

Pali Text Society.

Journal

OF THE

PALI TEXT SOCIETY.

1886.

EDITED BY

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

OF THE MIDDLE TEMPLE, BARRISTER-AT-LAW,

PROFESSOR OF PALI AND BUDDHIST LITERATURE IN UNIVERSITY COLLEGE,

LONDON.

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PUBLISHED FOR THE PALI TEXT SOCIETY,

BY HENRY FROWDE,

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

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COMMITTEE OF MANAGEMENT.

PROFESSOR FAHNDÖLL,

DR. MORRIS,

PROFESSOR OLDENBERG,

M. PAULS SENART, de Plonville,

PROFESSOR J. EBELIN-GARFNER.

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PALI TEXT SOCIETY.

COMMITTEE OF MANAGEMENT.

PROFESSOR FAUSBÖLL.

DR. MORRIS.

PROFESSOR OLDENBERG.

M. EMILE SENART, de l'Institut.

PROFESSOR J. ESTLIN CARPENTER.

Managing Chairman—T. W. RHYS DAVIDS, 3, Brick Court, Temple, E.C.
(With power to add workers to their number.)

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

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

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

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

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

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

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

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

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

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

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

Report

OF

THE PALI TEXT SOCIETY

FOR 1886.

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

Our text issues for this year are :

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

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

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

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

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

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

Thus, among others,

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

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

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

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

		EDITED BY
1. Anāgata Vaṃsa	... .. 1886	Prof. Minayeff.
2. Āṅguttara, Parts I.—III.	... .. 1885	Dr. Morris.
3. Abhidhammattha Saṃgaha...	1884	Prof. Rhys Davids.
4. Āyāraṅga Sutta	... .. 1882	Prof. Jacobi.
5. Udāna	... .. 1885	Dr. Steinthal.
6. Khudda and Mūla Sikkhā	... .. 1883	Dr. E. Müller.
7. Gandha Vaṃsa	... .. 1886	Prof. Minayeff.
8. Cariyā Piṭaka	... .. 1882	Dr. Morris.
9. Tela Kaṭāha Gāthā	... .. 1884	{ Gooneratne Muda- liyar.

				EDITED BY
10.	Thera Gāthā ...	...	1883	Prof. Oldenberg.
11.	Therî Gāthā ...	...	1883	Prof. Pischel.
12.	Dāthā Vaṅsa ...	...	1884	Prof. Rhys Davids.
13.	Dhamma Saṅgaṇi ...	...	1885	Dr. E. Müller.
14.	Pañca Gati Dīpana ...	...	1884	M. Léon Feer.
15.	Puggala Paññatti ...	...	1883	Dr. Morris.
16.	Buddha Vaṅsa ...	...	1882	Dr. Morris.
17.	Samyutta Nikāya, Part I. ...	...	1884	M. Léon Feer.
18.	Sutta Nipāta ...	...	1884	Prof. Fausböll.
19.	Cha Kesa Dhātu Vaṅsa ...	...	1885	Prof. Minayeff.
20.	Sandesa Kathā ...	...	1885	Prof. Minayeff.
21.	Sumaṅgala Vilāsinī, Part I. ...	...	1886	{ Prof. Rhys Davids & Prof. Carpenter.
22.	Vimāna Vatthu ...	...	1886	{ Gooneratne Mudda- liyar.

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

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

1. PĪṬAKA TEXTS.

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

2. LATER TEXTS.

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

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

T. W. RHYS DAVIDS.

PREFACE.

The following is a translation of the Tibetan version of Nagarjuna's letter to King Edayana, first mentioned by Max Müller in the *Journal* for 1881, p. 125, where a translation of the first eight verses from the Chinese is given. As might have been concluded at once from the note, quoted there, of I-tsing, one of the translators of our letter into Chinese (see also the *M. M.'s "Essentials of Sanskrit Literature"*, viii, that it was written by heart as an introduction to religious instruction, we find that its 108 verses contain, in fact, a short exposition of the principal doctrines. Most of the dogmatical terms used or mentioned here are to be found likewise in the *Abhisamayālaṅkāra* (published in *Asiatic Researches*, *Asiatic Series* V., p. 101, 1885), which also is brought into connection with Nagarjuna. Chiefly we may mention: Verse 4—the *four dharmas*, Dh. 5; v. 5—the *ten virtues*, Dh. 6; v. 8—the *six Perfections*, Dh. 17; v. 29—the *eight Lokas*, Dh. 31; v. 40—the *four Brahmāṇḍas*, Dh. 36; v. 41—the *four Dhyanas*, Dh. 37; v. 45—the *five Saṅghas* or *Heavenly*, Dh. 47, 48; v. 49, 50—the *five Śāsthas*, Dh. 52, 53, 54. To be used in the great collection of the *Yogaj*, vol. 1 of the *Sūtra* series, p. 27-28.

It is a great pleasure to meet you here and to see that a new history has been written for an almost imperishable necessity, that should only make us to renewed efforts in the future. I was told the whole project was an attempt to accomplish the impossible. But we have now five years of careful work behind us and it all goes well. Another five years ought to bring us within reasonable distance of the end.

THE CONTRIBUTORS

Dr. A. K. Acharya	Dr. A. K. Acharya
Dr. V. Adiga	Dr. V. Adiga
Dr. A. B. Acharya	Dr. A. B. Acharya
Dr. C. D. Acharya	Dr. C. D. Acharya
Dr. D. V. Acharya	Dr. D. V. Acharya
Dr. E. V. Acharya	Dr. E. V. Acharya
Dr. F. S. Acharya	Dr. F. S. Acharya
Dr. G. S. Acharya	Dr. G. S. Acharya
Dr. H. S. Acharya	Dr. H. S. Acharya
Dr. I. S. Acharya	Dr. I. S. Acharya
Dr. J. S. Acharya	Dr. J. S. Acharya
Dr. K. S. Acharya	Dr. K. S. Acharya
Dr. L. S. Acharya	Dr. L. S. Acharya
Dr. M. S. Acharya	Dr. M. S. Acharya
Dr. N. S. Acharya	Dr. N. S. Acharya
Dr. O. S. Acharya	Dr. O. S. Acharya
Dr. P. S. Acharya	Dr. P. S. Acharya
Dr. Q. S. Acharya	Dr. Q. S. Acharya
Dr. R. S. Acharya	Dr. R. S. Acharya
Dr. S. S. Acharya	Dr. S. S. Acharya
Dr. T. S. Acharya	Dr. T. S. Acharya
Dr. U. S. Acharya	Dr. U. S. Acharya
Dr. V. S. Acharya	Dr. V. S. Acharya
Dr. W. S. Acharya	Dr. W. S. Acharya
Dr. X. S. Acharya	Dr. X. S. Acharya
Dr. Y. S. Acharya	Dr. Y. S. Acharya
Dr. Z. S. Acharya	Dr. Z. S. Acharya

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

TRANSLATED BY

HEINRICH WENZEL, PH.D.

(PRIVAT-DOCENT AT LEIPZIG UNIVERSITY.)

PREFACE.

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

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

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

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

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

to be found for the most part in Tāraṇātha's history, and Wassiljew's "Buddhismus." But "of the historical Nāgārjuna we know very little" (Kern). Generally, as a contemporary of Kanishka, he is put in the first or the second century A.D.—on the authority of the Rājatarāṅginī, and of Tāraṇātha. Anyhow, he cannot have lived much later, since the first Chinese translation of this letter is dated 431, and others of his works (at least of those that are ascribed to him) were translated as far back as 402 (s. Bunyiu Nanjio, Catalogue Col. 370 ff.). Tāraṇātha, indeed, makes him live 521 or 579 years, and contemporary, not only with *Kālidāsa* and *Vararuci*, but even with the rise of *Islām*. For it seems quite certain that he understands this latter by the *Mleccha* faith mentioned by him on this occasion (German translation, p. 79 ff.), though Wassiljew (p. 50 note) seems inclined to doubt it.¹ *Mohammed* has become *Māmathar*, who before had been a Sautrāntika of the name of *Kumārasena*; ² the cry *bismillah* ("in the name of God")—a demon *Biçlimli* (as Schiefner has remarked), and the "Mleccha-Rshi's" are called *Paikhampa* (evidently the Persian *paighamber*, the usual translation of *rasūl*, "prophet"). *Islām*, too, is aptly described as the religion of injury, persecution (*hthse-va*, Schiefner: *Besinträchtigung*)—the feature of the new doctrine that must strike most the charitable Buddhist.³ With this account compare the note, p. 304 f., of Schiefner's translation, where, from some other Tibetan work, the name of the founder of *Islām* is given as *Madhumati*, who had been born in the land (!) of *Makha* (= *Mekka*), in the town of *Bāgadādi* (= *Baghdād*; this shows us the way on which the news reached the informants of Tāraṇātha).

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

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

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

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

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

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

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

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

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

Nāgārjuna's "Friendly Epistle."

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

Praise to Manjuçrī kumārabhūta!

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Second part of verse not quite sure.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Comm. Morality is eightfold: the duties (*sdom-pa*) of a *Bhikshu* and a *Bhikshuṇī*, a *Dge-slob*, a *Çramaṇa* (*dge-sbyon*) and a *Çramaṇā*, a *Çramaṇera* and a woman of that degree, and an *Upāsaka* (*bsñen-gnas*). “Shame” is the aversion to faults regarding one’s-self, “carefulness” the same regarding others. (Cf. v. 12. Udānav. x. 1 ff.)

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

This verse seems spurious, as the commentary is wanting.

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

¹ Cf. *Vedāntasāra* 43 (Böhtl., "Chrestomathie," p. 259; Jacob, "Manual of Hindu Pantheism," p. 48).

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The *Akshana's* s. Dharm. 134, where Trigl. 66 (34) is forgotten. The "birth as Preta" is the same as *Yamalokopapatti* ; for "if the law of the Jina is not," the Dharm. has *cittatpādavirāgitatā* ; "dumb and stupid" (*glen-zhiñ lkugs-pa*, explained by Comm. as : one who makes signs with the hand)=*Indriyavikalatā*. The "Longlived gods are the *Asamjñā's* and the *Arūpa's*" (Dharm. 123 f.). "These eight are called *Akshana*, because therein you will not find rest (*Kshana*) for the performance of virtue."

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

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

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

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

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

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

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

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

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

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

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

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

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

72. After walking and playing, in company of the

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

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

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

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

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

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

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

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

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

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

¹ Living beings.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

97. The reason why beings must endure these different

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

108. On the fourteen Undeclared worlds, which the

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Amitābha is also sometimes called *Amitāyu*.

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

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

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

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

Anāgata-vaṃsa.

EDITED BY

PROFESSOR J. MINAYEFF,

OF ST. PETERSBURG.

This edition is made from the following MSS. :—

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

mantalācalaṃ nissāya yo māpeti mahāpuram.
indālayam hasantam 'va jambudīpassa sikharam
dhammañ carā tato raññā dhīmatādiccavaṃsajā
rājarājābhimahitā jinacakkābhijotanā
sūrināyena laddhabbam dhammakyosū 'ti lañjanam
kavisīhena saddoghamahāvīpinacārinā
pamuṭṭhenānulekhānam vilekhādelamissako
yo 'nāgatabuddhavaṃso so mayā tena sādhunā
yathā mūlam tathā katvā mahussāhena sodhito
tenānelakāyavaco so 'ham homi bhava bhava ti.

Besides this MS. the editor has availed himself of—

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

namo tassa bhagavato etc.

evam me sutam ekam samayam bhagavā kapilavatthu-
smim viharati nigrodhārāme rohaniyā nāma nadiyā tīre.

atha kho āyasmā sārīputto anāgatajanam (sic) ārabha
bhagavantam pucchi.

thumānantariko (*sic*) vīro buddho kindisako (*sic*) bhava
vitthāren' eva taṃ sotuṃ icchāmācikkha cakkhumā
therassa vacanaṃ sutvā bhagavā etad abravi
vakkhāmi te sārīputta suṇohi vacanaṃ mama
imasmim bhaddakekappe tayo āsisuṃ nāyakā
kakusandho koṇāgamano kassapo cāpi nāyako
aham etarahi sambuddho metteyyo cāpi hessati
idh' eva bhaddake kappe asaṃjāte vassakoṭīye
metteyyo nāma nāmena sambuddho dvipaduttamo

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

kathaṃ bhavissati. mama 'ccayena paṭhamam pañca antaradhānāni bhavissanti. katamāni pañca antaradhānāni.

adhigama-antaradhānaṃ. paṭipatti-antaradhānaṃ. pari-yatti-antaradhānaṃ. līnga-antaradhānaṃ. dhātu-antaradhānan' ti imāni pañca antaradhānāni bhavissanti.

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

idaṃ sarīputta adhigama-antaradhānaṃ nāma.

paṭipatti-antaradhānaṃ nāma jhānavipassanāmagga-phalāni nibbattetuṃ asakkonto catupārisuddhisīlamattaṃ pi rakkhissanti. gacchante gacchante kāle pārājikamattam eva rakkhissanti. cattāri pārājikāni rakkhantānaṃ bhikkhūnaṃ sate pi sahasse pi dharamāne paṭipatti-antaradhānaṃ nāma na bhavissati. pacchimakassa bhikkhuno sīlabhedena jīvitak-

khayena vā paṭipatti antarahitā bhavissati. idam sārīputta paṭipatti-antaradhānaṃ nāma.

pariyatti-antaradhānaṃ nāma tepītake buddhavacane sātṭhakathā pāḷi yāva tiṭṭhati tāva pariyatti antarahitaṃ nāma na bhavissati. gacchante gacchante kāle akuliro (*sic*) rājāno adhammikā bhavissanti. amaccādayo adhammikā bhavissanti. tato raṭṭhajanapadavāsino ca adhammikā bhavissanti. etesaṃ adhammikatāya devo sammā na vassati. tato sassāni na sammā saṃpajjissanti. tesu asaṃpajjantesu paccayadāyakā bhikkhusaṃghassa paccaye dātum na sakkhissanti. bhikkhū paccaye alabhantā antevāsikānaṃ saṃgahaṃ na karissanti. gacchante gacchante kāle pariyatti parihāyissati. tasmim parihīne paṭhamam eva mahāpakaraṇaṃ parihāyissati. tasmim parihīne yamakaṃ kathā-vatthupuggalapaññatti dhātukathā vibhaṅgo dhammasaṃgaṇī pi. abhidhammapītake parihīne suttantapītakeṃ parihāyissati. suttante parihīne paṭhamam aṅguttaranikāyo parihāyissati. aṅguttaranikāye parihīne saṃyuttanikāyo majjhimanikāyo dīghanikāyo khuddanikāyo parihāyissati. vinayapītakeṃ saddhim jātakam eva dhārayissanti. vinayapītakeṃ pana lajjino 'va dhārayissanti. gacchante gacchante kāle jātakam pi dhārayitum asakkonto paṭhamam vessantarajātakam parihāyissati. vessantarajātake parihīne-pa-apanna-kajātakam parihāyissati. jātake parihīne vinayapītakeṃ eva dhārayissati. gacchante gacchante kāle vinayapītakeṃ parihāyissati. yāva manussesu catuppādikam gātham pavattissati tāva pariyattiantaradhānaṃ na bhavissati. yadā pasanno rājā hatthikhandhe suvaṇṇacaṅkoṭake sahassathavikam ṭhapāpetvā buddhehi kathitaṃ gātham yo jānāti so imaṃ sahassakahāpaṇaṃ hatthināgena saddhim gaṇhatū 'ti nagare yāva dutiyam pi tatiyam pi bherim carāpetva catuppādikagāthājānanakam alabhitvā sahassathavikam puna rājakulam pavesessati. tadā pariyatti-antaradhānaṃ nāma bhavissati.

idam sārīputta pariyatti-antaradhānaṃ nāma.

gacchante gacchante kāle pacchimakā bhikkhū cīvaragahaṇam pattaponaṃ nigaṇṭhasāmaṇiyo viya lābupattam

gahetvā bhikkhāya pattaṃ katvā aggabāhāya vā hatthena vā sikkāya vā olambitvā vicarissanti. gacchante gacchante kāle ko iminā kāsāvena attho 'ti khuddakakāsāvakaṇḍaṃ chinditvā gīvāya vā kaṇṇe vā kesesu vā alliyāpento putta-dāraṃ bharanto kasivāṇijādayo katvā jīvitam kappent vicarissati. tadā dakkhiṇasaṃghaṃ uddissa etesaṃ pi dānaṃ dassati. tadā dānassa phalaṃ asaṃkhyeyaṃ labhissatīti vadāmi. gacchante gacchante kāle kiṃ iminā amhākaṃ 'ti kāsāvakaṇḍaṃ chaḍḍetvā araṇṇe migapakkhino vihedessanti (*sic*).

etasmim kāle liṅgaṃ antarahitaṃ nāma bhavissati. idaṃ sārīputta liṅga-antaradhānaṃ nāma.

tato sammāsambuddhassa sāsane pañca vassasahassee sakkārasammānaṃ alabhamānā dhātuyo sakkārasammānaṃ labhamānaṭṭhānaṃ gacchissanti. gacchante gacchante kāle sabbaṭṭhānesu sakkārasammānaṃ na bhavissati. sāsana-ssa okkantakāle nāgabhavanato pi devāloko pi brahmaloko pi sabbaṭṭhānato āgantvā sabbadhātuyo mahābodhimaṇḍale yeva saṃnipatitvā buddharūpaṃ katvā yamakapāṭihāriyasadisam pāṭihāriyaṃ katvā dhammaṃ desissanti. taṃ ṭhānaṃ manussabhūto gato nāma natthi. dasasahassacakkavāḷadevatāyo sabbe saṃnipatitvā sabbe devā dhammaṃ sutvā anekasahassāni dhammaṃ labhissanti. ambho devatāyo ajja sattame divase amhākaṃ dasabalo parinibbāyissatīti ugghāsissanti. mayam ito paṭṭhāya andhakārā bhavissantīti(?) rodissanti. atha dhātuyo tejodhātu(m) samuṭṭhāya taṃ sarīraṃ asesato jhāyissanti.

idaṃ sārīputta dhātu-antaradhānaṃ nāma.

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

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

f. *ba taṃ pana metteyyaṃ bhagavantam ke na passissanti.
ke passissantīti.*

kappaṭṭho devadatto 'ti vuttattā saṃghabhedako. sesā
pañcānantariyakammaṃ katvā avīcimhi nibbattā. niyata-
micchādiṭṭhikā. ariyupavādakā na passissanti. nigaṇṭhakā
ca saṃghassa kappiyavatthubhedakā na passissanti. avasesā
sattā dinnadānarakkhitasilā upavasuposathā pūritabrah-
macariyā cetiyabodhipatiṭṭhāpakā. ārāmaropakā vanaro-
pakā. setukārakā susajjitamaggā patiṭṭhitasilā ca khaṇi-
ta-udapānā passissanti. bhagavato bhāvaṃ patthetvā
antamaso muṭṭhimālaṅ ca ekapadīpaṅ ca ālopamattaṅ ca
dinnā. aññatarapuññakammānumoditā passissanti. pag-
gahitabuddhasāsanā. dhammakathikānaṃ dhammamaṅ-
ḍapaṃ dhammāsanam sajjitvā bījanim upaṭṭhāpetvā dussa-
vitānamālādhūpadīpā pūjetvā sakkaccaṃ sakkaccaṃ dham-
masavanapavattāpakā passissanti. vessantarajātakasavanā
passissanti. tath' eva amisādīhi saṃghassa katapūjā passis-
santi mātāpitu-upaṭṭhakānaṃ kule jeṭṭhāpacāyikakamma-
katā passissanti. salākapakkhika - uposathabhattadinnā
dasapuññakiriyavatthukārakā passissanti. metteyyassa
bhagavato dhammaṃ sutvā ariyabhūmim pāpuṇissanti.

amhākaṃ bhagavato santike byākaraṇabuddham dassento
satthā āha :

metteyyo uttamo rāmo pasenadī kosalo 'bhibhū
dīghasonī ca saṃkacco subho todeyyabrahmaṇo
nālāgiripalaleyyo bodhisattā ime dasa
anukkamena sambodhim pāpuṇissanti 'nāgate 'ti
metteyyasuttam anāgatavamsam niṭṭhitam.

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

niṭṭhitā samantabhadrikā nāma sārattasūti anāgatam (!)
buddhasa (!) vaṇṇanā 'ti. appatto yāva nibbānam saṃsāra-
vatta-aṇṇave | supaññādigu(ṇo)peto bhavēyyam uttame kule. ||

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

namo tassa bhagavato, etc.

jinavaṃsaviduṃ buddhaṃ asamañ ñeyyāpāraguṃ
vanditvā amalaṃ dhammaṃ saṃghañ ca guṇālaṃkātaṃ

bahusuto kavi ñānī yo mahābodhināmakō
thero sīlena saṃpanno tenāhaṃ abhiyācito
anāgataṃ caraṃ (*ca yaṃ?*) vaṃsaṃ desesi munipuṃ-
gavo

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

ayaṃ pana anāgatavaṃso kena desito kattha desito kadā
desito kassa pucchā kam ārabha desito 'ti.

tatr' idam visajjanaṃ. kena desito 'ti sabbaññūbuddhena.
kattha desito 'ti kapilavatthunagare. kadā desito 'ti buddha-
vaṃsassa vasane. kassa pucchā 'ti dhammasenāpatinā.
kam ārabha desito 'ti. mahāpajāpatiyā gotamiyā bhagavato
upaṇīta dussayuggesu ekadussapaṭiggāhakaṃ ajitattheraṃ
ārabha desito.

This work of an unknown author is a commentary of the recension **B**. In *gandhavaṃso*¹ the author of *Anātagata-vaṃso* is called Kassapo; he was a native of India. A commentary of his work was made by Upatisso, a native of Ceylon. A few extracts of this MS. are subjoined in the notes of the published text. On leaf *ñai* is the following addition, but very much damaged :

kalavāsivihāramhi nādrarukkhupasobhite kelā (sa?) kuṭa-
kappehi pāsādehi alaṃkate sīlāguṇasaṃpannayatisaṃgha-

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

nisevite nānāsakunasaghuṭṭhe bodhicetiyavibhūsite dvāra-
koṭṭhakapākāramālakehi tahi (!) nānāsopānapantīhi
saṃkiṇṇe rāmaṇeyako (!) kārite vātusenena (?) raññā
laṅkārasāminā (!) tattha dakkhiṇabhāgamhi pāde cullake
mayā nivāsantena taṃ katvā yaṃ pattaṃ kusalaṃ bahu
tena pappotu lokaggadesentaṃ amataṃ padaṃ sanarāma(?)
loko yaṃ khemaṃ niccaṃ dhūvaṃ sukhaṃ nānupaddava-
saṃkiṇṇe loke yaṃ anupaddavaṃ gatā yathā tathā niṭṭham
saṃkappāyantu paṇīnaṃ.

pārentu bhūmipā satte dhammena kasinaṃ taḥim
kālaṃ katvāna vasantu (!) vassaṃ vassavalāhaka
tiṭṭhantena sammāsambuddhena desitaṃ āmantadā
yāvatasamkhātā loke tiṭṭhatu tāva ayan 'ti.—niṭṭhitā
samantabhaddikā nāma sārattasūti anāgataṃ (!) buddha-
sa(!)vaṇṇanā 'ti.

appatto yāva nibbānaṃ saṃsāravatta-aṇṇave
supaññādigu(?)peto bhavēyyam uttame kule

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

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

namo tassa bhagavato etc.

ekaṃ samayaṃ bhagavā sāvattiyā upanissāya pup-
phārāme visākhāya karite migāramātupāsāde viharanto
ajitatheram ārabha pucchantassa sārīputtatherassa anā-
gate dasabodhisattuppattim ārabha kathesi.

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

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

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

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

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

Anāgata-vaṃsa.

namo tassa bhagavato arahato sammāsambuddhassa.

sāriputto mahāpañño upatisso vināyako	
dhammasenāpati dhīro upetvā ¹ lokanāyakam	1
anāgatam jin' ² ārabbhā āpucchi kaṅkham attano	
tuyh' ānantariko dhīro ³ buddho kīdisako bhava	2
vitthāren' eva 'ham ⁴ sotum icchām' ācikkha cakkhumā	
therassa vacanam sutvā bhagavā etad abravi	3
anappakam puññarāsim ajitassa mahāyasam	
na sakkā sabbaso vattum ⁵ vitthāren' eva kassaci	
ekadesena vakkhāmi sāriputta suṇohi me	4
imasmim bhaddake kappe asamjāte ⁶ vassakoṭiye	
metteyyo nāma nāmena sambuddho dvipaduttamo *	5
mahāpuñño mahāpañño mahāñānī mahāyaso	
mahabbalo mahāthāmo uppajjissati cakkhumā	6
mahāgati sati c' eva dhītimā bāhusaccavā	
samkhāto sabbadhammanam nāto diṭṭho suphassito ⁷	
pariyogāḷho parāmaṭṭho uppajjissati so jino †	7

¹ B. upagantvā.

² B. anāgataja^o.

³ B. thumākantariko viro—C. vīro.

⁴ B. tam.

⁵ B. kātum—C. sotum.

⁶ C. ajāte.

⁷ C.—A. suphussito.

* 5. ASAMJĀTE VASSAKOṬIYE 'ti samvaccharakoṭiye anuppanne asampatte anāgate 'ti attho. atha vā anekavassakoṭiyo atikkamitvā metteyyo bhagavā 'ti attho. inassa buddhuppādassa antaradhānena anāgate vassakoṭiye uppajjissatīti vuttam hoti. anekasatasahassakoṭivassāni atikkamitvā 'va asamjāte anāgate uppajjatīti attho.

† 7. . . . sabbadhammesu hutvā apaṭihaṭam (?) pavattama-nā nānāvaraṇañānasamkhātā nānagati mahantā etassā 'ti

tadā ketumatī nāma rājadhānī bhavissati dvādasayojanāyāmā sattayojanavitthatā ¹	8
ākiṇṇā naranārīhi pāsādehi ² vicittitā sevitā suddhasattehi ajeyyā dhammarakkhitā	9
saṅkho nāmāsi so rājā anantabalavāhano sattaratanasampanno cakkavattī mahabbalo	10
iddhimā yasavā ³ c' eva sabbakāmasamappito hatapaccatthikaṃ ⁴ khemaṃ anusāsissati dhammato	11
pāsādo sukato ⁵ tattha dibbavimānasādiso puñṇakammābhinibbato nānāratana-cittito ⁶	12
vedikāhi ⁷ parikkhitto suvibhatto manoramo ⁸ pabhassaraccuggato seṭṭho duddikkho cakkhumusano ⁹	13
rañño mahāpanādassa pavatto ¹⁰ ratanamayo taṃ yūpaṃ ¹¹ ussāpetvāna saṅkho rājā vasissati *	14
athāpi ¹² tasmim nagare nānāvīthī taḥim taḥim sumāpitā ¹³ pokkharāṇī ramaṇiyā supatiṭṭhā	15

¹ C. viṭṭha°.² C. omits.³ B. rasasā.⁴ B. °ttikaṃ.⁵ B. sugato. ⁶ B. vicittā—C. vicitto. ⁷ B. vidittāhi.⁸ B. °mmo. ⁹ C.—B. °muyhano—A. °ssano.¹⁰ B. C. pavattaṃ ratanāmayam—A. °vutto.¹¹ B. thūpaṃ—C. rūpaṃ. ¹² B. atho pi—C. atthāpi.¹³ B. C.—A. sudhāpitā.

MAHĀGATI. atha vā nibbattisaṃkhātā mahantā gati etassā
'ti MAHĀGATI. atha vā sabbasattānaṃ patiṭṭhā pādapādīnaṃ
pathavī viya mahānto gatibhūto 'ti MAHĀGATI. sadevakassa
lokassa mahāpaviṭṭhābhūto (!) 'ti attho. SATI C' EVĀ 'ti
vajirapathaviyaṃ sunikhātā esikā viya apariyantā visayu-
pagatiṭṭhamānāya sabbañutādiñānasahajātāya vipulāya
apilāpanasaṃkhātāya (!) satiyā sampannattā SATI C' EVA.

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

acchodakā vippasannā sādusītā ¹ sugandhikā	
samatitthikā kākapeyyā atho vālukasaṃṭhatā ²	16
padumuppalasaṃchannā sabbotukam ³ anāvata	
satt' eva tālapantiyo sattavaṇṇikapākārā ⁴ *	17
ratanamayā parikkhattā nagarasmim samantato	
kusāvati rājadhānī tadā ketumatī bhava	18
catukke ⁵ nagaradvāre kapparukkā ⁶ bhavissare	
nīlam pītam lohitaṃ ⁷ odātañ ca pabhassarā ⁸	19
nibbattā dibbadussāni dībbā c' eva pasādhanā	
upabhogaparibhogā ca ⁹ sabbe tatth' ūpalambare ¹⁰	20
tato nagaramajjhamhi catusālam ¹¹ catumukham	
puññakammābhiniḃbatto kapparukkho bhavissati	21
kappāsikañ ca koseyyam khomakodumbarāni ¹² ca	
puññakammābhiniḃbattā kapparukkhesu lambare	22
pāṇissarā mutiṅgā ca murajālambarāni ca	
puññakammābhiniḃbattā kapparukkhesu lambare †	23
parihārañ ¹³ ca kāyuram ¹⁴ gīveyyam ratanamayaṃ	
puññakammābhiniḃbattā kapparukkhesu lambare	24

¹ B. sādudakā.—C. sādhusitā.

² B. °saṅṭhitā.—C. attho °sandhatā.

³ B. sabbotukapanāyattā—C. °navatā.

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

⁶ B. °kkho °ti. ⁷ B. C. nilapitalohitakaṃ.

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

¹¹ C. catussa.

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

¹³ B. °kañ. ¹⁴ B. °rī.

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

† 23. PAṆISSARĀ 'ti hatthatalabheriyo.

uṇṇatam ¹ mukhaphullañ ca aṅgadāmanī mekhalā puññakammābhiniḅattā kapparukkhesu lambare	25
aññe ca nānāvividhā ² sabbābharanābhūsanā ³ puññakammābhiniḅattā kapparukkhesu lambare	26
āropitam sayamjātam puññakammena jantūnam akaṇam ⁴ athusam || suddham sugandham taṇḍulaphalam akatṭhapākimaṃ sālīm paribhuñjanti manusā ⁵	27
dve sakatasahassāni dve sakatasatāni ⁶ ca sakate ⁷ sattati c' eva a m b a ṇ a ṃ soḷasam ⁸ bhavē *	28
atho pi dve ca t u m b ā n i ⁹ taṇḍulāni pavuccare ekabije samuppannā puññakammena jantūnam	29
ye ketumatiyā viharanti saṅkhassa vijite narā tadā pi te bhavissanti g u ṇ ī ¹⁰ k ā y u r a d h ā r i n o †	30
sampumṇamanasamkappā ¹¹ sumukhā ¹² thūlakunḍalā haricandalalittaṅgā kāsikuttamadhārino ¹³	31
b a h u t a vittā ¹⁴ dhanino ¹⁵ viṇātālapabodhanā ¹⁶ accantasukhitā niccam kāyacetasikena ca ¹⁷ ‡	32

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

* ²⁸. AKANAM 'ti akunḍakam . . . AKATṬHAPĀKIMAN 'ti naṅgalādīhi akatṭhena akasitena paccatīti pāko tena nibbatto pakimo. tam akatṭhapākimaṃ akatṭhen 'eva utṭhahitvā pacchā na sakasantīti attho. . . .

† ³⁰. GUṆĪTI suvaṇṇakavacakañcukajālāni. . . .

‡ ³². BAHUTAVITTĀ 'ti vittam c' uccati tuṭṭhi. tam janetīti vittam ratanam bahutam vittam etesan 'ti bahutavitta

dasayojanasahassāni jambūdīpo bhavissati	
akaṅṭako agahano samoharita s a d d a l o	33
tayo rogā bhavissanti icchā-anasanam ¹ jarā	
pañcavassasatitthīnam ² vivāhā ca bhavissanti	34
samaggā sakhilā ³ niccam avivādā bhavissare ⁴	
sampannā phalapupphehi latā gumbavanā ⁵ dumā	35
caturaṅgulā tiṇajāti ⁶ mudukā tūlasannibhā	
nātisītā nāccuṅhā ⁷ ca samavassā mandamālutā ⁸	36
sabbadā u t usampannā anūnā taḷākā nadī	
tahiṃ tahiṃ bhūmibhāge akharā suddhavālukā	
k a l ā y a m u g g a m a t t i y o vikiṇṇā muttasādisā	37
alamkatuyyānam iva ramaṇīyo ⁹ bhavissati	
gāmanigamā ākiṇṇā accāsanne tahiṃ tahiṃ	38
naḷaveluvanam ¹⁰ iva brahā kukkuṭasampati ¹¹	
a v i c ī m a ṅ ṅ e v a puṭṭhā ¹² manusseki bhavissare *	39
pagālhā naranārīhi sampuṇṇā p h u ṭ a b h e d a n ā	
iddhā phitā ca khemā ca anītianupaddavā ¹³	40
sadā ¹⁴ rati sadā ¹⁴ khiḍḍā ekantasukhasamappitā ¹⁵	
nakkhatte vicarissanti tutthahaṭṭhā pamoditā	41

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

² B. °tthīhi.—C. °satti tthinam āvāho vā.

³ B. sukhitā. ⁴ B. °ti. ⁵ B. gumpā vanā.

⁶ C. ninajāti. ⁷ B. C. nāti-uṅhā.

⁸ C. mannavālukā. ⁹ B. °yā.

¹⁰ B. nilānaḷavanam viya.—C. yeva. ¹¹ B. °tā.

¹² C. puṭṭhā. ¹³ B. anītima°.

¹⁴ C. saddā. ¹⁵ B. °sukhamappi°.

bahuttavittā bahutaratanavanto 'ti attho . . . VIṆĀTĀLAPPABODHANĀ 'ti viṇāsaddena ca vaṃsatālahatthataḷasaddena ca bodhayantīti viṇātālappabodhanā. etena tattha rattidivam nirantaram pavattitadibbagandhappabhavi (vi) ttā dīpitā.

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

bahvannapānā ¹ bahubhakkhā bahumaṃsasurodakā ālakamandā 'va ² devānaṃ visālā rājadhānīya ³ kurūnam ⁴ ramaṇīyo va jāmbūdīpo bhavissati	42
ajito nāma nāmena metteyyo dvipaduttamo anubyañjanasampanno dvattiṃsavaralakkhaṇo	43
suvanṇavaṇṇo ⁵ vigatarajo supabhāso jutiṃdharo yasaggappatto sirimā abhirūpo sudassano	44
mahānubhāvo asamo jāyissati brahmaṇakule ⁶ mahaddhano mahābhogo mahā ca kulamuttamo akkhitto jātivādena jāyissati ⁷ brahmaṇakule *	45
sirivaddho vaddhamāno ca siddhattho c'eva candako ajitatthāya uppannā pāsādā ratanamayā	46
nāriyo ⁸ sabbaṅgasampannā sabbābharañabhūsitā ⁹ mahāmajjhimakā ¹⁰ cūlā ajitassa paricārikā	47
anūnā sataśassā ¹¹ nāriyo samalamkatā candamukhī nāma nārī putto so brahmavaddhano	48
ramissati ratisampanno modamāno mahāsukhe ¹² anubhuvā ¹³ yasaṃ sabbam nandane vāsavo yathā attha vassasahassāni agāramhi vasissati	49
kadā ci ratim atthāya ¹⁴ gacchaṃ ¹⁵ uyyāne kīlitaṃ kāmesv ādīnavam dhīro ¹⁶ bodhisattānaṃ ¹⁷ dhammatā nimitte caṭuro disvā kāmarativināsane ¹⁸	50
jiṇṇaṅ ca ¹⁹ vyādhikaṅ c'eva mataṅ ca gatamāyukaṃ ²⁰ sukhitaṃ pabbajjaṃ ²¹ disvā sabbabhūtānukampako	52

¹ B. annapānā khādaniyā.

² C. omits.

³ B. visālarājattānī ca.—C. A. visāṇā.

⁴ B. gurunam.

⁵ B. suvaṇṇo.

⁶ B. C.—A. brahmaṇe kule.

⁷ B. bhavissati brahmaṇakule.—A. oṇe.

⁸ B. nārī.

⁹ B. vibhūsitā.

¹⁰ B. mahantā majjhimā.

¹¹ B. ossāni.

¹² B. kho.

¹³ B. abhi bhavitvā taṃ sabbam.

¹⁴ B. ottāya.

¹⁵ B. gaccha.

¹⁶ B. viro.

¹⁷ B. ottānudha.

¹⁸ B. osano.—C. nāsane.

¹⁹ B. jiṇṇabyādhitakaṅ.

²⁰ B. katayuttakaṃ.

²¹ B. pabbajitaṃ.—C. ojjitam.

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

nibbindo ¹ kāmaratīyā anapekkho mahāsukhe ²	
anuttaram ³ santapadam esamāno 'bhinikkhami	53
sattāham padhānacāram caritvā purisuttamo	
pāsāden' eva laṅghitvā nikkhamissati so jino	54
mittāmaccaśahāyehi nātisālohitehi ca	
caturaṅginīsenāya parisāhi catuvaṇṇihi ⁴	55
caturāsītisahassehi rajakaññāhi purekkhato ⁵	
mahatā janakāyena ajito pabbajissati ⁶	56
caturāsītisahassāni brahmaṇā vedaparagū	
metteyyasmim pabbajite ⁶ pabbajissanti ⁶ te tadā	57
isidatto purāṇo ca ubhayo te pi bhātaro	
caturāsītisahassāni pabbajissanti te tadā	58
jātimitto vijayo ca yugā amitabuddhino ⁷	
paccupessanti sambuddham caturāsītisahassato	59
suddhiko ⁸ nāma gahapati suddhanā ⁹ ca upāsikā	
paccupessanti sambuddham caturāsītisahassato	60
saṅgho ¹⁰ nāma upāsako saṅghā ¹¹ nāma upāsikā	
paccupessanti sambuddham caturāsītisahassato	61
saddharo ¹² nāma gahapati sudatto iti vissuto	
paccupessanti sambuddham caturāsītisahassato	62
itthi yasavatī nāma visākhā ¹³ iti vissutā	
caturāsītisahassehi naranārīhi purekkhitā ¹⁴	63
nikkhamissanti nekkhamam ¹⁵ metteyyassānusāsane	
aññe nāgarikā c'eva tato jānapadā bahū ¹⁶	
khattiyā brahmaṇā vessā suddā c'eva anappakā	64
nekkhamābhimukhā ¹⁷ hutvā nānājaccā mahājanā	
metteyyassānupabbajjam pabbajissanti ¹⁸ te tadā	65

¹ C. °nno.² B. °kho.³ B. anattāya santi° esamānā.—C. saṁdhi°.⁴ B. parisāca°.⁵ B. purakkhito.—C. parikkhitto.⁶ B. C. °jji°.⁷ B. amitta°.—C. sūyuggā.⁸ B. siddhattho.⁹ B. sudhanā.¹⁰ B. saṅkho.¹¹ B. saṅkha.¹² B. sudhano.—C. suddhano.¹³ B. visāra.¹⁴ B. nānānārīhi purakkhito.—C. pūrakkhito.¹⁵ B. ni°.—C. nikkhama.¹⁶ B. mahā.¹⁷ B. nikkhamā°.¹⁸ B. °jji°.

yasmim ca divase dhīro ¹ nekkhammaṃ abhinikkhami ²	
nikkhantadivase yeva bodhimandaṃ upehiti	66
aparājite nisabhaṇḍāne ³ bodhipallaṅkamuttame	
pallaṅkena nisīditvā bujjhissati mahāyaso *	67
upetvā ⁴ uyyānavaram phullaṃ nāgavanam jino	
anuttaram dhammacakkaṃ evaṃ so vattayissati	68
dukkhaṃ dukkhasamuppādam dukkhassa ca atikkamaṃ	
ariyaṭṭhaṅgikaṃ ⁵ maggaṃ dukkhūpasamagāminam	69
tadā manussā hessanti ⁶ samantā satayojane	
parisā lokanāthassa dhammacakkapavattane	70
tato bhiyyo bahū devā upessanti taḥim jinaṃ ⁷	
nesam mocessati ⁸ tadā bandhanā sataśahassakoṭṭinam ⁹	71
tadā so saṅkharājāca ¹⁰ pāsādam ratanamayaṃ	
jīnapāmomkhasaṃghassa ¹¹ niyyādetvā punāparam	72
mahādānam daditvāna ¹² kapaṇiddhikavanibbake ¹³	
taramānarūpo ¹⁴ sambuddhaṃ ¹⁵ deviyā saham ekato ¹⁶	73
mahārājānubhāvena anantabalavāhano	
navutikoṭṭisahasseehi saddhim jinaṃ upehiti	74
tadā hanissati sambuddho dhammabherim varuttamaṃ	
amataṃ dudrabbhinighosaṃ catusaccapakāsanam	75
rañño anucarā janatā navatisahasakoṭṭiyo	
sabbe va te niravasesā bhavissante hi bhikkhukā	76
tato devā ¹⁷ manussā ca upetvā lokanāyakaṃ	
arahattavaram ārabha pañham pucchissare jinaṃ	77

- ¹ B. viro. ² B. nikkhama abhinikkhamam.
³ B. mahāṭṭhāne. ⁴ B. C.—A. upeto.
⁵ B. °yam aṭṭha°. ⁶ B. °ss 'upessanti.
⁷ B. jinaṃ. ⁸ B. mocissati.—C. moha°.
⁹ B. sahasako°. ¹⁰ A. °jāno. ¹¹ B. °pamukha°.
¹² B. datvāna. ¹³ B. kapaṇa°. ¹⁴ B. omits.
¹⁵ B. add samānarūpaṃ. ¹⁶ B. āgato.
¹⁷ C. devatā.

* ⁶⁷ APARĀJITE 'ti ajite jetumasakkuneyye NISABHAṆḌĀNE
'ti uttamaṭṭhāne.

tesaṃ jino byākareyya arahattavarapattiyā asītikotīsaḥassehi tatiyābhisamayo bhava	78
khīṇāsavaṇaṃ vimalānaṃ santacittānaṃ tādīnaṃ koṭīsatasaḥassānaṃ paṭhamo hessati samāgamo	79
vassaṃ vuṭṭhassa bhagavato abhighuṭṭhe pavāraṇe navutikoṭīsaḥassehi parivāressati ¹ so jino	80
yadā ca himavantamhi pabbate gandhamādane hemarajatapabbhāre pavivekagato muni	81
asītikotīsaḥassehi santacittehi tādīhi khīṇāsavehi vimalehi kīḷissati jhānakīḷitaṃ	82
koṭīsatasaḥassāni chaḷabhiññā mahiddhikā metteyyaṃ lokanāthaṃ taṃ parivāressanti sabbadā	83
paṭīsambhidāsu kusalā niruttipadakovidā bahussutā dhammadharā viyattā saṃghasobhanā	84
sudantā soratā dhīrā ² parivāressanti taṃ jinaṃ purekkhato ³ tehi bhikkhūhi nāgo nāgehi tādīhi	85
tiṇṇo tiṇṇehi santehi saddhiṃ ⁴ santisamāgato saddhiṃ sāvakaṃghehi parivāretvā mahāmuni ⁵	86
anukampako kāruṇiko metteyyo dvipaduttamo uddharanto bahusatte nibbāpento sadevake	87
gāmanigamarājadhāniṃ carissati cārikaṃ jino āhanitvā ⁶ dhammabheriṃ dhammasaṅkhapalāpanaṃ ⁷	88
dhammayāgaṃ pakittento dhammadhajaṃ samussayaṃ nadanto sīhanadaṃ 'va vattento cakkam uttamaṃ	89
rasuttamaṃ saccapānaṃ pāyanto naranārīnaṃ hitāya sabbasattānaṃ nāthānāthaṃ ⁸ mahājanaṃ	90
bodhento bodhaneyyānaṃ carissati cārikaṃ jino kassaci saraṇāgamane nivesessati cakkhumā	91
kassaci pañcasīlesu kassaci kusale dasa kassaci dassati sāmāññaṃ caturo phalamuttame	92
kassaci asame dhamme dassati paṭīsambhidā kassaci varasaṃpattī aṭṭha dassati cakkhumā	93
kassaci tisso vijjāyo chaḷabhiññā pavacchati	

¹ C. pavāre°. ² C. virā pavāre°. ³ C. para°.

⁴ C. dantehi santo. ⁵ C. A. °ressati °nim.

⁶ C. āharitvā. ⁷ C. °lāsanam. ⁸ C. °thanā°.

tena yogena janakāyaṃ ovadissati so jino	
tadā vitthārikam̐ hessā ¹ metteyyajinasāsanam̐	94
bodhaneyyajanam̐ disvā satahasse pi yojane	
khaṇena upagantvāna bodhayissati so muni	95
mātā brahmavatī nāma subrahmā nāma so pitā	
purohito saṅkharaṅṅo metteyyassa tadā bhava	96
asoko brahmadevo ca aggā hessanti sāvakā	
sīho nāma upatṭhako upatṭhissati taṃ jinaṃ	97
padumā c'eva ² sumanā ca aggā ³ hessanti sāvikā	
sumano c'eva saṃgho ⁴ ca bhavissant' aggupatṭhakā	98
yasavatī ca saṃghā ⁵ ca bhavissant' aggupatṭhikā	
bodhitassa bhagavato nāgarukkho bhavissati	99
vīsaḥattha satakkhando ⁶ sākhā vīsaṭāni ca	
saṃvellitaggā ⁷ lalitā ⁸ morahattho ⁹ 'va sobhati*	100
supupphitaggā satataṃ surabhidevagandhikā	
nālipūrā ¹⁰ bhava reṇusuphullā cakkamattakā	101
anuvātapatiṅvatamhi ¹¹ vāyati dasayojane ¹²	
ajjhokirissanti ¹³ pupphāni bodhimande ¹⁴ samantato	102
samāgantvā ¹⁵ jānapadā ghāyitvā gandham uttamam̐	
vākyam̐ nicchāressanti ¹⁶ tena gandhena moditā	103
sukho vipāko puññanam̐ buddhaseṭṭhassa tādino	
tassa ¹⁷ tejena pupphānam̐ acinteyyo pavāyati	104
aṭṭhasīti bhava hattho āyāmen' eva so jino	
uram̐ bhava paṇṇavisam̐ vikkhambhe tassa satthuno	105
visālanetto ālārakkhi visuddhanayano isi	
animmisam̐ divārattim̐ aṇum̐ thūlam̐ maṃsacakkhunā	106

¹ C. A. hessam̐.² B. omits.³ B. c'eva.⁴ B. saṅkho.⁵ B. saṅkhā.⁶ C. visa hassassa°.⁷ B. C. pave°.⁸ B. lulitā.⁹ B. C. °piṅcho.¹⁰ B. °ra.¹¹ B. °tam̐.¹² B. C. °janam̐¹³ B. °kiranti.¹⁴ B. °ṇḍa.¹⁵ B. C. °tā.¹⁶ B. C. °rayissanti.¹⁷ C. yassa.

* ¹⁰⁰. MORAHATTHO 'VĀ 'ti morapiṅjakalāpo viya sobhatīti sobhissati.

anāvaraṇaṃ passeyya samantā dvādasayojanam pabhā niddhāvati tassa yāvatā paṇṇavīsati	107
sobhati vijjulatṭhi va dīparukkho 'va ¹ so jino ratanagghikasamkāso ² bhānumā ³ viya bhāhiti	108
lakkhaṇānubyañjanā raṃsī dissanti sabbakālikā patanti ⁴ vividhā raṃsī anekasatasahassiyō	109
pāduddhāre pāduddhāre suphullā padumaruhā tiṃsabatthā samāpattā anupattā paṇṇavīsati	110
kesarā vīsatihatthā kaṇṇikā soḷasaṃ bhava surattareṇubharitā padumā kokasamantare	111
kāmāvacarikā devā nimminissanti agghike ⁵ nāgarājā ca supaṇṇā ca tadā te 'lamkarissare	112
aṭṭha sovaṇṇayā agghī aṭṭha rūpimayāni ⁶ ca aṭṭha maṇimayā agghī aṭṭha pavālamayāni ca	113
anekaratanasamcittā ⁷ dhajamālāvibhūsitā lambamānā kilissanti dhajā nekasatā bahū	114
maṇimuttadāmabhūsitā vitānā somasannibhā ⁸ parikkhittā kiṅkaṇikajālā vaṭaṃsakaratanā bahū	115
nānāpupphā vikirissanti surabhigandhasugandhikā vividhā nānācuṇṇāni dibbamānussakāni ca	116
vicittā nānādussāni pañcavaṇṇikasobhanā abhipasannā buddhasmiṃ kilissanti samantato	117
tattha sahassamubbedhā dassaneyyā manoramā ratanagghikatoraṇā asaṃbādhā susaṃṭhitā	118
sobhamānā padissanti visālā sabbato pabhā tesaṃ majjhagato buddho bhikkhusaṃghapurekkhato ⁹	119
brahmā va pārisajjānaṃ indo 'va vimānantare gacchanti buddhe gacchante tiṭṭhamānamhi thassare	120
nisinne sayite cāpi ¹⁰ satthari saha pārise catu-iriyāpathe niccaṃ dhārayissanti sabbadā	121
etā c'aññā ca pūjāyo dibbamānussakā pi ca vividhāni pāṭihīrāni ¹¹ hessanti sabbakālikā	122

¹ C. ve.² C. °ggi°.³ C. bhāsumā.⁴ C. bhavanti.⁵ C. agghike.⁶ C. °piyamahāni.⁷ C. °citā.⁸ C. momasaṅṭhitā.⁹ C. purakkhito.¹⁰ C. vāpi . . . saha pāramise.—A. saṭa°.¹¹ C. pāṭihāriyāni.

anantapuññatejena metteyyam abhipūjitum disvāna tam pāṭihīram ¹ nānājaccā mahājanā	123
saputtadārāpāṇehi ² saraṇam hessanti satthuno ye brahmacariyam carissanti sutvāna munino vacam te tarissanti saṃsāram maccudheyam suduttaram	124
bahuggihī dhammacakkhum visodhessanti te tadā dasahi puññakiriyāhi tīhi sucaritehi ca	125
āgamādhigamen' eva sodhayitvāna sādaram anudhammacārino hutvā bahū saggūpagā bhava	126
na sakkā sabbaso vattum ettakam iti vā yasaṃ ³ accantasukhitā niccam tasmim gate kālasampade	127
mahāyasā sukhenāpi āyuvanṇabalena ca dibbasampatti vā tesam mānussānam bhavissati	128
anubhutvā kāmasukham addhānam yāvaticchakam te pacchā sukhitā yeva nibbisant' āyusaṃkhayā	129
asītivassasahassāni tadā āyu bhavissare tāvātā tiṭṭhamāno so tāressati jane bahū	130
paripakkamānase satte bodhayitvāna sabbaso avasesādiṭṭhasaccānam ⁴ maggāmaggam anusāsiyā	131
dhammokkam dhammanāvañ ca dhammādāsañ ca osadham ⁵	
sakkaccena hi sattā ⁶ ṭhapetvā āyatim jino	132
saddhim sāvakasaṃghena katakiccena tādina jalitvā aggikkhandho va nibbāyissati so jino	133
parinibbutamhi sambuddhe sāsanam tassa ṭhāhiti vassasatasahassāni asīti c'eva sahasako	
tato param antaradhānam loke hessati dāruṇam	134
evam aniccā saṃkhārā adhuvā tāvakālikā ittarā ⁷ bhedanā c'eva jajjarā rittakā bhavā	135

¹ C. pāṭihāriyam.

² C. °pi kehi.

³ C. sāsaham.

⁴ C. diṭṭhi°.

⁵ C. osatṭham

⁶ C. so satthā.

⁷ C. itarā.

* 127. ETTAKAM ITI VĀYASAN 'ti tassa bhagavato parivārasampadam anubhavam buddhissariyam buddhasampattikan 'ti sabbakārena vattum nasakkā.

tucchamuṭṭhi samā suññā samkhārā bālalāpanā ¹	
na kassaci vaso tattha vattati ² iddhimassa pi	136
evam ñatvā yathā bhūtaṃ nibbinde sabbasamkhate	
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¹ C. bala°.	² C. pava°.	³ B. tassa.
⁴ B. °ddham.	⁵ B. °ṭṭhu.	⁶ B. keci.
⁷ B. °tthāraṃ.	⁸ B. dakkhanti.	⁹ B. °pamitiṃ.
¹⁰ B. mahā°.	¹¹ B. °vasa.	¹² B. C. kiri°.

Gandha-Vaṃsa.

EDITED BY

PROFESSOR MINAYEFF

OF ST. PETERSBURG.

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

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

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

setṭham sajjanasevitam khemantabhūmanāyakam |
yatindaggam dhammam saṅgham vandāmi sirasā m-aham ||
ma-kāra-vipulā pathyāgāthā.
saṃgītāpotthakārūlhā vaṇṇitā gandhakārakā |
yācerā santavaṃsassa pālakā mama garuno || pathyāvattam.
hatantarāyam icc eva yaṃ gandhavaṃsajotakam |
ajānam saramandehi tasmā lekham tam nissayam || . . pathyā.
sugatagatagavesidiṭṭhijupaññākāmino |
khantimettādupettassa niveravhassa uyyojam || sakāra
vipulā.

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

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

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

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

namo tassa bhagavato arahato sammāsambuddhassa.

namassitvāna sambuddham aggavamṣaparamparam |
 natvāna dhammam buddhajam saṅghañ cāpi niraṅgaṇam ||
 gandhavams' upanissāya gandhavamsam pakatṭhissam |
 tipitakasamāhāram sādḥūnam jaṅghadāsakam |
 vimatinodam ārabham tam me suṇātha sādḥavo ||
 sabbam pi buddhavacanam vimuttirasahetukam |
 hoti ekavidham yeva tividham pitakena ca ||
 tam ca sabbam pi kevalam pañcavidham nikāyato |
 aṅgato ca navavidham dhammakkhandhagaṇanato |
 caturāsītisahassadhammakkhandhapabhedanam² 'ti ||

katham pitakato. pitakam hi tividham hoti. vinayapitakam abhidhammapitakam suttantapitakan'ti.

tattha katamam vinayapitakam. pārājikakaṇḍam pācittiyakaṇḍam mahāvaggakaṇḍam cullavaggakaṇḍam parivāraṇḍan'ti. imāni kaṇḍāni vinayapitakam nāma.

katamam abhidhammapitakam. dhammasaṅgaṇīpakaraṇam vibhaṅgapakaraṇam dhātukathāpakaraṇam paññattipakaraṇam kathāvatthupakaraṇam yamakapakaraṇam paṭṭhānapakaraṇam. imāni satta pakaraṇāni abhidhammapitakam nāma.

katamam suttantapitakam nāma. silakkhandhavaggādikam avasesam buddhavacanam suttantapitakam nāma.

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

² U. bhedaṃ.

katham nikāyato pañcavidhā honti. dīghanikāyo majjhimanikāyo saṃyuttanikāyo aṅguttaranikāyo khuddakanikāyo'ti.

tattha katamo dīghanikāyo. sīlakkhandhavaggo mahāvaggo pādhiyavaggo¹ 'ti ime tayo maggā dīghanikāyo nāma. imesu tisu vaggesu catutiṃsa suttāni ca honti.

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

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

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

katamo saṃyuttanikāyo. sagāthāvaggo nidānavaggo saḷāyatanavaggo khandhakavaggo mahāvaggo'ti ime pañcavaggā saṃyuttanikāyo nāma. imesu pañcasu vaggesu dvāsaṭṭhi sattasatādhikasattasuttasahasāni honti.

dvāsaṭṭhisattasatāni sattasahasakāni ca |
suttāni yassa honti so sagāthādhikavaggiko |
saṃyuttanikāyo nāma viditabbo viññūnā'ti ||.

katamo aṅguttaranikāyo. ekanipāto dukkanipāto tikkani-pāto catukkanipāto pañcanipāto chakkanipāto sattanipāto aṭṭhanipāto navanipāto dasanipāto ekādasanipāto'ti ime ekādasā nipātā aṅguttaranikāyo nāma. imesu ekādasāsu nipātesu sattapaṇṇāsa pañcasatādhikanavasuttasahasāni honti.

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

¹ M. pāvi°.

² M. pannā samā°.

katamo khuddakanikāyo. khuddakapāṭho dhammapadam udānam itivuttakam suttanipāto vimānavatthu petavatthu theragāthā therīgāthā jātakam niddeso paṭisambhidāmaggo apadānam buddhavamsō cariyāpiṭakam vinayapiṭakam abhidhammapiṭakan'ti ayam khuddakanikāyo. imesu gandhesu anekāni suttasahassāni honti.

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

katham aṅgato. aṅgam hi navavidham hoti. suttam-geyyam veyyākaraṇam gāthā udānam itivuttakam jātakam abbhutadhammam vedalla'n'ti navappabhedam hoti. tatha ubhatovibhaṅganiddese khandhakaparivārā suttanipāte maṅgalasuttam ratanasuttam nālakasuttatuvattakasuttāni aññam pi suttanāmakam tathāgatavacanam suttan'ti veditabbam. sabbam pi sagāthakam geyya'n'ti veditabban'ti. visesena samyuttake sakalo pi sagāthāvaggo geyya'n'ti veditabbam sakalam abhidhammapiṭakam nigāthakam suttam ca. yañ ca aññam pi aṭṭhahi aṅgehi asaṅgahitam buddhavacanam tam buddhavacanam veyyākaraṇam veditabbam. dhammapadatheragāthā therīgāthā suttanipāte nosuttanā-mikā suddhikagāthā ca gāthā'ti veditabbā. somanassañā-namayikagāthāpaṭisamyuttā dve asītisuttantā udānan'ti veditabban'ti. vuttam h'etam bhagavatā'ti ādinayapavatto dvādaṣuttarasatasuttantā itivuttakan'ti veditabbā. apanṇakajātakādīni paṇṇāsādhikāni pañcajātakasatāni jātakān'ti veditabbā. cattāro'me bhikkhave acchariyā abbhutadhammā santi¹ iti ādi nayappavattā sabbe pi acchariyaabbhutadhammapaṭisamyuttā suttantā abbhutadhamman'ti veditabbam. cullavedallamahāvedallasammādiṭṭhisakkapaṇhāsamkhārabhājanīyamahāpunṇamasuttantādayo sabbe pi vedañ ca tuṭṭhiñ ca laddhāladdhāpucchitasuttantā vedalla'n'ti veditabbam.

katamāni caturāsītidhammakhandhasahassāni. dujānā'ti.

¹ M. ānandeti.

caturāsītidhammakhandhasahassāni sace vitthārena kathissam atipapañco bhavissati tasmā nayavasena kathissami. ekam vatthum eko dhammakhandho ekam nidānam eko dhammakhandho ekam pañhāpucchanam eko dhammakhandho ekam pañhāvisajjanam eko dhammakhandho.

caturāsītidhammakhandhasahassāni kena bhāsītāni kattha bhāsītānīti kadā bhāsītāni kam ārabba bhāsītāni kim attham bhāsītāni kena dhāritāni kenābhatāni kim attham pariyāpuṇitabbānīti ayam pucchā uddharitabbā. tatrāyam visajjanā. kena bhāsītānīti buddhena ca buddhānubuddhehi ca bhāsītāni. kattha bhāsītānīti. devesu ca manussesu ca bhāsītāni. kadā bhāsītānīti bhagavato dharamānakāle ca bhāsītāni. kam ārabba bhāsītānīti pañcavaggiyādike veneyyabandhave ārabba bhāsītāni. kim attham bhāsītānīti vajjam ca avajjam ca ñatvā vajjam pahāya avajje paṭipajjitvā nibbānapariyante diṭṭhadhammikasamparāyikatte sampāpuṇitum. kena dhāritānīti. anubuddhehi c'eva sissānusissehi ca dhāritāni. kenābhatānīti ācariyaparamparehi ābhatāni. kim attham pariyāpuṇitabbānīti vajjam ca avajjam ca ñatvā vajjam pahāya avajje paṭipajjitvā nibbānapariyante diṭṭhadhammikasamparāyikatte sampāpuṇitum karuṇāya ¹ ābhatāni ¹. te ¹ sadevatāya nibbānapariyante diṭṭhadhammikasamparāyikatthe sādhikāni honti. te tattha kehi appamattena pariyāpuṇitabbāni dhāretabbāni vācetabbāni sajjhayam kātānīti.

iti cullagandhavamse piṭakattayadīpako nāma
pathamo paricchedo.

ācariyā pana atthi porāṇācariyā atthi atṭhakathācariyā atthi gandhakārakācariyā atthi tividhanāmakācariyā.

katame porāṇācariyā. pathamasamgāyanāyam pañca satā khīṇāsavā pañcannam nikāyānam nāmañ ca atthañ ca adhippāyañ ca padañ ca byañjanañ ca sodhanakiccam ² anavasesam karimsu ³. dutiyasamgāyanāyam satta satā

¹ M. omits.

² M. sodhanam.

³ M. kiccam.

khīṇāsavā tesam yeva saddatthādikaṃ kiccaṃ puna karimṣu.
tatiyasamgāyanāyaṃ saḥassamattā khīṇāsavā tesam yeva
saddatthādikaṃ kiccaṃ puna karimṣu. icc evaṃ dve
satādhikā dvesaḥassakhīṇāsavā mahākaccāyanam
ṭhapetvā avasesā porāṇācariyā nāma.

ye porāṇācariyā te yeva aṭṭhakathācariyā nāma.

katame gandhakāraḥkācariyā. mahābuddhaghosa-
dayo anekācariyā gandhakāraḥkācariyā nāma.

katame tividhanāmakācariyā. mahākaccāyanoti-
vidhanāmo.¹

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

katame anekācariyehi³ katā. gandhācariyo kurun-
dīgandham nāma akāsi. aññataro ācariyo mahāpa-
cariyam nāma aṭṭhakatham akāsi. aññataro ācariyo
kurundīgandhassa aṭṭhakatham akāsi. mahābud-
dhaghoso nāmācariyo visuddhimaggo dīghani-
kāyassa sumañgalavilāsīnī nāma aṭṭhakathā maj-
jhimanikāyassa papāñcasūdanī nāma aṭṭhakathā sam-
yuttanikāyassa sārattapakāsānī nāma aṭṭhakathā
aṅguttaranikāyassa manorathapūraṇī nāma aṭṭha-
kathā pañcavinayagandhānam samantapāsādikā
nāma aṭṭhakathā sattaabhidhammagandhānam para-
matthakathā nāma aṭṭhakathā pātimokkhasamkhāya-
mātikāya kaṅkhāvitaraṇī nāma aṭṭhakathā dham-
mapadassa aṭṭhakathā jātakassa aṭṭhakathā
khuddakapāṭhassa aṭṭhakathā apadānassa
aṭṭhakathā 'ti ime terasa gandhe akāsi.

buddhadatto nāmācariyo vinayavinicchayo
uttaravinicchayo abhidhammāvatāro bud-

¹ U. tividhā°.

² M. omits.

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

dhavaṃsassa madhuratthavilāsinī nāma aṭṭhakathā'ti ime cattāro gandhā akāsi.¹

ānando nāmācariyo sattābhidhammagandhaaṭṭhakathāya mūlaṭīkaṃ nāma ṭīkaṃ akāsi.²

dhammapālācariyo nettipakaraṇaṭṭhakathā itivuttakaṭṭhakathā udānaṭṭhakathā cariyāpiṭakaṭṭhakathā theragāthāṭṭhakathā vimānavātthussa vimalavilāsinī nāma aṭṭhakathā petavatthussa vimalavilāsinī nāma atthakathā visuddhimaggassa paramatthamañjūsā nāma ṭīkā dīghanikāyāṭṭhakathādīnaṃ catunnaṃ aṭṭhakathānaṃ līnatthapakāsinī nāmā ṭīkā jātakatṭhakathāya līnatthapakāsinī nāma ṭīkā nettithakathāya ṭīkā buddhavaṃsaṭṭhakathāya paramatthadīpanī nāma ṭīkā abhidhammaṭṭhakathāya ṭīkāya līnatthavaṇṇanā nāma anuṭīkā'ti ime cuddasamatte gandhe akāsi.³

dve pubbācariyā niruttimañjūsā nāma cullaniruttiṭīkāñ ca mahāniruttisaṃkhepañ ca akāsu.

mahāvajirabuddhi⁴ nāmācariyo vinayagaṇḍhināma pakaraṇaṃ akāsi.⁵

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

cullavajiro nāmācariyo atthabyakkhyānaṃ nāma pakaraṇaṃ akāsi.

dīpaṃkaro nāmācariyo rūpasiddhipakaraṇaṃ rūpasiddhiṭīkaṃ summapañcasuttañ⁶ ceti tividhapakaraṇaṃ akāsi.

ānandācariyassa jeṭṭhasisso culladhammapālo nāmācariyo saccasaṃkhepaṃ nāma akāsi. (S.v.d. 1220.)

kassapo nāmācariyo mohavicchedanī⁷ vimat-

¹ S.v.d. 1195–1199.

² S.v.d. 1217.

³ S.v.d. 1191–1193, and 1231, 2.

⁴ M. °vacirabuddhikāyo.

⁵ S.v.d. 1200, 1201.

⁶ See below p. 70.

⁷ M. mohache°.

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

mahānāmo nāmācariyo saddhammapakāsānī
nāma paṭisambhidāmaggassa atthakatham akāsi. (S.v.d.
1196.)

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

navo mahānāmo nāmācariyo mahāvamsam cul-
lavamsam nāma dve pakaraṇam akāsi. (S.v.d. 1266.)

upaseno nāmācariyo saddhammatthitikaṃ
nāma mahānidhesassa atthakatham akāsi. (S.v.d. 1197.)

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

samgharakkhitō nāmācariyo subodhālamkā-
ram nāma pakaraṇam akāsi. (S.v.d. 1209, 1210, 1256.)

vuttodayakāro nāmācariyo vuttodayaṃ nāma
pakaraṇam sambandhacintā³ nāma³ pakara-
ṇam³ khuddasikkhāya³ navatīkaṃ³ akāsi.

dhammāsirī nāmācariyo khuddasikkham
nāma pakaraṇam akāsi. (S.v.p. 1206.)

khuddasikkhāya purāṇatīkā mūlasikkhātīkā
ceti ime dve gandhā dveh'ācariyehi visum visum katā.

anuruddho nāmācariyo paramatthaviniccha-
yaṃ nāmarūpaparicchedaṃ abhidhamm-
atthasamgahapakaraṇam ceti tividham paka-
raṇam akāsi. (S.v.d. 1218.)

khemō nāmācariyo khemaṃ nāma pakaraṇam
akāsi. (S.v.d. 1222.)

sāriputto nāmācariyo vinayaatthakathāya sāratt-
hādīpanī nāma tīkaṃ vinayasamgahapakaraṇam
vinayasamgahassa tīkaṃ aṅuttaratthakathāya sāratt-
hamañjūsaṃ nāma tīkaṃ pañcakañ ceti ime
pañca gandhe akāsi. (S.v.d. 1203, 1244.)

buddhanāgo nāmācariyo vinayatthamañ-

¹ M. cha.

² M. mahā^o.

³ M. omits.

jūsaṃ nāma kaṅkhāvitarāṇiyā ṭīkaṃ akāsi. (S.v.d. 1212.)

navo moggallāno nāmācariyo abhidhānappadīpikaṃ nāma pakaraṇaṃ akāsi. (S.v.d. 1253.)

vācissaro nāmācariyo mahāsāmī (S.v.d. 1225, 1257) nāma subodhālaṃkāraṃ ṭīkā vuttodayavivaraṇaṃ sumāṅgalapasādanī nāma khuddasikkhāya ṭīkā sambandhacintāya ṭīkā bālāvatāro moggallānabyākaraṇassa pañcikāya ṭīkā yogavinicchayo vinayavinicchayassa ṭīkā uttaravinicchayassa ṭīkā nāmarūpaparicchedassa ṭīkā saddatthassa padarūpavibhāvanam khemapakaraṇassa ṭīkā sīmalāṃkāro (S.v.d. 1213) mūlasikkhāya ṭīkā rūpārūpavibhāgo (S.v.d. 1198, buddhadatto) paccayasamgaho saccasamkhepassa ṭīkā ceti imā aṭṭhārasa gandhe akāsi.

sumāṅgalo nāmācariyo abhidhāmmāvatāragandhassa ṭīkaṃ (S.v.d. 1227) abhidhammatthavikāsanī¹ abhidhammasamgahassa ṭīkañ ca abhidhammatthavibhāvanī¹ duvidhaṃ pakaraṇaṃ akāsi.

dhammakitti nāmācariyo dantadhātupakaraṇaṃ. (S.v.d. 1237, 1261.)

medhamkaro nāmācariyo jinacaritaṃ nāma pakaraṇaṃ akāsi.

kaṅkhāvitarāṇiyā linatthapakāsinī nisandeho dhammanusāraṇī ñeyyāsandati ñeyyāsandatiyā ṭīkā sumahāvatāro lokapaññattipakaraṇaṃ tathāgatuppattipakaraṇaṃ nalātadhātuvaṇṇanā sīhalavatthu dhammapadīpako paṭipattisamgaho vissuddhimaggagandhi abhidhammagandhi nettipakaraṇagandhi visuddhimaggacullaṭīkā sotappamālinī² pasādanī okāsalokasūdanī subodhālaṃkāraṃ navatīkā ceti ime visati gandhā

¹ M. omits.

² M. °ppahalinī.

vīsatācariyehi viṣuṃ viṣuṃ katā. saddhammasirī
nāmācariyo saddatthabhedacintā nāma pakara-
ṇaṃ akāsi.

devo nāmācariyo sumanaṅkūṭavaṇṇanā nāma
pakaraṇaṃ akāsi. (S.v.d. 1263.)

cullabuddhaghoso nāmācariyo jātaggīnid-
ānaṃ sotattagīnidānaṃ nāma dve pakaraṇaṃ akāsi.

raṭṭhapālo nāmācariyo madhurasavāhinī¹
nāma pakaraṇaṃ akāsi.

subhūtaṇḍāno nāmācariyo līngatthaviva-
raṇapakaraṇaṃ akāsi.

aggavaṃso nāmācariyo saddanītipakaraṇaṃ
nāma akāsi. (S.v.d. 1238.)

vimalabuddhi nāmācariyo nyāsapakaraṇassa ma-
hāṭīkaṃ nāma akāsi.

guṇasāgaro² nāmācariyo mukhamattasāraṃ
taṭṭīkaṃ ca duvidhaṃ pakaraṇaṃ akāsi.

abhayo nāmācariyo saddatthabhedacintāya mahā-
ṭīkaṃ akāsi.

ñānasāgaro nāmācariyo līngatthavivaraṇa-
pakāsaṇaṃ nāma pakaraṇaṃ iti akāsi.

aññataro ācariyo gūḷhatthāṭīkaṃ bālappabo-
dhanaṃ ca duvidhaṃ pakaraṇaṃ akāsi.

aññataro ācariyo saddatthabhedacintāya majjhim-
aṭīkaṃ akāsi.

uttamo nāmācariyo bālāvataṭīkaṃ līngat-
thavivaraṇaṭīkaṃ ca duvidhaṃ pakaraṇaṃ akāsi.

aññataro ācariyo saddabhedacintāya navatīkaṃ
akāsi.

eko amacco abhidhānappadīpikāya ṭīkaṃ daṇḍīpa-
karaṇassa magadhābhūtaṃ ṭīkaṃ kolad-
dhajānaṃ sakaṭabhāsāya ṭīkaṃ ca tividhaṃ
pakaraṇaṃ akāsi.

dhammasenāpati nāmācariyo kārikaṃ etim-
āsamidīpikaṃ manohārāṃ ca tividhaṃ pakara-
ṇaṃ akāsi. (S.v.d. 1245.)

¹ M. °samgāhītikitti.

² M. sāgaro.

aññataro ācariyo kārīkāya ṭīkaṃ akāsi.

aññataro ācariyo etimāsamidīpīkāya ṭīkaṃ akāsi.

kyacvārañño saddabindu nāma pakaraṇaṃ paramatthabindupakaraṇaṃ akāsi.

saddhammaguru nāmācariyo saddavutti-pakāsanaṃ nāma pakaraṇaṃ akāsi.

sāriputto nāmācariyo saddavuttipakāsakassa ṭīkaṃ akāsi.

aññataro ācariyo kaccāyanabhedāñ ca kaccāyanasāraṃ kaccāyanasārassa ṭīkañ ca tividhaṃ pakaraṇaṃ akāsi.

navo medhamkaro nāmācariyo lokadīpakasāraṃ nāma pakaraṇaṃ akāsi.

aggapaṇḍito nāmācariyo lokuppatti nāma pakaraṇaṃ akāsi.

cīvaro nāmācariyo jaṅghadāsassa¹ ṭīkaṃ akāsi.

mātikatthadīpanī sīmālaṃkāraṃ ṭīkā vinayasamuṭṭhānadīpanī gandhasāro paṭṭhānagaṇanānayo abhidhammatthasaṃgahassa saṃkhepavaṇṇanā navatīkā kaccāyanassa suttaniddeso pāṭimokkhavisodhanī ceti aṭṭha gandhe saddhammajotipālācariyo akāsi.

navo² vimalabuddhi³ nāmācariyo abhidhammapaṇṇarasatṭhānaṃ pakaraṇaṃ akāsi.

vepullabuddhi⁴ nāmācariyo saddasāratthajālīniyā ṭīkā vuttodayaṭīkā paramatthamañjūsā nāma abhidhammasaṃgahaṭīkāya anuṭīkā dasagaṇḍhivaṇṇanā nāma magadhabhūtāvidaggam vidadhimukkhamandaṇaṭīkā ceti ime cha gandhe akāsi.

aññataro ācariyo pañcapakaraṇaṭīkāya navānuṭīkaṃ akāsi.

ariyavaṃso nāmācariyo abhidhammasaṃgahaṭīkāya

¹ M. °sakass.

² M. omits.

³ M. vemala°.

⁴ M. navo vima°.

maṇisāramañjūsaṃ nāma navānuṭīkaṃ dvāra-
kathāya ṭīkāya maṇidīpaṃ nāma navānuṭīkaṃ
gaṇḍābharaṇaṃ ca mahānissaraṃ ca jātakā-
visodhanaṃ ca iti ime¹ pañca gandhe¹ akāsi.

peṭakopadesassa ṭīkaṃ udumbarānāmācariyo
akāsi.

taṃ pana pakudhanagara vāsī² abhidhammasaṃ-
gahassa ṭīkā catubhāṇavārassa aṭṭhakathā mahā-
sārapakāsānī mahādīpanī sārattadīpanī³
gatipakaraṇaṃ⁴ hatthasāro⁵ bhummasaṃ-
gaho bhummaniddeso dasavatthu kāyavira-
tiṭīkā jotānā nirutti vibhattikathā sadd-
hammapālinī⁶ pañcagativāṇṇanā bālacitta-
pabodhanī dhammacakkasuttassa navatṭhi-
kathā daṇḍadhātupakaraṇassa⁷ ṭīkā ceti ime
vīsati gandhā nānācariyehi katā. aññāni pakaraṇāni atthi.
katamāni. saddhammapālanā⁸ bālappabodh-
anapakaraṇassa ṭīkā ca jinālamkārapakara-
ṇassa navatīkā ca līngatthavinicchayo pā-
ṭimokkhavivaraṇaṃ paramatthavivaraṇaṃ
kathāvivaraṇaṃ samantapāsādikavivara-
ṇaṃ abhidhammatthasaṃgahavivaraṇaṃ
saccasaṃkhepavivaraṇaṃ saddatthabhedā-
cintāvivaraṇaṃ kaccāyanasāravivaraṇaṃ
abhidhammatthasaṃgahassa ṭīkāvivaraṇaṃ
mahāvessantarajātakassa vivaraṇaṃ sakkā-
bhimatāṃ mahāvessantarajātakassa navatṭ-
thakathā paṭhamasambodhi lokanīti ca bu-
ddhaghosācariyanidānaṃ milindapaṇhāva-
ṇṇanā caturārakkhāya aṭṭhakathā sadda-
vuttipakaraṇassa navatīkaṃ icc evaṃ pañca-
vīsati pamāṇāni laṅkādīpādīsu ṭhānesu paṇḍitehi katāni
aheṣuṃ. sambuddhe gāthā ca naradeva nāma gāthā ca

¹ M. omits.² M. pakuvana°.³ U. omits.⁴ U. omits.⁵ M. hatthasāgarā.⁶ M. saddadhamma°.⁷ U. omits.⁸ M. °yanam.

yadā have cīvaratthi gāthā ca vīsati ovādagāthā
ca dānasatthari sīlasatthari sabbadānavan-
ṇanā anantabuddhavanṇanāgāthā ca aṭṭhāvī-
sati buddhavandanāgāthā ca atītānāgatapac-
cuppannabuddhavanṇanāgāthā ca asītima-
hāsāvakaavanṇanāgāthā ca navahāraguṇav-
anṇā cā'ti ime buddhapāṇāmagāthāyo paṇḍitehi
laṅkādīpādīsu thānesu katā ahesuṃ.

iti cullagandhavamse gandhakārakācariyadīpako
nāma dutiyo paricchedo.

ācariyesu ca atthi jambudīpikācariyā atthi laṅkādīpikā-
cariyā. katame jambudīpikācariyā katame laṅkādīpikā-
cariyā.

mahākaccāyano jambudīpikācariyo so hi avanti-
raṭṭhe ujjenīnagare candapaccotasa nāma
rañño purohito hutvā kāmānaṃ ādinavaṃ disvā gharavā-
saṃ pahāya satthu sāsane pabbajjitvā heṭṭhāvuttapakāre
gandhe akāsi.

mahāaṭṭhakathācariyo mahāpaccaṅkācariyo ca
mahākurundikācariyo aññatarācariyehi ime pañ-
cāriyo laṅkādīpikācariyo nāma tehi buddhaghosāca-
riyassa pure bhūtā cire kāle ahesuṃ.

mahābuddhaghosācariyo jambudīpiko so kira
magadharatṭhe saṃgāmarañño¹ purohitassa kesī²
nāma brahmaṇassa putto satthu sāsane pabbajjitvā laṅkā-
dīpaṃ gato heṭṭhāvuttappakāre gandhe akāsi.

buddhadattācariyo ānandācariyo dhamm-
apālācariyo dve pubbācariyā mahāvajirabuddh-
ācariyo cullavajirabuddhācariyo dīpaṃka-
rācariyo culladhammapālācariyo kassapā-
cariyo'ti ime dasācariyā jambudīpikā heṭṭhā vuttappa-
kāre gandhe akāsu.

mahānāmācariyo aññatarācariyo cullanā-
mācariyo upasenācariyo moggallānācariyo
saṃgharakkhitācariyo vācissarācariyo³ vu-

¹ M. sosaṅkamo°.

² M. ghosī.

³ M. omits.

ttodayakācariyo¹ dhammapālācariyo aññatarā dvācariyā¹ anuruddhācariyo khemācariyo sāriputtācariyo buddhanāgācariyo cullamoggallānācariyo vācītassa¹ pācariyo¹ sumāṅgalācariyo buddhapiyācariyo dhammakitti-ācariyo medhamkarācariyo buddharakkhitācariyo upatissācariyo aññatarā visatācariyā saddhammacārācariyo devācariyo² cullabuddhaghosācariyo sāriputtācariyo² raṭṭhapālācariyo'ti ime eka paññāsācariyā² laṅkāḍīpikācariyā nāma.

subhūta candanācariyo³ aggavamsācariyo navo vajirabuddhācariyo vepullabuddhācariyo guṇasāgarācariyo abhayācariyo³ ṇānasāgarācariyo dhammapālācariyo aññatarā dvācariyā uttamācariyo aññataro ācariyo caturāṅgabalamaḥamacco dhammasenāpatācariyo aññatarā tayo ācariyā kyacvārañño ca saddhammaguru-ācariyo sāriputtācariyo dhammābhinaṅḍācariyo aññataro ekācariyo medhamkarācariyo aggapaṇḍitācariyo vajirācariyo⁴ saddhammapālācariyo navo vimalabuddhācariyo 'ti ime tevīsati⁵ ācariyā jambudīpikā heṭṭhāvuttappakāre gandhe pukkāmasaṅkhāte arimaddanānagare akamsu.

navo vimalabuddhācariyo jambudīpiko heṭṭhāvuttappakāre gandhe panyanagare⁶ akamsu. aññatarācariyo ariyavamsācariyo'ti ime dvācariyā jambudīpikā heṭṭhāvuttappakāre gandhe avantipure akamsu.

aññatarā visatācariyā jambudīpikā heṭṭhāvuttappakāre gandhe kiñcipuranagare akamsu.

iti cullagandhavamse ācariyānaṃ saṃjātaṭṭhānadīpiko nāma tatiyo paricchedo.

¹ U. omits.

² U. omits.

³ M. °candāca°.

⁴ M. cīvarā°.

⁵ U. omits.

⁶ M. paṃya.

gandho pana siyā āyācanena ācariyehi katā siyā anāyācanena ācariyehi katā.

katame gandhā¹ āyācanena katame² anāyācanena katā.

mahākaccāyanagandho mahā aṭṭhakathāgandho mahāpaccariyagandho mahākurundīgandho mahāpaccariyagandhassa aṭṭhakathāgandho ime cha gandhe hi ācariyehi attano matiyā sāsana vuḍḍhyaṭṭhāya³ saddhammaṭṭhitiyā katā.

buddhaghosācariyagandhesu pana visuddhimaggo saṃghapālena nāma āyācitenā buddhaghosācariyeno kato.

dīghanikāyassa aṭṭhakathāgandho dāṭṭhanāmena saṃghattherena āyācitenā buddhaghosācariyena kato. majjhimānikāyassa aṭṭhakathāgandho buddhamittanāmena therena āyācitenā buddhaghosācariyena kato.

saṃyuttānikāyassa aṭṭhakathāgandho jotipālena nāma therena āyācitenā buddhaghosācariyena kato.

aṅguttāranikāyassa aṭṭhakathāgandho bhaddanta nāmattherena saha ājīvakenā āyācitenā buddhaghosācariyena kato.

samantapāsādikā nāma aṭṭhakathāgandho buddhasirīnāmena therena āyācitenā buddhaghosācariyena kato.

sattanaṃ abhidhammagandhānaṃ aṭṭhakathāgandho cullabuddhaghosonāma bhikkhunā āyācitenā buddhaghosācariyena kato.

dhammapadassa aṭṭhakathāgandho kumārakassapa nāmena therena āyācitenā buddhaghosācariyena kato.

jātakassa aṭṭhakathāgandho atthadassībuddhamittabuddhapīyasamkhātehi tīhi therehi āyācitenā buddhaghosācariyena kato.

khuddakapāṭhassa aṭṭhakathāgandho suttanipātaassa aṭṭhakathāgandho attano matiyā buddhaghosācariyena katā.

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

apadānassa aṭṭhakathāgandho pañcanikāyaviññūhi pañcahi therehi āyācitenā buddhaghosācariyena kato.

pāṭimokkhassa aṭṭhakathā kaṅkhāvitaraṇīgandho attano matiyā buddhaghosācariyena kato.

buddhaghosācariyagandhadīpanā niṭṭhitā.

buddhadattācariyagandhesu pana vinayavinicchaya-gandho attano sissena buddhasīhena¹ nāma therena āyācitenā buddhadattācariyena kato.

uttaravinicchayagandho saṅkhaṭṭhāpālena nāma therena āyācitenā buddhadattācariyena kato.

abhidhammāvatāro nāma gandho attano sissena sumati nāmattherena āyācitenā buddhadattācariyena kato.

buddhavamsassa aṭṭhakathāgandho ten'eva buddhasīha nāmattherena āyācitenā buddhadattācariyena kato.

jinālamkāragandho saṃghaṭṭhāpālātttherena āyācitenā buddhadattācariyena kato.

buddhadattācariyagandhadīpanā niṭṭhitā.

abhidhammatthakathāya mūlaṭīkā nāma ṭīkāgandho buddhamitta nāmattherena āyācitenā ānandācariyena kato.

nettipakaraṇassa aṭṭhakathāgandho dhamaṃmārakkhita nāmattherena āyācitenā dhammapālācariyena kato.

itivyuttakaṭṭhakathāgandho udānaṭṭhakathāgandho cariyāpiṭakaṭṭhakathāgandho theragāthaṭṭhakathāgandho therīgāthaṭṭhakathāgandho vimānavatthupetavatthutthakathāgandho ime satta gandhā attano matiyā dhammapālācariyena katā.

visuddhimaggaṭīkāgandho dāṭṭhānāmena therena āyācitenā dhammapālācariyena kato.

dīghanikāyaṭṭhakathādīnaṃ catunnaṃ aṭṭhakathānaṃ ṭīkāgandho abhidhammaṭṭhakathāya anuṭīkāgandho jāta-kaṭṭhakathāya ṭīkāgandho niruttipakaraṇaṭṭhakathāya ṭīkāgandho buddhavamsaṭṭhakathāya ṭīkāgandho'ti ime pañca gandhā attano matiyā dhammapālācariyena katā.

dhammapālācariyagandhadīpanā niṭṭhitā.

¹ U. Sumati.

niruttimañjūsā nāma cullaṭṭikāgandho mahāniruttisaṃkhepo nāma gandho ca attano matiyā pubbācariyehi visum visum katā.

pañcavinayapakaraṇassa vinayagaṇḍhi nāma gandho attano matiyā mahāvajirabuddhiācariyena katā.

nyāsaṃkhāto mukhamattadīpanī nāma gandho attano matiyā vimalabuddhiācariyena kato.

atthabyākkhyāno nāma gandho attano matiyā cullavimala buddhiācariyena kato.

rūpasiddhigandhassa ṭikāgandho saṃpapañcasatti¹ ca attano matiyā dīpaṃkarācariyena kato.

saccasaṃkhepo nāma gandho attano matiyā culladhammapālācariyena kato.

mohavicchedanīgandho vimaticchedanīgandho attano matiyā kassapācariyena kato.

paṭisaṃbhidāmaggaṭṭhakathāgandho mahānāmena upāsakena āyācitenā mahānāmācariyena kato.

dīpavaṃso thūpavaṃso bodhivaṃso cullavaṃso porāṇavaṃso mahāvaṃso cā'ti ime cha gandha attano matiyā mahācariyehi visum visum katā.

navo² vaṃso² gandho² attano matiyā² cullamahānāmācariyena² kato.

saddhammapajjotikā nāma mahāniddeṣaṣaṭṭhakathāgandho devēna nāma therena āyācitenā upasenācariyena kato.

moggallānabyākaraṇagandho attano matiyā moggallānācariyena kato.

subodhālaṃkāro nāma gandho vuttodayo³ nāma³ gandho³ attano matiyā saṃgharakkhitācariyena kato.

(vuttodayagandho attano matiyā vuttodayakārācariyena kato⁴).

khuddasikkhā nāma gandho attano matiyā dhammasirācariyena kato.

porāṇakhuddasikkhāṭikā ca mūlasikkhāṭikā cā'ti ime

¹ U. sammapañca°.—See p. 60.

² U. omits.

³ M. omits.

⁴ U. omits.

dve gandhā attano matiyā aññatarehi dvih'ācariyehi visum katā.

paramatthavinicchayaṃ nāma gandho saṃgharakkhitattarena āyācitenā anuruddhācariyena kato.

nāmarūpaparicchedo nāma gandho attano matiyā anuruddhācariyena kato.

abhidhammatthasaṃgahaṃ nāma gandho nambhānāmena¹ upāsakenā āyācitenā anuruddhācariyena kato.

khemō nāma gandho attano matiyā khemācariyena kato.

sāratthadīpanī nāma vinayaṭṭhakathāya ṭikāgandho vinayasamgahagandho vinayasamgabassa ṭikāgandho aṅguttaraṭṭhakathāya navā ṭikāgandho'ti ime cattāro gandhā parakkama bhāhunāmena laṅkādīpissarena raññā āyācitenā sārīputtācariyena katā.

sakaṭasaddasatthassa pañcīkā nāma ṭikāgandho attano matiyā sārīputtācariyena kato.

kaṅkhāvitaraṇīyā vinayatthamañjūsā nāma ṭikāgandho sumedhānāma ttherena āyācitenā buddhanāgācariyena kato.

abhidhānappadīpīkā nāma gandho attano matiyā cullamoggallānācariyena² kato.

subodhālaṅkāraṣṣa mahāsīmā nāma ṭikā vuttodayavivaraṇā cā'ti ime dve gandhā attano matiyā vācissarena katā.

khuddasikkhāya sumaṅgalapasādanī nāma navo ṭikāgandho sumāṅgalena āyācitenā vācissarena kato.

sambandhacintāṭikā bālāvatāro moggallānabyākaraṇassa ṭikā cā'ti ime gandhā sumaṅgalabuddhamittamaḥākassa paṣaṅkhātehi tīhi therehi ca dhammakittī nāma upāsakenā vāniccābhātu upāsakenā³ āyācitenā vā vācissarena katā.

nāmarūpaparicchedassa padarūpavibhāvanāṃ khemapaṅkaraṇassa ṭikā sīmālaṅkāro mūlasikkhāya ṭikā rūpārūpavibhāgo paccayasamgaho cā'ti ime satta gandhā attano matiyā vācissarena katā.

saccasaṅkhepassa ṭikāgandho sārīputtanāmena therena āyācitenā vācissarena katā.

¹ M. nampa.

² U. mogga°.

³ U. omits.

abhidhammāvatārassa ṭikā abhidhammatthasaṃgahassa ṭikā cā'ti ime attano matiyā sumaṅgalācariyena kato.

sāratthasaṃgahanāmagandho attano matiyā buddhapiyena kato.

dantadhātuvaṇṇanā nāma pakaraṇaṃ laṅkāḍīpissarassa rañño senāpatiāyācitenā dhammakittināmācariyena kataṃ.

jinacaritaṃ nāma pakaraṇaṃ attano matiyā medhamkāracariyena kataṃ.

jinālaṃkāro jinālaṃkāraṇassa ṭikā attano matiyā buddhakkhitācariyena katā.¹

anāgatavaṃsassa aṭṭhakathā attano matiyā upatis-sācariyena katā.

kaṅkhāvitaraṇiyā līnatthapakāsini nāma ṭikā nisandeho dhammānusāraṇi ñeyyāsandati ñeyyāsandatiyā ṭikā sumahāvatāro lokapaññattipakaraṇaṃ tathā gatuppattipakaraṇaṃ nalāṭadhātuvaṇṇanā sīhalavatthu dhammadīpako paṭipattisaṃgaho visuddhimaggassa gaṇḍhi abhidhammagāṇḍhi nettipakaraṇassa gaṇḍhi visuddhimaggacullanavaṭṭikā sotappamālini pasādajananī okāsaloko subodhālaṃkāraṇassa navaṭṭikā ceti ime vīsati gandhā attano matiyā vīsatacariyehi visum katā.

saddatthabhedacintā nāma pakaraṇaṃ attano matiyā dhammasirīnācariyena² kato.

sumanakūṭavaṇṇanaṃ nāma pakaraṇaṃ rāhulanāmattharena āyācitenā vācissarena kataṃ.

sotattagīmahānidānaṃ nāma pakaraṇaṃ attano matiyā cullabuddhaghosācariyena kataṃ.

madhurasavāhini nāma pakaraṇaṃ attano matiyā raṭṭhapālācariyena kataṃ.

liṅgatthavivaraṇaṃ nāma pakaraṇaṃ attano matiyā subhūta candanācariyena kataṃ.

saddanītipakaraṇaṃ attano matiyā aggavaṃsācariyena kataṃ.

nyāsapakaraṇassa mahāṭikā nāma ṭikā attano matiyā vimalabuddhācariyena³ katā.

¹ M. adds amatāre nāma.

² M. saddha°.

³ M. vacīra°.

mukhamattasāro attano matiyā guṇasāgarācariyena kato.
mukhamattasārassa ṭikā sutasampannakyacvānāmena
dhammarājino ¹ gurusaṃghattherena āyācitenā
guṇasāgarācariyena katā.

saddatthabhedacintāya mahāṭikā attano matiyā abhayā-
cariyena katā.

liṅgatthavivaranaṇapakāsakaṃ nāma pakaraṇaṃ attano
matiyā ñānasāgarācariyena kataṃ.

gūlhatthaṭikā bālappabodhanaṃ ca iti duvidhaṃ pakara-
ṇaṃ attano matiyā aññatarācariyena kataṃ.

saddatthabhedacintāya majjhimaṭikā attano matiyā añ-
ñatarācariyena katā.

bālāvatārassa ṭikā ca attano matiyā uttamācariyena katā.

saddabhedacintāya navā ṭikā attano matiyā aññatarāca-
riyena katā.

abhidhānappadīpikāya ṭikā daṇḍīpakaraṇassa magad-
habhūtā ṭikā cā'ti duvidhā ṭikāyo attano matiyā sīhasū-
raṇāmarāñño ekena amaccena katā.

koladdhajanassa ṭikā pāsādikena nāma therena
āyācitenā ca ten'eva amaccena ² katā.

kārikā nāma pakaraṇaṃ ñānagambhīraṇāmena
bhikkhunā āyācitenā dhammasenāpatācariyena katā.

etimāsamidīpanī nāma pakaraṇaṃ manohāraṇ ca attano
matiyā ten'eva dhammasenāpatācariyena katā.

kārikāya ṭikā attano matiyā aññatarācariyena katā.

etimāsamidīpikāya ṭikā attano matiyā aññatarācariyena
katā.

saddabindupakaraṇaṃ ca paramatthabindupakaraṇaṃ
ca attano matiyā kyacvā nāma raññā katā.³

saddavuttipakāsakaṃ ⁴ nāma pakaraṇaṃ aññatarena bhi-
kkhunā āyācitenā saddhammagurunā nāmācariyena kataṃ.

saddavuttipakāsakassa ṭikā attano matiyā sārīputtācari-
yena katā.

¹ U. rājino.

² M. mahāma°.

³ M. dhammarājassa gurunā aññatarācariyena kataṃ.

⁴ M. ° naṃ.

kaccāyanasāro ca kaccāyanabhedañ ca ¹ kaccāyanasārassa
ṭīkā cā'ti tividham ² pakaraṇam attano matiyā dhammā-
nandācariyena ³ katam. (S.v.d. 1250.)

lokadīpakasāram nāma pakaraṇam attano matiyā navena
medhamkarācariyena katam.

lokuppattipakaraṇam attano matiyā aggapaṇḍitācariyena
katam.

jaṅghadāsakassa magadhabhūtā ṭīkā attano matiyā va-
jirācariyena ⁴ katā.

mātikaṭṭhadīpanī abhidhammatthasaṃgahavaṇṇanā sī-
mālamkāraṇassa ṭīkā gaṇḍhisāro paṭṭhānagaṇanānayo cā'ti
ime pañca pakaraṇāni attano matiyā saddhammajotipālā-
cariyena katā.

saṃkhepavaṇṇanā parakkama bhāhuna mena jam-
budīpissarena raññā āyāciten'eva saddhammajotipālā-
cariyena katā.

kaccāyanassa suttaniddeso attano sissena dhamma-
cārittherena āyācitenā saddhammajotipālācariyena
kato.

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

satta pakaraṇāni pana tena pukkāmanagare ⁵ katāni saṃ-
khepavaṇṇanā yeva laṅkādiṭṭhe katā.

abhidhammapaṇṇarasatṭhānavavaṇṇanam nāma pakara-
ṇam attano matiyā navena vimalabuddhācariyena katam.

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

saddasāratthajālīniyā ṭīkā panyanagare rañño gurunā
saṃgharājena āyācitenā ten'eva vimalabuddhācari-
yena katā.

vuttodayassa ṭīkā abhidhammatthasaṃgahassa ṭīkāya
paramatthamañjūsā nāma anuṭīkā dasagaṇḍhivaṇṇanā
nāma pakaraṇam magadhabhūtam vidaggam vidadhimuk-

¹ M. omits. ² M. dividham. ³ M. aññatrā°.

⁴ M. cīvarācīvarena. ⁵ M. mukkā°. ⁶ U. nāgitena.

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

pañcapakaraṇaṭṭikāya navānuṭikā attano matiyā añña-tarācariyena katā.

maṇisāramañjūsā nāma anuṭikā maṇidīpaṃ nāma dvāra-kathāya anuṭikā jātakavisodhanañ ca gaṇḍābharanañ ca attano matiyā ariyavaṃsācariyena katā.

peṭakopadesassa ṭikā attano matiyā udumbaranāmācariyena makuvanagare ⁴ katā.

catubhāṇavārassa aṭṭhakathā mahāsārapakāsini mahādīpani sārathadīpani gatipakaraṇaṃ hatthasāro bhummamaṃgaho bhummaniddeso dasavatthu kāyaviratiṭikā jotanaṃ nirutti vibhattikathā saddhammapālini pañcagativāṇṇanā bālacittapabodhanaṃ dhammacakkasuttassa navatṭhakathā dantadhātupakaraṇassa ṭikā ca saddhammopāyano bālapabodhanaṭṭikā ca jinālaṃkāraṇassa navatṭikā ca liṅgatthavivaraṇavinicchayo pāṭimokkhavivaraṇaṃ paramatthakathāvivaraṇaṃ samantapāsādikāvivaraṇaṃ catubhāgatṭhakatāvivaraṇaṃ abhidhammatthamaṃgahavivaraṇaṃ saccamaṃkhepavivaraṇaṃ saddatthabhedacintāvivaraṇaṃ saddavuttivivaraṇaṃ kaccāyanasāravivaraṇaṃ abhidhammasamaṃgahassa ṭikāvivaraṇaṃ mahāvessantarajātakassa vivaraṇaṃ sakkābhimatamaṃ mahāvessantarajātakassa navatṭhakathā pathamasambodhi lokanīti buddhaghosācariyanidānaṃ milindapaṇḍhāvāṇṇanā caturakkhāya aṭṭhakathā saddavuttipakaraṇassa navatṭikā cā'ti imāni cattālīsapakaraṇāni attano matiyā sāsanaṇṇassa jutiyaṃ ca saddhammassa ṭhitiyaṃ ca laṅkādīpādīsu viṣuṃ viṣuṃ ācariyehi katāni.

sambuddhe gāthā ⁵ ca -la- navahāraguṇavaṇṇanā cā'ti ime buddhapaṇāmādikā gāthāyo attano attano buddhaguṇapakāsanatthāya attano paresamaṃ ca anantapaññāpavattanattāya ca paṇḍitehi laṅkādīpādīsu ṭhānesu viṣuṃ viṣuṃ katā.

iti cullagandhavamaṃse gandhakāraṇakācariyadīpako
nāma catuttho paricchedo.

¹ U. oṃaṇḍassa.

² M. cattāri.

³ M. vimala°.

⁴ M. pakuto°.

⁵ sambuddha.

nāmaṃ āropanaṃ poṭṭhaṃ phalaṃ gandhakārassa ca lekhaṃ lekhāpanaṃ c'eva vadāmi'haṃ tad anantaran'ti.

tattha caturāsītidhammakhandhasahassānaṃ¹ piṭakani-kāyaṅgavagganipātādikaṃ nāmaṃ.

kena āropitaṃ kim atthaṃ āropitaṃ'ti.

tatrāyaṃ visajjanā. kena āropitaṃ'ti. pañcasatehi khī-ṇāsavehi mahākassapapamukhehi āropitaṃ. te hi sambuddhavacanaṃ saṃgāyanti idaṃ piṭakaṃ ayaṃ nikāyo idaṃ aṅgaṃ vaggo ayaṃ nidāno'ti evaṃ ādikaṃ nāmaṃ kārāpentī.²

kattha āropitaṃ'ti. rājagahe vebhārapabbatassa pāde dhammamaṇḍape āropitaṃ.

kadā āropitaṃ'ti. bhagavato parinibbute paṭhamasamgā-yanakāle āropitaṃ tike māse nikkhamaniye.

kim atthaṃ āropitaṃ'ti. dhammakhandhānaṃ anatṭhāya sattahitāya vohārasukhatthāya ca āropitaṃ.

saṃgītikāle pañcasatā khīṇāsavā tesāṃ ca dhammakhandhānaṃ nāmaṃvagganipātakā. imassa dhammakhandhassa ayaṃ nāmo hotu imassa pakaraṇassa ayaṃ nāmo'ti abravuṃ sabbanāmādikaṃ kiccaṃ akāṃsu.³

dhammakhandhanāmādīpanā

niṭṭhitā.

caturāsītidhammakhandhasahassāni kena poṭṭhake āropitāni kattha āropitāni kadā āropitāni kim atthaṃ āropitāni. ayaṃ pucchā. tatrāyaṃ visajjanā. kena āropitānīti. khīṇāsavamahānāgehi āropitāni.

kattha āropitāni. laṅkādiṇe āropitāni. kadā āropitāni. saddhātissarājino puttassa vaṭṭagāmaṇirājassa kāle āropitāni.

¹ M. adds sahasāni.

² M. karonti.

³ M. adds

te khīṇāsavā yadi nāmādikaṃ kiccaṃ akataṃ na supākatam tasmā vohārasukhatthāya nāmādikaṃ kiccaṃ anāgate dhapirakkhāya (?) nāmādikaṃ pavattitaṃ asaṃjānāmaṇo suṭṭhupākaṭo sabbaso cāveti.

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

tato paṭṭhāya te sabbe nikāyā honti poṭṭhake |
atṭhakathā ṭikā sabbe honti poṭṭhake ṭhitā ||
tato paṭṭhāya te sabbe bhikkhū ādimahāgaṇā |
poṭṭhakesu ṭhite yeva sabbe passanti sabbadā ||
poṭṭhake āropanadīpikā niṭṭhitā.

¹ M. adds

dharamāno bhagavā ambhākaṃ sugato dharo |
nikāye pañca desesi yāva nibbānagamanā ||
sabbe pi te bhikkhū ādi manasā vacasā maro (?) |
sabbe vācuggatā honti mahāpaññāsatiro (?) ||
nibbute lokanāthamhi bhato (?) vassasatam bhava |
ariyā nariyā pi ca sabbe vācuggatā dhuvam ||
tato param atṭhārasam dvisatam vassagaṇanam |
sabbe puthujjanā c'eva ariyā ca sabbe pi te |
manasā vacasā yeva vācuggatā sabbadā |
duṭṭhagāmanīrañño ca kālo vācuggato dhuvam |
ariyā nariyā pi ca nikāre dhāraṇam sadā (?) ||
tato paramhi rājā vaṃ tato cuto ca tusite |
uppajji devaloke so devehi parivārīto ||
saddhātisso'ti nāmena tassa kim ninikohi to (?) |
takoladdharaṭṭho hoti buddhasāsanampālako ||
tadā kāle bhikkhu āsi sabbe vācuggatā sadā |
nikāye pañcavidhe va yāvā rañño manaṇā ||
tato cuto sa rājā ca tusite uppajjati |
devaloke ṭhito santo tadā vācuggatā tato ||
tassa puttā pi ahesum anekā'va rajjam gatā |
anukkamena cutā te devalokamhi satā dhuvam ||
tathā pi te sabbe bhikkhū vācuggatā'va sampada (?)—
nikāye pañcavidhe va dhāraṇā va satimatā (?) |
tato param poṭṭhakesu nikāyā pañca pi ṭhitā |
tadā atṭhakathā ṭikā sabbe gandhā poṭṭhake gatā ||
sabbe poṭṭhesu ye gandhā pāli-atṭhakathāṭikā |
samṭhitā samṭhitā honti sabbe pi no nassanti te ||
tadā te poṭṭhake yeva nikāyā pi ṭhitākhilā |

yo koci paṇḍito viro aṭṭhakathādikaṃ gandhaṃ karoti
kārāpeti vā tassa anantako hoti puññasamcayo anantako
hoti puññānisamaṃ caturāsīticetiyasahassakaraṇasadiso ca-
turāsītibuddharūpakaraṇasadiso caturāsītibodhirukkhasa-
hassaropanasadiso caturāsītivihārasahassakaraṇasadiso.

yo ca buddhavacanamañjūsaṃ karoti vā kārāpeti vā (so
ca buddhavacanaṃ karoti vā kārāpeti vā) ¹ yo ca buddhava-
canaṃ poṭṭhake lekhaṃ karoti vā kārāpeti vā yo ca poṭṭha-
kaṃ vā poṭṭhakamūlaṃ vā deti vā dāpeti vā yo ca telam vā
cuṇṇam vā dhaññaṃ vā (poṭṭhakapuñchanatthāya yaṃ
kiñci navattam (?) poṭṭhakachidde anitṭhāya (?) yaṃ
kiñci suttam vā) ¹ kaṭṭhaphalakadvayaṃ poṭṭhakaṃ vūha-
natthāya yaṃ kiñci vattam vā poṭṭhakabandhanatthāya
yaṃ kiñci yottam (vā poṭṭhakaḷāpapūtanatthāya yaṃ
kiñci tavikaṃ (?) ¹) deti vā dāpeti vā yo ca haritālena
vā manosilāya vā suvaṇṇena vā rajatena vā poṭṭha-
kamaṇḍanaṃ vā kaṭṭhaphalakamaṇḍanaṃ vā karoti vā
kārāpeti vā tassa anantako hoti puññasamcayo anantako
hoti puññānisamaṃso caturāsīticetiyasahassakaraṇasadiso
caturāsītivihārasahassakaraṇasadiso bhava nivattamāno so
sīlaguṇam upāgato mahātejo sadā hoti sīhanādo visārado.

āyuvaṇṇabalupeto dhammakāmo bhava sadā |
devamanussalokesu mahesakkho anāmayo ||

tadā aṭṭhakathādīni bhavantīti vadanti ca ||
parihāro paṇḍitehi vattabo'va
laṅkāḍīpissarañño'va saddhātissassa rājino ||
vuttalaṅkāḍīpissa issaro dhammiko dharo |
tadā khīṇāsavassa rājino putta laṅkāḍīpissa issaro
dhammiko dharo ||
tadā khīṇāsavā sabbe olokenti anāgatā khīṇāsavā
passanti te duvaññe va puthujjano (?)
sabbe pi te bhikkhu ādi bahutarā puthujjanā |
na sikkhisanti te pañca nikāye vācuggatam iti ||
poṭṭhakesu sabbe pañca ārodhapanti khīṇāsavā !
saddhammacīvaraṭṭhāya (?) janānaṃ puñnatthāya ca ||

¹ U. omits.

bhavē nivattamāno so paññavā susamāhito |
 adhipaccaparivāro sabbasukhādhigacchati ||
 saddho viharī hadayaññū¹ sa vihagato bhavē |
 aṅgapaccaṅgasampanno ārohoparināhavā ||
 sabbasattappiyo loke sabbattha pūjito bhavē |
 devamanussasamcaro mittasahāyapālito ||
 devamanussasampatti anubhoti punappunam |
 arahattaphalam patto nibbānam pāpuṇissati ||
 paṭisambhidā catasso abhiññā chabbidhe vare |
 vimokkhe aṭṭhake seṭṭhe gamissati anāgate ||
 tasmā hi paṇḍito poso sampassam hitam attano |
 kāreyya sāmam gandhe ca aññe hi pa kārāpaye ||
 poṭṭhake ca gandhe pāliatṭhakathādike |
 dhammamañjūsā gandhe ca lekham kare kārāpaye ||
 poṭṭhakam poṭṭhakamūlam ca telam cuṇṇathusam pi
 ca |

pilotikādikam suttam kaṭṭhaphaladvayam pi² ca ||
 dhammapūtanatthāya³ ca yam kiñci mahagghavattam |
 dhammabandhanayottam ca yam kiñci ṭhapitam pi⁴ ||
 dadeyya dhammavettam pi vippasannena cetasā |
 aññe cāpi dajjāpeyya mittasahāyabandhave'ti ||

gandhakaralekhe lekḥāpanānisamsadīpanā
 niṭṭhitā.

iti cullagandhavamse pakiṇṇakadīpako nāma pañcamo
 pariccedo.

so⁵ haṃsāraṭṭhajāto nandapañño'ti visuto |
 saddhāsīlavirupeto dhammasāragavesano⁶ ||
 so yam.⁷

¹ M. hadaññū.—U. °hato.

² M. °ṭṭhayamhi.

³ M. °madana°.

⁴ M. ca.

⁵ U. omits.

⁶ M. °rasa°.

⁷ U. aham.—M. adds

bhogam tvāvidham

jīnanuvayam pūram sabbadhammam vicinanto

visati missam gato ||

sabbadhammavissajjanto kikāraṇ'eva bhikkhuno |

chavassāham gamam bhitvā kāmānam abhimaddanam ||

santisabhāvaṃ nibbānaṃ gavesanto punappunaṃ |
 vasanto ¹ taṃ manorommaṃ ² piṭakattayasamgahaṃ |
 gandhavaṃsaṃ imaṃ khuddaṃ nissāya ³ jaṅghadāsa-
 kan'ti ||

iti pāmojjatthāyāraññavāsinaṃ nandapaññācariyena
 kato cullagandhavaṃso
 niṭṭhito.

¹ U. adds araññavihāre.—M. gavesanto.

² M. vanārammaṃ.

³ M. abhiya saṅghe.

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Notes and Queries ¹

BY THE

REV. R. MORRIS, M.A., LL.D.

AKKULA, PAKKULA, BAKKULA, VAKKULA.

“ATHA kho Ajakalāpako yakkho Bhagavato bhayaṃ . . . uppādetukāmo yena Bhagavā ten’ upasaṅkami, upasaṅkamitvā Bhagavato avidūre tikkhattum a k k u l o p a k - k a l o t i a k k u l a - p a k k u l i k a ṃ a k ā s i .”

“Yadā sakesu dhammesa pāragū hoti brāhmaṇo
Atha etaṃ pisācañ ca b a k k u l a ñ c’ ātivattatī ti”
(Udāna, I. 7).

The various readings are a k k u l o b a k k u l o and a k - k u l a v a k k u l i k a ṃ. The sense requires that we should read a k k u l o p a k k u l o t i. The yakkha is described as uttering some fearful sounds, which are represented by the words a k k u l o p a k k u l o, each of which, the Commentator says, is an imitative word (a n u k a r a ṇ a - s a d d a). But they are only apparently mimetic, and are not true onomatopoeios, like our nursery exclamation—f e e f i e f o h f u m. For a k k u l a = ā k u l a, troubled, perplexed, confounded; v a k k u l a = v ā k u l a = v y ā k u l a, frightened, agitated. The Commentator says that *some* take this view of the derivation of these terms.

A k k u l o p a k k u l o are merely instances of an *interjectional* use of the words (ā k u l a v y ā k u l a, some-

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

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

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

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

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

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

Sattame Pāvāyan ti evaṃ nāmake Malla-rājūnaṃ nagare. Ajakalāpake cetiye ti Ajakalāpakena nāma yakkhena pariggahītattā Ajakalāpakan ti laddhanāme manussānaṃ cittikataṭṭhāṇe. So kira yakkho aje kalāpetvā bandhanena ajakoṭṭhāsenā saddhiṃ balim paṭicchati (MS. bali pacicchati) na aññathā; tasmā Aja-kalāpako ti paññāyittha. Keci pana 'ajake viya satte lāpeti ti Ajaka-lāpako ti. Tassa kira satthā balim upanetvā yadā aja-saddaṃ katvā balim upaharanti tadā so tussati, tasmā Ajaka-lāpako ti vuccatīti.' So pana yakkho ānubhāvasampanno kakkhalo pharusō tattha ca sannihito, tasmā taṃ ṭhaṇaṃ manussāy-āvitam karonti kālena kālam balim upaharanti, tena vuttam Ajakalāpake cetiye ti.

Ajakalāpakassa yakkhassa bhavane ti tassa yakkassa vimāne. Tadā kira satthā taṃ yakkham dametukāmo sāyaṇhasamaye eko adutiyo pattacīvaram ādāya Ajakalāpakassa bhavanadvāram gantvā tassa dovārikam bhavanam pavisanatthāya yāci. 'So kakkhalo bhante Ajakalāpako yakkho, samaṇo ti vā brāhmaṇo ti vā gāravam na karoti, tasmā tumhe evaṃ jānātha, mayham pana tassa ca anārocanaṃ ayuttan' ti tāvad eva yakkhasamāgamam gatassa Ajakalāpakassa santikam

vāta-vegena agamāsi. Satthā anto-bhavanam pavisitvā Ajakalāpakassa nisīdana-maṇḍape paññattāsane nisīdi. Yakkhassa orodhā satthāram upasaṅkamtivā ekamantaṃ aṭṭhamṃsu. Satthā tāsam kālayuttam dhammiṃ katham kathesi. Tena vuttam Pāvāyam viharati Ajakalāpakassa yakkhassa bhavane ti.

Tasmim samaye Sānāgirahe māvatā (*sic*) Ajakalāpakassa bhavana - matthakena yakkha - samāgamam gacchantā, attano gamane asampajjamāne, 'kinnu kho kāraṇan' ti āvajjantā satthāram Ajakalāpakassa bhavane nisinnan disvā tattha gantvā Bhagavantam vanditvā, 'bhante mayam yakkha-samāgamam gamissāmā ti' (MS. gamissāmī ti) āpucchitvā padakkhiṇam katvā gatā yakkhasannipāte Ajakalāpakan disvā tuṭṭhī pavedayiṃsu—'lābhā te āvuso Ajakalāpaka te bhavane sadevake loke aggapuggalo Bhagavā va [MS. ca] nisinno upasaṅkamtivā Bhagavantam payirupāsatu dhammañ ca suṇāhīti.' So tesam katham sutvā ime ekassa maṇḍakassa samaṇassa bhavane nisinnabhāvam kathentīti kodhābhibhūto hūtvā—'ajja mayham tena samaṇena saddhim saṅgāmo bhavissatīti' cintetvā yakkhasannipātato uṭṭhahitva dakkhiṇam pādam ukkhipitvā satṭhiyojanamattam kuṭam [*read* akkamitam?] dvidhā ahoṣi. Sesam ettha yaṃ vattabbam Ālavakasutta-vaṇṇanāyam āgata[na]yen' eva veditabbam. Ajakalāpakassa samāgamo hi Ālavakasamāgamasadisō va. Tam sutvā paṭikaraṇe ti (MS. padikaraṇe) ti vissajjanam bhavanato ti. Tikkhattum nikkhamanam pavesanañ ca. Ajakalāpako hi āgacchanto yeva 'etehi yeva tam samaṇam palāpessāmīti' Vātamaṇḍalādikena vasse ca samuṭṭhapetvā tehi Bhagavato kiñci kesaggamattam pi kātum asakkonto nānāvidhapaharaṇa-hattho ativiya bhayānkarūpe bhūtagaṇe nimminitvā tehi saddhim Bhagavantam upasaṅkamtivā antanten'eva caranto sabbarattim nānapakāram katvā pi Bhagavato kiñci kesaggamattam pi nisinnatṭhānato cālanam kātum nāsakkhi. Kevalam pana 'ayam samaṇo mam anāpucchā mayham bhavanam pavisitvā nisīdatīti' kodhavasena pajjalīti. Ath'assa Bhagavā cittuppatti[m] ṇatvā 'seyyathāpi nāma caṇḍakukkuṭassa

nāsāya cittaṃ (?) bhindeyya evaṃ so bhiyyosomattāya caṇḍataro assa, evaṃ evāyaṃ yakkho mayi idha nisinne cittaṃ padūseti, yannūnāhaṃ bahi nikkhameyyan ti' sayam eva bhavanato nikkhamitvā abbhokāse nisīdi. Tena vuttaṃ tena kho pana samayena Bhagavā rattandhakara timisāyaṃ abbhokāse nisinnō hotīti. Tattha rattandhakāratimisayan ti rattiyaṃ andhakarānatamasi, cakkhuviññānuppattivirahite bahāandhakāre ti attho. Caturaṅgasamannāgato kira tadā andhakāro pavattatīti. Devo ti meggho. Ekamekaṃ phusitakaṃ udaka-binduṃ pāteti.

Atha yakkho 'iminā saddena tāsetvā imaṃ samaṇaṃ palāpessāmīti' Bhagavato samīpaṃ gaṇtvā akkulo ti ādinā vā bhīsaṇaṃ akāsi. Tena vuttaṃ atha kho Ajakapālako ti ādi. Tattha bhayan ti cittutrāsāṃ, chambhitattaṃ ti ūrutthambhaka-sarīrassa chambhita-bhāvaṃ, lomahaṃsaṃ ti lomānaṃ pahaṭṭha-bhāvaṃ. Tīhi padehi bhayuppattiṃ eva dasseti. Upasaṅkami. Kasmā paṇāyaṃ evam-adhippāyo upasaṅkami? nanu pubbe attanā kātabbavippakāraṃ akāsi? saccam akāsi. Tam pan' esa antobhavane khemaṭṭhāne thirabhūmiyaṃ thitassa na kiñci kātuṃ sakkhi, idāni bahi thitaṃ evaṃ bhimsāpetvā palāpetuṃ sakkā ti maññamāno upasaṅkami. Ayaṃ hi yakkho attano bhavanaṃ thirabhūmīti maññati, tattha thitattā ayaṃ hi samaṇo na bhāyatīti ca.

Tikkhattuṃ akkulo pakkulo ti akkula-pakkulikaṃ akāsīti tayo vāre akkulo pakkulo ti bhimsāpetukāmatāya evarūpaṃ saddaṃ akāsi. Anukaraṇasaddo hi ayaṃ. Tadā hi so yakkho Sineru(m) ukkhipanto viya, mahāpaṭhavi(m) parivattanto viya ca, mahatā ussāhena asani-sata-saddassa saṅghātaṃ viya ekasmiṃ thāne puñjakataṃ hutvā vinicchayantaṃ disāvajānaṃ kappa-gajjita-kesara-sīhānaṃ sīha-ninnādaṃ, yakkhānaṃ huṅkāra-saddaṃ, bhūtānaṃ aṭṭhahāsāvaṃ, asurānaṃ appoṭana-ghosaṃ, indassa devaraṅṅo vajira-nigghosa-nighosaṃ attano gambhīratayā vipphāritatāya bhayānakatāya ca avasesaṃ saddaṃ abhibhavantaṃ iva

ca, kappa-vuṭṭhāṇa-mahāvāta-maṇḍalikāya vinigghosaṃ, puthujjanānaṃ hadayaṃ phālentam viya mahantam pati-bhayanigghosaṃ avyattakkharam tikkhattum attano yakkhita-gajjitam gajji 'etena imaṃ samaṇam bhimsa-petvā palāpessāmīti.' Yassaṃ nicchāraṇena pabbatā-paṭikam muñcimsu, vanappati-jeṭṭhake upādāya sabbesu rukkhalatā-gumbhesu pattaphalapupphā nisīdiyimsu, tiyo-janasahassa-vitthatāyato pi Hīmavantapabbatarājā ca ekam pi saṅkampi sampavedhi, bhummadevatā ādiṃ katvā yebhuyyena devatānam pi ahud eva bhayaṃ chambhitattam lomahaṃsam pageva manussānaṃ aññesaṃ ca apada-dvipadacatuppadānaṃ mahāpaṭhaviyā udriyana-kālo viya mahati vibhimsakā ahosi, sakakalsmiṃ Jambudīpatale mahantam kolāhalaṃ udapādi. Bhagavā pana taṃ saddam kisminti amaññaṃāno niccalo nisīdi. Mā kassaci iminā antarāyo hotū ti adhiṭṭhāsi. Yasmā pana so saddo akkula-pakkula iti iminā ākārena sattānaṃ sotapathaṃ agamāsi, taṃ tasmā tassa anukaraṇa-vasena akkulo ti yakkhassa ca tissaṃ nigghosa-nicchāranāyaṃ akkula-pakkula-pakaraṇam atthīti katvā a k k u l a - p a k k u l i k a m a k ā s i ti saṅghaṃ aropayimsu. Keci pana ā k u l a - b y ā k u l a iti pada-dvayassa pariyāyābhidhānavasena akkulo pakkulo ti āsāsa saddo vutto ti vadanti. Yathā ekam ekaṅganam ti yasmā ekavāraṃ jātaṃ patham uppatti-vasen' eva nibbat-tattā ākulo ti ādi attho akāro tassa ca ākārāgamam katvā rassattam katan ti, dve vāre pana jāto bakkulākula-saddo c'ettha jāti pariyāyo kolaṅkolāti ādisu viya vutta-adhippāyānuvidhāya ca saddappayogavigamena pade jalā-bujasīhavyagghādayo dutiyena aṇḍaja-āsīvisa-kaṇha-sappādayo vuccati, tasmā sīhādiko viya, āsīvisādiko viya ca, ahan te jīvitahārako imaṃ attham yakkho padañ ca yena dassetīti añño. Apare pana a k k h u l o b h a k k h u l o ti pāliṃ vatvā, akkhetum khepetum vināsetum ulati pavattatīti akkhulo, bhakkhitum ulatīti bhakkhulo . . . vadanti.

AGGINIKĀSI.

“ Padumaṃ yathā a g g i n i k ā s i - p h ā l i m a m ” (Jāt. III. p. 320).

A g g i n i k ā s i = suriya. cf Sk. k ā s i, 'the sun.'

AGGO.

“Vihāragga,” cf. Sk. *agra*, ‘multitude,’ and see Cullav. VI. 11. 3; XII. 1. 1.

AGHĀVĪ.

“So ’haṃ na sussaṃ asamadhurassa dhammaṃ ten’ amhi aṭṭo vyasanagato aghāvī” (Sutta N. III. 11. 16).

Aghāvī (adj.), ‘suffering’; cf. Sk. *agha*, ‘pain,’ ‘suffering.’

AṆKETI.

“Imasmim pana rukkhe ambāni aṅketvā gahitāni ekam phalaṃ asamente amhākaṃ jīvitam n’ atthi” (Jāt. II. p. 399).

Aṅketi = Sk. *aṅkayati*, ‘to mark.’ In the following passage it means ‘to brand.’

“Kincid eva dosaṃ disvā taḷetvā bandhitvā lakkhaṇena aṅketvā disāparibhogena pi bhuñjissanti” (Jāt. I. p. 451).

AṆGĀRĪ.

“Aṅgārino dāni dumā bhadante phalesino chadanam vippahāya

te accimanto va pabhāsayanti. . . .”

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

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

AṆGINĪ.

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

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

ACCĀVADATI.

“Atha kho sā bhikkhunī tassa bhikkhuno bhuñjantassa pāniyena ca vidhūpanena ca upatiṭṭhitvā accāvadati” (Suttav. II. p. 263).

Accāvadati (*aty-ā-vad*, not in Sanskrit) seems to have the meaning of 'to greet too familiarly.'

ACCHUPETI.

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

Acchupati (*ā+chup*, not in Sanskrit), 'to insert, fit in.'

AJAKARA.

"*Tesaṃ ajakaraṃ medaṃ accahāsi bahutāso*" (*Jāt. III. p. 484*).

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

AJJHA.

"*Ajjhāgare*," in one's own house (*Anguttara III. 31*). Sk. *ātmya*, through the forms *admya*, *adhya*?

AJJHAPPATTO.

"*Atha naṃ so sakuno ajjhappatto . . . ākāsaṃ pakkhandi*" (*Dhammapada*, p. 155).

"*Dijo yathā kubbanakaṃ pahāya
bahupphalaṃ kānanaṃ āvaseyya
evam p'aham appadasse pahāya
mahodadhiṃ haṃsa-riv' ajjhappatto*"

(*Sutta N. V. 18. 11*, p. 207).

"*So passasanto mahatā phaṇena bhujāṅgamo kakkaṭaṃ ajjhappatto*" (*Jāt. III. p. 296*).

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

"*Atha naṃ tattha gocaraṃ gaṇhantaṃ disvā sakunaṅghī sahasā ajjhappattā aggahesi*" (*Jāt. II. pp. 59, 60*).

"*Vītatapo ajjhappatto bhañji lohitaṇṇaṃ tapam*" (*Ibid. p. 450*).

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

AJJHAYANA.

“Bhagavā pi. . . . ajjhayana - ajjhāpana-pubba-jināciṇṇamānsatṭhi-paveṇi-vamsa-dharaṇo” (Mil. p. 225-6).

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

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

Ajjhayana = Sk. *adhayana*.

AJJHĀYAKA.

(1) “*Ajjhāyako pi ce assa tiṇṇaṃ vedāna pārāgū*” (Thera G. v. 1171, p. 105).

“*Ajjhāyako mantadharo tiṇṇaṃ vedāna pārāgu*” (Jāt. I. p. 3, Aṅguttara III. 58, 1, p. 163).

(2) “*Punadivase rājā supinajjhāyake pucchi*” (Suttav. I. p. 310).

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

AJJHIṬṬHA.

“*Atha kho Mahā-aritṭhatthero Mahinda-ttherena ajjhiṭṭho attano anurūpena pattānukkamena dhammāsane nisīdi*” (Suttav. I. p. 342; Mahāv. II. 15. 5).

Ajjhiṭṭha (*adhy-iṣh*, not in Sanskrit), ‘requested.’

AJJHĀRŪHATI.

“*Ajjhārūhati dummedho*” (Saṃyutta XI. 1. 5).

Ajjhārūhā rukkhā (Jāt. III. p. 399, l. 14).

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

Ajjhārūha = Sk. *adhārūḍha*.

AJJHUPAGACCHATI.

“*Dhanuṃ tūniṅ ca nikkhippa saññanam ajjhupāgami*” (Jāt. II. p. 403).

Saññanam ajjh° = *pabbajjam upagato*; pp. *ajjhupagata* (Mil. p. 300; Thera G. v. 587, p. 61).

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

AJJHUPEKKHATI.

"Yam so attano orase piye putte. . . . disvā ajjhup-
pekkhi" (Mil. p. 275). See *Āṅguttara* III. 27 ; p. 126-7 ;
III. 100. 13 ; *Sum.* p. 53.

Ajjhupekkhati (adhy-upeksh, not in Sanskrit, from
root iksh), 'to be indifferent, to disregard.'

AJJHUPAHARATI.

"Yato ca so bahutaram bhojanam ajjhupāhari
tato tatth' eva saṃsīdi, amattaññu hi so ahu"
(*Jāt.* II. p. 293).

Ajjhupaharati = ajjho harati, 'to eat' (adhy-
upa-hri not in Sanskrit).

AJJHUPETA.

"Suciram avanipālo saññamam ajjhupeto" (*Dāṭh.*
IV. v. 5 ; see *Jāt.* IV. p. 440).

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

AJJHETI.

"Na so socati, nājjhēti" (*Sutta N.* IV. 15, 14).

Ajjhēti (Sk. adhyeti) = abhijjhāti (abhijj-
hāyati), 'to long for,' 'covet' (see *Dāṭh.* III. v. 81).

AJJHOGĀHETI.

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

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

Ajjhogāhēti (adhy-ava-gāh, not in Sanskrit),
'to plunge into, to enter.'

AJJHOPANNA.

“So taṃ piṇḍapātamaṃ gathito mucchito ajjhopannaṃ . . . paribhuñjati” (Aṅguttara III. 121; see ibid. II. 5. 7; Udāna VII. 3. 4; Sum. p. 59).

Ajjhopanna, ‘attached to,’ ‘cleaving to,’ from adhy-ava-pad (not in Sanskrit).

AJJHOSĀYA.

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

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

AÑCATI.

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

AÑJANA.

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

“Añjananti dve vā tīṇi vā paṭalāni (cataracts in the eye) nīharaṇasamatthamaṃ khārañjanaṃ” (caustic ointment) (Sum. p. 98).

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

AṬṬAKA.

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

AṬṬIYATI.

“Te sakena kāyena aṭṭiyanti harāyanti jigucchanti”

¹ Abhivadanti here seems to mean welcome, delight in.

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

We also find the form *a d d i y a t i* (Therī G. Com. p. 204) and *a d d i t o* (Ibid. v. 328, p. 155).

Cf. “Santi Bhagavataḥ ṣrāvakā ye ’nena pūtikayen ā r d ī y a m ā n ā jehriyānte vijugupsamānāḥ ṣastram apy ādhārayanti” (Divyāvadāna, p. 39, l. 7).

AḬA.

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

AṆḬAKA.

“A ṇ Ḭ a k a v ā c o” = *sadosavāco* (Jāt. III. p. 260).
A ṇ Ḭ a k a, ‘harsh,’ a blunder for *c a ṇ Ḭ a k a*?

ATI.

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

A ti - a g g a t ā = ‘immense superiority’—“Buddho *a ti - a g g a t ā y a* anupamo” (Mil. p. 278).

A ti - j a c c a t ā = ‘great efficacy’—“Agado *a ti - j a c c a t ā y a* piḷāya samugghātaḥ rogaṇaṃ antakaro” (Mil. p. 278).

A ti - p p a b h a t ā = ‘intense brilliancy’—“Suriyo *a ti - p p a b h a t ā y a* timiraṃ ghātetī” (Mil. p. 278).

A ti b h ā r i k a t ā = ‘immense weight’—“Sineru *a ti - b h ā r i k a t ā y a* acalo” (Mil. p. 278). Cf. *a ti b h a r i t ā* (Sum. p. 202).

A ti - v i t t h ā r a t ā = great diffusiveness—“Ākāso *a ti - v i t t h ā r a t ā* ananto” (Mil. p. 278).

ATINETI.

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

ATIPĀTA, ATIPĀTI.

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

“Etesu giddhā viruddhātipātinō” (Sutta N. II. 2. 10).
 Atipātī (Sk. atipātin), ‘transgressing, offending.’

ATISETI.

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

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

ATI HARĀPETI.

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

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

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

ATTHANTARO.

“Atthañ ca yo jānāti bhāsitassa atthañ ca ñatvāna tathā
 karoti

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

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

ATTHAVĀ.

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

Atthavā (Sk. arthavant), ‘significant.’

ATTHIPAÑHENA.

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

ATTHIKAROTI.

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

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

ADEJJHA.

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

Adejjha (= Sk. adhi-jyā), ‘strung.’

ADEJJHA = ADVEJJHA.

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

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

ADHIKARAṆĪ.

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

ADHIPA.

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

ADHIPATI.

In “cando uḷārājadhīpati” (Mil. p. 388) ought we not to read uḷu-rājadhīpati?

ADHIKUṬṬANĀ.

“ Sattisūlupamā kāmā khandhānaṃ a d h i k u ṭ ṭ a n ā
(Therī G. v. 58, p. 129 ; v. 141, p. 137 = Saṃyutta V. 1, 6,
p. 128).

A d h i k u ṭ ṭ a n a = ‘ a cutter, ’ ‘ knife, ’ from the root
kuṭṭ, ‘ to cut. ’

ADHIPĀTETI.

“ Atha kho . . . Bāhiyaṃ Dārucīriyaṃ gāvī taruṇa
vacchā a d h i p ā t e t v ā jīvitā voropesi ” (Udāna I. 10,
p. 8.)

We do not find a d h i p a t in the Sanskrit dictionaries
in the sense of a b h i p a t, ‘ to assail, ’ ‘ attack. ’ The
variant lection (Burmese) a v i b ā d h i t v ā points to
a d h i b ā d h, but the reading in the text is quite right ;
cf. “ pāsañ ca ty-ahaṃ a d h i p ā t a y i s s a ṃ ” (Jāt. IV. p. 337).
See Cul. VII. 1, 2. In the Sutta Nipāta vv. 988–9, 1025,
we find “ muddh ā d h i p ā t ā ” (= muddhāpāta, in v. 987),
‘ head-splitting. ’

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

ADHIPĀTAKA.

“ Tena kho pana samayena sambahulā a d h i p ā t a k ā
tesu telappadīpesu āpāta-paripātāṃ anayaṃ āpajjante.”
. . . Patanti pajjotāṃ iv’ ā d h i p ā t ā ” (Udāna VI. 9,
p. 72).

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

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

“ Pañcanna dhīro bhayānaṃ na bhāye
bhikkhu sato sa pariyantacārī :
daṃsā d h i p ā t ā n a ṃ sirīṃsapānaṃ
manussaphassānaṃ catuppādānaṃ.”

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

¹ For paṭaha-pātakū (in the Com.) read paṅga-pātakū.

“Dams ā d h i p ā t ā n a n t i piṅgala-makkhikānañ ca sesa-makkhikānañ ca sesa-makkhikā hi tato adhi-patitva¹ khādanti (? bādanti), tasmā adhipātā ti vuccanti” (Translation, p. 181).

ADHIBHAVATI.

“Mā vo kodho ajjhabhavi” (Saṃyutta, XI. 3, 5; see Jāt. II. p. 336). In Jāt. II. p. 80, we find ajjho-bhavi = ajjhabhavi “vināsaṃ pāpesi”; and ajjhā-bhavati (Ibid. p. 357, ll. 6, 16).

Adhibhavati (Sk. adhibhū), ‘to overcome.’

ADHIMUCCHITA.

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

“Panītaṃ yadi vā lūkhaṃ appaṃ vā yadi vā bahuṃ Yāpanatthaṃ ābhuñjimsu agiddhā n ā d h i m u c c h i t ā ”
(Thera G. v. 923, p. 84).

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

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

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

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

ADHIVĀSĀKA-JĀTIKĀYA.

“Ahaṃ an-adhivāsaka-jātikāya tumhehi sadd-

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

hiṃ kathesiṃ” (Jāt. III. p. 369; IV. p. 11), ‘I spoke *impatiently* with you.’ Cf. a d h i v ā s a k a, Jāt. IV. p. 77, l. 4.

ADHIVĀHANA.

“Viriyam me dhuradhorayhaṃ yogakkhemā d h i v ā h a n a m” (Sutta N. I. 4. 4).

Cf. a d h i v ā h a n ī (f) (Thera G. v. 519, p. 54); a d h i v ā h a n a (not in Sanskrit), ‘carrying,’ ‘bearing.’

ADHISETI.

“Aṇḍāni . . . a d h i s a y i t ā n i” (Suttav. I. p. 3).

“Atha pubbalohitamisse
tattha kiṃ paccati kibbisakāri
yaññan disataṃ a d h i s e t i
tattha kilijjati samphusamāno”

(Sutta N. III. 10. 15).

See Buddhist Suttas, p. 223.

A d h i s e t i (Sk. a d h i ṣ ṭ i) (1) ‘to lie on, sit on eggs;’
(2) ‘live in.’

ADHĪYATI.

“Kasmā tuvaṃ dhammapadāni bhikkhu
n ā d h ī y a s i bhikkhūhi saṃvasanto”

(Saṃyutta IX. 10. 4).

“Rājakumāro . . . vijjaṃ a d h ī y a t i” (Mil. p. 164).

Cf. “a d h i y y a t i,” Suttav. II. p. 204; a d h i c c a =
a d h i y i t v ā (Jāt. III. pp. 28, 218, 237; IV. p. 76).

A d h i y a t i (Sk. a d h ī) ‘to study,’ ‘learn,’ ‘acquire.’

ANĀYĀSA.

“Upasanto anāyāso vipprasannamanāvilo
kalyāṇasīlo medhāvī dukkhass’ antakaro siyā”

(Thera G. v. 1008, p. 91).

A n ā y ā s a, ‘peaceful,’ from ā y ā s a, ‘effort,’ ‘trouble.’

ANĪKAṬṬHA.

“Dovārika-anīkaṭṭha . . . rājūpajīvine jane disvā evaṃ
cittam uppajjeyya” (Mil. p. 234).

A n ī k a ṭ ṭ h a (Sk. a n ī k a - s t h a), 'a sentinel,' 'royal guard'; cf. a n ī k a, 'army,' 'array.'

ANITṬHURĪ.

“A n i ṭ ṭ h u r i ananugiddho anejo sabbadhī samo”
(Sutta N. IV. 15. 18).

A - n i ṭ ṭ h u r ī (Sk. a - n i s h ṭ ū r i n), 'not harsh.'

ANĪTIHI.

“Abhibhū hi so anabhibhūto
sakkhi dhammaṃ a n ī t i h a m adassī,
tasmā hi tassa Bhagavato sāsane
appamatto sadā namassaṃ anusikkhe ti”

(Sutta N. IV. 14-20).

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

A n ī t i h a, 'without traditional instruction'; Sk.
i t i h a, 'according to tradition.'

ANUKAROTI.

“Na kho Sāriputta Devadatto idān' eva mama a n u k a -
r o n t o vināsaṃ patto” (Jāt. I. p. 491, II. 162; see
Aṅguttara III. 70. 14). “Asanto nānukubbanti
[satam]” (Jāt. IV. p. 65).

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

ANUKKAMATI.

“Hatthikkhandhāvapatitaṃ kuñjaro ce a n u k k a m e
Saṅgāme me mataṃ seyyo yañ ce jīve parājito 'ti”
(Thera G. v. 194, p. 25). See Saṃyutta, I. 4. 5, p. 24;
M. P. S. p. 9.

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

ANUKĀMA, ANUKĀMĀ.

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

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

ANUGAÑHĀTI.

“Na kho pana maṃ Satthā samparāyiken’ ev’ atthena
a n u g a ṇ h ā t i diṭṭhadhammikenā pi a n u g a ṇ h ā t’
eva” (Jāt. II. p. 74).

See Thera G. v. 300, p. 38; Sum. p. 3; Mahāv. I. 26. 1.
A n u g a ṇ h ā t i (Sk. a n u - g r a h), ‘to protect.’

ANUGĀYATI.

“Ye keci siddhā saccam a n u g ā y a n t i” (Mil. p. 120).

“Pārāyanam a n u g ā y i s s a m” (Sutta N. V. 18. 8, p.
206). “Tattha sikkhā n u g i y a n t i” (Sutta N. IV. 15. 6).

A n u g ā y a t i (Sk. a n u g a i, to sing after or to another),
‘to repeat,’ ‘declare.’

ANUGHĀYATI.

“Bhamarā va gandham a n u g h ā y i t v ā pavisanti”
(Mil. p. 343).

A n u g h ā y a t i (a n u - g h r ā not in Sanskrit), ‘to
smell,’ ‘snuff.’

ANUGIJJHATI.

“Thiyo bandhū puthukāme yo naro a n u g i j j h a t i
abalā nam baliyanti” (Sutta N. IV. 1. 4. See ibid. IV.
10. 7; IV. 14. 7). See Jāt. IV. p. 4.

A n u g i d d h a (Thera G. v. 580, p. 60; Sutta N. I. 5.
4; I. 82; IV. 27; IV. 15. 8).

A n u g i j j h a t i (Sk. anu-gridh), ‘to be greedy after.’

ANUCAÑKAMATI.

“Buddhassa caṅkamantassa piṭṭhito a n u c a ṅ k a m i m”
(Thera G. v. 1044, p. 93).

A n u c a ṅ k a m a t i (a n u - c a ṅ k r a m not in Sanskrit),
‘to follow.’

ANUCIṆṆA.

“Teh’ ā n u c i ṇ ṇ a m isībhi maggam dassana-pattiyā
dukkhass’ antakiriyāya tvam Vaḍḍha anubrūhaya”
(Therî G. v. 206, p. 143).

“Suyuddhena suyitṭhena saṃgānavijayena ca
brahmacariyā n u c i ṇ ṇ e n a evāyam sukham edhati”
(Thera G. v. 236, p. 30).

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

ANUJĪVITA.

“*Diṭṭhigatam sīlavatānunjīvitaṃ
bhavūpapattiñca vadesi kīdisam*”

(*Sutta N.* IV. 9. 2).

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

ANUJJUGĀMĪ.

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

ANUTĀPĪ.

Anutāpinī (f) in “*pacchānutāpinī*,” 'repenting,' 'regretting' (*Therī G.* v. 57, p. 129; v. 190, p. 141).

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

ANUDASSETI.

“*Cariyam carato pi tāva Tathāgatassa sadevake loke
setṭhabhāvo anudassito*” (*Mil.* p. 119).

Anudasseti (caus. of *anudriṣ*, 'to manifest.'

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

“*So kho panā yam . . . kittisaddo . . . Bodhisattānam
dasa guṇe anudassati*” (*Mil.* p. 276; 375).

ANUDAHATI.

“*[Kāmā] ukkopmā anudahanti*” (*Therī G.* v. 488, p. 171). See *Jāt.* II. p. 327, where *anudahati* = *jhāpeti*.

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

ANUDIṬṬHI.

“*Ye te mahārāja sattā sa-kilesā yesañca adhimattā
attānudiṭṭhi . . . te upādāya Bhagavatā bhaṇitaṃ . . .*”

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

Attānudiṭṭhi, ‘self-regard’?

ANUDĪPETI.

“Dhammādhammam-anudīpayitva” (Mil. p. 227, U. 19, 33).

Anudīpeti (anu-dīp not in Sanskrit), ‘to explain.’

ANUDDHAMSETI.

“Anuddhamṣēyyā ’ti codeti vā codāpeti vā, āpatti pācittiyassa” (Suttav. II. p. 148; Saṃyutta VIII. 2. 5). Anuddhamṣana (Par. VIII. 15).

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

ANUNAMATI.

“Cāpo vān unaname dhīro vaṃso va anulomayaṃ” (Mil. p. 372).

Cāpo . . . anunamati (Ibid.)

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

ANUNETI.

“Sakaṃ hi diṭṭhiṃ katham accayeyya
chandānunīto ruciyā nivīṭṭho”

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

Anunīta (Sk. anu-nī), ‘induced, led.’

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

ANUPAKUṬṬHA.

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

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

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

ANUPAKHAJJA.

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

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

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

ANUPATANA *see* ANUPĀTĪ.

ANUPADASSATI.

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

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

ANUPARIGACCHATI.

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

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

ANUPARIDHĀVATI.

"Tato eva avītivattā sakkāyaṃ nissaraṇābhimukhā ahutvā sakkāyatīraṃ eva *anuparidhāvanta* jātimaraṇasārino rāgādīhi anugatattā punappunaṃ jātimaraṇaṃ eva anusaranti." (Therī G. Com. p. 194).

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

ANUPARIVATTI.

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

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

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

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

ANUPARIVĀRETI.

“Mā kho tumhe āyasmanto etaṃ ukkhittakaṃ bhikkhuṃ anuvattittha anuparivārethāti” (Mahāv. X. 1. 3, p. 338).

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

ANUPAVAJJA.

“Kin-nu kho me imehi tīhi thānehi anupavajjassa divaso vītivattatīti” (Mil. p. 391).

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

ANUPAVIṬṬHA.

“Jānām’ ahaṃ bhante Nāgasena, vāto atthīti me hadaye anupaviṭṭhaṃ, na cāhaṃ sakkomi vātaṃ upadas sayitun ti” (Mil. p. 270).

Anupaviṭṭha, pp. of anupavisati (Sk. anupraviṣ) = entered.

We sometimes find anuppa viṭṭha: “Puna ca param mahārāja rukkho upagatānam - anuppa viṭṭhānam janānam chāyaṃ deti” (Mil. p. 409).

Anuppa viṭṭhānam janānam = to persons coming under (for shelter).

Anupaviṭṭhatā occurs in Mil. p. 257: “Saṅghasamayam anupaviṭṭhatāya pi dakkhiṇaṃ visodheti.”

ANUPAHATA.

“Gimhe . . . a n u p a h a t a m hoti r a j o j a l l a m ”
(Mil. p. 274).

A n u p a h a t a (pp. of a n u - p r a - h a n, not in Sanskrit),
'to throw up.'

ANUPĀTĪ.

“A-suddha bhakkho' si khaṇā n u p ā t ī” (Jāt. III. p. 523).
“Khaṇā n u p ā t ī ti pamādakkaṇe a n u p a t a n a -
sīlo.” (Com.)

A n u p ā t ī (Sk. a n u - p ā t i n), 'following,' k h a ṇ ā n u -
p ā t ī = following the impulse of the moment.

ANUPĀPUṆĀTI.

“Kalyāṇadhammo ti yadā janinda
loke samaññaṃ a n u p ā p u ṇ ā t i ”

(Jāt. II. 65 ; see Mil. p. 276).

A n u p ā p u ṇ ā t i (Sk. a n u - p r ā p), 'to reach,' 'at-
tain ;' a n u p ā p i t a (Mil. p. 252).

ANUPPIYA.

“A n u p p i y a - b h ā ṇ ī ” = a n u p p i y a m y o ā h a ” (Jāt.
II. p. 390).

A n u p p i y a (a n u - p r i y a 'not in Sanskrit), 'what is
pleasant,' 'flattery.'

ANUPESATI.

“Tato rājā aññaṃaññaṃ anusāreyya a n u p e s e y y a ”
(Mil. p. 36).

A n u p e s e t i (caus. of Sk. a n u - p r a - i s h), 'to send
forth after.'

ANUPPAVATTAKA.

“Dhammacakkā n u p p a v a t t a k ā bhikkhū,” 'turn-
ing the wheel of the law’ (Mil. p. 343).

Cf. “cakkā n u v a t t a k o thero” (Thera G. v. 1014,
p. 91).

ANUPHARANA.

“ Satayojan ā n u p h a r a ṇ a c c i v e g a ” (Mil. p. 148).

A n u p h a r a ṇ a (from a n u - s p h a r , not in Sanskrit)
‘flashing through.’

ANUBUJJHATI.

“ Yo pubbe katakalyāṇo katattho-m-a n u b u j j h a t i
atthā tassa pavaḍḍhanti ye honti abhipatthitā ” (Jāt. III.
p. 387).

A n u b u j j h a t i (pass. of a n u b u d h), ‘to be remem-
bered’ has here the sense of a v a b u j j h a t i .

For a n u b o d h a see Mil. p. 233.

ANUBHĀSATI.

“ Bhāsanti a n u b h ā s a n t i ,” spoke and respoke (Mil.
p. 345).

ANUMAJJATTI, ANUMAJJANA.

“ Navaṅgam - a n u m a j j a n t o r a t t i b h ā g e r a h a g a t o ”
(Mil. p. 90). A n u m a j j ī y a t i (passive) (Mil. p. 275).

“ Vicāritan ti a n u m a j j a n a - v i s e n a p a v a t t o v i s i s e n a ”
(Sum. p. 122). “ A n u m a j j a n a - l a k k h a ṇ o . . . v i c ā r o
t i (Mil. p. 62; Sum. p. 63). “ A n u - m a j j a t i (a n u -
m ṛ i j , not in Sanskrit), ‘to consider,’ ‘thresh out.’

ANUPPABANDHATI.

“ Tasmim talāke udakūpari mahāmegho aparāparam
a n u p p a b a n d h a n t o a b h i v a s s e y y a , a p i n u k h o . . .
tasmim talāke parikkhayam pariyādānam gaccheyyāti—Na
hi bhante ti—kena kāraṇena mahārājāti—Meghassa
bhante a n u p p a b a n d h a n a t ā y ā t i h ” (Mil. p. 132).

A n u p p a b a n d h a t i (a n u - p r a - b a n d h not in
Sanskrit), ‘to follow,’ ‘succeed.’

A n u p p a b a n d h ā p e t i (caus., Mil. p. 132).

ANUMAÑÑATI.

“ Yathā kalīro susu vadḍhitaggo dunnikhamo hoti pasā-
khajāto,

evam aham bhariyāyānītāya ; a n u m a ñ ñ a maṃ p a b -
bayito’mhi dānīti ” ¹ (Thera G. v. 72, p. 11).

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

A n u m a ñ ñ a t i (Sk. *a n u - m a n*), 'to excuse.'

For *ḍ u n n i k k h a m o* (in the passage quoted above there is the various reading *ḍ u n n i k k h a y o*. Cf. *Jāt.* IV. p. 449, where *ḍ u n n i k k h a y o* = *ḍ u n n i k k a ḍ ḍ h i y o*.)

“*Daḥasmi mūle visate virūlḥe
ḍ u n n i k k h a y o v e ḷ u p a s ā k h a j ā t o .*”

ANUYĀYATI.

“*Cakkavattī divase divase samuddapariyantam mahā-
paṭhavim a n u y ā y a t i*” (*Mil.* p. 391).

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

ANUYOGA.

“*A n u y o g a ṃ d a m m i*,” ‘I give an application’ (*Mil.* p. 348).

ANULIMPATI.

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

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

ANULEPA.

“*Bhesajjapān ā n u l e p a*” (*Mil.* p. 152).

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

ANURATTA.

“*Idha mahārāja rañño cattāro mahāmattā bhaveyyum,
a n u r a t t ā l a d d h a y a s ā v i s s ā s i k ā*” (*Mil.* p. 146).

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

ANURAVATI, ANURAVANĀ *see* ANUSANDAHATI.

ANUVATTANA, ANUVATTĪ.

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

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

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

“Bhattu-vas ā n u v a t t i n ī,” ‘acting in conformity with the wish of her husband’ (Jāt. II. p. 348).

A n u v a t t i n ī f. (Sk. a n u v a r t i n ī), ‘following, obeying’ (Jāt. III. 319).

ANUVĀCETI.

“Vācenti a n u v ā c e n t i,” ‘they cite and recite’ (Mil. p. 345).

ANUVĀTAM.

“Tīṇ’ imāni bhante gandhajātāni yesaṃ a n u v ā t a ṃ yeva gandho gacchati no paṭivātaṃ” (Aṅguttara III. 79).

A n u v ā t e, ‘in the direction of the wind’ (Jāt. II. p. 383).

“Anujānāmi bhikkhave a n u v ā t a ṃ paribhaṇḍaṃ āropetun ti” (Mahāv. VIII. 21. 1. See ibid. VII. 1. 5). In the above passage a n u v ā t a ṃ seems to mean ‘along the edge’ (of a garment). See Vinaya Texts, vol. ii. p. 231.

ANUVĀSETI.

“[Bhisakko] . . . viricanīyaṃ vireceti a n u v ā s a n ī y a ṃ a n u v ā s e t i” (Mil. p. 169). A n u v ā s i t a (Ibid. p. 214); a n u v ā s a n a (Ibid. p. 353).

Ā n u v ā s e t i caus. of a n u v a s a t i (not in Sanskrit), ‘to administer an enemata’: cf. Sk. a n u v ā s a n a, ‘an oily enema.’

ANUVIDHĪYATI.

“Suṇanta dhammaṃ kālena tañ ca a n u v i d h ī y a n t u” (Thera G. v. 875 p. 81).

A n u v i d h ī y a t i = anusikkhati, anuvattati (Sk. a n u v i - ū h ā), ‘to act in conformity with,’ ‘to follow (instruction)’: cf. :—

“Porāṇaṃ pakatiṃ hitvā tass’eva a n u v i d h ī y a t ī ti (Jāt. II. p. 98; ibid. III. p. 357).

ANUVIGAṆETI.

“Na nūnāyaṃ paramhitānukampino rahagato a n u v i g a ṇ e t i s ā s a n a ṃ” (Thera G. v. 109, p. 16).

In the above passage a n u v i g a ṇ e t i (not in Sanskrit) seems to have the meaning of v i g a ṇ e t i, ‘to regard.’

ANUVICINTETI.

“Ayonim paṭṭinisajja || yoniso anuvicintaya”
(Saṃyutta, IX. 11. 4; Thera G. v. 747; Jāt. III. p. 396).

Anuvicinteti (Sk. anu-vi-cint), ‘to consider.’

ANUVIJJATI.

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

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

ANUVISAṬA.

Anuvisaṭa = patthaṭa, paññāta; “Sabbā disā anuvisaṭo ’ham asmi.” Jāt. IV. p. 102; (anu-visṛita not in Sanskrit).

ANUVUTTHA.

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

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

ANUSAÑCARATI.

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

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

ANUSAÑÑĀTI.

“Tasmim . . . samaye rañño na phāsu hoti atiyātuṃ vā nīyyātuṃ vā paccantime vā janapade anusaññātuṃ” (Aṅguttara II. iv. 8). See Jāt. IV. p. 214.

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

ANUSAÑÑĀYATI.

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

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

ANUSATTHI.

“Tathāgato . . . a n u s a t t h i m d e t i ” (Mil. p. 172 ; see *ibid.* pp. 98, 227). “Ācariyā n u s a t t h i ” (*Ibid.* p. 347).

In the above passages a n u s a t t h i has the same sense as a n u s i t t h i (cf. *Suttav.* I. p. 342, and see note on *Abhisattha*).

ANUSĀSANĪ.

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

ANUSANDAHATI.

“Yathā kamsathālam¹ ākoṭitam pacchā anuravati a n u s a n d a h a t i , y a t h ā . . . ākoṭanā evaṃ vitakko daṭṭhabbo, yathā anuravaṇā evaṃ vicāro daṭṭhabbo ” (*Mil.* p. 63).

“Anuravati a n u s a n d a h a t i ,” a sound follows, *or* is connected (therewith). Cf. *Sk.* a n u - s a n - d h ā , and *Pali* a n u - s a n d h i , a n u - s a n d h i k a .

ANUSIKKHATI.

“Ye pi tassa a n u s i k k h a n t i t e pi kāyassa bhedā . . . nirayaṃ upajjanti ” (*Mil.* p. 61 ; see *Sutta N.* II. 7. 11 ; *Jāt.* III. p. 315 ; *Thera G.* v. 963, p. 88 ; *Samyutta* II. 2. 2, p. 53). A n u s i k k h ā p e t i (*Mil.* p. 352).

A n u s i k k h a t i (*Sk.* a n u - ṣ i k s h a y a t i , desid. caus. of a n u - ṣ a k), ‘to imitate,’ follow (with gen. or acc. and gen.).

ANUSIBBATI.

“Itare pi gavakkha-jāla-sadisam a n u s i b b a n t ā n i k k h a n t ā ” (*Suttav.* I. p. 336).

A n u s i b b a t i (*Sk.* a n u - s i v), ‘to interweave.’

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

ANUSETI.

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

“Digharattaṃ a n u s a y i t a ṃ diṭṭhigataṃ ajānataṃ” (Sutta N. III. 9. 56). *Adhered to* for a long time are the views of the ignorant (Fausböll).

A n u s e t i (Sk. a n u - ṣ ī, ‘to adhere closely to’), ‘to continue, endure.’

“So ca khvassa kodho na dīgharattaṃ a n u s e t i” (Aṅguttara, 130; Puggala III. 2).

ANUSSAVA.

“No paramparāgato a n u s s a v o t i” (Jāt. II. p. 396; ibid. p. 430; IV. p. 441).

A n u s s a v a, ‘report,’ ‘tradition.’ Cf. a n u s s u t i k a (Sum. p. 106-7).

ANŪPA, ANOPA.

Childers has a n u p a, ‘watery,’ but not a n ū p a. Cf. Sk. a n ū p a, ‘watery.’ “A n ū p a khetta,” ‘a marshy field’ (Mil. p. 129; Jāt. IV. p. 381).

“Haritā n o p ā t i udaka-middhamanassa ubhosu passesu harita-tiṇa-sañchinnā a n u p a - b h ū m i y o” (Jāt. IV. p. 358).

ANEKAṂSIKATĀ.

“Paṇḍako anekamaṃsikatāya mantitaṃ guyhaṃ vivarati na dhāreti” (Mil. p. 93).

A n - e k a ṃ s i k a - t ā from the adj. e k a ṃ s i k a, ‘certain.’

ANOVASSAKA.

“Sā taṃ disvā sāmī me a n o v a s s a k a ṃ ṭhānaṃ jānāhīti āha” (Therī G. Com. p. 188; see Jāt. III. pp. 73, 506).

A n - o v a s s a k a, ‘dry,’ ‘sheltered from the rain,’ from o v a s s a k a (a v a - v a r s h a k a not in Sanskrit), ‘rainy,’ ‘wet.’

ANUSĀRA, ANUSĀRĪ, ANUSĀRETI.

“Padānusāra,” ‘tracking the footsteps’ (Jāt. III. p. 33).

“Bodhisatto pi papātā n u s ā r e n a pabbato patanto . . . gumbe laggi” (Jāt. II. 118).

A n u s ā r a (Sk. anusāra), ‘following,’ ‘tracking.’

For a n u s ā r ī in vipathā n u s ā r ī see Thera G. v. 1141, p. 103; a n u s ā r e t i (caus. of a n u - s r i) Mil. p. 36 (see ANUPESATI), ‘to pursue.’

ANTAVĀ.

“A n t a v ā ca an-a n t a v ā ca loko ti” (Mil. p. 145).

A n t a v ā (Sk. a n t a v a n t) ‘perishable.’

ANTOBHAVIKA.

“ [Buddho] saṃyutto lokena, a n t o b h a v i k o lokas-
miṃ, lokasādhāraṇo ” (Mil. p. 95).

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

Cf. Sk. a n t a r b h a v a , ‘generated within,’ ‘inward.’

ANVĀGATA.

“Cutā patanti patitā giddhā ca punar āgatā.

katam kiccam ratam rammam sukhen’ a n v ā g a t a m
sukhan ti.” (Thera G. v. 63, p. 10; Jāt. IV. p. 385).

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

ANVĀNETI.

“Ye kec’ ime diṭṭhi paribbasānā

idam eva saccan ti vivādiyanti

sabbe va te nindam a n v ā n a y a n t i ”

(Sutta N. IV. 13. 1).

“A n v ā n e t i (Sk. a n v - ā - n ī) ‘to lead to, to incur.’

ANVĀYIKA.

“Paññā hi seṭṭhā kusalā vadanti

nakkhattarājā-r-iva tārakānam,

sīlam siriñ cāpi satañ ca dhammam

a n v ā y i k ā paññavato bhavanti ”

(Jāt. III. 348).

A n v ā y i k a, a follower probably, on account of the metre, for a n v a y i k a.

ANVĀVISATI.

“Maro pāpimā Pañcasālake brāhmaṇagahapatike an v ā-
visi” (Mil. p. 156).

An v ā vi ṭ ṭ ha (Saṃyutta IV. 2, 8) Cf. Sk. an v ā vi ṣ, ‘to take possession of,’ and for this incident see Dhammapada, pp. 160, 352, and Saṃyutta IV. 2. 4, p. 114.

APAKKHIKA.

“Apakkhiko vādo na sobhati” (Therī G. Com. p. 186). Cf. Pāli pakkhika, ‘belonging to a party.’

APAKADḌHĀPETI.

“Sakkhara-kathalakam apakadḍhāpetvā” (Mil. p. 34; see Jāt. I. p. 342; IV. p. 415-6).

Ap a - k a ḍ ḍ h ā p e t i caus. of a p a k a ḍ ḍ h a t i, ‘to remove.’

APAKANTATI.

“Gale apakantanti” = “gale chindanti” (Therī G. v. 217, p. 144; Ibid. Com. p. 197).

“Apakantati (Sk. apa-kṛintati), ‘to cut off’ ‘to cut.’

APAKAROTI.

“Maṃ apakaritūna gacchanti” (Therī G. v. p. 447, 167).

Ap a k a r o t i = chaḍḍeti (Sk. apa-kṛi), ‘to remove, cast out.’ The Com., p. 213, adopts the reading apa-kiritūna.

APAKASSATI.

“Sabbe samaggā hutvāna | abhinibbijjayātha naṃ
kāraṇḍavam niddhamatha | kasambhum apakassatha.” (Sutta N. II. 6, 8.)

Ap a k a s s a t i = a p a k a ḍ ḍ h a t i (Sk. apa-kṛish), ‘to remove, put away.’

APAṄGĪ.

“Tayā maṃ h’asitā paṅgi mihitāni bhaṇitāni ca
kisaṃ paṇḍuṃ karissanti, sā va sākha Parantapan ti”
(Jāt. III. 419).

A paṅgī, 'black-eyed,' from Sk. apāṅga, the corner of the eye, and asita, black.

For avāṅga = apaṅga see Cullavagga X. 10. 4.

APACITA, APACITI.

“Bhagavā . . . hoti . . . pūjito apacito” (Jāt. II. p. 169; Vimāna, 5, 10, p. 4; Jāt. IV. p. 75).

Apacita (Sk. apa-cita), 'honoured.'

“Dvādas' ime . . . apacitiṃ na karonti;” “Atha papāṭikāya pi apaciti kātābbā” (Mil. p. 180).

“Dhamme apaciti” (Thera G. v. 589, p. 61);
“apacitiṃ karoti” (Mil. p. 234).

apaciti (Sk. apaciti), 'expiation,' 'reverence.'

APACINATI.

“Apacineth' eva kāmāni” (Jāt. IV. p. 175).

Apacinati = viddhamseti (Sk. apa-ci, 'to diminish').

APANAMATI.

Childers has apañāmeti, but not apanamati, 'to depart.' Cf. “Sutvāna nāgassa apanamissanti ito” (Sutta N. v. 13, 1).

APANUDETI.

“Tato ahite apanudeti, hite upagaṇhāti” (Mil. p. 38).

Apanudeti (Sk. apa-nud), 'to remove.'

APAMĀRIKA.

Kuṭṭhika gaṇḍikā kilāsikā sosikā apamārikā (Suttav. II. pp. 10, 11).

Apamārika, 'epileptic.' See Childers, s.v. apamāra.

APALEPA.

“So' palepa-patito jargharo” (Therī G. v. 270, p. 150). This (body is like) an old house with the plaster fallen off.

Apalepa (=lepa, palepa) stands probably for avapa, 'plaister.'

APALOKĪ, APALOKETI.

“Puna ca param . . . hatthī sabbakāyen’ eva apaloketi, ujukam yeva pekkhati, na disāvidisā viloketi, evam-eva kho . . . yoginā yogāvacarena sabbakāyena apalokinā bhavetabbam” (Mil. p. 398).

Apalokī, ‘cautious.’ Apaloketi (apa-lok not in Sanskrit), ‘to look straight ahead,’ ‘to be cautious.’

Childers gives apaloketi in the sense of ‘to give notice of, to obtain consent or permission.’ See Suttav. I. p. 10.

Apalokana-kamma, ‘the proposal of a resolution’ Cullav. IV. 14. 3).

APAVAGGA.

“Tuvam pi tasmim̐ jitapañcamāre
devātideve varadhammarāje
saggā pavagga dhigamāya khippam
cittam̐ pasādehi narādhirāja.”

(Dāth. III. 75.)

Apavagga (Sk. apa-varga). ‘final beatitude, nirvāna.’

APAVYŪHĀPETI.

“Pamsum apabyūhāpesi” (Jāt. IV. p 349).

Cf pamsum vyūhati (Jāt. I. 321), and see Pāli Journal for 1885, p. 59, l. 22.

APASAVYA.

Childers cites apasavyo, ‘right,’ ‘contrary,’ but without reference to any text.

“Kv’āyam̐ kuṭṭhī vicaratī ti niṭṭhubhitvā abyāmato¹ karitvā pakkāmi” (Udāna V. 3).

The Com. to Udāna V. 3; explains apasabyāmato karitvā by apasabyam̐ katvā, which latter corresponds in form but not in meaning to Sk. apasavyam karoti, ‘to go on the right side.’

Apavyāmato (with the v. l. abyāmato) occurs in Saṃyutta Nikāya XI. i. 9:—

¹This is the reading of **A**, the Burmese MS.; **B** has apa-bhyāmato; **D**, abhyāmato; Com. apasabyāmato.

“Atho kho bhikkhave Vepacitti aṭaliyo upāhanā ārohitvā khaggam olaggetvā chattaena dhāriyamānena aggadvārena assamam pavisitvā te isayo sīlavante kalyāṇadhamme a p a v y ā m a t o karitvā atikkami.”

Here a p a v y ā m a t o karitvā = apasavyam katvā = a v y ā m a t o katvā, ‘to treat disrespectfully’; a p a v y ā m a t o, a v y ā m a t o, and v y ā m a t o seem to have the sense of ‘disrespectfully.’

APĀDAKKA.

“A p ā d a k e h i me mettam, mettam dipādahehi me” (Jāt. II. p. 146; Cullav. V. 6).

A p ā d a k a (=dīghajātika), ‘without feet,’ *i.e.*, ‘a snake.’ The term is also applied to ‘fish.’

APĀYĪ.

“Chāyā va an-a p ā y i n ī” Thera G. v. 1041–3; Mil. p. 72).

A p ā y i n ī, f. of a p ā y ī transitory from a p a y ā, ‘to go away, fall off.’

APĀLAMBA.

“Hirī tassa a p ā l a m b o || satiyassa parivāraṇam
Dhammāham sārathim brumi || sammādiṭṭhi purejavam”
(Saṃyutta I. v. 6).

“Modesty is the drag (of that chariot), meditation is its escort; the law I call the charioteer speeded on by right views.” A p ā l a m b a (not in Childers) is a Vedic term for the hinder part of a carriage, here used for some mechanism to stop a chariot.

Purejava may be compared to Sk. purojava, ‘excelling in speed.’ The term occurs in Sutta Nipāta V. 14. 3; Aṅguttara III. 32. 2, p. 134.

APITHĪYATI.

“Navena sukha dukkhena porāṇam a p i t h ī y a t i” (Jāt. II. p. 157).

“An old (pleasure or pain) is hidden or disappears by reason of a new one.”

Apithīyati (Sk. *api-dhā*)=*paṭicchādiyati*.
See *pithīyati* (Thera G. v. 872, p. 81, and Dhammapada, v. 173). Cf. *apihita* (Jāt. IV. p. 4).

APIHA, APIHĀLU.

“So ’ham akaṅkho *apiho anupayo*” (Saṃyutta VII. 2, 8). “*Akuhako nipako apihālu*” (Ibid. VIII. 2, 6).

Apiho (Sk. *a-sprīha*); *apihālu* (Sk. *a-sprīhālu*), ‘free from covetousness.’

APEKKHAVĀ.

“*Dummano tattha atthāsim sāsanasim apekkhavā*” (Thera G. 558, p. 59).

Cf. *anapekkhavā* (Ibid. v. 600, p. 62; Jāt. I. p. 141). *Apekkhavā*, ‘longing,’ ‘desiring.’

APPAKKHATĀ.

“*Tumhañ ñeva saṅho uññāya paribhavana akkhantiyā vebhassiyā dubbalyā*” (Suttav. II. p. 241).

Dubbalyā = *appakkhatā* = ‘groundlessly,’ ‘without strong evidence.’

Does *appakkhatā* = *a-pakkhatā*, Sk. *pakshatā*, alliance?

APPAÑÑATTI.

We sometimes find *appaṇṇatti* for *appaññatti*, ‘disappearance’; *appaññattim gacchati* = *attham gacchati*, ‘to disappear.’

“*Niruddhā sā acci appaññattim gatā ti*” (Mil. p. 73). Cf. “*appaṇṇattika-bhāvaṃ agamāsi* = *abbhattham agamāsi*. (Jāt. I. p. 478; see Sum. p. 128).

ABBUDA.

Childers gives no instances of *abbuda* in the sense of ‘the second stage of the foetus,’ but see Mil. p. 40; in the sense of excrescence, see Suttav. I. pp. 275, 294, 307 (Saṃyutta, I. 8. 7); for the meaning of ‘a high numeral’ see Sutta N. III. 10. 4, and cf. *nirabbuda* Suttav. I. p. 70; Saṃyutta VI. 10, p. 152.

ABBHACHĀDETI.

“ Ummāpuppavasamānā gaganā v’ a b b h a c h ā d i t ā
nānādi jaganākiṇṇā te selā ramayanti maṃ ”

(Thera G. v. 1069, p. 95).

A b b h a c h ā d e t i (Sk. a b h y - ā - c h ā d a y a t i), ‘to cover.’

ABBHAÑJATI.

Childers quotes a b b h a ñ j a n a without any reference (see Mahāv. VI. 14. 2, p. 205; Suttav. I. p. 79; Mil. pp. 365, 367), but does not mention the verb a b b h a ñ j a t i (Sk. a b h y - a ñ j). See Suttav. I. p. 83; Jāt. I. p. 438; III. p. 372.

ABBHATĪTA.

“ Bahūni vassāni a b b h a t i t ā n i ” (Mil. p. 71; see Thera G. vv. 242, 1035; Jāt. III. pp. 169, 541). In Mahāv. p. 40, l. 4 from bottom, read a b b h a t i t a ṃ .

A b b h a t i t a = atikkanta (Sk. a b h y - a t i t a).

ABBHANUMODATI.

Childers has the noun a b b h a n u m o d a n a, but not the verb. See Mil. p. 29, “thero a b b h a n u m o d i ” (Ibid. p. 210; Aṅguttara III. 6).

A b b h a n u m o d a t i (a b h y - a n u - m u d not in Sanskrit), ‘to rejoice,’ ‘be glad.’

ABBHĀGATA.

“ Ahaṃ manussesu manussabhutā
a b b h ā g a t ā n’ āsanakaṃ adāsimaṃ ”

(Vimāna I. 5, p. 1).

A b b h ā g a t a (Sk. a b h y - ā - g a t a), ‘a stranger.’

ABBHĀHATA.

“ Maccun’ a b b h ā h a t o l o k o . ” The world is struck by death. (Thera G. v. 448-9, p. 47 = Saṃyutta I. 7. 6.) Cf.

“ ti-lakkhaṇaṃ a b b h ā h a t a ṃ dhamma kathamaṃ sotakāmo ” (Sum. p. 147). Cf. :—

satti-satta-sama b b h ā h a t o (Sum. p. 140).

A b b h ā h a t a pp. of a b h y - ā - h a n .

ABBHUKKIRATI.

“ So cakkaratanam abbhukkiritvā saddhim parisāya Cātummahārājika-devalokam agamāsi ” (Jāt. II. p. 311-2).

Abbhukkirati (abhy-ud-kṛī not in Sanskrit), ‘to give up.’

ABBHUJJALANA.

“ Abbhujjalanan ti mantena mukhato aggi-jālā-nīharaṇam ” (Sum. p. 97).

Abbhujjalana (abhy-ud-jalana), ‘spitting out fire by means of spells.’

ABBHUDĪRETI.

“ Tā . . . rahitamhisukhanissinā imā girāabbhudīresum ” (Therī G. v. 402, p. 163).

“ Pasannacitto giram abbhudīrayi ” (Sutta N. III. 11. 12). See Sum. p. 61.

Abbhudīreti (abhy-ud-īr) ‘to raise the voice, utter.’

ABBHUDDETI.

“ Abbhuddayam sārādiko va bhānumā ” (Vimāna 64, 67).

Abbhuddeti (Sk. abhy-ud-eti), ‘to rise.’

ABBHUDDHANATI.

“ Dhunanti vattanti pavattanti ambare
abbhuddhanantā sukate pilandhare ”

(Vimāna, 64, 9, p. 60).

Abbhuddhanati = abhuddhanati? (abhy-ud-dhun), ‘to shake, rattle.’ But is the root dhvan?

ABBHUNNADITA.

“ Abhivutṭhā vammatalā nagā isibhi sevitā

abbhunnaditā sikhīhi te selā vamayanti mam ”

(Thera G. v. 1065, p. 95).

Abbhunnadita pp. of abhy-ud-nad (not in Sanskrit), ‘to resound.’

ABBHUNNAMATI.

“ [Udakadhārā] . . . udakasālato pi abbhunnamitvā Bhagavato citakam nibbāpesi ” (M.P.S. p. 68).

Abbhunnamati (abhy-ud-nam not in Sanskrit), ‘to burst forth,’ ‘spout up.’

ABBHUYYĀTI.

“ Idha bhante rājā Māgadho Ajātasattu Vedehiputto caturaṅginim senam sannayhitvā rājānam Passenadikosalam abbhuyyāsi yena Kāsī ” (Samyutta III. 2. 6).

Abbhuyyāti (abhy-ud-yāti not in Sanskrit), ‘to march against.’

ABBHOKIRATI, ABBHOKIRAṆA.

“ Uppaddhapadumātā ’ham āsanassa samantato abbhokirissam pattehi pasannā sakehi pāṇihi ”
(Vimāna 5, 9, p. 4 ; 35, 11, p. 34).

“ Naṭānam abbhokiraṇam ” (Sum. p. 84).

Abbhokirati (abhy-ava-kṛī not in Sanskrit), ‘to cover.’

Abbhokiraṇa (abhy-ava-kiraṇa), ‘bedecking ?’

ABHIKAṆKHATI, ABHIKAṆKHĪ.

“ Kāmānam sītibhāvābhihikaṅkhinī,” desiring the extinction of lust (Therī G. v. 360, p. 158).

For abhikaṅkhati see Vimāna 5, 1, p. 12.

“ Yā c’esā Puṇṇikā jammī udukkhalaṃ abhikaṅkhati ” (Jāt. II. p. 428). See Jāt. IV. 241.

Abhikaṅkhati (Sk. abhi-kāṅksh), ‘to long for, desire.’

ABHIKĪRATI.

“ Atha mam ekam āsinam || aratī nābhikīratī ” (Samyutta II. 2, 8).

Saññā me abhikīranti viveka-paṭisaññutā ” (Thera G. v. 598, p. 62).

Abhikīrati (Sk. abhi-kṛī), ‘to overpower.’

“ Dīpañ ca kātum icchāmi yaṃ jarā nābhikīratīti ” (Jāt. IV. 121).

Abhikīrati = viddhamseti, ‘to quench.’

ABHIKKHIPATI.

“Tato ca kāsūṃ vilikhāya majjhe
Katvā taḥiṃ dātūṃ abhikkhipitvā”
(Dāṭh. III. 60).

Abhikkhipati (abhi-kship), ‘to throw.’ Cf. abhinikkhipati, Dāṭh. III. 12.

ABHIGAJJATI, ABHIGAJJĪ.

“Suro yathā rājakhādāya puṭṭho
Abhigajjaṃ eti paṭisūvaṃ icchaṃ”
(Sutta N. IV. 8. 8).

Abhigajjati (Sk. abhigarj), ‘to roar.’

In the following passage abhigajjanti (applied to trees) has the sense of ‘to rustle.’

“Kusumitasikharā ca pādapā abhigajjati va mālu-
teritā” (Therī G. v. 372, p. 159).

For abhigajjī (applied to birds) compare the follow-
ing:—

“ Giribbaje citra-chadā vihaṅgamā
Mahinda-ghosa-tthanitā bhigajjino te taṃ ramissanti
vanamhi jhāyinaṃ ” (Thera G. v. 1108, p. 99).

“Sunīla-gīvā susikhā supekhuṇā sucitta-patta-cchadanā
vihaṅgamā
Sumañju-ghosa-tthanitā bhigginō te taṃ ramissanti
vanamhi jhāyinaṃ ” (Ibid. v. 1136, p. 102).

ABHIGIJJHATI.

“Kāmesa nābhigijjheyya” (Sutta N. V. 2. 8).

Cf. “kāmesu giddhā” (Ibid. IV. 2. 3).

Abhigijjhati (abhi-gṛidh not in Sanskrit), ‘to
crave for.’

ABHICHANNA, ABHICCHANNA.

“Nāgo hemajālā bhichanno = Nago suvaṇṇajālana
abhicchanno (Jāt. II. pp. 370-1, 48; see Sutta N. IV.
2. 1).

Abhicchanna pp. of abhi-cchad, ‘to cover.’

ABHIJAPPATI.

“Kuhiñci bhavañ ca nābhijappeyya.” Let him not wish for existence anywhere. (Sutta N. IV. 4. 9.)

“Kām’ abhijappanti paṭicca lābham” (Ibid. V.4.4).

The Sk. abhijalpati has not the sense of ‘to desire,’ ‘wish for,’ as in Pāli. Cf. abhijappā quoted in Nettipakarāṇa (apud Alwis Inst. 107–110) in the sense of ‘glutinous substance;’ jappā lust, Alw. Inst. 106, 107, 110. See Saṃyutta IV. 3, 4.

Abhijappa, ‘muttering spells,’ occurs in Thera G. v. 752, p. 74; Jāt. IV. p. 204; abhijappana, Sum. p. 97.

ABHIJJALATI.

“Saccena dāvaggiṃ abhijjalantam
Vassena nibbāpayi vārido ’va”

(Dāṭh. III. 43).

Abhijjalati (Sk. abhi-jval), ‘to blaze fiercely.’

ABHIJAVATI.

“Na hi vaggu vadanti vadantā
nābhijavati, na tāṇam upenti”

(Sutta N. III. 10. 12).

Abhijavati (abhi-jū not in Sanskrit), ‘to be eager, active.’

ABHIJĀNA.

“Abhijānato pi . . . sati uppajjati” (Mil. p. 78–9). Cf. Sk. abhijñāna, ‘recollection.’

ABHIJĀYATI.

“Yo ogahane thambho-v-ivābhijāyati” (Sutta N. I. 12. 8).

Abhijāyati (Sk. abhi-jāyate from root jan). For abhijaneti (caus.), see Mil. p. 390; Buddhavaṃsa II. 129).

ABHIJIGIMSATI.

“Uccāvacceh’ upāyehi paresam abhijigīsāti” (Thera G. v. 743, p. 73).

Abhijīsā = jigīsā = Sk. jigīrshā from root ḥri.
Cf. jigimṣam (Jāt. III. p. 172), jigīsam (Thera G. v. 1110, p. 99), and see Childers s.v. jigimṣati.

ABHIJJHĀYATI.

“Abhijjhāyimsu brahmaṇā” (Sutta N. II. 7, 18).

Abhijjhāyati, Sk. abhi-dhyai, ‘to become covetous.’

Cf. abhijjhā, Sk. abhidhyā, and abhijjhālu (Aṅuttara III. 160).

ABHITAKKETI.

“Yam dhammikam naravaram abhitakkayitvā jāyā patī visayam etam upā gamimsu” (Dāṭh. v. 4).

Abhitakketi (caus. of abhi-tark, not in Sanskrit), ‘to search for.’

ABHITATTA, ABHITĀPA.

“Ghammābhittatta” (Jāt. II. p. 223; Sutta N. v. I. 39) uṇhābhittatta (Mil. p. 97; Cullav. p. 20).

“Pākatika-aggito nerayiko aggi mahābhittāpataro hoti” (Mil. p. 67).

Abhittatta (Sk. abhi-tap-ta), ‘scorched;’ abhitāpa (Sk. abhitāpa), ‘extreme heat.’ Cf. sīsābhittāpa, ‘sunstroke’ (Suttav. I. p. 83).

ABHITUNNA.

“Adhimuttavedanābhittunna” (Jāt. I. p. 407; ibid. II. pp. 399, 401; Ibid. IV. p. 330).

Abhittunna (pp. of abhi-tud not in Sanskrit), ‘afflicted,’ ‘tormented.’

ABHIDHARA.

“Abhidhara-māna,” ‘firm-minded’ (Dhammapada, p. 81).

Abhidhara, ‘firm, bold;’ cf. Sk. abhi-dhri, ‘to uphold,’ ‘maintain.’

ABHIDHĀRETI.

“Koṇḍaññaṃsapaarena Maṅgalo nāma nāyako
 tamaṃ loke nihantvāna dhammokkaṃ abhidhārayīti”
 (Buddhav. IV. 1 = Jāt. I. p. 34, v. 225).

Abhidhāreti (caus. of abhi-dhṛi), ‘to hold aloft.’

ABHIDHĀVATI.

“Abhidhāvathā ca patathā ca” (Jāt. II. p. 217).

“Balena saddhiṃ caturaṅgikena
 abhidhāvantaṃ¹ atibhiṃsanena
 ajeyyasatthaṃ paramiddhipattaṃ
 dāmesi yo Ālavakam pi yakkhaṃ”

(Dāṭh. III. 47).

Abhidhāvati (Sk. abhi-dhāv), ‘to rush about.’²

ABHINAMATI.

“Passa samādhi-subhāvitam cittaṃ ca vimuttam || na
 cābhinataṃ na cāpanataṃ na ca sa-saṅkhāra-nig-
 gayha cāritavataṃ” (Saṃyutta I. 4. 8).

Abhinata (pp. of abhi-nam), ‘depraved.’

ABHINAVA.

Abhinava-yobbana = Sk. abhinava-yauvana, very
 youthful (Therī G. Com. p. 201) = abhi-yobbana
 (Therī G. v. 258, p. 148), quite new. See Jāt. II. p. 143;
 Suttav. I. p. 337.

Abhinava (Sk. abhinava), ‘quite new.’

ABHINIKKHIPATI.

“Mohandhabhūtā atha titthiyā te
 taṃ dantadhātum abhinikkhipimsu”
 (Dāṭh. III. 12; cf. abhi-kkhipitvā, Dāṭh. III. 60).

Abhinikkhipati (abhi-ni-kship), ‘to throw
 down.’

ABHINIGGAṆHANĀ.

“Āmasanā . . . abhiniggaṇhānā . . . chupanam.”

¹ The text has abhidavantaṃ.

² See Com. to Thera G. v. 118, p. 17.

“Abhiniggaṇhaṇā nāma aṅgaṃ gaheṭvā niggaṇhaṇa” (Suttav. I. p. 121).

Abhiniggaṇhaṇā (abhi-ni-grahaṇā not in Sanskrit), ‘holding.’

ABHININNĀMETI.

“Cittaṃ abhininnāmeti” (Aṅguttara III. 100. 4).

Abhininnāmeti (abhi-nir-nam), ‘to incline, direct.’ Cf. “So kakkato aḷaṃ abhininnāmeyya” (Saṃyutta IV. 3. 4).

ABHINIPPĪḶANĀ.

“Abhinippīḷanā nāma kenaci saha nippīḷaṇa” (Suttav. I. p. 121).

Abhinippīḷanā (abhi-nis-pīḷanā not in Sanskrit), ‘embracing,’ ‘squeezing.’

ABHINIBBIJJATI.

“Evam etaṃ avekkhantī rattindivaṃ atanditā
tato sakāya paññāya abhinibbija dakkhisam”
(Therī G. v. 82, p. 132).

Abhinibbijjate = nibbijjati, ‘to be weary of,’ ‘disgusted with.’ The caus. abhinibbijjeti, ‘to avoid,’ occurs in Sutta N. II. 6. 8:—

“Sabbe samaggā hutvāna abhinibbijjayāthanaṃ.”

ABHINIBBIJJHATI.

“Yo nu kho tesam kukkuṭacchāpakānaṃ paṭhamataram . . . aṇḍakosaṃ padāletvā sotthinā abhinibbijjheyya” (Suttav. I. p. 3).

See Buddhist Suttas (pp. 233–4).

Abhinibbijjhati (abhi-ni-vyadh not in Sanskrit), ‘to break forth.’

ABHINIVAJJETI.

“Yehi tīhi dhammehi samannāgato bālo veditabbo te tayo dhamme abhinivajjetvā yehi tīhi dhammehi samannāgato paṇḍito veditabbo te tayo dhamme samādāya vattisāmāti (Aṅguttara III. 1, 2).

Abhinivajjeti (abhi-ni-vrij not in Sanskrit),
'to avoid.'

ABHINIVASSATI.

"Ahaṃ te anusāsāmi kiriye kalayānapāpake
Pāpāni parivajjetha, kalyāṇe abhinivassatha"
(Car. Pit. I. x. 3).

Abhinivassati = abhi-ni-vasati, 'to cultivate.'

ABHINISSAṬA.

"Gotamo nikkhamma-ninno tibhavābhinissaṭo"
(Thera G. v. 1089, p. 96).

Abhinissaṭa (pp. of abhi-nis-sṛi), 'escaped.'

ABHINIHATA.

"Kimādhikaraṇaṃ yakkha cakkābhinihato ahan
ti" (Jāt. IV. p. 4).

Abhinihata (abhi-ni-han not in Sanskrit),
'oppressed,' 'crushed.'

ABHINĪTA.

"Vātarogābhinīto tvam viharaṃ kānane vane"
(Thera G. v. 350, p. 39; 435, p. 46).

Abhinīta (pp. of abhi-nī), 'attacked.'

ABHINĪLA.

"Bhassarā sucirā yathā maṇi nettāhesuṃ abhinīla-
m-āyatā" (Therī G. v. 257, p. 148, Com. p. 201).

Abhinīla, 'very dark.'

ABHIPATTIKA.

"Duggatā devakaññāyo || sakkāyasmim patitṭhitā
te cāpi duggatā sattā || devakaññābhipattikā"
(Samyutta IX. 6. 4).

Abhipattika, 'attaining (to the state of),' from
abhipatti (Sk. abhi-prāpti), 'reaching.'

ABHIPĀRUTA.

"Kassapaṃ . . . pavara-rucira-kāsika-kāsāvaṃ abhi-
pārutaṃ disvā na pūjayi" (Mil. p. 222).

Abhipāruta, pp. of abhipārupati (Sk. abhi-prāvṛi), 'dressed.'

ABHIPĀLETI.

“Imaṃ padesaṃ abhipālayāmi” (Vimāna, 84. 21, p. 79).

Abhipāleti (Sk. abhi-pāl), 'to protect.'

ABHIPĪLETI.

“Yathā vā pana . . . manussā rasahetu yante ucchuṃ pīlayanti, tesam ucchuṃ pīlayamānaṃ ye tattha yanta-mukhagatā kimayo te pīlianti; evam eva kho Tathāgato paripakkamānase satte bodhento dhammayantaṃ abhipīlayati, ye tattha micchā paṭipannā te kimī viya marantīti” (Mil. p. 166).

Abhipīleti (Sk. abhi-pīḍ-ayati), 'to crush,' 'squeeze.'

ABHIPŪRETI.

“Yathā vā pana . . . puriso yāvadatthaṃ bhojanaṃ bhuñjeyya chādentam yāva kaṇṭham abhipūrayitvā” (Mil. p. 238; see Dāṭh. III. 60).

Abhipūreti (Sk. abhi-pūr), 'to fill.'

ABHIPPAKIRATI.

Dibbāni pi mandāravappupphāni antalikkhā papatanti tāni Tathāgatassa sarīraṃ okiranti ajjhokiranti abhippakiranti Tathāgatassa pujāya” (M. P. S. p. 49).

Abhippakirati (abhi-pra-kṛī not in Sanskrit), 'to cover over.'

ABHIPAMODATI.

“Yathā have paṇa-riva ettha rakkhitā
Dutṭhā mayī aññaṃ abhippamodati”

(Jāt. III. p. 530).

Abhippamodati (abhi-pra-mud not in Sanskrit), 'to rejoice.'

ABHIPPAVASSATI.

“Aggasassaṃ abhinipphannaṃ, mahāmegho abhippavassī” (Mil. p. 8).

“Mahāmegho abhippavassati” (Ibid. pp. 36, 304).

Abhippavassati (Sk. abhi-pra-vṛish), ‘to rain down fast.’

ABHIPPASANNA.

Rājāp’ imesaṃ abhippasanno” (Suttav. I. p. 43).

Abhippasanna pp. of abhipasīdati (abhi-pra-sad), ‘favourable.’

ABHIPPASĀDETI.

“Abhippasādehi manam arahantamhi tādine” (Thera G. v. 1173, p. 105).

Abhippasādeti (caus. of abhi-pra-sad) = pasādeti, ‘to propitiate.’

ABHIPPAHĀRAṆĪ.

“Esā Nāmuci te senā || kaṇhassābhippahāraṇī” (Sutta N. III. 2. 15).

Abhippahāraṇī f. of abhippahāraṇa (cf. Sk. praharaṇa), ‘fighting.’

ABHIBHĀSANA.

“Sīlam cittassa abhibhāsanaṃ” (Thera G. v. 613, p. 63).

Abhibhāsana, ‘enlightenment,’ not used in this sense in Sanskrit.

ABHIMATA.

“Matan ti abhimataṃ” (Thera G. Com. to verse 91, p. 13).

Abhimata (Sk. abhi-mata), ‘agreeable,’ ‘pleasant.’

ABHIYUJJHATI.

“Amhākaṃ santakāni etānī ti abhiyujjhitaṃ te ‘na tumhākaṃ amhākaṃ’ti āgantvā vinicchayaṭṭhānādisu vivadante” (Jāt. I. p. 342).

Abhiyujjhati (abhi-yudh not in Sanskrit), ‘to contend, quarrel.’

ABHIYOGA.

Saddhābhīyoga” (Dāṭh. IV. 7).

Abhīyoga (Sk. abhī-yoga), ‘observance.’

ABHIRAKKHA.

“Antarā dvinnam ayujjhapurānam
pañcavidhā ṭhapitā abhirakkhā”

(Jāt. I. p. 204).

Abhirakkhā = ārakkha, ‘guard.’

ABHIRADDHI, ABHIRĀDHANA.

“Cetaso āghāto, appaccayo, an-abhiraddhi (Aṅgut-
tara II. vi. 12). See Jāt. IV. p. 274.

“Anabhiraddhīti kopo yeva so hi an-abhirādhana-
vasena an-abhiraddhīti vuccati” (Com.).

N’eva attano na paresam hitam abhirādhāyatīti ana-
bhiraaddhi, kopassa etam adhivacanam (Sum. p. 52).

An-abhiraddhi, an-abhirādhana, ‘displeasure,
disaffection.’

ABHIRAVATI.

“Mānusakā ca dibbā ca turīyā vajjanti tāvade

te pi ajja abhira vanti dhuvam buddho bhavissasi”

(Buddhav. II. 90—Jāt. I. p. 18, v. 99).

Abhira vati (Sk. abhi-ru), ‘to shout out.’

ABHIROCETI.

“Na dān’ āham tayā saddhim samvāsam abhiraocaye”
(Jāt. III. p. 192). See Vimāna 64, 24, p. 61; 81, 12, p. 73.

Abhiraoceti (caus. of abhiruc), ‘to desire.’

ABHIRUTA, ABHIRUDA.

Vihavīhābhīnadate¹ sippikābhīrute hi ca na me tam
phandati cittam” (Thera G. v. 49, p. 8; see v. 1103, p. 98).

We also find abhiruda (Sk. abhiruta), ‘vocal,
resounding with cries.’

“Kuñjarābhīrudā rammā te selā ramayanti mam”
(Thera G. vv. 1062, 1064, p. 95).

¹ Vihavīhā = very loud, cf. Sk. vṛīhā, loud, high, shrill.

“Mayūra-koñcābhirudamhi kānane” (Thera G. v. 1113, p. 99). See Jāt. IV. p. 446, l. 2.

ABHILAKKHITA.

“Tāta, ajja abhilakkito mahā-uposathadivaso” (Jāt. IV. p. 1).

“Yā tā rattiyo abhiññātā abhilakkhitā ti ādisu salakkhaṇo” (Sum. p. 18).

Abhilakkhita marked by prognostics (as propitious), cf. Sk. abhi-lakshita, marked with signs.

ABHILAṄGHATI.

“Tasmim̐ khaṇe gaganatalam̐ abhilaṅghantam̐ eva paripuṇṇam̐ candamaṇḍalam̐ Rāhu avatthari” (Jāt. III. p. 364).

Abhilaṅghati (Sk. abhi-laṅgh), ‘to pass across.’

ABHILĀPA.

“Vācābhilāpo abhisajjanā vā” (Sutta N. I. 3. 15), ‘swearing or scolding’ (Fausböll).

Abhilāpakata, Com. on Thera Gātha v. 118, p. 17.

Abhilāpa (Sk. abhilāpa, ‘word, expression’; See Sum. pp. 20, 23).

ABHILEKHETI.

“Rājā’tha Kittisirimeghasamavhayo so
Cārittalekham abhilekheti saccasandho”

(Dāṭh. V. 67).

Abhilekheti (caus. of abhi-likhati), ‘to cause to be inscribed.’

ABHILEPANA.

“Kenassu nivuto loko, kenassu nappakāsati,
ki’ssābhilepanam̐ brūsi kiṃsu tassa mahabbhayam̐.
Avijjāya nivuto loko, vevicchā nappakāsati
jappābhilepanam̐¹ brūmi, dukkham assa mahabbha-
yam̐” (Sutta N. V. 2. 1–2).

¹ This passage is quoted by Alwis (Inst. p. 107), in a passage from the Nettipakarāṇa, in which jappā is explained by taṇhā.

Prof. Fausböll translates *abhilepana* by 'pollution,' but it would seem more in accordance with the context to render it by 'daubing,' 'covering,' from *abhilimpati*, 'to daub, smear.'

ABHIVAÑCANA.

“Te titthiyā nam abhivañcānanti
rājādhirājam atha saññāpetvā
jigucchānīye kuṇapādikehi
khipimsu dhātum parikhāya piṭṭhe”

(Dāṭh. III. 64).

Abhivañcana (Sk. *abhi-vañc-ana*), 'deceit, fraud.'

ABHIVAṬṬA.

“Abhivaṭṭe mahāmeghe” (Mil. p. 176).

“Himavante pabbate abhivaṭṭaṃ udakaṃ Gangāya nadiyā pāsāṇa . . . -sakhāsu pariyottharati” (Ibid. p. 197; see pp. 286, 349).

Abhivaṭṭa! pp. of *abhi-vassati* (see Mil. pp. 132, 411).

ABHIVADDHI.

“Abhivaddhiyā vāyamati” (Mil. p. 94).

Abhivaddhi (Sk. *abhi-vṛiddhi*), 'growth,' 'increase.'

ABHIVADATI.

“Sabbe bālaputhujjanā kho . . . ajjhattika-bāhire āyatane abhinandanti abhivadanti ajjhosāya tiṭṭhanti” (Mil. p. 69).

Abhivadati = *abhivandati* (Sk. *abhi-vaḍ*), 'to welcome.'

ABHIVĀYATI.

“Yathā . . . vāyu supupphita-vanasandantaram-abhivāyati evam eva kho . . . yoginā yogāvacarena . . . pupphitārammaṇa-vanantare ramitabbam” (Mil. p. 385).

Abhivāyati (*abhi-vā* not in Sanskrit), 'to blow through,' 'pervade.'

ABHIVĀHETI.

“Tattha sabbakilesāni asesam abhivāhayi”
(Buddhav. X. 5).

Abhivāheti (caus. of abhi-vah), ‘to remove,’
‘put away.’

ABHIVIJINĀTI.

“Saṅgame parasenaṃ abhivijinanti” (Mil. p. 39).

Abhivijināti (abhi-vi-ji not in Sanskrit), ‘to
conquer.’ (See Childers, s.v. abhivijayati.)

ABHIVIÑÑĀPETI.

“Methunam dhammaṃ abhiviññāpeti,” ‘to practise
sexual intercourse’ (Suttav. I. p. 18).

Abhiviññāpeti (caus. of abhi-vi-jñā), ‘to
seek,’ ‘to have recourse to.’

ABHIVITARATI.

“Te pucchanti, pucchitvā nābhivitaranti” (Mahāv.
II. 34. 10). Cf. Suttav. I. p. 73; II. p. 290:—

“Sañciccāti jānanto, sañjānanto cecca abhivitaritvā
vītikkamo.”

Abhivitarati (abhi-vi-trī, not in Sanskrit), ‘to
go on with.’

ABHIVISIṬṬHA.

“Ye dhamme Tathāgato anaññaṇeyyo hutvā sayam eva
abhivisiṭṭha-ñāṇena paccakkhaṃ katvā pavedeti . . .
pe” (Sum. p. 99).

Abhi-visiṭṭha (abhi-vi-ṣiṣṭha not in Sanskrit),
‘most excellent,’ ‘very distinguished.’ Cf. visiṭṭha (Mil.
p. 203).

ABHIVEDETI.

“Rattikkhaye ca Anurādhapurassa maggaṃ
jāyāpatīnaṃ atha so abhivedayittha”

(Dāṭh. V. 2; see ibid. V. 11).

Abhivedeti (caus. of abhi-vid) ‘to point out,’
‘communicate.’

ABHIVYĀPETI.

“Yāni tattha t̥hitāni pupphāni tāni sammā gandhena
disāvidisaṃ abhivyāpeti” (Mil. p. 251).

Abhivyāpeti (Sk. abhi-vy-āp), ‘to pervade.’

ABHISAMVISATI.

“Kim iva pūtikāyaṃ asuciṃ savanagandhaṃ bhayānakam
Kuṇapaṃ abhisamviseyyaṃ gattam sakipagghari-
tam asucipunṇam” (Therī G. v. 466, p. 169).

Abhisamvisati (abhi-sam-viṣ not in Sanskrit),
‘to stay with.’

ABHISAJJATI, ABHISAJJANĀ.

“N’ev’abhisajjāmi na cāpi kuppe” (Jāt. III. p. 120).

“Vācābhilāpo abhisajjanā vā” (Sutta N. I. 3. 15).

Abhisajjati (abhi-sañj not in Sanskrit), ‘to
scold.’ Abhisajjanā, ‘scolding.’

ABHISAṬA.

Ambapalikā gaṇikā . . . abhisatā atthikānam-atthi-
kānam manussānam paññāsāya ca rattim gacchati”
(Mahāv. VIII. 1).

Abhisatā, ‘frequented,’ ‘much visited,’ pp. of abhi-
sarati (Sk. abhi-sṛi).

ABHISATTHA.

“Abhisattho va nipatati vayo, rūpaṃ aññam iva tath’
eva santam
tass’ eva sato avippavasato aññass’ eva sarāmi attānan ti”
(Thera G. v. 118, p. 17).

The Commentary explains abhisattha by anusit̥-
tha, āṇatta. The form sat̥tha = sit̥tha is supported
by Jāt. II. p. 299, where sat̥tha = anusit̥tha. (Cf.
anusatthā = anusāsaka, Jāt. IV. p. 178-9). But ab-
hisattha is also explained in the Com. by abhilāpa-
kata; in that case abhisattha, ‘abused,’ would be
derived from ṣam and not from ṣās. See ANUSATTHI.

ABHISANDA.

“Ten’eva kammābhisaṇḍeṇa iddhi-yānam-abhiruyha patthitaṃ nibbāna-nagaram paṇeṇeyyāti” (Mil. p. 276).

Abhisanda (Sk. abhi-shyanda), ‘consequence,’ ‘result.’ Cf. kamma-nissanda (Mil. p. 20).

ABHISANDAHATI.

“Kāli itthi brahatī dhaṅkarūpā satthiṅ ca bhetvā aparāṅ ca satthiṅ ca
bāhaṅ ca bhetvā aparāṅ ca bāhum sīsaṅ ca bhetvā dadhi-
thālikam va esā nisinnā abhisandahitva”

(Thera G. v. 151, p. 21).

The Editor reads abhisaddahitvā, but this gives no sense, but the v. l. abhisandahitvā, ‘putting together,’ from abhi-saṇ-dhā suits the context.

Abhisaddahati occurs in Thera G. v. 785; Mil. p. 258; Dāṭh. III. 58.

ABHISANDHĀYA.

“Kam attham abhisandhāya lahucittassa dūbhino sabba-kāma-duhass’eva imaṃ dukkham titikkhasi”

(Jāt. II. p. 386).

Abhisandhāya = paṭicca, sandhāya, ‘on account of,’ ‘because of.’

ABHISANNA.

“[Bhagavato] kāye abhisanne Jivakena vireko kārito” (Mil. p. 134). The incident here referred to is given in full in Mahāv. VIII. 1. 30:—

“Tena kho pana samayena Bhagavato kāyo dosābhisananno hoti,” cf. abhisanna-kāyo (Ibid. VI. 14. 7).

Abhisanna, pp. of abhisad not in Sanskrit, ‘oppressed with humours,’ ‘full of humours.’

ABHISAMBHAVA.

Dur-abhisambhava, ‘hard to obtain’ (Sutta N. III. 11. 23; Samyutta V. 2. 3; Thera G. v. 436). Cf. Sk. abhisambhū, ‘to enjoy,’ ‘attain.’

ABHISAMŚANĀ.

“Rathassa ghoso apilandhanāni
khurassa nādī-abhisamśanāyaca
ghoso suvaggu samitassa suyyati
gandhabbaturiyāni vicitrasavane”

(Vimāna 64. 10, p. 60).

Abhisamśana (abhi-çamśana not in Sanskrit),
brabbling?

ABHISĀPA.

“Muṇḍo virūpo abhisāpam āgato
kapālahattho 'va kulesu bhikkhasu”

(Thera G. v. 1118, p. 100).

Abhisāpam āgato = ‘reviled,’ ‘calumniated.’ Cf.
Sk. abhiçāpa, ‘curse,’ ‘calumny.’ For abhisapati
see Suttav. II. p. 274; Saṃyutta XI. 1, 10.

ABHISĀRIYĀ.

“Dīgham gacchatu addhānam ekikā abhisāriyā
Sankete patim mā addasa yā te ambe avāharīti”

(Jāt. III. p. 139).

Abhisāriyā = Sk. abhi-sārikā, ‘a woman who
goes to meet her lover.’ Abhisaraṇatā, ‘appoint-
ment’ (Ibid. p. 139 l. 4).

ABHIHĀRETI.

“Sa piṇḍacāram caritvā || vanam abhihāraye” (Sutta
N. III. 11. 30, 32; see ibid. III. 1. 4, 10; Therī G. v. 146,
p. 137).

Abhihāreti caus. of abhi-hṛi, ‘to go to, repair to.’

In the following passage abhihāreti=abhiharati,
‘to gain, acquire’ :—

“Attanā coday’ attānam, nibbānam abhihāraye”
(Thera G. v. 637, p. 65). See Jāt. IV. p. 421.

See note on abhiharati in Vinaya Texts, vol. ii.
p. 440.

ABHIHITA.

“Buddha-gāthā bhiihito 'mhi” (Saṃyutta II. 1-10).

Abhihita (Sk. abhi-hita) said, spoken. The correct
reading is Buddhagāthābhigīto?

AMAMA.

“Kadā nu 'abam bhinnapaṭandharo muni kāsāvattho a m a m o nirāsayo.” See Jāt. IV. p. 372.

“Gihi dāraposī a m a m o ca subbato” (Sutta N. I. 12, 14).

“A m a m o nirāso” (Udāna III. 7, 9).

A m a m a (Sk. a m a m a) unselfish; cf. Sk. m a m a t ā, selfishness.

AMARA.

“Yadā ca avijanantā iriyanti a m a r ā viyā” (Thera G. v. 276, p. 33).

In the explanation of a m a r ā = vikkhepo (Dīgha I. 1, 2. 23). Buddhaghosa has the following note:—

“A m a r ā nāma maccha-jāti, sā ummujjana-nimmujanādivasena udake sandhāvamānā gahetuṃ na sakkoti” (Sumaṅgala, p. 115).

A m a r ā (not in Sanskrit), a kind of wriggling slippery fish, perhaps an eel.

ARITṬHAKA.

“Aritṭhakam ñāṇam” (Sum. p. 94).

A r i ṭ ṭ h a k a (Sk. a-risṭhaka), ‘perfect.’

What does a r i ṭ ṭ h a k a mean in “mahā-aritṭhako maṇi?”¹ (Saṃyutta IV. 1. 2, p. 104).

In the following passage a r i ṭ ṭ h a seems to be ‘a kind of spirituous liquor.’ “Amajjam a r i ṭ ṭ h a m pivati” (Suttav. II. p. 110).

AVAKANTATI.

“Evam hi etaṃ udapādi sarīrena vinābhāvo puthuso maṃ vikantetva khandaso a v a k a n t a t h a ”

(Jāt. IV. p. 155; Ibid. p. 251).

A v a k a n t a t i (Sk. a v a - k ṛ i t), ‘to cut away.’

AVAKUJJA.

“Puggalo a v a k u j j a - pañño” (Puggala III. 7. p. 31).

Here a v a k u j j a = n i k k u j j a, ‘inverted, turned down-

¹ Does it mean ‘very precious’? maṇi may mean sun-glass, burning-glass (see Mil. p. 54, l. 6).

ward,' in opposition to *ukkujja*, 'set up' (Puggala, III 7. 3), and the phrase "*puggalo avakujja-pañño*" means 'a man who is a hearer but not a doer.'

Avakujja = 'supine,' in the following passage: "*Kalale pattharivāna avakujjo nipajj' aham*" (Buddhav. II. 52 = Jāt. I. p. 13). For the adv. *avakujjakam* see Buddhav. X. 4. See *paṭikujja*, Jāt. I. p. 456.

"*Tassa ñāṇavar' uppajji anantaṃ vajirūpamaṃ tena vicini saṅkhāre ukkujjaṃ avakujjakam.*"

AVAKKHIPANA.

"*Adho avakkhipanena*" (Jāt. I. p. 163).

Avakkhipana (*ava-kshipana*), 'putting down.'

AVAGANDA.

"*Na avagaṇḍa-kārakam bhuñjitabbam. Yo anādariyam paticca ekato vā ubbhato vā gaṇḍam katvā bhuñjati āpatti dukkaṭassa*" (Suttav. II. p. 196; see Pātimokkha Sekh. IV. p. 46).

Avagaṇḍa-kārakam = 'puffing out the cheeks,' 'stuffing the cheeks out;' *gaṇḍam katvā* = to puff out the cheeks, may be compared with the phrase *phaṇam katvā*, 'to spread out the hood,' with reference to a snake.

AVAGGAHA.

"*Dubbuṭṭhikā ti avagga ho. Vassa-vibandho ti vitam hoti*" (Sum. p. 95).

Avagga ha (Sk. *ava-graha*), 'drought.'

AVACARA, AVACARAṆA.

"*Tāta tvam sūro saṅgām āvacaro.*"

"*Saṅgām āvacaro sūro balavā iti vissuto.*" (Jāt. II. 95).

Saṅgām āvacara = 'familiar with war, at home in war.' For *avacaraṇa* see Jāt. II. p. 95, l. 7).

AVAJĀTA.

"*Mukhadugga vibhūta-m-anariya || bhūnahu pāpaka dukkatakāri*

purisanta kalī avajāta mā bahubhāṇi 'dha, nerayiko si." (Sutta N. III. 10. 8.)

Ava-jāta (Sk. ava-jāta), 'base-born,' as opposed to abhijāta (Mil. 359). See Div. p. 2, l. 13.

AVATIṬṬHATI.

“Saddhā dutiyā purisassa hoti
No ce assaddhiyaṃ avatiṭṭhati
Yaso ca kitti ca tatv' assa hoti”

(Saṃyutta I. 4. 6).

“Kodho mayi nāvatiṭṭhati” (Ibid. XI. 2. 10; Thera G. v. 21). See Jāt. IV. p. 208.

Avatiṭṭhati (Sk. ava-sthā), 'to abide, endure.'

AVADĀNIYE.

“Kāmesu giddhā pasutā pamulhā
avadāniye te visame nivīṭṭhā
dukkhūpanītā paridevayanti”

(Sutta N. IV. 2. 3).

Avadāniya (Sk. avadāniya), 'stingy, niggardly.'

AVADEHAKA.

“Udarā vadehakam bhutva sayant' uttānaseyyakā”
(Thera G. v. 935, p. 85).

Avadehaka seems to mean 'a surfeit' from avadih, 'to pollute, besmear.'

AVADHĀRAṆA.

“Khalū ti avadhāraṇatthe nipāto” (Therī G. Com. p. 180; Sum. p. 27).

Avadhāraṇa (Sk. avadhāraṇa), 'emphasis, affirmation.'

AVANI.

“Suciram avanipālo saññamaṃ ajjhupeto” (Dāṭh. IV. 5). Cf. Sk. avani, 'earth.'

AVAPĀYĪ, AVAPIVATI.

“Aḍḍharattā vapāyī,” drinking at midnight (Jāt. I. p. 163). “Aḍḍharatte avapivati” (Ibid. Com.).

AVABUJJHATI, AVABOJJHANTĪ.

“Yathābhutaṃ an-avabojjhantī” = yathābhucam ajānantī (Therī G. Com. to v. 159, p. 193).

Avabojjhantī f. of avabojjhanta (ava-budh),
'perceiving, being aware of.'

Avabujjhāti = is remembered, occurs in Jāt. III. p. 387. See Sum. p. 52.

“Yo pubbe katakalāyṇo katattho nāvabujjhāti
Atthā kassa palujjanti ye honti abhipatthitā.”

(See Jāt. I. p. 378; III. p. 256; Sum. p. 53; Thera G. v. 737, p. 73.) For avabodha see Sum. p. 20.

AVAMAṄGALA, AVAMAṄGALLA.

“Bhante mayhaṃ nāmaṃ avamaṅgalaṃ” (Jāt. I. p. 402; Ibid. p. 372).

“Imaṃ avamaṅgalyaṃ anumodanaṃ kathesi,
avamaṅgallesu anumodanaṃ karonto” (Jāt. I. p. 446).

Avamaṅgala, 'inauspicious, unlucky'; avamaṅgalla = avamaṅgalya 'unluck.'

AVARAJJHATI.

“Karissaṃ nāvараज्जिस्साम्” (Thera G. v. 167, 22). See Jāt. IV. p. 428, ll. 21, 27.

Avarajjhāti here means 'to desist, give up' (from the root rādḥ). The Com. has virajjhissam, but another various reading is avarujjhissam as if from the root rudḥ.

AVALAKKHAṆA.

“Yesam hatthato na labhati [lābham] tesam asim
'avalakkhaṇo' ti garahati” (Jāt. I. p. 455).

Avalakkaṇa, 'below the mark,' 'not up to the mark.' See Mil. p. 171, l. 12.

The Sk. avalakṣha = 'white.'

AVASAṬA.

“Avasaṭā nāma titthāyatanam saṅkantā vuccati”
(Suttav. II. p. 216-7).

Avasaṭa = saṅkanta, gone over to, represents Sk. apa-sṛi, 'to go away,' and not ava-sṛi; cf. oṣaṭa (Mil. p. 24).

AVASĀYA.

“Avasāyī ti. Avasāyo vuccati avasānam niṭṭhānam” (Therī G. Com. p. 176).

Avasāya = Nirvāna cf. Sk. avasāya end.

AVASISSATI.

“Namasi sarīrān’ eva avasissimsu” (M. P. S. p. 68, l. 4).

“Natam tatrāvasissati” (Jāt. II. pp. 61, 62; Sum. p. 212).

For avasiṭṭhaka see Jāt. II. p. 311.

Avasissati (Sk. ava-ṣish), ‘to be left, remain over.’

AVASESAKA.

“Samatittikaṃ an-avasesakam telapattam yathā parihāreyya || evaṃ sacittam anurakkhe patthayāno disam agatapubban ti” (Jāt. I. p. 400).

An-avasesakan ti an-avasiñcakam aparissavanakam katvā (Com.)

An-avasesaka means ‘having nothing remaining or left,’ but ought we not to read an-avasekakaṃ, ‘unspilt’?

AVYĀYATA.

“Avyāyatam vilapasi,” ‘thou talkest at random’ (Jāt. I. p. 496).

A-vy-ā-yatam (from root yaṃ) ought to mean ‘not excessively,’ ‘briefly’? cf. Sk. vyāyata; perhaps we ought to read avyāvataṃ, unrestrainedly, excessively, from vy-a-vṛi.

The Com. explains avyāyatam vilapasi by avyātta-vilāpaṃ vilapasi.

ASSATARĪ.

“Assatarī attavadhāya gabbham gaṇhāti parābhavāya gabbham gaṇhāti” (Cullav. VII. 2, 5, p. 188).

That the *she-mule* died in reproducing itself seems to have been a very common notion. Cf. Mil. p. 166; Saṃyutta p. 154.¹

¹ Mules were imported into India from Cambodia. See Jāt. IV. p. 464.

ASSAVATI.

“Āvedhañ ca na passāmi yato ruhiraṃ a s s a v e” (Jāt. II. p. 276).

Assavati (āsrū not in Sanskrit) = paggharati, ‘to flow, issue.’

ASSĀSAKA.

“So bhikkhu uttanta an-a s s ā s a k o k ā l a m a k ā s i” (Sutta v. I. p. 84; II. p. 111).

An-a s s ā s a k o, ‘not able to draw breath’; cf. Sk. ā ṣ v ā s a k a.

AHI-GUṆṬHIKA, AHI-GUṆḌIKA.

This word is sometimes written ahi-guṇḍika (Jāt. I. p. 370; II. 429) and ahi-kuṇḍika (Jāt. IV. p. 308). Guṇṭhika = ‘snarer’ from the root guṇṭh, ‘to snare, trap’; but as the term ahig^o = ‘snake-charmer, ahi-guṇḍika, from the root guṇḍ, to sing, charm (cf. Sk. guṇḍaka, ‘a low pleasing tone’) is perhaps the correct form, but compare Sk. ahi-tuṇḍika.

ĀKADḌHANA, ĀKADḌHETI.

“Mayaṃ attano balena mahāsamudda-udakaṃ ā k a ḍ ḍ h e m a” (Jāt. I. p. 498).

Ākaḍḍheti, caus. of ākaḍḍhati (see Jāt. III. p. 297) = ‘to draw out (water).’ For ākaḍḍhana see Mil. pp. 154, 352.

ĀKARA.

“Ākara ratanuppādāya” (Mil. p. 356).

“Saddhammādhārako thero Ānanda ratanā k a r o” (Thera G. v. 1049, p. 93).

Ākara (Sk. ākara), ‘a mine.’

ĀKIÑCAÑÑĀ.

“Jhāyī jhānaratā dhīrā santacittā samāhitā

ā k i ñ c a ñ ñ a ṃ p a t t h a y ā n ā d h a m m a n a g a r e v a s a n t i t e” (Mil. p. 342).

Ākiñcañña, Nirvāna, ‘nothingness.’

ĀKINṆA.

Our word 'loose' has come to be used in sense of 'dissolute, bad;' so in Pāli we find ākiṇṇa used in the sense of (1) at large, (2) loose, bad.

“Aññataro pi kho hatthināgo ākiṇṇo viharati hatthihi hatthinīhi” (Udāna IV. 5, p. 41, ll. 7, 10, 20; p. 42, ll. 6, 9, 15).

“Ākiṇṇa luddo puriso dhāticelaṃ va makkhito” (Jāt. III. pp. 309, 539). The Com. explains ākiṇṇa by gāḷha.

ĀKURATI.

“Jivhā sukkhati, hadayaṃ byāvaṭṭati kaṇṭho ākurati” (Mil. p. 152).

Dr. Trenckner takes ākurati to be a denominative of ākula, 'distressed.' It seems to have here the sense of 'swells,' and may be a denom. of aṅkura, 'intumescence.' We find forms like ākura for aṅkura in niraṅkaroti and nirākaroti. So sākacchā = saṅkacchā. Cf. a-saṅkacchikā. (Parivarā II. 1. 96, pp. 70, 71.)

ĀGĀḶHA.

“Saṅgho āgāḷhāya ceteyya” (Parivarā V. 3). In the Com., p. 230, we find that Buddhaghosa reads āgaḷāya, which he explains by daḷhabhāvāya. See Aṅguttara III. 151-2. Āgāḷha = gāḷha (Sk. gādha).

ĀGHĀTANA.

“Visamūlaṃ āghātanam chetvā pāpeti nibbutim” (Thera G. v. 418, p. 45).

“Āghātana is explained by Childers as 'shambles' (see Thera G. v. 711, p. 71). It signifies 'place of execution' in Mil. p. 110, l. 19, but in the above passage (? read āghātano) it signifies 'killing, destroying.' Cf. Uddham - āghātanikā ti āghātanam vuccati maraṇam” (Sum. p. 119).

ĀNAÑJA.

“Tasmim kāle Bāraṇasirājā attano maṅgala-hatthim

ānañja-kāraṇaṃ sikkhāpetuṃ hatthācariyānaṃ adāsi” (Jāt. I. p. 415).

“Ānañja-kāraṇaṃ kāriyamāno dukkhaṃ adhivāsetuṃ asakkonto ālānaṃ bhinditvā palāyitva” (Jāt. IV. p. 308).

The ānañja-kāraṇaṃ seems to have been (1) a kind of bending of knees as a mark of obeisance, or respect (Jāt. IV. p. 49); (2) a kind of squatting down, so as not to be seen.

ĀNANYA.

“Tassa me kim aññaṃ ānanyaṃ bhavissati” (Suttav. I. p. 284; Sum. p. 3, l. 18).

Ānanya (Sk. ānriṇya), ‘freedom from debt.’

ĀMANTANĀ.

“Āmantanā hatī sahāyamajje” (Sutta N. I. 3, 6).

Prof. Fausböll renders āmantanā by ‘calling,’ but ‘salutation’ seems more in accordance with the context.

ĀMASATI, ĀMASANA.

“Kumbhiṃ āmasati” (Suttav. I. p. 48, p. 57; see Jāt. II. p. 360-1; Jāt. III. p. 319; Sum. p. 107).

Āmasati (Sk. ā-mṛish), ‘to touch, handle.’

“Āmasanena sannipāto jāyati” (Mil. p. 127).

Āmasana (Sk. ā-mṛishana), ‘handling, touching.’

ĀYĀGA.

“Āyāgo sabbalokassa āhutinam paṭiggaho” (Thera G. v. 566, p. 59; see Sutta N. III. 4, 32). Cf. Sk. āyāga, ‘a gift.’

ĀYUVĀ.

“Tes’ aññataro ’yam āyuvā dvāre tiṭṭhati māluterito” (Thera G. v. 234-5, p. 30).

Āyuvā (not in Sanskrit), ‘old.’

ĀYŪHAKA, ĀYŪHATI, ĀYŪHANA.

“Bhagavā . . . addasa Devadattaṃ āyūhitvā anekāni kappakoṭisatisahassāni nirayena nirayaṃ . . . gacchan-taṃ” (Mil. p. 108).

“Ayaṃ moghapuriso kappatṭhiyam eva kammaṃ āyūhissati” (Ibid. p. 109).

Āyūhako (Mil. p. 207). Āyūhana (Sum. pp. 64, 101).

See “Notes and Queries” (Emendations IV.) in Pāli Journal for 1885.

ĀLAMBA, ĀLAMBANA.

“An-ālamba-cara,” ‘not wandering (in many) channels of thought,’ *i.e.*, having mind fixed only on *one* object of thought (Mil. p. 343). An-ālamba = without support in Sutta N. I. 9. 20; Saṃyutta II. 2. 5.

Ālambano—“So [putto] tumhākaṃ upatṭhāko bhavisati” (Mil. p. 126).

Ālambana (Sk. ālambana), ‘support.’ Cf. ālambana-rajju = rajju ālambanī (Jāt. III. p. 396).

ĀLĀNA.

“Taṃ ālāne niccalam bandhitvā tomara-hatthā manussā parivāretvā ānañja-kāraṇam kārenti” (Jāt. I. p. 415).

Ālāna (Sk. ālāna), ‘stake or post to which an elephant is fastened.’

ĀLITTA.

“Kaṭukaṃ madhurassādam piya-nibandhanam dukham khuram va madhun ālittam ullittam nāvabujjhati” (Thera G. v. 737, p. 73).

Ālitta (pp. of ā-lip), ‘besmeared.’

ĀLIMPANA.

“Ālimpanam vijjhāpetum,” ‘to put out a flame’ (Mil. p. 43).

Ālimpana (= ādīpana), ‘a flame, conflagration.’

For ālimpeti (Sk. ā-dīp) see Aṅguttara III. 100. 13.

ĀVAJATI.

“Na gabbhaseyyam punar-āvajisam,” ‘I shall not return to the womb’ (Jāt. III. p. 434; *ibid.* IV. pp. 49, 107).

Childers does not cite āvajti in the sense of ‘to go.’ Cf. Sk. āvrāj, ‘to return.’

ĀVAPANA.

“ Sabbaññūtañāṇassa āvapanam katvā dantayugalam adāsi ” (Jāt. I. p. 321 ; Milinda, p. 279).

Āvapanā seems to come from the root vyap + ā.

See “ Pāli Journal ” for 1885, article Nikkināti, p. 42.

ĀVILATI.

“ [Udakam] calati khubati luḷati āvilati ” (Milinda, p. 259–60).

Āvilati, ‘ becomes turbid,’ a denominative from the adj. āvila, ‘ turbid.’

ĀVEDHA.

Āvedhañca na passāmi yato ruhiram assave ” (Jāt. II. p. 276).

“ Āvedhañca na passāmī ti viddhatṭhāne vaṇaṇca na passāmi ” (Com.)

Āvedha, ‘ wound.’ Cf. āvedhana, impaling (Jāt. IV. p. 29) :—

“ Koviḷāra-sūle makkhikāvedhanam ” = the impaling of a fly on a kovilāra-stake.

ĀVENI.

Childers has āvenika on the authority of B. Lot. 648, but not āveni. (See Div. pp. 2, 98, 182, 268, 302, 440. Cf. “ Āveni-saṅgha-kammāni akāsi ” (Jāt. I. p. 490).

“ Te imehi atṭhārasahi vatthūhi apakāsanti avapakāsanti¹ āveni-karonti āveni-pavāraṇam karonti, āveni-saṅgha-kammam karonti ” (Cullav. VII. 5. 2 ; see ibid. p. 325 ; Parivāra XV. 10, p. 202).

ĀSATI.

“ Seti c’eva āsati ca etthāti senāsanam, mañcapīṭhācīnam. Ten’ āha senāsane ti ” (Sum. p. 208).

Āsati (Sk. ās), ‘ to sit.’

¹ The various readings are apakāsanti and avapakāsanti.

ĀSAMSA, ĀSAMSATI.

Childers registers ā si ṃ s ā, but not ā s a ṃ s o, &c.

The phrase “puggalo āsaṃso,” ‘a person without desires,’ occurs in *Ānguttara* III. 13. = *Puggala* IV. 19. = *Saṃyutta* III. 3, 1, 5.

From ā s a ṃ s a t i we find the participle ā s a ṃ s ā n a, which is sometimes written ā s a s ā n ā.

“Dumāni phullāni manoramāni samantato sabbadisā pavanti

pattam pahāya phalam ā s a s ā n ā . . .”

(Thera G. v. 528, p. 56).

The Com. explains ā s a s ā n ā by ā si ṃ s a n t ā g a h i t u - k ā m ā. Nirāsa = nirāsaṃsa. We find the terms nirāsaṃsa, āsaṃsāna in a passage in *Sutta* N. V. 10. 4 (*Nirāsaso so, na so āsasāno = nirāsaṃso so na so āsaṃsāno*), which Prof. Fausböll translates thus: ‘He is without breathing, he is not breathing,’ instead of ‘He is free from desire, he has no desire.’ Cf. :—

“Etādisaṃ brāhmaṇa disvā yakkhaṃ puccheyya poso sukhaṃ ā s a s ā n o”

(Jat. IV. p. 18).

The Com. explains ā - s a s ā n o by ā si ṃ s a n t o, and a Burmese MS. reads ā si [ṃ] s a m ā n o.

“Thale ca ninne ca vapanti bījaṃ anūpakhette phalam ā s a s ā n ā”

(Ibid. p. 38).

ĀḶAKA.

An ā ḷ a k ā is an ‘arrow-straightener,’ which was formerly made of wood or bone. For a specimen of an Eskimo ‘arrow-straightener’ see Boyd Dankin’s ‘Early Man in Britain,’ p. 238. Cf. :—

“Isattho āḷakaṃ pariharati vaṅka-jimha-kuṭila-nārācassa ujukaraṇāya” (Mil. p. 418).

There is a reference to the process of arrow-straightening in Thera G. v. 29, (cf. Dh. IV. 15. 33) :—

“ Samunnayam attānam usukāro va tejanam
cittam ujum karitvāna avijjam chinda Haritāti ”

In Car. Pit. II. 1. 3, āḷaka = ālāna, ‘post or stake’
to which an elephant was tied.

ĀḶĀHANA.

“ So tassā . . . sarīrakiccam katvā āḷāhanam nibbā-
petvā ” (Jāt. I. p. 287).

Āḷāhana usually means ‘a cemetery,’ but in the pas-
sage quoted above it signifies ‘the funereal fire.’

ĀHARATI.

Āhaṭa pp. = āhacca, ‘cited’ (Jāt. III. p. 512).

Āhātva = aharitvā in the following passage :—

“ Saṅkāra puñjā āhātva susāna rathiyāhi ca
Tato saṅghātikam katvā lūkham dhāreyya cīvaram ”
(Thera G. v. 578, p. 60).

The causative āharāpeti is used in the sense of ‘to
call for, ask for, demand’ :—

“ Tassa gatakāle tam kulam kahāpaṇe valañjesi. So
āgantvā kahāpaṇe āharāpesi ” (Jāt. I. p. 347 ; see Therī
G. Com. p. 196, l. 13).

ĀHARIMA.

“ Āharimena rūpena na mam tvam bādhayissasi ”
(Therī G. v. 299, p. 152).

Āharima, ‘captivating,’ ‘charming.’

EMENDATIONS.

I.

“ Tena kho pana samayena Sakko devānam indo āyas-
mato Mahākassapassa piṇḍapātam dātukāmo hoti pesakāri-
vaṇṇam abhinimminivā tantam vināti, Sujātā asurakaññā¹
vāsaram (?) pūreti ” (Udāna III. 7).

¹ Text has assurakannā.

The reading queried in the above quotation is not in “the most reliable” text **A** (Phayre MS.), but it is introduced into it from the Commentary (evidently of Burmese origin) by the Editor. The reading of **A** is *t a m s a r a m* (**B** *ṇ a m s a r a m*) for *t a s a r a m*, ‘the shuttle.’ The Com. explains “*vāsaram pūreti*” by “*vāsaram bhandeti.*” *Tasara* or *tamsara* (Sk. *trasara*) is a well-known word for the ‘shuttle’ of a loom and is the only reading that makes good sense here. Curiously enough in Sutta N. III. 4. 10, p. 82. *tasaram* occurs with the Burmese reading *vāsaram* (see also I. 12. 9, p. 37) in the sense of ‘shuttle.’

II.

“*Nelaggo setapacchādo ekāro vattatī ratho,*
anīgham passa āyantam chinnasotam abandhanan ti”
 (Udāna VII. 5, p. 76).

The true reading is not that adopted in the text from the Commentary, but that of **A, D** “*nelaṅgo.*” Buddhaghosa in his Com. on Dīgha I. i. 9. quotes, “*Nelaṅgo setapacchādo*” (See Sum. p. 75).

III.

“*Evam ācariyo sāra-phalake visarukkha-āṇim ākoṭayamāno viya . . . antevāsiko suvaṇṇa-rajata-manimayāya āṇiyā tam āṇim paṭivāmayamāno viya punapuna ratanattayassa vaṇṇam bhāsati*” (Sum. p. 39).

For *paṭivāmayamāno* read? *paṭivādh°* or *paṭibādhayamāno*, and compare “*Tacchanto āṇiyā āṇim nihanti balavā yathā*” (Thera G. v. 744, p. 73).

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Jan. 1.	Balance of Last Year brought forward	1043 45	April 9.	Postage of Petavattu	1 50
Dec. 31.	Subscription received from Six Subscribers for 1885	63 0	June 1.	Visuddhimagga purchased and sent	35 0
			„	Postage 2/50 and Tin Case 1/-	3 50
			„	Value of Rs. 600 remitted by Bill of Exchange £43 5s. 8d.	600 0
				Postage on Letter	0 43
			Nov. 20.	Clearing Case of Publications of '85, sent per <i>Reva</i>	2 25
				Postage to Straits on one Copy	3 90
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				Postage, Advertising Fees, &c.	5 0
				Balance in my hand on Dec. 31, 1886	449 95
		Rs. 1106 45			Rs. 1106 45

GALLE, December 31, 1886.

E. R. GOONERATNE.

ACCOUNTS, 1885.

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