, practised (of an archer), S. i. 62; A. ii. 48; J. A. iv. 211²⁶; *vīṇāhattha*, lute in hand, Mah. xxx. 75; *hatthe kar*, to bring under one's hand, to take possession of, to subdue, J. vi. 490²⁹; *hattham gam*, to come under somebody's hand, to come under the sway of, J. A. i. 179²³; *hatthaga*, being in the possession of; *hatthagata*, fallen into the hand or possession of, J. A. i. 446¹⁸; ii. 94²⁶; 105¹⁵; *hatthamgata*, the same, Dhp. A. 184; *hatthappatta* (°*prāpta*), come to hand, obtained, Vin. i. 15.

(2) An elephant's trunk. (3) The hand as measure, a cubit, J. A. i. 34¹⁰ and ff.; Dhp. A. 198; Mah. xxxviii. 52. (4) A certain lunar mansion. (5) A handful, a tuft (of hair, etc.), V. V. A. 197.

I. *hatthaka* (*hastaka*), m., a handful, a quantity, V. V. xlvi. 5; 12.

II. *Hatthaka*, m. (1) Name of a god, A. i. 278. (2) *H. Ālavaka*, one of the chief lay disciples of the Buddha, S. ii. 235; A. i. 26; 88; 136; ii. 164; iii. 451; iv. 217 and ff.; K. V. 288; Dhp. A. 213; *H. Sakyaputta*, Vin. iv. 1; *Hatthālavaka*, B. xxvi. 19.

hatthakamma (*hastakarman*), n., manual work, craft, J. A. i. 220²⁰; Dhp. A. 126; 237.

hatthagahana (*hastagrahana*), n., seizing by the hand, Vin. iv. 220.

hatthacchinna (*hasta-*), whose hand is cut off, M. i. 523.

hatthaccheda (*hasta-*), m., cutting off of the hand, J. A. i. 155¹ (read *sugatiyā va hatthacchedādi*).

hatthatthagata, come into the hands of, J. i. 244¹⁰.

hatthatthara (*hasti-āstara*), m., an elephant rug, Vin. i. 192; D. i. 7; A. i. 181.

hatthapajjotika (*hastapradhyotika*), n., hand - illumination, scorching of the hand (by holding it in a torch), M. i. 87; A. i. 47; ii. 122.

hatthapatāpaka (*hasta-pra^o*), n., heating of the hand (by holding it over a coal-pan), V. V. xxxiii. 112; V. V. A. 145 and f.

hatthapāsa (*hasta-pārsva*), m., the side of the hand, vicinity, Vin. iv. 221; 230.

hatthabandha (*hasta-*), m., a bracelet, D. i. 7; Sum. i. 89.

hatthasāra (*hasta-*), m., hand-wealth, movable property, J. A. i. 114¹⁵; Sum. i. 216; name of a work, G. V. 65; 75.

hatthācariya (*hasti-ācārya*), m., elephant-trainer, Vin. i. 345; J. A. ii. 94¹⁵; 221¹⁷; 411¹⁵.

Hatthālhaka, n., name of a nunnery at Anurādhapura in Ceylon, Mah. xix. 72 and ff.; Mahābodhiv. 168 and f.

hatthāpalekhana (*hastā-*), licking the hands (to clean them after eating—compare the 52nd Sekhiya, Vin. iv. 198), D. i. 166; M. i. 77; 238; 307; A. i. 295; P. P. 55.

hatthābhijappana (*hastābhijalpana*), n., incantations to make a man throw up his hands, D. i. 11; Sum. i. 97.

hatthāroha (*hasty-āroha*), m., mounted on an elephant, an elephant-driver, D. i. 51; S. iv. 310.

Hatthārohapatta, m., name of a Thera, the author of Thag. 77.

hatthālaṅkāra (*hasty-ā^o*), m., elephant's trappings, J. A. ii. 46¹⁸.

hatthāvalekhana, various readings instead of *hatthāpa-*, A. i. 295.

hatthika (*hastika*), carrying in the hand, Kacc. 188.

hatthikkhandha (*hastiskandha*), m., the shoulder or back of an elephant, J. A. i. 313¹²; Mah. vi. 24.

Hatthigāma (*hastigrāma*), m., a village near Vesāli, D. ii. 123; A. iv. 212; S. iv. 109; -ka, m., an inhabitant of Hatthigāma, A. iv. 212 and ff.; S. iv. 109 and ff.

hatthigopaka (*hasti-*), m., an elephant's groom or keeper, J. A. i. 187¹⁵.

hatthidamaka (*hasti-*), m., one who tames elephants, M. iii. 132; 136.

hatthidamma, m., an elephant in training, M. iii. 222.

hatthin (*hastin*), m., an elephant, Vin. i. 218; D. i. 5;

A. ii. 209; J. A. i. 358²⁵; ii. 102²²; size of an elephant, Mil. 312; one of the seven treasures, D. i. 89; ii. 174; S. N., p. 102; *ekacārika -h.*, an elephant who wanders alone, a royal elephant, J. A. iii. 175⁷; *cando h.*, rogue elephant, M. i. 519; *hatthinī*, f., a she elephant, Dhp. A. 105; *hatthinikā*, f., the same, Vin. i. 277; D. i. 49. *hatthinakha* (*hasti-*), m., a sort of turret projecting over the approach to a gate; *-ka*, provided with such turrets, or supported on pillars with capitals of elephant heads, Vin. ii. 169.

Hatthinika, m., name of a son of the third Okkāka, Sum. i. 258 = *Hatthinīya*, D. i. 92.

Hatthinipura, n., name of a town in the Kuru kingdom, P. V. 41; P. V. A. 201; various reading *Hastinī-pura*.

Hatthinīya, m., one of the sons of the third Okkāka, D. i. 92; see *Hatthinika*.

hatthipada (*hasti-*), m., an elephant's foot, M. i. 184; S. v. 43; J. A. i. 94¹⁴.

Hatthipadopamasutta, n., the 27th and 28th Suttas of the Majjhimanikāya, the former, the *Cūla-H.*, M. i. 175 and ff.; the latter, the *Mahā-H.*, M. i. 184 and ff.

Hatthipāla, m., the son of the Purohita of King Esukāri, a Bodhisatta, A. iii. 371; 373; iv. 135; J. A. iv. 476 and ff.; vi. 30⁸.

Hatthipālajātaka, n., the 509th Jātaka, J. A. iv. 473 and ff.; Sās. 99.

Hatthipura, n., name of a town, J. A. iii. 460¹⁹; Dīp. iii. 18.

hatthippabhinna (*prabhinnahastin*), m., a furious elephant, Dhp. 326.

hatthibandha, J. A. i. 135²¹ = *hatthibanda*.

hatthibhanda (*hasti-*), m., an elephant-keeper, Vin. i. 85; ii. 194.

hatthimagga (*hastimārga*), m., elephant track, J. A. ii. 102¹⁰.

hatthimaṅgala (*hasti-*), n., an elephant festival, J. A. ii. 46¹⁶; 20; 24.

hatthimatta (*hastimātra*), only so big as an elephant, J. A. i. 303²¹.

hatthimēda (*hasti-*), m., an elephant's groom.

hatthiyāna (*hasti-*), n., an elephant vehicle, a riding elephant, D. i. 49; Sum. i. 147.

hatthiyuddha (*hasti-*), n., combat of elephants (as a theatrical show), D. i. 6.

hatthilingasakūṇa, m., a vulture with a bill like an elephant's trunk, Dhp. A. 154.

Hatthirajjasuvannaguhā, f., name of a cave, Sās. 135.

Hatthisāriputta, m., 'the son of the elephant-trainer,' name of a mendicant, D. i. 190; 199; 203; A. iii. 392 and ff.

Hatthisāla, n., name of a village, Sās. 119; 122.

hatthisālā, f., elephant stable, see *sālā*.

hatthisippa (*hasti-silpa*), n., the elephant lore, the professional knowledge of elephant-training, J. A. ii. 221¹⁷.

hatthisutta (*hastisūtra*), n., an elephant-trainer's manual, J. A. ii. 46²⁴ (cf. Mallinātha on Raghuv. vi. 27).

hatthisoṇḍaka, n., an under-garment arranged with appendages like elephant trunks, Vin. ii. 137.

hadaya (*hrdaya*), n., heart. (1) The physical organ, D. ii. 293; S. i. 207 (*ettha uro hadayan ti vuttam*.—Asl. 140). (2) Thought, mind, *citta*, *mano*, M. i. 32 (*ettha cittam*.—Asl. 140); Dh. S. 6, 17 (*idha pana cittam eva abbhantaratthena hadayan ti vuttam*.—Asl. 140). *Chinnam h°*, a broken heart, J. v. 180²⁰.

hadayāṅgata (*hr°*), gone to the heart, learnt by heart, Mil. 10.

hadayāṅgama (*hr°*), heart-stirring, pleasant, agreeable, D. i. 4; M. i. 345; A. ii. 209; Dh. S. 1343; Sum. i. 75.

hadayaphālana (*hrdayasphālana*), n., bursting of the heart, J. A. i. 282²⁹.

hadayamāṁsa (*hrdayamāṁsa*), m., the flesh of the heart, the heart, J. A. i. 278²⁹; 347¹⁰; ii. 159¹.

hadayabheda, m., cheating in measure, Sum. i. 79.

hadayavatthu (*hrdayavastu*), n. (1) The basis of the heart,

the substance of the heart, Asl. 140 ; Mil. 281. (2) *Sensorium commune*, Asl. 264. (See Mrs. Rhys David's Dh. S. lxxviii. 129.)

hadayālu (*hr^o*), good-hearted.

hadayin (*hr^o*), benevolent, kind.

han, to strike, S. iv. 201 ; J. iv. 102⁷; ⁸ to kill, D. i. 123 ; S. N. 125 ; Dhp. 405 ; *maggam h.*, to slay travellers on the road, J. A. i. 274¹³ ; iii. 220⁶ ; to destroy, to remove, S. N. 118 ; Dhp. 72 ; *hanāsi* (pres. 2nd sing.), J. iii. 199² ; v. 460¹⁹ ; *hanti* (pres. 3rd sing.), S. N. 118 ; Dhp. 72 ; *hanāti* (pres. 3rd sing.), J. v. 461²⁸ ; *hanati* (pres. 3rd sing.), J. i. 432¹³ ; *hanāma* (pres. 1st pl.), J. A. i. 200²¹ ; *hananti* (pres. 3rd pl.), S. N. 669 ; Imper. *hana*, J. iii. 185²⁰ ; *hanassu*, J. v. 311³ ; *hanantu*, J. iv. 42²⁶ ; Dhp. 355 ; J. i. 368²² ; *hane* (opt.) S. N. 394 ; 400 ; *haneyya* (opt.), D. i. 123 ; S. N. 705 ; *a-hanani* (pres. part.), not killing, D. i. 116 ; *hananta* (pres. part.), J. A. i. 274¹³ ; *hanatam* (pres. part. gen. pl.), S. N. 394 ; *hantum*, *hanitum* (inf.), Kacc. 301 ; *hanissati* (fut.), J. A. iv. 102²⁵ ; *hañchati* (fut.), J. iv. 102⁹ ; *hañchema* (fut. opt.), J. ii. 418¹¹ ; *hani* (aor.), Mah. xxv. 64 ; *haniṁsu* (aor. 3rd pl.), S. N. 295 ; J. i. 256⁷ ; *hantvā* (ger.), S. N. 121 ; Dhp. 294 and ff. ; *hanitvā*, *hantvāna*, *hanitvāna*, J. iii. 185, 20 ; *hantūna* (ger.), Kacc. 301 ; *haññati* (pres. pass.), D. ii. 352 ; S. iv. 175 ; S. N. 312 ; J. i. 371¹² ; iv. 102⁷ ; *haññamāna* (pres. part. pass.), S. iv. 201 ; *hātabba*, D.M. 16 ; *hantabba* (fut. part. pass.), D. ii. 173 ; *a-hāniya*, Mkw. ; *hanitabba* (fut. part. pass.), Kacc. 301 ; *haññim̄su* (aor. pass.), D. i. 141 ; *hata* (p.p.p.), struck, killed, D. ii. 131 ; destroyed, spoilt, injured, Vin. i. 25 ; Dh. S. 264 ; J. A. ii. 175²¹ ; *renuhata*, struck with dust, covered with dust, Vin. i. 32 ; *hatacakku*, whose sight is destroyed, blind, Dhp. A. 86 ; *hatatta*, n., the state of being destroyed, Dhp. 390 ; *hatāvakāsa*, who has cut off every occasion (for good and evil), Dhp. 97 ; *hatāvasesaka*, surviving, D. i. 135 ; Sum. i. 296 ; *haneti* (caus.), to cause to kill, Kacc. 234 ; *hanāpeti* (caus.), to cause to slay, destroy, J. A. i. 262²⁸ ; caus.,¹¹ *ghātāpeti*,

Vin. i. 277; *ghāteti* (caus.), to cause to slay, Dhp. 405; S. N. 629; *a-ghātayam* (pres. part. caus.), not causing to kill, S. i. 116; *ghātaye* (opt. caus.), S. N. 705; *ghātayeyya* (the same), S. N. 394; *aghātayi* (aor. caus.), S. N. 308; *ghātayi* (the same), S. N. 309; pass., *ghātīyati*, Mil. 186; 3rd, *ghātanīya*, *ghatetabba*, *ib.*

hanana, n., killing, striking, injuring, Mah. iii. 42.

hanu (ts.), f., the jaw, D. i. 11; J. A. i. 498¹⁶.

hanukā, f., the jaw, J. i. 498²¹; Sum. i. 97; Mil. 229; *hanuka*, n., the same, Vin. ii. 266; J. A. i. 461¹⁵; ii. 127²¹; iv. 188¹³; *-attihika*, n., the jaw-bone, J. A. i. 265³ and f.

hanusamhanana, n., jaw-binding, incantations to bring on dumbness, D. i. 11; Sum. i. 97.

hantar (*hanṭr*), m., a striker, one who kills, D. i. 56; A. ii. 116 and f.; iii. 161 and ff.; S. i. 85; Dhp. 389.

handa (*hanta*), a particle implying resolution and grief, well then, come; *voici, voilà* (with pres. and fut., 1 pers. or imper. 2 pers.); alas, D. i. 106; 142; ii. 288; S. N. 153; 701; 1132; J. i. 233¹⁰; iii. 135¹⁷; J. A. i. 88¹⁸; 221²; 233¹⁵=iii. 135²⁰; cf. Sum. i. 237 (*handāti vavasāyatthe nipāto*); Dhp. A. 86.

hanna, n., modesty, J. A. i. 421²⁶.

hambho (*hambo*), a particle expressing surprise or haughtiness, J. A. i. 184²³; 494²⁴; Dhp. A. 299.

hammiya (*harmya*), n., a long, storied mansion which has an upper chamber placed on the topmost storey, a large building, Vin. i. 58, etc.; ii. 146; 195; Mil. 393; *-gabbha*, n., a chamber on the upper storey, Vin. ii. 152.

haya (ts.), m., a horse, V. V. lxiv. 1; J. ii. 98²⁰; Mil. 2; speed, M. i. 446.

har, 1, (1) To carry, J. A. ii. 176¹⁴; Dhp. 124; to take with one, D. i. 8; 142. (2) To bring, J. A. i. 208²⁷; Dhp. A. 106; to offer, J. A. i. 238⁸; S. N. 223. (3) To take, gather (fruits), Mil. 263. (4) To fetch, buy, J. I. 291¹⁷ (*mama santikā*). (5) To carry away, to remove, D. ii. 160; 166; J. A. i. 282²³; S. N. 469; Mah. i. 26; to do away with, to abolish, J. A. i. 345¹¹. (6) To take away

by force, to plunder, to steal, D. i. 52; J. A. i, 187⁷.

(7) To take off, to destroy, to cure, J. A. i. 222³⁰ (*jīvitam*); 310²⁸ (*visam*); to kill, J. A. i. 281¹⁴; *haritum* (inf.) J. A. i. 187⁷; *jahāra* (pf.) Kacc. 243 (Müller, Pāli. Gr., p. 117, from *Jhā*); *ahāsi* (aor.), S. N. 469 and f.; Dhp. 3; J. iv. 308¹⁹; *haritvā* (ger.), D. ii. 160; It. 13 and f.; *hātūna* (ger.), J. iv. 280¹⁷; *hariyati* (pres. pass.), is carried, M. i. 33; *haritabba* (fut. part. pass.), J. A., i. 187⁷; 281¹⁴; *haṭa* (p.p.p.), carried off, J. A. i. 498¹¹; Dhp. A. 157; *haṭahaṭakesa*, with dishevelled hair, S. i. 115; *hāreti* (caus.), to cause to take, S. N. 395; to cause to be removed, to remove, J. A. i. 345¹¹; ii. 176¹; Dhp. A. 220; *hāretabba*, that should be brought out of the way, J. A. i. 298¹¹; *harāpeti* (caus.), to cause to be brought, to offer, Vin. i. 245; J. A. ii. 38⁵. *hara* (ts.), taking, seizing; *vayohara*, bringing age (said of grey hairs), J. i. 138²⁴; m., a name of the god Siva.

haraṇa (ts.), n., taking, seizing, removing, J. A. i. 117¹⁶, 118¹²; 232¹⁹; *kucchiharaṇa*, n., filling of the belly, J. A. i. 277²⁴.

haraṇaka, n., goods in transit, Vin. iii. 51.

haraṇī (ts.), f., a passage (by which flavours pass), Vin. ii. 137; J. A. v. 293⁵; 458²⁵; *kaṇṇamalaharaṇī*, f., an instrument to remove the wax from the ear, Vin. ii. 135. *harāy* (*hrī*), to be ashamed, Vin. i. 88; ii. 292; D. i. 213; M. i. 120; It. 43; cf. *hiriy*.

hari (ts. chant), green, tawny, Dh. S. 617; Asl. 317; m., a name of the god Viṣṇu, plur. *Harayo*, D. ii. 260; n., gold, -*ssavaṇṇa*, gold-coloured, J. ii. 33²³.

haricandana (ts.), n., yellow sandal.

hariṇa (ts.), m., a deer, J. A. ii. 26¹¹.

hariṇakalaṅka (ts.), m., the moon.

hariṇāṅka (*hariṇāṅka*), m., the moon.

harita (ts.), green, Vin. i. 137; D. i. 148; S. i. 5; J. i. 87⁵; ii. 110¹⁸; J. A. i. 86³²; ii. 26¹⁰; green, fresh, Vin. iii. 16; n., green, grass, P. P. 56.

haritaka (ts.), n., a pot-herb, D. ii. 342.

haritatta (°*tva*), n., greenness, Vin. i. 96.

Haritamātajātaka, n., the 237th Jātaka, J. A. ii. 237 and ff.
haritātar, m., son of a green frog, J. ii. 238¹⁷.

haritāla (ts.), n., yellow orpiment, Thig. 393.

haritupatta, covered with green, M. i. 343 ; J. A. i. 399¹⁵.

harittaca (-*traca*), gold-coloured, Thig. 333 ; Thig. A. 235 ;
 -*kumāra*, m., name of the Buddha in a former existence, J. A. iii. 497⁹.

Haribhuñjarattha, n., the same as *Suvaññabhūmi*, Sās. 11 ; 49.

haripada, m., gold-foot, or yellow-leg, a deer, J. iii. 184¹⁹.

haritaka (ts.), m., yellow myrobalan, Vin. i. 201 ; 206 ; J. iv. 363⁷ ; J. A. i. 80¹² ; Asl. 320 (text *haritaka*) ; -*ki*, f., the myrobalan tree, Vin. i. 30 ; M. iii. 127.

karītakapāṇḍikā, f., the business of florist and seedsman, Vin. ii. 267.

hareṇukā (ts.), f., pea, M. i. 245 ; J. v. 405²⁵ ; J. A. v. 406¹⁸.

hala (ts.), n., a plough.

Halaṅka, n., name of a town, Sās. 72.

halam (hi + alam), enough of ; *halam dāni pakāsitum* ? why should I preach ? Vin. i. 5 = D. ii. 36 = M. i. 168 = S. i. 136.

I. *halāhala* (ts.), m., a kind of deadly poison, J. iii. 103¹⁴ ; J. A. i. 271¹¹ ; 273²³ ; 380² ; v. 465²⁴ ; Mil. 256.

II. *halāhala* (compare *halahala*), n., uproar, tumult, J. A. i. 47²¹ and ff. ; Mil. 122.

Haliddavasana, n., name of a hamlet among the Koliyas, S. v. 115.

haliddā (*haridrā*), f., turmeric, Vin. i. 201 ; J. A. v. 89¹⁵.

Haliddirāgajātaka, n., the 435th Jātaka, J. A. iii. 524 and ff.

haliddī (*haridrā*), f., turmeric, M. i. 127 ; A. iii. 230 ; 233.

hava (ts.), m., calling, challenge, Dāṭh. ii. 14.

havana (ts.), n., a sacrifice, Kacc. 322.

have (*ha vai*), indeed, certainly, D. ii. 168 ; S. i. 169 ; S. N. 120 ; 181 ; 323 ; 462 ; Dhp. 104 ; 151 ; 177 ; 382 ; J. i. 31³¹ ; 365¹¹.

havya (ts.), n., an oblation, offering, S. i. 169 ; S. N. 473 and f. ; 490 ; p. 80.

has, to laugh, to be merry, *hasati* (pres.), B. i. 28; Mah. xxxv. 59; Dhp. A. 120; *hassati* (pres.), S. N. 829; *hasi* (aor.), J. A. ii. 103¹⁴; *hāseti* (caus.), to cause to laugh, to gladden, Mah. xxxii. 46; *hāsesi* (aor.), Vin. iii. 84; *hāsayamāna* (pres. part.), making merry, J. A. i. 163²; 209¹³; 210⁸; *hāsayitvāna* (ger.), Mil. 1; *hāsāpeti* (caus.), J. A. vi. 311²⁶.

hasana (ts.), n., laughter, Dhp. A. 160.

hasamānaka, laughing, merry, Mah. xxxv. 55.

hasita (= *hṛṣīta*, Tr.), laughing, n., laughter, mirth, B. i. 28; Dhp. A. 120; Abh. S. 2; *hasita*, J. A. i. 62¹⁰ (? read *hesita*).

hassa (*hāsyā*), ridiculous, S. N. 328; n., laughter, mirth, D. i. 19; S. N. 926; Sum. i. 72; P. V. A. 226; Mil. 266; a joke, a jest, *hassā pi*, even in joke, M. i. 415; *hassena pi*, the same, J. A. v. 481²⁷; *hassavasena*, in jest, J. A. i. 439²⁰.

I. *hā* (ts.), alas! Ap. in Thig. A. 154.

II. *hā*, to leave, S. N. 1, etc.; Dhp. 91; It. 73; J. i. 288¹⁴; J. A. i. 312¹⁸; to leave life, to give up, D. ii. 286; S. N. 589; J. v. 465⁷; to leave behind, S. N. 809; 1121; Dhp. 29; to abandon, S. N. 506; Dhp. 88; It. 55; 78; *jahāti* (pres.), S. N. 1; Dhp. 91; *jahassu* (imper.), S. N. 1121; *hessāmi* (fut.), J. iv. 415¹⁹; *hassāmi* (fut.), J. iv. 420²⁰; v. 465⁷; *hāhasi* (fut. 2nd sing.), J. iii. 172²⁶; *jahissam* (fut.), Dhp. A. 95; *jahissāmi* (fut.), J. iv. 415¹⁹; *jahissasi* (fut.), J. A. iii. 173⁴; aor. *jahi*, J. v. 469¹⁵; pl. *°imsu*, J. iv. 314¹⁶; *hātum* (inf.), Pgd. 4; *jahitum* (inf.), J. A. i. 312¹⁸; Dhp. A. 91; *hitvā* (ger.), D. ii. 286; S. N. 284; It. 55; *hitvāna* (ger.), D. ii. 286; S. N. 60; *jahitvā* (ger.), Dhp. A. 277; *jahetvā* (ger.), S. N. 500; *hāyati* (pres. pass.), is left behind, falls short, D. ii. 208; J. i. 181²⁰; decreases, decays, D. ii. 118; S. N. 817; P. P. 71; J. A. i. 279⁹; *hāyetha*, *hāyeyya*, *hāyeyyumi* (opt. pass.), D. ii. 118; *hāyissati* (fut. pass.), D. ii. 113; *hiyati* (pres. pass.), Kacc. 257; *hiyyetha* (opt. pass.), might fall short, J. ii. 65³; *hiyamāna* (pres. part. pass.), being lost, S. N. 944; *hātabba*

(fut. part. pass.), that ought to be abandoned; *hīna* (p.p.p.), falling short, low, inferior, D. i. 98; S. iv. 88; S. N. 799; J. A. ii. 6²³; wanting, P.P. 35; base, vile, wretched, low, Vin. i. 10; D. i. 82; S. ii. 154; iii. 47; iv. 309; S. N. 903 and f.; Dh. S. 1025; Asl. 45; deprived of, S. N. 725; *hīnāya āvattati*, turns to the lower, gives up orders, returns to the world, Vin. i. 17; S. ii. 231; iv. 191; Ud. 21; *hīnāya vattati*, the same, J. A. i. 276¹⁰; *hīnāyāvatta*, who returns to the world, M. i. 462; S. ii. 50; iv. 103; J. A. i. 206²³; *jahita* (p.p.p.), left, S. N. 231; J. A. i. 311²; *jahitaka*, the same, J. A. i. 310²²; *hāpeti* (caus.), neglects, omits, A. iv. 25; Dhp. 166; J. A. iv. 182⁸; *ahāpetvā*, without omitting anything, fully, A. ii. 77; Sum. i. 99; *attham hāpeti*, loses one's advantage, fails, S. N. 37; J. i. 251²; postpones, delays the performance of, J. A. iii. 448²²; causes to reduce, beats down, J. A. i. 124²³; ii. 31⁸; is lost, S. N. 90 (? read *hāyati*).

III. *hā*, to go; *hātabba* (fut. part. pass.), Nett. 7; 32 (comm. *gametabba*, *netabba*).

hātaka (ts.), n., gold, A. i. 215; Thig. 382; J. v. 90²⁷.

hātūna, see *har*.

I. *hāp*, 10, see *hā* (II.) [*aggini*].

II. *hāp*, 10, *hapeti* (Sa. *hāvayati*), to keep up, to cultivate, J. iv. 221²⁰; = v. 201²¹=vi. 565⁵ (= *jalito*, *hāpito* [*aggi*], comm.); v. 195²² (*hāpeti*=*jahabi*, comm.); cf. *hū*.

hāna (ts.), n., relinquishing, falling off; -*bhāgiya*, conducive to relinquishing (of perversity and ignorance), A. ii. 167; Nett. 77.

hāni (ts.), f., decrease, loss, S. ii. 206; 242; J. A. i. 338²; 346⁷; falling off, waste, Mah. xxxiii. 103.

hāyana (ts.), n., diminution, decay, D. i. 54; Sum. i. 165.

hāyin, abandoning, leaving behind, S. N. 755=It. 62.

hāra (ts.), m., a pearl necklace, Dhp. A. 94; denomination of the first sections of the Netti Pakarana, Nett. 1 and ff.; 195.

hāraka, f. *hārikā*, carrying, M. i. 385; J. A. i. 134⁷; 479¹⁸; *sattha-h.*, an assassin, Vin. iii. 73.

Hāragaja, m., a class of gods, D. ii. 260.

hārahārin, f. -ī, tearing, rapid, A. iv. 137 (*rukkhanaļaveluā-dīni haritabbāni haritum samattho*, comm.).

hāri (ts.), attracting, charming, S. iv. 316.

hārika, carrying, D. ii. 348; m., name of a Coraghātaka at Rājagaha, S. ii. 260; Vin. iii. 107.

hāriṇika (ts.), m., a deer-hunter.

Hārita, m. (1) A Mahābrahmā, D. ii. 261; Sum. i. 40; Mahābodhiv. 64. (2) Name of a young Brāhmaṇa, J. iii. 498²⁶; 501¹⁴; J. A. iii. 498¹⁷ and ff. (3) Name of a Thera, the author of *Thag.* 29; 261-263.

Hāritajātaka, n., the 431st Jātaka, J. A. iii. 496 and ff.; 534²⁷; v. 117²⁶.

hārin, f. -nī, taking, carrying, J. A. i. 133²¹; robbing, J. i. 204³.

hāriya, carrying, Ap. in *Thig.* A. 200; V. V. I. 9; V. V. A. 212.

hālidda (*hāridra*), yellow, Kacc. 190.

Hāliddikāni, m., name of a householder in the Avanti country, S. iii. 13; iv. 115.

hāva (ts.), m., coquetry, dalliance.

hāvaka, m., one who performs a sacrifice, Kacc. 323.

hās, 10, see *has*.

hāsa (ts.), m., laughter, mirth, joy, Dhp. 146; J. v. 112²⁴; J. A. i. 33¹⁹; ii. 82¹⁶; -*dhamma*, m., merriment, sporting, Vin. iv. 112.

hāsupañña, of bright knowledge, wise, M. iii. 25; S. v. 376 and ff.; J. A. iv. 136²⁴; -*tā*, f., wisdom, S. v. 412; A. i. 45, various reading *hāsa-*.

hi (ts.), for, because, indeed, surely, Vin. i. 13; D. i. 4; Dhp. 5; S. N. 21, etc.; *hi* (in the verse), J. iv. 495⁶; *tena hi*, well then, Dhp. A. 89, etc.; *h'etam=hi etam*, thus, *no h'etam*, not so, D. i. 3, etc.; *hevam=hi evam*, so, etc.

him, v. *hinkāra*.

hims (ts.), to hurt, injure, D. ii. 243; S. N. 515; Dhp. 132; to kill, M. i. 39; Dhp. 270; *himsāpeti* (caus.), P. V. A. 123.

himsana (ts.), n., striking, hurting, killing, Mah. xv. 28.

himśā (ts.), f., injury, killing, J. i. 445³⁰; *himśa-mano*, wish to destroy, Dhp. 390.

himśāpana, n., injuring.

himśitar, n., one who hurts, D. ii. 243.

hikkā (ts.), f., hiccough, Saddhammop. 279.

hiṅkāra, m., uttering the sound *him*, Smp. 337.

hiṅgu, n., the plant asafœtida, Vin. i. 201; V. V. A. 186.

hiṅgulaka, m., vermilion, V. V. A. 4; 168; *-likā*, f., the same, V. V. A. 324.

Hiṅgulapabbata, m., a mountain in the Himālaya, J. A., v. 415²³.

hiṅguli (ts.), m., vermilion, Mah. xxvii. 18.

hita (ts.), useful, suitable, beneficial, friendly, P. P. 457 f.; Dhp. 163; m., a friend, benefactor, Mah. iii. 37; n., benefit, blessing, good, Vin. i. 4; S. N. 233; A. i. 58; ii. 96 and ff.; 179; It. 78 and f.

hitakara (ts.), m., a benefactor, Mah. iv. 65; Kacc. 268.

hitānukampin, friendly and compassionate, D. i. 4; 227; S. N. 693; J. i. 241⁷; 244⁷.

hitūpacāra (*hita-upa-*), m., beneficial conduct, saving goodness, J. A. i. 172⁶.

hitesin (*hitaisin*), desiring another's welfare, well-wisher, M. ii. 238; S. iv. 359; v. 157; *-tā*, f., seeking another's welfare, Dh. S. 1056; Asl. 362.

hitvā, see *hā* (II.).

hintāla (ts.), m., a kind of palm, *Phœnix paludosa*, Vin. i. 190.

hima (ts.), cold, frosty, Asl. 317; n., ice, snow, J. A. iii. 55¹⁶; *-pātasamaya*, m., the time when snow is falling, Vin. i. 31; M. i. 79; *-vāta*, m., the wind of the winter, J. A. i. 390²¹.

Himagiri, m., the Himālaya, Mil. 2.

himavat (ts.), snowy, J. v. 63¹³; m., the Himālaya mountain, the king of mountains; *Himavā* (nom.), A. iii. 240; S. ii. 137; v. 164; J. vi. 204¹³; J. A. vi. 580⁸; *-vantam* (acc.), M. iii. 166; 177; A. iii. 44; S. ii. 138; v. 63; J. i. 6²³, etc.; J. A. i. 7⁴, etc.; *Mahābodhiv.* 2; *-vam* (acc.), J. vi. 272⁴; *-vantena* (instr.), J. A. i. 140²⁸;

Sās. 13; *-vantā* (abl.), J. A. i. 304¹; *-vantato* (abl.), P. V. 29; J. A. i. 140²⁴; *-vato* (gen.), S. ii. 137; v. 148; 164; J. iv. 281³ and ff.; J. A. v. 392¹⁸, etc.; *-vantassa* (gen.), S. N. 422; J. i. 6²⁴, etc.; P. V. 63; *-vati* (loc.), J. A. ii. 396¹⁶, etc.; P. V. A. 152; V. V. A. 104; Mahābodhiv. 113; Sās. 164; *-vante* (loc.) J. A. i. 6¹¹, etc., P. V. A. 75; 153; Dīp. viii. 10; Sās. 68; *-vatam* (gen. pl.), Mil. 242, in compounds *-vā-*, Thig. 692; Dīp. vi. 3; *-vanta-*, Vin. ii. 161; D. i. 92; P. V. A. 162, etc.

Himavantapadesa, m., the Himālaya region, S. i. 116; J. A. i. 280²⁶; Dhp. A. 153.

Himavantapassa, m., the slopes of the Himālaya, Vin. ii. 161; iii. 147; D. i. 92; S. i. 61; J. A. i. 218¹⁸, etc.

Himavantavaññanā, f., part of the Vessantarajātaka, J. A. vi. 496 and ff.

Himācala (ts.), m. the Himālaya.

hiyyo (*hyas*), yesterday, Vin. i. 28; ii. 77; J. A. i. 70²¹; 237³⁰; v. 461¹⁶; Dhp. A. 227¹⁶; Mil. 9; cf. *hīyo*.

hirañña (°*nya*), n., gold, Vin. i. 245; 276; S. N. 285; 307; 769; gold-piece, S. i. 89; J. A. i. 92²²; often together with *suvañña*, Vin. i. 150; D. ii. 179; *hiraññasuvañnam*, gold and money, M. iii. 175; J. A. i. 341³⁰; *hiraññolokanakamma*, n., valuation of the gold, J. A. ii. 272⁸.

hiraññagabbha (°*nyagarbha*), m., a name of the god Brahmā.

Hiraññavatī, f. (1) A river, D. ii. 137. (2) A town, J. vi. 269⁴; J. A. vi. 270^{10; 11}.

hirika (*hrīka*), shame, in compound; *ahirika*, shameless, unscrupulous, A. ii. 219; P. P. 19; It. 27 (*ahirīka*); *ahirika*, n., unconscientiousness, P. P. 19; *chinnahirika*, shameless, J. A. i. 258⁶.

Hirijātaka, n., the 363rd Jātaka, J. A. iii. 196 and f.

hiriy (*hrī*), to blush, to feel conscientious scruple, Dh. 6, 30; P. P. 20; 24; Mil. 171; cf. *harāy*.

hiriya (*hrī*), m. and n., shame, conscientiousness, V. V. A. 194.

hirivera (*hrī°*), n., a kind of Andropozon, Sum. i. 81.

Hirisutta, n., the third Sutta of the Cūlavagga of the Sutta Nipāta, S. N., p. 44 and f.

hirī (*hrī*), f. (1) Shame, bashfulness, loathing of sin, conscience, S. i. 33; S. N. 77; 253; 719; P. P. 71; J. i. 129²¹; J. A. i. 207¹⁷, Nett. 50; 82; explained, P. P. 23 and f.; opposed to *ottappa*, fear of sin, A. i. 51; It. 36; Nett. 39; the difference between the two explained, J. A. i. 129²³ and ff.; Asl. 124; *hiri-otappa*, n., shame and fear of sin, J. i. 129²¹; It. 36; Dhp. A. 303; *hirottappa*, n., the same, M. i. 271; S. ii. 220; It. 34; J. A. i. 127⁹; 206²⁷; 207¹⁴; Dhp. A. 240; *hirikopīna*, n., a cloth to cover the pudenda, M. i. 10; *hirinisedha*, restrained by conscience, S. i. 7; 168=S. N. 462; Dhp. 143; *hiribala*, n., the power of conscientiousness, A. ii. 150; Dh. S. 30; 101; *hirimat*, bashful, modest, conscientious, It. 97; P. P. 23; *hirimat*, the same, S. ii. 207 and f.; iv. 243 and ff.; A. ii. 227; *hirimana*, modest in heart, conscientious, D. ii. 78; M. i. 43; S. ii. 159. (2) Name of one of the daughters of Indra, J. v. 393¹²; J. A. v. 392²¹, etc.

hirika, various reading instead of *hirika*, which see.

hilād (*hlād*), to be glad.

hilāda (*hlāda*), m., pleasure.

hīl (*hīd*) (1) only caus. *hīleti*, to be vexed, to grieve, S. i. 108; to vex, grieve, V. V. lxxxiv. 46; (10) to scorn, disdain, feel contempt for, D. ii. 275; S. N. 713; J. ii. 258²⁰; *hīlita* looked down upon, Vin. iv. 6; Sum. i. 256; Mil. 227; 229.

hīlana, n., scorning, disdain, Mil. 357.

hīna, see *hā* (II.).

hīnaka (ts.), wanting, deprived.

hīnajacca (-*jātya*), low-caste, low-born, J. A. ii. 5²³; iii. 452¹⁹; used of a Brāhmaṇ, J. A. v. 257³¹.

hīnavāda, m., who has lost his disputes, S. N. 827.

hīnādhimutta (°*kta*), having low inclinations, P. P. 26; -*ika*, the same, S. ii. 157; It. 70.

Hīyagalla, n., name of a place, Mahābodhiv. 136.

hīyati, see *hā* (II.).

hīyattanna (*hyastana*), belonging to yesterday; *-nī*, f., the imperfect, Kacc. 229.

hīyo (*hyas*), yesterday, Kacc. 229; see *hiyyo*.

hīra (ts.), m., a necklace, V. V. A. 176; a small piece, splinter, J. A. iv. 30¹⁴; *hīrahīram kar*, to cut to pieces, to chop up, Dhp. A. 176; J. A. i. 9¹.

hu (ts.), to sacrifice; *juhati* (pres.), S. N., p. 79; Payoga-siddhi, II. 72, Thag. 343; *jūhati*, *jūhato* (pres. part. gen. sing.), S. N. 428; *juhitvā* (ger.), S. N., p. 79; *jūhoti*, *jūhvati*, Kacc. III. 7; fut. *jūhissāmi*, S. i. 166²⁰ (*aggim*~); aor. *jūhim*, Thag. 341; *huta* (p.p.p.), Vin. i. 36=J. i. 83¹⁸; D. i. 55; Sum. i. 165; P. P. 21; Dh. S. 1215; *hutavat* (perf. part. act.), one who has sacrificed, Kacc. 281; caus. *hāpeti*, v. II. *hāp*.

hum, the sound *hum*, V. V. A. 77.

hukku, the sound uttered by a jackal, J. A. iii. 113²².

huṇkāra, m., uttering the sound *hum*, roaring.

hutāvaha (ts.), m., fire.

hutāvin, who has sacrificed, Kacc. 281.

hutāsana (°śana), m., fire, Dāṭh. ii. 43; Tel. 23.

hutta (*hotra*), n., sacrifice, V. v. *aggī-hutta*.

huceyya, it may be, Vin. i. 8= *hureyya*, M. i. 171; see *bhū*.

huram, there, in the other world, in another existence, prp. w. acc., on the other side of — i.e., before, S. N. 1084; usually in the connexion *idha vā huram vā*, in this world or the other, S. i. 12; Dhp. 20; S. N. 224=J. A. i. 96²⁴, etc.; *hurāhuram*, from existence to existence, Dhp. 334; Dhp. A. 409; Morris (J. P. T. S., 1884, p. 105) compares Marāthī *hurahur*, regretting, uneasy, hankering, and translates 'eagerly, hankeringly.'

husā (*snusā*), f., a daughter-in-law.

huhuṇkajātika, m., a *huhuṇka* Brāhmaṇ, a Brāhmaṇ uttering and putting confidence in the sound *hum*, Vin. i. 2; Ud. 3; *nihuhuṇka* who does not confide in the sound *hum*, Vin. i. 3; see J. P. T. S., 1897-1901, p. 42.

hūti (ts.), f., calling, challenging, S. i. 208.

explained, Nett. 78 and ff.; Asl. 303. More particularly in Abhidhamma, the six *mūlāni* or bases of good and bad karma—viz., *lobha*, *dosa*, *moha*, and their opposites, Dh. S. 1053 f., Patṭh. p. 1. Four kinds of *hetu* are distinguished in Asl. 303. *hetu* (abl.), on account of, by means of, for the sake of, D. i. 14; M. ii. 187; A. i. 189; S. N. 775; 1131; Dhp. 84; J. i. 365¹⁵; J. A. i. 238¹⁸. (2) Suitability to the attainment of Arahatship, one of the eight conditions precedent to becoming a Buddha, B. ii. 59 = J. i. 14¹⁶; 44²⁰; J. i. 45⁸; J. A. i. 14²³ ff. (3) logic, Mil. 3.

hetuka, at the end of a compound, causing, caused by, Mah. i. 45; *pahātabbahetuka*, the causes of which are to be put away, Dh. S. 1009.

hetuja, rising from a cause.

hetuprabhava (°*prabhava*), rising from a cause, conditioned, Vin. i. 40, etc.

hetumat, having a cause.

hetuye, to become, B. ii. 10 = J. i. 4¹; see *bhū*.

Hetuvāda, m., name of a sect, K. V. A. 153 and ff.; *ahetu-vāda*, name of a sect, S. iii. 73.

hetuso (°śas), *vipākai* = *pajānāti*, to know a result by way of its cause, S. v. 304.

hema (*heman*), n., gold, D. ii. 187.

Hemaka, m., name of one of Bāvari's disciples, S. N. 1007; 1084; 1124.

hemanta (ts.), m., the winter, J. A. i. 86²⁸; Mil. 274.

hemantika, destined for the winter, wintry, Vin. i. 15; 31; M. i. 79.

Hemamalā, f., name of a princess, Sās. 28.

Hemamālaka, n., a Dagoba at Anurādhapura, Mah. xv. 167, etc.

hemavanṇa (°*rṇa*), of golden colour, D. ii. 134; Thig. 333; Thig. A. 235; Asl. 317.

Hemavata, m. (1) Name of a yakkha, S. N. 154. (2) A sect, Mah. v. 9; Mahābodhiv. 97.

hemavatka, m., belonging to, living in the Himālaya, J. A. i. 506^{10; 16}; iv. 437²⁹; name of a sect = Hemavata, K. V. A. 5; -tika, the same, Dīp. v. 54.

Hemavatasutta, n., the 9th Sutta of the Uragavagga of the Sutta Nipāta, S. N. 27 and ff.

Hemavatā, f., name of a river in the Himālaya, J. iv. 438²⁰.

Hemā, f., name of a Bhikkhunī, Dīp. xv. 78 ; xviii. 11.

Hemāsā, f., name of a Bhikkhunī, Dīp. xviii. 24.

heyya (*hēya*), to be abandoned, Kacc. 275 ; see *hā* (II.).

heraññika, m., a treasurer, J. A. i. 369¹⁴ ; iii. 193²⁶ and f. ; Sum. i. 315 ; Mil. 331.

Heraññikāni, m., name of a Thera, the author of Thag. 145-146.

helā (ts.), f., a sport, dalliance.

heva (*hi-eva*), quite, just, exactly, Dhp. 47 ; Dhp. A. 233 ; 403.

hevam, see *hi*.

hes (*hres*) (1) to neigh, J. A. i. 51¹³ ; 62¹⁰ (text *has*) ; *hesita*, n., neighing, xxiii. 72.

hesā (*hresā*), f., neighing, Dāth. v. 56.

hessati, (1) fut., from *bhū* ; (2) fut., from *hā* (II.).

hehiti, fut. 3rd sing., from *bhū*, B. ii. 10 = A. i. 4¹.

hotabba (*bhavitavya*), that ought to be, see *bhū*.

hoti, see *bhū*.

homa (ts.), m. and n., oblation, D. i. 9 ; Kacc. 314.

horāpātaka (ts.), m., an astrologer, Mah. xxxv. 71.

VIII

NOTES BY HARINĀTH DE, M.A.

I. PĀṇINI AND BUDDHAGHOSA.

IN the VISUDDHIMAGGO (p. 423 of the Burmese edition, ‘*Indriyasaccaniddeso*’) we read :

‘Ko pana nesam indriyat̄ho namâti, Indalingat̄ho indriyat̄ho. Indadēsitat̄ho indriyat̄ho. Indaditthat̄ho indriyat̄ho. Indasit̄that̄ho indriyat̄ho. Indajut̄that̄ho indriyat̄ho. So sabbo’pi idha yathāyogam yujjati. Bhagavā hi sammāsambuddho paramissariyabhavato indo. Kusalākusalam ca kammam. Kammesu kassaci issariyābhavato. Tenevattha kammasanjanitāni tāva indriyāni kusalākusalakammam ullingenti. Tena ca sit̄thanīti indalingat̄thena indasit̄tat̄thena ca indriyani. Sabbānevapane-tāni Bhagavatā yathābhūtato pakāsitāni ahhisambuddhāni cā’ti indadesitat̄thena indadit̄that̄thena ca indriyāni. Teneva Bhagavatā munindena kānici gocarasevanāya kānici bhavarāsevanāya sevitānīti indayut̄that̄thenāpi indriyāni.’

Buddhaghosa goes on to add :

‘Api ca âdhipaccasankhâtena issariyat̄thenāpi êtāni indriyāni. Cakkhuviññanâdippavaṭṭiyamhi cakkhâdînam siddham âdhipaccam. Tasmim tikkhetikkhattâ mande mandattāti. Ayam tāv’ ettha atthato vinicchayo.’

These explanations of *indriya* are evidently a reminiscence of Pāṇini, v. 2, 93.

‘Indriyam indralingam indradṛṣṭam indrasr̄ṣṭan indra-justam indradattam iti va,’ which sutra is thus translated by Böhtlingk : ““Indriya” bedeutet “Indra’s Glied” “Von Indra gesehen” “Von Indra geschaffen” “Von Indra erwünscht” oder “Von Indra gesehen.””

This shows conclusively that Pāṇini the grammarian lived before Buddhaghosa, and that those who, like Professor Pischel, maintain that he lived in the sixth or seventh century A.D. are wrong.

The first historical mention of Pāṇini, I think, occurred in a copper-plate grant of the seventh century A.D., which was edited, I think, by my distinguished countryman, Professor Ram Krishna Gopal Bhandarkar in the first volume of the *Indian Antiquary*.

II. A NOTE ON THE WORD 'LANKĀRO.'

In the *Silānisamsa jātaka* (Fausböll, ii. 112) occurs the phrase, 'sovaññamayo lañkāro.'

In Vol. II. of the Cambridge University Press translation of the Jātākas, Mr. Rouse, the translator, omits the phrase altogether, and adds the following note :

'*Lakāro* or *lankaro* : I do not know what the word means. Professor Cowell suggests "anchor," the modern Persian for which is *langar* (لگار).

With all respect to the memory of my dear and revered teacher, Professor Cowell, at whose feet I learnt the elements of the Pali language, I venture to suggest that the word means 'a sail.' My authority for this significance is a passage from Buddhaghosa's *Visuddhimagga* (p. 110 of the Burmese edition *Pathavikasīnāiddeso*) :

'Yathā ca accheko niyāmako balavavāte *lankāvam* pūrento nāvam videsam pakkhandāpeti. Aparo accheko mandavāte *lankāram* oropento nāvam tattheva ṭhapeti. Cheko pana mandavāte *lankāram* puretva balavavāte addhalankāram pūretva sotthina icchitāṭhānam pāpuṇāti.'

III. A NOTE ON A PASSAGE IN PRAJÑĀKARAMATI'S COMMENTARY ON SĀNTIDEVA'S BODHICARYĀVATĀRA.

(1-4. 'Kṣaṇa-sampad iyam sudurlabhā pratilabdha purushārthaśādhani,' etc.)

Prajñākaramati's commentary on the passage referred to above runs as follows :

‘Ashtākshana-vinirmuktasya kṣaṇasya sampattiḥ sama-gratā. Iyam sudurlabhbā. Sushtu duḥkhena labhyat’ iti kathañcit prāpyā.

‘*Mahānava-yuga-cchidra-kurma-grivārpanopamā.*’

On this last simile Professor Louis de la Vallée Poussin cites Kern’s *Saddharma-puṇḍarīka* (p. 423) :

‘As the entering of the tortoise’s neck into the hole of the yoke *formed* by the great ocean,’ and the note thereof, ‘I am as unable to elucidate this comparison as Burnouf was . . .’—‘It is as unlikely to happen as if a tortoise should put its neck into a hole opening every yuga in the world’s ocean.’

This simile is thrice referred to in Pali books. For instance, we read in the *Therīgāthā* 500 (No. 73. ‘The Gāthās of Sumedhā’) :

‘Sara kāṇakacchapam pubbe samudde aparato ca yugac-chidam.

Siram tassa ca patimukkam manussalābhhamhi opammam.’

Again, compare Buddhaghosa’s *Atthasālini* (Dr. E. Muller’s edition, p. 60, § 191) :

‘Yo pan’ esa atṭhahi akkhaṇehi parivajjito (correct Muller’s “parivattito”) navamo khaṇo patirupadesavāsā-diko ca catucakkasankhāto okāsatṭhena khaṇo vutto so manussatta-buddhuppāda-saddhammathiti-ādikam (correct Muller’s “Sammādiṭṭhiādikam”) khaṇasamaggim vinā natthi. Manussattādinañ ca kāṇakacchapamādihi (correct Muller’s “Kacchopamādihi”) dullabhabhavo iti khaṇassa dullabhattā sutthutaram khaṇāyattam lokuttaradhammā-nam upakārabhūtam kusalam dullabhavam eva. Evam etesu khaṇasankhāto samayo kusaluppattiya dullabhabhāvam dīpeti.’

The above passage throws considerable light on the extract quoted from the commentary on Bodhicaryāvatāra. The original passage in which the comparison first occurs is to be found in the Bālopanḍitasuttam in Majjhima Nikāya (No. 129, p. 169 of vol. iii. of Mr. Chalmers’s edition, = S. v. 455) :

‘Seyyathāpi puriso, bhikkhave, ekacchigalam yugam samudde pakkhipeyya, tam enam puratthimo vāto pacchimena samhareyya, pacchimo vāto purathimena samhareyya, uttaro vāto dakkhiṇena samhareyya dakkhiṇo vāto uttarena samhareyya ; tatr’ assa kāṇo kacchapo ; so vassasatassa accayena sakīm ummujjeya.—Tam kim maññatha, bhikkhave ? Api nu so kāṇo kacchapo amukasmīm ekacchigale yuge givam paveseyyāti ?’ ‘Yadi nūna, bhante, kadāci karhaci dīghassa addhuno accayenāti.’

‘Khippataram kho so, bhikkhave, kāṇo kacchapo amukasmīm ekacchiggale yuge givam paveseyya, tato dullabhatarāham, bhikkhave, manusattam vadāmi sakīm vinipātagatena bālena.’

IX

COLLATION OF THE SIAMESE EDITION OF THE ITI-VUTTAKA

JUSTIN HARTLEY MOORE, A.M.

In working upon a translation of the *Iti-vuttaka*, a text which has been admirably edited by Professor Windisch in the Pāli Text Society publications, 1890, I have found it especially serviceable and interesting to make a thorough comparison of Windisch's edition with a copy of the King of Siam's text. I have had access to the latter in the elaborate edition of the Buddhist 'Tipitaka' in thirty-nine volumes, which was presented to Columbia University, among several other American institutions of learning, through the munificence of this enlightened Oriental ruler. A careful list of the titles included in the Siamese edition was prepared by Professor C. R. Lanman, of Harvard University, and published in the 'Journal of the American Oriental Society,' Proceedings, April, 1895, p. ccxliv. As shown by this list, the '*Iti-vuttaka*' forms part of vol. xxv. in the series, pp. 185-261. The Siamese alphabet is the script used throughout the edition, and it may be that the employment of this unfamiliar alphabet has prevented the volumes from being more generally studied by Western scholars, than would have been the case had a Roman transliteration been used. On this account, therefore, the following collation of a small part of the set may be found serviceable, and may indicate how closely this Siamese edition agrees in its readings with other texts already published in Europe, and also in what respect it differs from the Windisch text.

In regard to the abbreviations employed, the symbol S. refers to the King of Siam's edition. The large numerals refer to the 112 divisions of the Pāli text, as marked in Windisch's edition, the small numerals to the lines of the prose passages in these 112 divisions, while the letters *a*, *b*, *c*, etc., have reference to the lines of the poetical selections. Where, in a few instances, these latter contain more than twenty-six lines, the twenty-seventh line is numbered *a*¹, the twenty-eighth *b*¹, etc.

In the following list I have made comparison only between the two editions in question, and have not deemed it necessary to make a detailed comparison with the manuscript readings cited by Windisch in his footnotes. The two editions are identical in all respects, therefore, with the exception of the following citations :

5 ^a	makkhitāse	23 ⁷	samadhiggayha
7 ^d	sabbam dukkham	24 ^m	ariyañcatthañgikam
8 ^e	pahantvāna	26 ⁱ	datvāna
8 ^g	°abhibhuno	26 ^m	te ca saggagatā
8 ^h	sabbam dukkham	27 ^{3, 10}	puññakiriyāvat°
14 ^b	yenevam	27 ⁷	candappabhāya kalam
14 ^d	āvuṭā	27 ⁸	yeva tāni
14 ^e	pahantvāna	27 ^{8, 9, 12}	virocate
15 ^e	etamādīnavam	27 ¹⁴	sarada samaye viddhe vigata°
15 ^f	tañham duk°	27 ¹⁴	°āhake deve ādicco
16 ¹	uttamarahatā	27 ¹⁵	sabbam ākāsam tamaga- tam
16 ⁴	karitvāna aññam	27 ¹⁶	abhihacca
16 ⁵	bahukāram	27 ^{16, 20, 22, 26}	virocate
16 ^c	bahukāro	27 ^{18, 23}	°kiriyāvat°
17 ⁴	karitvāna aññam	27 ^a	omit ca
17 ^c	mittānavacanam	27 ^c	tanū
20 ^c	etamattham byā°	27 ^s	insert tatiyavaggo tatiyo
22 ⁸	punarāgamāsim	27 ^t	insert tass(uddānam)
22 ¹⁶	°viriyappatto	27 ^{end}	omit dve dhamme anuk- katī
22 ^b	sukhund°		
22 ^g	abyāpajjam		
23 ³	samadhiggayha		

28 ¹	<i>insert</i> Itivuttake Duk- kanipātassa Paṭha- mavaggo	49 ⁸	omit kho
28 ^c	<i>insert</i> kho after imehi	49 ¹¹	ayam attā
28 ^d	aguttāni ca	49 ¹³	yāthāvan-ti
30 ⁴	katapāpo kataluddho	49 ¹⁸	<i>insert</i> ca after cakkhu- manto
30 ^d	dosasañhitam	49 ^e	sace bhūtam pariñño so
30 ^e	kusalakammam	49 ^j	<i>insert</i> dutiyavaggo dutiyo
34 ^a	anotappī	49 ^k	omit dukanipātam niṭhi- tam
34 ^d	ahiriko	49 ^v	<i>insert</i> dukkanipāto niṭ- thito
34 ⁱ	saññojanam	49 ^w	<i>insert</i> Itivuttako Tikani- pātassa pathamavaggo
35 ⁴	<i>insert</i> na before iti	53 ¹⁰	acchechchi
35 ^{5, 6}	sañvaratthañceva	53 ^a	addakkhi
35 ⁶	°thañcā-ti	55 ^c	iti saccaparāmāso
35 ^c	adesayi	58 ⁱ	te ve
35 ^f	mahesibhi	58 ⁱ	pāragatā
37 ⁴	kayāyā-ti	59 ^{6, 7}	paññākkh°
38 ⁴	vitakko viveko ca	59 ^a	sīlasamā°
38 ⁴	abyāpajjh°	62 ⁱ	sace indri°
38 ^b	dve vitakkā	63 ^g	mānasā
38 ⁱ	mārajaham	63 ^l	sañkhyam
38 ⁿ	janatañ mapetasoko	66 ^c	sucim̄ socey°
39 ⁶	<i>insert</i> pi after ayam	67 ^c	munim̄ mocey°
39 ^f	tattha pāpam vir°	67 ^d	ninhāta°
40 ^f	ahiriko	67 ^{5, 8}	savicim̄
41 ^k	pihanti hāsapaññānam	69 ⁹	pāragato
43 ^d	roganiddham	70 ^d	omit idha
43 ^f	tādabhinanditum	72 ^b	atikamma
44 ¹⁰	paṭisamvedayati	72 ^c	sabbasamkhāra°
44 ¹³	dhātu	73 ^j	nirūpadhi
44 ^a	dve imā	74 ²¹	putto ca nesam
44 ⁱ	°sārādhigamakkhaye	74 ^f	ye ca bhavanti
46 ^d	mārañjaham	75 ^{6, 12, 17}	°kapanaddhika°
47 ⁵	viharato satimato sam- pajānassa	75 ⁸	mālāgandham
48 ^{2, 6}	āpāyikā	75 ⁸	seyyāvasatham
48 ^{3, 7}	idampahāya	75 ¹⁴	°vasatham pa°
48 ^h	nirayam te	75 ^d	annapān°
49 ⁷	na sampasīdati		

75 ^s	sandanto ca vārinā	86 ^f	uda vāsayam
76 ^{a1}	pattapūtasseva	87 ^{6, 19}	bij ^o
76 ^{b1}	sampātam	87 ²⁵	paññābuddhikā
77 ^b	viññāñañca pabham-	87 ^d	samūsahatam
	gunam	88 ^{g, s, e1}	andhatamam
77 ^d	ajjagā	88 ^{k, w}	pahiyyate tamhā
78 ²	dhātuso va	89	<i>omit the formulas</i> vuttam
78 ¹⁰	sattehi samsandimṣu		hetam, etc., and Etam
	samimṣu		attham, etc.
78 ¹⁶	<i>omit</i> pi	89 ⁸	uttarim kar ^o
78 ¹⁷	<i>omit</i> sattehi saddhim	89 ^{9, 11}	<i>omit</i> nerayiko
79 ^j	tatiyavaggo tatiyo	89 ^c	tadiminā
79 (uddān) ^a	tassuddānam	89 (uddān) ^a	catutthavaggo
79 (uddān) ^e	te dasa. <i>omit</i> ti		catuttho
79 (uddānam) ^f	<i>insert</i> Itiv-	89 (uddān) ^e	Itivuttako Tika-
	uttako Tikanipā-		nipātassa pañcama-
	tassa Catutthavaggo		vaggo
80 ^e	yodha putte	90 ³	apādā
80 ^b	saṅgahāni	90 ¹	dvipādā
81 ^a	sakkāriya ^o	90 ⁶	<i>omit</i> yad-idam
82 ¹⁶	<i>omit</i> anāsavam	90 ¹¹	°nimmadano
83 ²	pañcassa	90 ¹¹	vatṭū ^o
83 ^b	sahabyatam	90 ¹⁴	S. <i>inserts after</i> 'hoti', <i>the following passage:</i> yāvatā bhikkhave saṃ- khatā dhammā ariyo atṭhanātiko maggo tesam attamakkhā- yate. Seyyathidam ?
83 ^k	asam̄hirā		Sammāditthi sammā- saṃkappo sammāvācā
83 ^x	nivesaya		s a m m ā k a m m a n t o
84 ¹	<i>insert</i> bhikkhave <i>after</i>		sammā ājīvo, sammā- vāyāmo sammāsati
	tayo-me		sammāsamādhi. Ye
84 ^{13, 22}	tass-eva satthuno		bhikkhave ariyamag- gadhamme pasannā
	sāvako		agge te pasannā, agge
84 ^{8, 17, 25}	°byañj ^o		
84 ^c	sekko		
84 ^g	apāpuranti		
84 ^h	pamocanti		
85 ⁶	supatitthitāya		
86 ²	<i>quotation marks are in-</i>		
	<i>serted before dham-</i>		
	mānu ^o		
86 ⁴	°māno pana		

	kho pana <i>pasannā-nam</i> <i>aggo vipāko hoti</i>	97 ⁹ sattatam̄ sabodhi [°]
90 ¹⁷	S. omits esa bhagavato sāvakasam̄gho āhuneyyo pāhuneyyo dakkhiṇeyyo añjali-karaṇīyo anuttaram̄ puññakkhettam̄ lokassa	97 ¹⁵ abhiññā 97 ⁱ jānāti 97 ^p sabbapah [°] 99 S. omits the usual formulas before and after the prose passage
		94 ⁴ omit Kathañcāham̄ bhikkhave . . . lapitalā-panamattena
91 ⁵	iñatṭā	99 ⁷ S. inserts an interrogation mark after seyyathidam̄
91 ⁵	bhayaṭṭā	99 ⁹ omit timsam-pi jātiyo
91 ⁵	omit na before ājīvikā	99 ²⁵ S. contains the words vacīduccaritena sam-annāgatā, which Windisch says 'are intentionally omitted in all MSS.'
91 ⁶	jarāmar [°]	99 ^{a-d} This gāthā is not in S. Windisch says it is a later addition
91 ⁸	dukkhotiññā	99 ^g pattā
91 ¹¹	omit so ca	99 ⁿ pañcamavaggo pañcamo
91 ^d	vi nassati	99 ^t tikknipāto niṭṭhito
91 ^e	seyyaso	99 ^u inserts Itivuttako Catuknipātassa pañcamavaggo
91 ⁱ	S. has the formula Etam̄ attham̄, etc.	100 ³ °dharo
92 ²	piṭṭhito piṭṭhito	100 ^b sabbasattānukampi
92 ^{3, 10}	abhijjhālu	101 ⁷ pūtimūttam̄
92 ⁸	mam̄ na passati	101 ¹⁰ insert anavajjena ca after sulabhena ca
92 ^j	vūpasammati	101 ⁱ adhiggahitā
93 ^e	omit pana	102 ¹⁰ insert evam̄ after jānato
93 ^q	dosaggi	102 ^f vimuttiñāṇam̄
93 ^s	mohaggi	103 ¹ ye keci
93 ^u	°petvāna	
93 ^x	ajjhagum̄	
93 ^z	pañḍito	
94 ³	omit hoti	
95 ³	nimmitasavavattino	
95 ^f	pañḍitā	
95 ^l	ajjhagum̄	
96 ²	āgantvā	
96 ⁵	°sam̄yutto araham̄	
96 ⁵	anāgantvā	
96 ^d	°gāminanti	
96 ^k	pāragatā	

103 ⁶	na me te	109 ¹⁹	patisotam̄-ti
104 ¹	bhikkhū	109 ^b	āyatim̄
104 ⁷	bahukāram̄	110 ^{3, 9, 14, 30, 41}	omit bhikkhave
104 ¹⁰	anussatim-paham̄	110 ⁴	byant°
104 ^{24, f}	pabham̄karā	110 ²⁰	bhikkhave bhikkhuno
104 ¹⁷	pannākkhandho	110 ^{25, 31, 36, 42}	na adhivāseti
104 ^a	pamojja°	110 ²⁶	byantīkaroti
105 ⁴	omit bhikkhave	110 ⁱ	vā yadi vā tittham̄
105 ^b	°addhāna	111 ¹	insert hotha in place of viharatha
106 ⁶	sāhuneyyāni	111 ²	paṭimokkhasam°
106 ¹²	bahukārā	111 ³	bhayadassāvino
106 ¹⁴	omit lokassa	111 ²	°pātimokkhā
106 ¹	pañditā	111 ⁴	insert bhavataṁ in place of viharatham̄
107 ^{1, 4}	bahukārā	111 ⁷	aṇumat°
107 ⁶	saby°	111 ⁹	kimassa
108 ⁴	omit bhikkhave bhik- khū	111 ⁹	uttarim̄
108 ^{5, 10}	vuddhim̄	111 ¹³	āraddhaviriyam̄ hoti
108 ⁹	insert imasmiñca te after dhamma- vinayā	111 ^{14, 21, 28, 36}	appamuṭṭhā
108 ⁹	omit te . . . imasmim̄	111 ³³	byāpādo
109 ⁵	saūmī	111 ^g	ca dhammānam̄
109 ⁶	insert rahadam after purisa	112 ³	visamyutto
109 ¹¹	ayañ-cevettha	112 ¹⁰	°brahm°
109 ¹²	sotenāti	112 ¹⁹	omit tathāgato
109 ¹³	°salarupenāti	112 ^w	isī
109 ¹⁶	kodhup°	112 ^{end}	catukkanipāto nitthito
		112	(uddānam) ^c bahukārā

112^{end} S. inserts the following stanza :

Samgāyitva samādahamsu purā arahanto cirathitiyā
tam āhu nāmena iti vuttananti iti vuttaka pāli nitthitā.
idam̄ marammapotthake āgatam̄.

MISPRINTS IN THE JINA-CARITA

I AM sorry to say that several misprints, which had already been corrected, have nevertheless appeared in Dr. Rouse's edition of the Jina-Carita in the last issue of the Journal. Our readers will recollect that the late Professor Edmund Hardy points out, in his edition of the Vimāna-Vatthu Commentary (pp. xi, xii), how corrections, even when stamped upon, have a way of coming up as round as ever. The following may be noticed :

- Translation, *vv.* 36 and 53, for Dīparikara *read* Dīpan-kara. (This shows how easily it can be misread.)
v. 40, for mind of virtues, *read* mine of virtues.
v. 56, for Ramnaka *read* Rammaka.
v. 68, for Vessantasa *read* Vessantara.
v. 77, for Māza *read* Māyā.
v. 78, for geeses *read* geese.
v. 156, for Vejazasta *read* Vejayanta.
v. 162, for Kantarika *read* Kantaka.
v. 195, for expanse of sound *read* expanse of ground.
v. 222, for bent *read* went.
v. 280, for rājāyatama *read* rājāyatana.
v. 289, for Sarikhapāla *read* Saṅkhapāla (*see first correction*).
vv. 354, 360, 371, for Suddhadana *read* Suddhodana.

T. W. RHYS DAVIDS.

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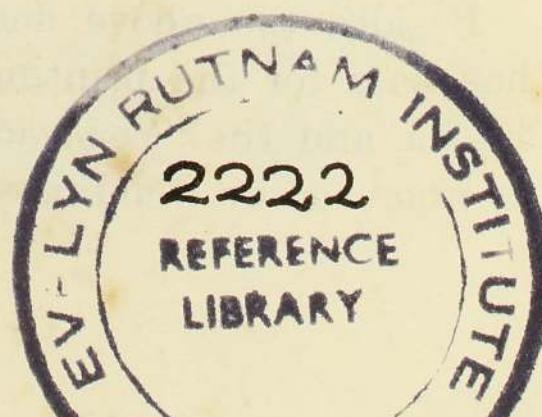
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Besides the above donations Edward T. Sturdy, Esq., has paid for the printing of the Attha-Sālinī, the Dhātu Kathā, and the 'Yogāvacara Manual of Indian Mysticism as practised by Buddhists.'

STATEMENT OF ACCOUNT FOR 1906.

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