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I

REPORT OF THE SOCIETY FOR THE YEAR 1906

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

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

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

T. W. RHYS DAVIDS,
Managing Chairman.

II

A NEW KAMMAVĀCĀ.

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

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

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

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

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

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

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

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

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

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

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

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

T. W. RHYS DAVIDS.

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

COD. OR. BIB. ET. D.

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

NAMO TASSA BHAGAVATO ARAHATO SAMMĀSAMBUDDHASSA.

1. Aham bhante sambahulā saṅghādisesā āpattiyo āpajji, † sambahulā āpattiyo ekāhapaticchannāyo,* sambahulā āpattiyo dvihapaticchannāyo, sambahulā āpattiyo tihapaticchannāyo, sambahulā āpattiyo catuhapaticchannāyo, sambahulā āpattiyo pañcāhapaticchannāyo, sambahulā āpattiyo chahapaticchannāyo, sambahulā āpattiyo sattāhapaticchannāyo, sambahulā āpattiyo atthāhapaticchannāyo, sambahulā āpattiyo navāhapaticchannāyo, sambahulā āpattiyo dasāhapaticchannāyo. Sohaṃ bhante saṅghaṃ tāsāṃ āpattinaṃ † yā āpattiyo dasāhapaticchannāyo tāsāṃ agghena *samo-dhānaparivāsam* yācāmīti.

Tikkhattuṃ yācitabbaṃ.

2. Suṇātu me bhante saṅgho. Ayaṃ itthannāmo bhikkhu sambahulā saṅghādisesā āpattiyo āpajji, sambahulā āpattiyo ekāhapaticchannāyo sambahulā āpattiyo dvihapaticchannāyo sambahulā āpattiyo tihapaticchannāyo sambahulā āpattiyo catuhapaticchannāyo sambahulā āpattiyo

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

† *So always.*

pañcāhapaticchannāyo sambahulā āpattiyo chāhapaticchannāyo sambahulā āpattiyo sattāhapaticchannāyo sambahulā āpattiyo atthāhapaticchannāyo sambahulā āpattiyo navāhapaticchannāyo sambahulā āpattiyo dasāhapaticchannāyo. So saṅghaṃ tāsāṃ āpattinaṃ yā āpattiyo dasāhapaticchannāyo tāsāṃ agghena samodhānaparivāsaṃ yācati. Yadi saṅghassa pattakallaṃ saṅgho itthannāmassa bhikkhuno tāsāṃ āpattinaṃ yā āpattiyo dasāhapaticchannāyo tāsāṃ agghena samodhānaparivāsaṃ dadeyya.

3. Esa ñatti.

Suṇātu me bhante saṅgho. yaṃ itthannāmo bhikkhu sambahulā saṅghādisesā āpattiyo āpajji, sambahulā . . . pe . . . dasāhapaticchannāyo. So saṅghaṃ tāsāṃ āpattinaṃ yā āpattiyo dasāhapaticchannāyo tāsāṃ agghena samodhānaparivāsaṃ yācati. Saṅgho itthannāmassa bhikkhuno tāsāṃ āpattinaṃ yā āpattiyo dasāhapaticchannāyo tāsāṃ agghena samodhānaparivāsaṃ deti. Yassāyasmato khamati itthannāmassa bhikkhuno tāsāṃ āpattinaṃ yā āpattiyo dasāhapaticchannāyo tāsāṃ agghena samodhānaparivāsassa dānaṃ, so tuṅh'assa, yassa nakkhamati so bhāseyya.

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

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

4. Dinno saṅghena itthannāmassa bhikkhuno tāsāṃ āpattinaṃ yā āpattiyo dasāhapaticchannāyo tāsāṃ agghena samodhānaparivāso. Khamati saṅghassa, tasmā tuṅhi,* evam etaṃ dhārayāmi.

5. Parivāsaṃ samādiyāmi vattaṃ samādiyāmi. Aham bhante . . . la (§ 1) . . . parivāsaṃ yāci. Tassa me saṅgho tāsāṃ āpattinaṃ yā āpattiyo dasāhapaticchannāyo tāsāṃ agghena samodhānaparivāsaṃ adāsi. Soham parivāsāmi vediyāmi.† Aham bhante vediyatīti maṃ saṅgho dhāretu parivāsaṃ nikkhipāmi vattaṃ nikkhipāmi.

6. Aham bhante . . . la (§ 1) . . . yāci. Tassa me saṅgho tāsāṃ āpattinaṃ yā āpattiyo dasāhapaticchannāyo tāsāṃ agghena samodhānaparivāsaṃ adāsi. Sohamparivutṭha-

* So always.

† M.S. vediyāmi.

parivāso aham bhante sambahulā saṅghādisesā āpattiyo āpajji appaṭicchannāyo. Soham bhante saṅghaṃ tāsam sambahulānaṃ āpattinaṃ paṭicchannānaṃ ca appaṭicchannānaṃ ca chārattaṃ mānattaṃ yācāmīti.

Tikkhattuṃ yācittabham.

7. Suṇātu me . . . la (§ 3) . . . parivāsaṃ yāci. Saṅgho itthanāmassa bhikkhuno tāsam āpattinaṃ yā āpattiyo dasāhapaṭicchannāyo tāsam agghena samodhānaparivāsaṃ adāsi. So parivutṭhaparivāso ayaṃ itthanāmo bhikkhu sambahulā saṅghādisesā āpattiyo āpajji appaṭicchannāyo. So saṅghaṃ tāsam sambahulānaṃ āpattinaṃ paṭicchannānaṃ ca appaṭicchannānaṃ ca chārattaṃ mānattaṃ yācati.

Yadi saṅghassa pattakallaṃ saṅgho itthanāmassa bhikkhuno tāsam sambahulānaṃ āpattinaṃ paṭicchannānaṃ ca appaṭicchannānaṃ ca chārattaṃ mānattaṃ dadeyya.

8. Esa ñatti.

Suṇātu . . . la (§ 7) . . . mānattaṃ deti. Yassāyasmato khamati itthanāmassa bhikkhuno tāsam sambahulānaṃ āpattinaṃ paṭicchannānaṃ ca appaṭicchannānaṃ ca chārattaṃ mānattassa dānaṃ so tuṇh'assa, yassa nakkhamati so bhāseyya.

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

Tatthiyam pi etam atthaṃ vadāmi. Suṇātu . . . la (§ 8) . . . bhāseyya.

9. Dinnam saṅghena itthanāmassa bhikkhuno tāsam sambahulānaṃ āpattinaṃ paṭicchannānaṃ ca appaṭicchannānaṃ ca chārattaṃ mānattaṃ. Khamati saṅghassa, tasmā tuṇhi, evam etam dhārayāmīti.

10. Mānattaṃ samādiyāmi vattaṃ samādiyāmi. Aham bhante . . . la (§ 1) . . . samodhāna-parivāsaṃ yāci. Tassa me saṅgho tāsam āpattinaṃ yā āpattiyo dasāhapaṭicchannāyo tāsam agghena samodhānaparivāsaṃ adāsi. Soham parivutṭha-parivāso aham bhante sambahulā saṅghādisesā āpattiyo āpajji appaṭicchannāyo. Soham bhante saṅghaṃ tāsam sambahulānaṃ āpattinaṃ paṭicchannānaṃ ca appaṭicchannānaṃ ca chārattaṃ mānattaṃ yāci. Tassa me saṅgho tāsam sambahulānaṃ āpattinaṃ paṭicchannā-

nañ ca appaṭicchannānañ ca chārattaṃ mānattaṃ adāsi. Soham mānattaṃ carāmi vediyāmi. Aham bhante vediyatīti maṃ saṃgho dhāretu mānattaṃ nikkhipāmi vattaṃ nikkhipāmi. Aham bhante . . . la (§ 10) . . . adāsi. Soham ciṇṇamānatto saṃghaṃ *abbhānaṃ* yācāmi.

Tikkhattuṃ yācitabbaṃ.

11. Suṇātu me . . . la (§ 7) . . . mānattaṃ yāci. Saṃgho itthannāmassa bhikkhuno tāsāṃ sambahulānaṃ āpattinaṃ paṭicchannānañ ca appaṭicchannānañ ca chārattaṃ mānattaṃ adāsi. So ciṇṇamānatto saṃghaṃ *abbhānaṃ* yācati. Yadi saṃghassa pattakallaṃ saṃgho itthannāmaṃ bhikkhuṃ *abbheyya*.

12. Esa ñatti.

Suṇātu me . . . la (§ 11) . . . *abbhānaṃ* yācati. Saṃgho itthannāmaṃ bhikkhuṃ *abbheti*. Yassāyasmato khamati itthannāmassa bhikkhuno *abbhānaṃ* so tunh'assa, yassa nakkhamati so *bhāseyya*.

Dutiyāṃ pi etaṃ atthaṃ vadāmi. Suṇātu me . . . la (§ 12) . . . *bhāseyya*.

Tatīyāṃ pi etaṃ atthaṃ vadāmi. Suṇātu me . . . la (§ 12) . . . *bhāseyya*.

Abbhito saṃghena itthannāmo bhikkhu. Khamati saṃghassa, tasmā tunhi, (evam etaṃ dhārayāmi).*

G. L. M. CLAUSON.

ETON COLLEGE,
November 6, 1906.

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

III

THE ZEN SECT OF BUDDHISM

By DAISETZ T. SUZUKI

FOREWORD.

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

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

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

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

HISTORY OF THE ZEN SECT.

INDIA.

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

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

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

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

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

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

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

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

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

CHINA.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

JAPAN.

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

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

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

PRINCIPLES OF THE ZEN SECT.

FACTS AND NOT WORDS.

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

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

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

NO SŪTRAS, NO BOOKS.

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

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

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

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

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

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

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

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

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

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

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

KO-AN.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

† Literally, face-gates.

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

NOT ASCETICISM.

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

PHILOSOPHY OF ZEN.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

ZEN AND GENERAL CULTURE.

CHINA.

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

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

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

JAPAN.

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

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

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

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

ZEN DISCIPLINE.

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

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

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

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

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

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

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

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

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

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

* * * * *

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

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

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

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

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

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

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

* * * * *

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

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

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

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

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

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

LITERATURE.

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

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

IV

A CHINESE COLLECTION OF
ITIVUTTAKAS

By K. WATANABE

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

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

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

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

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

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

§ 嚧陀南.

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

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

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

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

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

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

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

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

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

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

PĀLI, I. 1, 2.

Vuttaṃhetam Bhagavatā
vuttam - arahatā - ti me
sutam :

Eka - dhammaṃ bhik -
khava pajahatha.

Aham vo pāṭibhogo Anā-
gāmitāya.

Kathaṃ eka-dhammaṃ ?
Dosam bhikkhave eka-
dhammaṃ pajahatha.
Aham vo pāṭibhogo Anāgā-
mitāyā-ti.

Etam attham Bhagavā
avoce, tatthetam iti vuc-
eati.

Yena dosena dutthāse
Sattā gacchanti duggatim

Tam dosam sammad-añ-
ñāya
Pajahanti vipassino
Pahāya na punāyanti
Imam lokam kudācanan-ti.

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

CHINESE, I. 14.

I have heard these words
from the Bhagavan :

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

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

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

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

* 不還果.

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

PĀLI, I. i. 1—6.

CHINESE, I. 13—24.

The sins to be abandoned before attaining Anāgāminship.

To attain the Anāgāminship—

	<i>I. The sins to be abandoned.†</i>	<i>II. The dogmas to be recollected.‡</i>
1. Lobha.	1. Lobha, 貪.	1. Buddha, 佛.
2. Dosa.	2. Dveṣa, 瞋.	2. Dharma, 法.
3. Moha.	3. Moha, 痴.	3. Saṃgha, 聖衆.
4. Kodha.	4. Mrakṣa, 覆.	4. Śīla, 戒.
5. Makkha.	5. Pradāsa, 惱.	5. Dāna, 施.
6. Māna.	6. Krodha, 忿.	6. Deva, 天.
	7. Upanāha, 恨.	7. Upaśāma, 休息.
	8. Īrṣyā, 嫉.	8. Ānāpāna, 安般.
	9. Mātsarya, 慳.	9. Kāya, 身.
	10. Saṃrakta, 執.	10. Mṛtyu, 死.
	11. Māna, 慢.	
	12. Vihimsā, 害.	

* Anusmṛti.

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

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

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

STRASSBURG,

November 25, 1903.

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

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

SUTTA-NIPĀTA IN CHINESE

By M. ANESAKI

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

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

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

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

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

TŌKYŌ,

December 4, 1906.

VI

SIMILES IN THE NIKĀYAS,

A CLASSIFIED INDEX.

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

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

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

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

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

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

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

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

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

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

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

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

yattha eke vihaññanti āruhanto siluccayaṇ—

and where, brooding amid distant sounds of wild elephants and calling peacocks below, they could say—

te selā ramayanti maṇ!*

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

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

* Thag. v. 1058 ff.

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

yathā mātā, pitā, bhātā,

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

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

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

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

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

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

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

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

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

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

Similes illustrating problems of thought and conduct distinctively Buddhist.

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

yathā daṇḍena gopālo . . . ;

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

C. A. F. RHYS DAVIDS.

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

ABBREVIATIONS IN REFERENCES:—

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

S. = seyyathāpi.

INDEX

Akkha (*die*).

(1) yathā sākaṭiko . . .

visamaṇ maggaṇ āruyha, akkhachinno va jhāyati,
S. i. 57 ; cf. J. iii. 198.

(2) appamatt[ak]o ayaṇ kali

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

Akkhadhutta. (3) bhūtapubbaṇ dve akkha-
dhuttā, D. ii. 348. (4) S. akkhadhutto . . .
puttam pi jiyetha, M. iii. 170, 178.

2. Akkha (*shoulder*). See Bhāra.

3. Akkha (*axle*) . . . ratho . . . jhānakkho, S. v. 6.

4. Akkhi. vanatimiramattakkhi, J. iv. 285 ; = v. 182.

Akkho. addasaṇ . . . satte apparajjakkhe
mahārajakkhe, D. ii. 38 ; = M. i. 169 ; = S.
i. 138.

5. Akkhika. S. puriso akkhika-hāraḅo gantvā, M. i. 383.

6. Agāra.

(1) S. kaṭṭhaṇ ca paṭicca . . . agāraṇ teva saṅkhaṇ
gacchati, M. i. 190.

(2) S. purisassa agāraṇ ekādasadvāraṇ, M. i. 353.

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

(4) yathā agāraṇ ducchannaṇ vuṭṭhi samativijjhati,
Dhp. v. 13, 14 ; = Thag. 133, 134.

Āgantukāgāra. (5) S. āgantukāgāraṇ tattha
puratthimāya disāya āgantvā, S. iv. 219 ;
= v. 51.

Kuṭāgāra. (6) S. kuṭāgārassa etaṇ aggaṇ . . .
yadidaṇ kuṭaṇ, M. i. 322 ; = A. iii. 10-12.

- (7) S. kūtāgārassa . . . kūṭaṇ tāsayaṇ aggaṇ, S. iii. 156 ; = v. 43 ; = A. iii. 364.
- (8) S. kūtāgāre . . . pācīnāya vā vātapānā suriye uggacchante, S. ii. 103 ; = (*slightly different*) v. 218.
- (9) S. kuṭāgāraṇ vā . . . bahalamattikā addāvalepanā, S. iv. 186.
- (10) S. yāvakiyaṇ ca kūtāgārassa kūṭaṇ na ussitayaṇ, S. v. 228.
- (11) S. yo evaṇ vadeyya, Ahaṇ kūtāgārassa heṭṭhi-maṇ gharayaṇ akaritvā, S. v. 452.
- (12) S. kūtāgāre ducchanna kūṭaṇ, A. i. 261, 262.
- (13) S. kuṭāgāraṇ ullittavalittayaṇ, A. iv. 231 ; *cf.* i. 101.
- N a ḷ ā g ā r a. (14) naḷāgāraṇ va sīdati, J. v. 121.
See also Aggī.
- P ā n ā g ā r a. (15) yathā . . . pānāgāraṇ sabhā papā evaṇ lok' itthiyo, J. i. 302.

7. Aggī.

- (1) paṇḍito aggīva bhāsati, D. iii., XXXI. § 11.
- (2) aggī yathā pajjalīto nisīthe, Thag. v. 3 ; *cf.* J. iii. 381 ; v. 213 ; vi. 14.
- (3) saṇḍojanaṇ . . . ḍahaṇ aggīva gacchati, Dh. v. 31.
- (4) aggīyaṇ vā te harāmaṇ' ahaṇ, Thag. v. 461.
- (5) S. yaṇ yadeva paccayaṇ paṭicca aggī jalati, M. i. 259 = ii. 181.
- (6) ayaṇ aggī kiyaṇ paṭicca jalati ? M. i. 487.
- (7) S. tinakattḥupādānaṇ paṭicca aggī, M. ii. 203.
- (8) S. sākakattḥayaṇ . . . aggīyaṇ, M. ii. 129.
- (9) S. . . . mahā aggikkhandho jaleyya, S. ii. 85.
- (10) S. aggī sa-upādāno jalati, S. iv. 399.
- (11) sakalikkaggissa . . . aññā 'va acci, A. v. 9.
- (12) mahāgīni pajjalīto anāhāro pasammati, Thag. v. 702.
- (13) S. puriso aggīthiko aggīgavesī, M. iii. 141, 143.
- (14) S. puriso parittayaṇ aggīyaṇ ujjāletukāmo assa . . . S. . . . mahantaṇ aggikkhandhaṇ nibbāpetukāmo assa, S. v. 112-114.
- (15) aggī yathā . . . na tappati, J. v. 485.

- (16) S. sukke tiṇadāye aggi mutto, A. v. 337.
- (17) cakkhu, rūpaṃ . . . rāgagginā . . . mohagginā ādittaṃ, S. iv. 19, 20.
- (18) natthi rāgasamo aggi, Dh. v. 202 ; = 251 ; cf. It. 92.
- (19) aggikkhandhaṃ . . . ālingitvā upanisideyya vā, A. iv. 128.
- (20) S. naḷāgāraṃ . . . aggi otāraṃ labhetha, S. iv. 185, 187.
- (21) S. naḷāgārā vā . . . aggi mukko kūtāgārāni pi vahati, M. iii. 61 ; = A. 1. 101.
- (22) āgacchant' aggikhandhā va, Thag. v. 450.
- (23) aggikhandhūpamā dukkhā, Thig. v. 351.
- (24) aggiva tiṇakaṭṭhasmiṃ kodho, J. iv. 26.
- (25) aggidaddho va tappati, A. iv. 97 ; = Dh. v. 136 ; = P.V. 6 ; = 34 ; = J. vi. 437 ; = 442.
- (26) aggiṃ pajjalitaṃ va liṅgiya, Thig. v. 398.
- (27) uccāvacaṃ niccharanti dāye aggisikhūpamā, S.N. v. 703.
- (28) ghaṭasitto va aggi, J. vi. 171.
- See also* Kaṭṭha, Jātaveda, Pāvaka, Vana.
8. Aggika. bhūtapubbaṃ aggiko jaṭilo araṇṇāyatane, . . . vasati, D. ii. 339.
9. Aṅgāra.
- (1) S. aṅgārakāsu sādhipaporisā pur' aṅgārānaṃ, M. i. 74 ; = 365.
- (2) aṅgārakāsūpamā kāmā vuttā, M. i. 130 ; cf. J. iv. 118.
- (3) S. dve . . . dubbalataṃ purisaṃ . . . aṅgārakāsuyā, M. i. 244 ; = ii. 193 ; = A. iii. 380.
- (4) S. aṅgārāni ādittāni . . . sitāni, A. iii. 407-9.
- (5) parivajjayeyya aṅgārakāsuṃ jalitaṃ, S.N. v. 396.
- (6) aṅgārakāsuṃ va ñāṇena anupassako, Thag. v. 420.
- (7) ukkā mukhe . . . va khadiraṅgārasannibhaṃ, J. v. 322.
10. Accagaṇ. accagā . . . maccudheyyaṃ, S.N. v. 358.
11. Acci.
- (1) acci yathā vātavegena khitto, S.N. v. 1074.
- (2) pabbatagge va acci, J. v. 213.

12. Accharā. Cittarathe va accharā . . . sobhasi, Thig. v. 374.
13. Accharika. S. . . . accharikaṃ pahareyya, M. iii. 299.
14. Ajā. (1) ajā kāṇā va sāsaṃpe, J. iii. 125.
 (2) urabbharūpena vak' āsu . . . ajayūthaṃ upeti, J. v. 241.
 (3) ajapado daṇḍo, M. i. 134.
15. Añjasa. maggaṃ akkhāhi añjasaṃ amatogadhaṃ, Thag. v. 168; cf. 179.
16. Aṭṭhi. See Atāpu, Nagara (7). Aṭṭhikaṃkala.
 (1) aṭṭhikaṃkalūpamā kāṃā, M. i. 130; = 364; = A. iii. 97.
 (2) S. . . . goghātako . . . aṭṭhikaṃkalaṃ . . . upacchubheyya, M. i. 364.
17. Aṇḍa.
 (1) S. puriso aṇḍahārako gantvā, M. i. 383.
 Aṇḍakosa. (2) S. . . . kukkuṭapatakāṇaṃ paṭhamataṃ . . . aṇḍakosaṃ padāletvā, A. iv. 176; cf. M. i. 357.
 Aṇḍabhūta. (3) *ibidem*. See also Kukkuṭi.
18. Aṇṇava.
 (1) parittaṃ dāruṃ āruyha yathā side mahaṇṇave, It. 71; = Thag. v. 147; = 265.
 (2) eso hi atari aṇṇavaṃ, J. iii. 453.
 See also Udaḅa, Tarati.
19. Ativāha. sīlaṃ seṭṭho ativāho, Thag. 616.
20. Adassana kāmo. S. cakkhumā . . . adassana-kāmo assa, M. i. 120.
 Addhagu. See Valāhaka.
 Addhānamagga paṭipanno. See Magga.
21. Antopūtibhāva. na antopūti bhavissati . . . katamo ca antopūtibhāvo? S. iv. 179, 180.
22. Andu. pañca kāmaguṇā . . . andūti pi vuccanti, D. i. 245.
23. Andha.
 (1) puggalo andho, A. i. 128, 129.
 (2) kāmandhā, Ud. 76; = Thag. v. 297.
 (3) andhaṃ tamaṃ tadā hoti, It. 84.
 (4) andho yathā jotiya adhiṭṭhaheyya, J. iv. 206.

- Jaccandha.** (5) S. jaccandho . . . na passeyya kaṇhasukkāni rūpāni, D. ii. 328; = M. i. 509; = 511 (*altered sequel*); = ii. 201.
- (6) bhūtapubbaṅ . . . yāvatikā Sāvattthiyaṅ jaccandhā te sabbe gahetvā . . . hatthiṅ dassesi, Ud. 68.
- (7) gilati jaccandho va samakkhikaṅ, J. iv. 192.
- Andhakāra.** (8). S. . . . andhakāre telapajjotaṅ dhāreyya, D. i. 85 *passim*; = M. i. 24 *passim*; = S. i. 70 *passim*; = A. i. 56 *passim*; = Ud. 49.
- (9) S. puriso andhakārā vā andhakāraṅ gaccheyya, S. i. 94.
- (10) S. puriso pāsādā . . . andhakāraṅ oroheyya, S. i. 95.
- (11) andhakāre tamo oyagā, Thag. v. 170.
- (12) andhakāraṅ va khāyati, Thag. v. 1034.
- Andhabhūta.** (13) avijjāgatā pajā andhabhūta pariyonaddho, A ii. 132; *cf.* M. i. 171; ii, 93.
- Andhaveṇi.** (14) sabbaṅ . . . cakkhu . . . mano andhaveṇi, S. iv. 20, 21.
- (15) S. andhaveṇi paramparāsattā, D. i. 239; = M. ii. 170; = 200; *cf.* Ud., p. 68.
24. **Abbha.** chinnabbham iva vātena, J. iii. 373. *See also* Pabbata (5).
25. **Abbhokāsa.** abbhokāso pabbajjā, D. i. 63; = 250; = M. i. 179; = 344; = 521; = iii. 33; = 134; = S. v. 350; = S.N. v. 406.
26. **Abhikkhaṇati.** abhikkhaṇa . . . satthaṅ ādāya, M. i. 142, 144.
27. **Abhidosa.** S. abhidose . . . āloko antarahito, A. iii. 407, 408.
- Abhilepana.** *See* Vilepana.
28. **Amarāvikkhepa.** ime samaṇabrāhmaṇā amarāvikkhepikā . . . āpajjanti amarāvikkhepaṅ, D. i. 27, 28; *cf.* J. vi. 236.
29. **Amba.**
- (1) S. ambapiṇḍiyā vaṅṅacchinnāya, D. i. 46; = S. iii. 155, 156; = A. iii. 365.

35. Alagadda. S. puriso alagaddatthiko . . . alagaddaṇ passeyya, M. i. 133.

36. Alāta. S. tindukālātaṇ . . . ghaṭṭitaṇ . . . ciccitayati, A. i. 127.

37. Alāpu. apatṭhāni alāpūn' eva sārade, Dh. v. 149.

38. Asi.

(1) S. . . asiṇ kosiyaṇ pabbāheyya, M. ii. 17.

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

(3) ukkhipa asisūnaṇ, pajaha pañca kāmagaṇe, M. i. 143, 145.

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

See also Latā.

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

40. Assa.

(1) asso va jīṇṇo nibbhogo, S. i. 176.

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

(3) assaṇ bhadrāṇ va vāṇiṇo, Dh. v. 380.

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

(5) assaṇ bhadrāṇ va jāniyaṇ, Thig. v. 114.

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

Assājāniya. (7) tīṇi aṅgehi samannāgato, A. i. 244; cf. J. v. 63.

(8) catuhi aṅgehi samannāgato, A. ii. 113; = 250, 251.

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

(10) cattāro bhaddā assājāniyā lokasmiṇ, A. ii. 114.

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

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

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

See also Assadaṃka.

Assasadaṃsa. (14) tayo assasadasse desessāmi, A. i. 289; = iv. 397.

Assakhaluṅka. (15) tayo assakhaluṅke desessāmi, A. i. 287; = iv. 397.

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

(17) S. assakhaluṅkassa kiñcāpi evaṅ icchā, A. v. 166.

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

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

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

A s s a p a ṇ i y a ṅ. (20) S. puriso udayatthiko assaṅ poseyya, A. ii. 199.

See also S ā r a t h i.

41. A s s a t a r i.

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

(2) S. assatari attavadhāya gabbhaṅ gaṇhāti, S. ii. 241; = A. ii. 73.

A s s a t t h a. See P a v ā l a.

42. A h i.

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

(2) S. . . . ahiṅ karaṇḍā uddhareyya, M. ii. 17, 18.

See also K u n a p a, P ā ṇ a k a.

43. Ā k ā s a.

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

(2) tad-ākāsamāṅ cittaṅ, Thag. v. 1156.

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

(4) ākāse va padaṅ natthi, Dh. v. 255.

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

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

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

45. Ā j a ñ ñ a, Ā j ā n i y a.

(1) Ā j ā n i y o v a t a . . . Gotamo, S. i. 28.

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

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

(4) yathā . . . sārathī pavaro dameti ājaññaṅ, Thag. v. 358.

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

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

See also A s s a.

46. Āṇi.

- (1) rathassāṇīva yāyato. S.N. v. 654; = J. v. 330.
 (2) tacchanto āṇiyā āṇiṇi nihanti balavā yathā,
 Thag. v. 744.

See also Paḷa ga ṇ ḍ a, R a t h a.

47. Ādāsā.

- (1) S. itthi vā . . . ādāse vā . . . paccavekkhamāno, D. i. 80; = M. i. 100; = A. v. 92, 94, 97, 98; with different sequel, M. ii. 19.
 (2) dhammādāsāṇi nāma . . . desissāmi, D. ii. 93;
 cf. M. iii. 67; = S. v. 357-60.
 (3) kimatthiyo ādāso? M. i. 415.
 (4) S. itthi vā . . . ādāse vā . . . paccavekkhamāno upādāya passeyya, S. iii. 105.
 See also Paccavekkhana, Paṛiyodāpanā.
 (5) dhammādāsāṇi gahetvāna . . . paccavekkhiṇi . . . Thag. v. 171; = 395.
 (6) dhammādāsāṇi apakkhi' haṇ, Thig. v. 222.

48. Ādicca.

- (1) ādicco va virocāti, S. i. 113; = It. 51.
 (2) S. . . . vigatavalāhake deve ādicco nabhaṇ abhussukkamāno, M. i. 317; cf. S. i. 65; = iii. 156; = v. 44; = A. i. 242; = v. 22; = slightly different, otherwise applied, It. 20.
 (3) virocāmāṇaṇ . . . ādicco iv'antalikkhe, A. iii. 239.
 (4) divā tapāti ādicco, Dhṛ. v. 387.
 (5) ādicco v-udayaṇ tamaṇ, It. 85.
 (6) ādicco va paṭhaviṇi teji tejasā, S.N. v. 1096.
 (7) tapantam iva ādiccaṇ, Thag. v. 426; cf. v. 820.
 (8) yathā udadhiṇi ādicco . . . pavidāṇseti, J. v. 326.
 (9) yathā udayaṇi ādicco hoti lohitako, J. vi. 123.

See also Suriya.

Āditta. See Ḍayhati.

Ādhāra. See Uḍakamaṇika.

49. Āṇaṇya. S. āṇaṇyaṇ . . . nīvaraṇe paḥiṇe, D. i. 73; = M. i. 276.

Āpādetā. See Janettī.

Āpāṇiyakaṇsa. See Visa.

50. Āpo.

- (1) S. āpasmīṅ sucim pi . . . lohitagatam pi dhovanti, M. i. 423; = A. iv. 375.
- (2) āpaṅ ce nāssa kvāssa patitṭhitā, S. ii. 103.
- (3) S. āpodhātu evaṅ nandirāgo, S. iii. 54.
- (4) yathā āpo ca . . . evaṅ gāvo, S.N. v. 307.
- (5) yathā naro āpaṅ otaritvā mahodikaṅ, S.N. v. 319.

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

See also *Bhisakka*, *Maggā* (addhāna).

52. Ābhā.

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

53. Āmagandha. es'āmagandho na hi maṅsabhojanaṅ, S.N. v. 242 *fol.*

54. Ārogya. S. . . . ārogyaṅ . . . nīvaraṇe pahīne, D. i. 73; = M. i. 276.

55. Āloka.

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

56. Āvaṭṭa. āvaṭṭabhayaṅ ti . . . kāmaguṇāṅ adhi- vacanaṅ, M. i. 461; S. iv. 179, 180; = A. ii. 123; cf. It. 114.

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

58. Āvudha.

- (1) viveko yassa āvudhaṅ, S. v. 7.
- (2) sīlaṅ āvudhaṅ uttamaṅ, sīlaṅ ābharaṅṅ seṭṭhaṅ, sīlaṅ kavacaṅ abbhutaṅ, Thag. v. 614.
- (3) paññāvudho, Thag. v. 763.

59. Āsabhā.

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

60. Āsaya.

- (1) kavi gāthāṅ āsaya, S. i. 38.
- (2) siri bhogaṅ āsaya, S. i. 44.

61. Āsava. āsavāṅ khayañāyā, D. i. 83 *and passim* in all Nikāyas. See also *Aruka*, *Visa*.

62. Āsīvisā.

- (1) S. āsīviso ghoraviso, atha puriso āgaccheyya, M. ii. 261.
- (2) S. cattāro āsīvisā . . . catunn' etaṃ mahābhūtānaṃ adhivacanaṃ, S. iv. 172-4.
- (3) cattāro 'me āsīvisā . . . āgataviso na ghoraviso, A. ii. 110, 111.
- (4) gaṇhissaṃ āsīvisaṃ viya, Thig. v. 398.
- (5) kāmā kaṭukā āsīvisūpamā, Thig. v. 451.
- (6) āsīvisaṃ va kupitaṃ . . . parivajjehi, J. iii. 525; cf. v. 267.
- (7) āsīviso dummukho ty-āhu, J. v. 78.

63. Iṅghāḷakhu yā. iṅghāḷakhuyā va ujjhito, Thig. v. 386.

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

65. Indakhīla.

- (1) chetvā khilaṃ chetvā palighaṃ indakhīlaṃ ūhaccamanejā, D. ii. 254; = S. i. 27.
- (2) S. ayokhīlo vā indakhīlo gambhīranemo . . . asampakampi, S. v. 444.
- (3) yath' indakhīlo paṭhaviṃ sito siyā, S.N. v. 229.
- (4) ʔhitā te indakhīlo va, Thag. v. 663.
- (5) no virujjhati indakhīlūpamo, Dh. v. 95.

66. Iriyāpatha. S. puriso . . . evaṃ assa . . . yan nun ahaṃ saṅkaṃ gaccheyya, M. i. 120.

67. Isikā.

- (1) S. puriso muṅjamhā isikāṃ pavāheyya, D. i. 77; (pabbāheyya) = M. ii. 17.
- (2) muṅjā v'isikā pavaḷhā. J. vi. 67.

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

69. Issā.

70. Issāsa. (1) S. issāso . . . yoggaṃ karitvā, A. iv. 423-5.
 (2) S. imesaṃ issāsānaṃ, M. iii. 1.
 (1) S. mahatī naṅgalisā evam assa soṇḍo, S. i. 104.
 (2) isādantassa hatthino, Ud. 42; cf. J. v. 43.
See also Kassaka, Ratha.

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

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

(10) sampannasassaṃ va mahodakena, J. v. 208.

(11) kusagge udakaṃ . . . samudde udakaṃ mine,
J. v. 468.

U d a k a ṇ ṇ a v a. (12) so passeyya mahantaṃ u-
kaṇṇavaṃ, M. i. 134; = (*differently applied*)
S. iv. 174, 175.

(13) udakaṇṇave yattha so labbhategādhavaṃ, J. vi. 440.

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

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

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

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

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

75. U d a p ā n a.

(1) S. gambhīre udapāne udakatārakā . . . dissanti,
M. i. 80; = 245.

(2) S. kantāramagge udapāno . . . nev'assa . . .
udakavārako, S. ii. 118.

(3) S. puriso jarūdapānaṃ vā olokeyya, S. ii. 198.

(4) kiṃ kayirā udapānena āpā ce sabbadā siyuaṃ ?
Ud. 79.

(5) udapānaṃ v'anodakaṃ, J. v. 233.

See also P a n ā l i.

76. U d a b i n d u.

(1) udabindunipātena udakumbho pi pūراتي, Dhp.
v. 121, 122.

(2) udabindu va pokkharā, Dhp. v. 401; = It. 84;
Thag. v. 665; cf. M. iii. 300; = (vāribindu)
S.N. v. 392; cf. Dhp. v. 336; Thag. v. 401.

77. U d d h a t a. uddhataṃ cittaṃ hoti, S. v. 113.

U d d h a ṇ s o t a. See S o t a.

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

U p ā h a n a. See P ā n a d a.

79. U p p a l a.

(1) S. uppalaṃ vā . . . janassa piyaṃ, D. ii. 20.

(2) uppalaṃ ca udakato ubbhataṃ yathā, Thig.
v. 379.

Uppalini. (3) S. uppaliniyaṃ . . . appekacce uppalāni vā . . . antonimuggaposini, D. i. 75; = M. i. 277; = ii. 16; = iii. 93; = A. iii. 26.

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

Ummatta. See Rakkhassa.

Ummāpuppha. See Puppha.

80. Uraga.

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

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

Urabbha. See Aja, Ghātaka.

81. Ulūka.

(1) S. ulūko rukkhāsākhāyaṃ mūsikaṃ magaya-māno, M. i. 334.

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

82. Usabha.

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

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

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

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

(5) usabhaṃ pavaraṃ vīraṃ, S.N. v. 646.

Usabhacamma (6). S. usabhacammaṃ saṅkusatena suvihataṃ, M. iii. 105.

Usmā. See Kaṭṭha (dve).

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

84. Ūmi.

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

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

85. Ekako paribhuñjana. Lohicca . . . Pase-nadi . . . ekako paribhuñjeyya . . . evaṃvādī . . . antarāyakaro hoti, D. i. 228, 229.

86. Eḷakā.

(1) S. balavā puriso dīghalomikaṇ ḷakaṇ . . . ākaḍḍheyya, M. i. 228 ; = 374.

(2) S. dīghalomikā ḷakā kaṇṭakagahanaṇ paviseyya, S. ii. 228.

Elambuja. See Vārija.

87. Esanī. satiyā-y-etaṇ adhivacanaṇ, M. ii. 260.

88. Oka (water). (1) odaheyya okacaraṇ, M. i. 118, 119.

(2) ṭhapeyya okacārikaṇ, *ibidem*.

89. Oka (house). rūpadhātu . . . saṅkhāradhātu viññāssa oko, S.N. v. 844 ; cf. S. iii. 9, 10.

90. Ogha. (1) vuyhamārio mahoghena, M. ii. 105.

(2) oghaṇ tarati, oghatiṇṇo, S. i. 3, 53 ; 142 ; cf. S.N. vv. 471 ; 1052 ; 1059 ff.

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

(4) oghassa hi nittharaṇatthaṇ anekavihitaṇ maggaṇ akkhāsi, S. i. 193 ; cf. It. 111.

(5) saddhāya tarati oghaṇ, S. i. 214.

(6) naḷasetuṇ va sudubbaḷaṇ mahogho, S.N. v. 4 ; = Thag. v. 7.

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

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

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

(10) oghātigaṇ puṭṭhuṇ, S.N. v. 1096.

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

(12) saṇsīdati mahoghasmiṇ, Thag. v. 681.

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

(14) gambhīraṇ oghaṇ ānento viya, J. vi. 363.

See also Udakappaṇava, Nadī, Pāsa, Bhisī.

91. Oṭṭhapada. S. . . . oṭṭhapadaṇ evamev'assu me ānisadaṇ, M. i. 80 ; 245.

92. Odana. S. sāliṇaṇ odano vicitakāḷako, A. iv. 231.

93. Onahā. ime pañca nivaranaṇ . . . onahā . . . pariyaṇahā ti pi vuccanti, D. i. 246.

94. Obhāsa.

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

95. Ora.

- (1) oray āgamanāya paccayāse, S.N. v. 15.
 Orapāraṇ (2). so . . . jahāti orapāraṇ, S.N. v. 1 ff.

96. Orabbhiko, urabbhaghātaka. S. orabbhiko vā urabbhaghātako vā . . . urabbhaṇ . . . ādiyamānaṇ pahoti hantaṇ, A. i. 251.

97. Osadhitārakā.

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

98. Kakaca. imaṇ . . . kakacūpamaṇ ovādaṇ . . . manasikareyyātha, M. i. 129.

99. Kakkaṭaka. S. gāmassa . . . avidūre pokkharāṇī, tatr'assa kakkāṭako, S. i. 123.

Kaṇka. See Maṇsapesi.

100. Kaṇkana. kaṇkanaṇ va sukataṇ, Thig. v. 259.

101. Kacchapa.

- (1) S. . . . ekacchigaḷaṇ yugaṇ samudde pakkhi-peyya . . . tatr'assa kāṇo kacchapo, M. iii. 169; = S. v. 455; cf. Thig. v. 500.
 (2) bhūtapubbaṇ kummo kacchapo . . . anunadī-tīre gocarapasuto, S. iv. 177.

102. Kañcana.

- (1) muttaṇ selā va kañcanaṇ, A. iii. 346.
 (2) kañcanasannibhattaco, M. ii. 136; Thag. v. 821.
 (3) kañcanassa phalakaṇ va sumatṭhaṇ, Thig. v. 266.

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

104. Kaṭaggaha. ubho pi pabbajissāma ubhayattha kaṭaggaho, Thag. v. 462.

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

106. Kaṭṭha.

Kaṭasi. See Sarīra.

- (1) S. allaṅkaṭṭhaṅ . . . puriso uttarāraṇiṅ ādāya,
M. i. 241, 242; = ii. 93; = iii. 95.
- (2) S. dvinnaṅkaṭṭhānaṅ samphassa[-saṅghaṭṭa-]
samodhānā usmā jāyati, M. iii. 242; = S. ii.
97; = iv. 215; = v. 212.
- See also Aggi, Tiṇa, Bhastā.

107. Kaṇṭaka.

- (1) S. . . . bahukaṇṭakaṅ dāyaṅ paviseyya, . . .
purato pi kaṇṭako pacchato pi, S. iv. 189.
- (2) S. puriso . . . saravanaṅ paviseyya tassa kusa-
kaṇṭakā . . . vijjheyya, S. iv. 198.
- (3) . . . maddito kāmakaṇṭako, Ud. 24; cf. 27;
cf. J. iv. 117.
- (4) yathā kaṇṭakatṭhānamhi careyya anupāhano,
Thag. v. 946.

Kaṇha. See Magga, Sukka.

Kadalī. See Phala.

108. Kantāra.

- (1) S. puriso sadhana . . . kantaraddhānamaggaṅ
paṭipajjeyya . . . taṅ kantāraṅ nitthareyya,
D. i. 73; = (*slightly different*) M. i. 276.
- (2) diṭṭhi-kantāraṅ, M. i. 8; 486.

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

110. Kapi.

- (1) kapīva sākhaṅ pamuñcaṅ gahāya, S.N. v. 791.
- (2) kapi va sīhacamma, Thag. v. 1080.
- (3) haliddiragaṅ kopicittaṅ, J. iii. 148; = 525.

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

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

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

(2) karavikabhāṇī, M. ii. 137.

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

115. K a l i.

- (1) natthi dosasamo kali, Dhp. v. 202.
- (2) tāhaṇ, citta, kaliṇ brūmi, Thag. v. 214; cf. v. 356.
See also Akkha, Kitava.
Kaliggaha. (3) ubhayattha kaliggaho andhassa, A. i. 129.

116. K a l i n g a r a.

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

117. K a l i r a.

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

K a v a c a. See Ā v u d h a (2).

K a s a m b u. See K ā r a ṇ ḍ a v a.

118. K a s s a k a.

- (1) S. kassako bijanangalaṇ ādāya vanaṇ paviseyya, D. ii. 353.
- (2) kassako bhavaṇ Gotamo . . . (see also bijaṇ, vuttthi, yuganangalaṇ, isā, yottaṇ, phāla-pācanaṇ), S. i. 172; = S. N., p. 13.
- (3) S. saradasamaye kassako mahānangalena kasanto, S. iii. 155.
- (4) idha kassako khettaṇ sukattaṇ karoti, A. i. 239.
- (5) S. kassakassa sampannaṇ sālikhettaṇ, A. i. 241.
- (6) dāyakā kassakūpamaṇ, P. V. 3.
K a s i. (7) S. kasi kammaṭṭhānaṇ, M. ii. 198.

119. K a ṇ s a.

- (1) hitvā satapalaṇ kaṇsaṇ sovaṇṇaṇ . . . aggahiṇ mattikāpattaṇ . . ., Thag. v. 97; = 862.
- (2) kaṇso upahato yathā, Dhp. ver. 134.
K a ṇ s a p ā t i. (3) S. kaṇsapāti ābhatā āpanā vā . . . malena ca pariyonaddhā, M. i. 25.

120. K ā k a.

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

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

See also Ulūka.

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

122. -Kāra.

Usukāra. (1) S. usukāro tejanaṅ . . . ujuṅ karoti, M. ii. 225; cf. Dhp. v. 93.

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

(3) samunnamayaṅ attānaṅ usukāro va tejanaṅ, Thag. v. 29.

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

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

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

(7) S. kumbhakārapākā uṇhaṅ kumbhaṅ uddharitvā, S. ii. 83.

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

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

Cittakāra. See Rajaka.

Mālakāra. See Mālā.

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

Yānakāra, Rathakāra. (11) yathā yānakāro . . . nemiyaṅ dosaṅ tacchati, M. i. 32.

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

123. Kāraṇḍava. kāraṇḍavaṅ niddhamatha kasambuṅ apakassatha, S.N. v. 281.

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

Kāsa. See Naḍī (4).

125. Kiṭṭha. kiṭṭhāḍaṇ viya duppasaṇ, Thag. v. 446.

See also Goṇa.

126. Kitava.

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

(2) chādeti kaliṇ va kitavā saṭho, Dh. v. 252.

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

128. Kiṇṣuka. S. purisassa kiṇṣuko adiṭṭhapubbo
assa, S. iv. 193; cf. J. ii. 265, 266.

129. Kukkuṭapatta. S. kukkuṭapattaṇ . . . aggimhi
pakkhittaṇ, A. iv. 47 ff.

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

125. See different point under Aṇḍakosa.

131. Kukkura. S. caṇḍassa kukkurassa nāsāya pittaṇ
bhindeyyuṇ, S. ii. 242.

See also Aṭṭhikaṇkala, Kuṇapa, Pāṇaka.

132. Kukkula. rūpaṇ . . . viññāṇaṇ kukkulaṇ, S. iii. 177.

133. Kuñjara.

(1) S. kuñjaro . . . pokkharāṇiṇ oḡāhitvā saṇa-
dhovikaṇ . . . kīlati, M. i. 229.

(2) . . . araññam iva kuñjaraṇ bandhitvā āna-
yissāma, S. i. 124; cf. J. iv. 470.

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

(4) paṅke sanno va kuñjaro, Dh. v. 327.

(5) saṅgāmagataṇ va kuñjaraṇ, Ud. 45.

(6) hatthikkhandhā va patitaṇ kuñjare ce anuk-
kame, Thag. v. 194.

(7) yathā kuñjaraṇ adantaṇ navaggahaṇ aṅku-
saggaho, Thag. v. 357.

(8) kuñjaraṇ v'anodake, J. vi. 442.

134. Kuṭī. āsaṇ kuṭiyā virājaya, dukkhaṇ . . . navā
kuṭī, Thag. v. 57.

135. Kuṭṭhi. S. kuṭṭhi puriso . . . aṅgārakāsuyā kāyaṇ
paritāpeyya, M. i. 506.

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

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

138. Kumāra.

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

139. Kumuda.

- (1) uechinda . . . kumudaṇ sārādikaṇ va pāṇinā, Dhṃ. v. 285 ; = J. i. 183.
 - (2) kumudasannibho, J. ii. 234.
- See also Pabbaṭa.*

140. Kumbha.

- (1) S. kumbho anādhāro hoti . . . sādāro, S. v. 20.
- (2) S. kumbho nikkujjo vamat'eva udakaṇ, S. v. 48.
- (3) S. kumbho nikkujjo tatra udakaṇ āsittaṇ, A. i. 130 ; (ukkujjo) 131.
- (4) S. kumbho nikkujjo'va . . . udakaṇ no vantaṇ paccavamati, A. v. 337.
- (5) cattāro'me kumbhā . . . kumbhūpamā puggalā, A. ii. 104.
- (6) kumbhūpamaṇ kāyaṇ idaṇ veditvā, Dhṃ. v. 40.
- (7) yathāpi uda[ka]kumbho bhinno, J. iii. 167 ; = P.V. 11.

See also Rahada.

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

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

142. Kumma.

- (1) addasa kummaṇ, kummo . . . upādānakkhandhānaṇ adhivacanaṇ, M. i. 143, 144.
- (2) kummo va aṅgāni sake kapāle, S. i. 7 ; = iv. 179.
- (3) udakarahade mahākummakulaṇ . . . ahosi, S. ii. 227.

See also Kaccapa.

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

144. Kulla.

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

(2) kullūpamaṅ vo desissāmi . . . S. puriso
addhānamaggapaṭipanno, so passeyya . . .
udakaṇṇavaṅ, M. i. 134.

(3) api nu tumhe kullūpamaṅ dhammaṅ desitaṅ,
M. i, 261.

(4) tiṇakaṭṭhaṅ . . . saṅkaḍḍhitvā kullaṅ ban-
dhitvā, S. iv. 174, 175.

(5) nadīpāragato va kullaṅ, J. v. 445.

See also Bhisī.

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

Kusagga. *See* Pokkharāṇī (3).

Kūṭāgāra. *See* Agāra.

146. Kokilā. kokilā va madhuraṅ nikūjitaṅ, Thig. v. 261.

147. Koṅca.

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

(2) koṅco khīrapako va ninnagaṅ, Ud. 91.

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

(4) koṅci samuddatīre va kapaṇā, J. v. 366.

See also Siha (4).

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

148. Kothu. S. kotthu naditire macche magayamāno,
M. i. 334.

149. Kolaṅkola. tiṇṇaṅ saṅyojanānaṅ kolaṅkolo hoti,
A. i. 233.

Kovilāra. *See* Rukkhā (20).

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

Khajjota. *See* Jātaveda (3).

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

152. Khāṇu.

(1) khāṇuṇṇ va urasāsajja, S. i. 127.

T i n d u k ā k h ā ṇ u. (2) S. tindukākhāṇu
nekavassagaṇiko sannicito hoti, M. i. 78.

153. K h ā r i b h ā r a. māno . . . khāribhāro, S. i. 169.

154. K h i p a. S. nadimukhe khipaṇ uḍḍeyya, A. i. 287.

155. K h ī r a.

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

(2) S. khīraṇ khīrena saṅsandati, S. ii. 158.

(3) na . . . sajju khīraṇ va muccati, Dh. v. 71.

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

See also S a p p i m a ṇ ḍ a.

K h ī l a. See I n d a k h ī l a.

156. K h u r a. (1) khuraṇ va madhurassādaṇ ullittaṇ,
Thag. v. 737.

K h u r a d h ā r a. (2) khuradhārūpamo bhava, S.N. v. 716.

157. K h e t t a.

(1) S. sakaṇ khettaṇ ohāya paraṇ khettaṇ niddāyi-
tabbaṇ, D. i. 231.

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

(3) khettaṇ hi taṇ puññapekkhassa hoti, S. i. 167.

(4) S. yaṇ aduṇ khettaṇ aggaṇ . . . majjhimaṇ
. . . hīnaṇ jaṅgalaṇ, S. iv. 315.

(5) kammaṇ khettaṇ A. i. 223, 224.

(6) S. khette bījaṇ [na] mahapphalaṇ, A. iv. 237.

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

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

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

(10) khettāni viceyya . . . sabbakhattamūlaban-
dhanā pamutto khettaṇino tādi pavuccate,
S.N. v. 524. See also K a s s a k a, B ī j a.

158. K h e ḷ a p i ṇ ḍ a. S. puriso . . . kheḷapiṇḍaṇ vamey-
ya, M. iii. 300; = (*differently applied*) A. iv. 137.

159. G a g g a r ī. S. . . kammāragaggariyā dhama-
mānāya saddo, M. i. 243; = S. i. 106.

G a ṅ g ā. See N a d i.

160. Gaja.

- (1) dvāravivaraṇ gajo va alabhanto, Thag. v. 356.
- (2) gajaṇ va mattaṇ kusalaṇkusaggaho, Thag. v. 1139.
- (3) gajam iva ekacāriṇaṇ, J. ii. 220.

Gaṇa k a. See P ā s ā d a (2).

161. Gaṇḍa

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

Gaṇḍa m ū l a. (6) gaṇḍamūlaṇ . . . taṇhāy'etaṇ adhivacanaṇ, S. iv. 83.

162. Gaḍra b h a.

- (1) S. gaḍrabho vahacchinno sandhisamalasaṇka-tīre jhāyati, M. i. 334.
- (2) S. gaḍrabho gogaṇaṇ piṭṭhito, A. i. 229.
- (3) gaḍrabho va nivattasi, J. iii. 217.

163. Gaṇṭ h a. *passim*, e.g. S. iv. 59; A. ii. 24; S. N. 347; also catuganthaṇ gaṇṭhito, Thag. v. 572; cf. J. iv. 11.

164. Gaṇḍ h a.

- (1) S. uppalassa . . . pupphassa gaṇḍho, S. iii. 130.
- (2) S. brāhmaṇā āhutiḡaṇḍhena dhavanti, M. iii. 167.
- (3) S. ye keci mūlagandhā kalānusārī, S. iii. 156; = v. 44; = A. v. 22.
- (4) S. ye keci sārāgandhā lohitaḡandaṇaṇ, S. iii. 156; = v. 44; = 231; = A. v. 22.
- (5) S. ye keci pupphagandhā vassikaṇ, S. iii. 156; = v. 44; = A. v. 22.
- (6) tīṇ' imāni gaṇḍhajātāni yesaṇ anuvātaṇ, A. i. 225.
- (7) silaṇ gaṇḍho anuttaro, Thag. v. 615.

- (8) na pupphagandho paṭivātaṃ eti, Dh. v. 54.
See also Gūthakūpa.
165. Gaḷa. gaḷo eso iti ñātvā, S.N. v. 61.
166. Gaha.
(1) n'atthi dosasamo gaho, Dh. v. 251.
(2) sagaho . . . mātugāmassa adhivacaṇaṃ, It. 114.
167. Gahana.
(1) diṭṭhigahaṇaṃ M. i. 8; 486.
(2) gahaṇaṃ manussā, uttānaṃ hasavo, M. i. 340.
(3) abbhantaraṇaṃ te gahaṇaṃ, Dh. v. 394.
168. Gahapati.
(1) S. gahapati . . . aḍḍho, M. i. 451.
(2) S. gahapati . . . api nu so devaputto, M. i. 505.
(3) bhūtapubbaṇṇaṃ . . . gahapatānī ahoṣi, M. i. 125.
169. Gāma.
(1) S. puriso sakambhā gāmā aññaṃ gāmaṃ gaccheyya, D. i. 81; = M. i. 278; = ii. 20.
(2) S. puriso sakambhā gāmā vā . . . ciravippavuttho assa, M. ii. 253.
(3) suññaṃ gāmaṃ passeyya, S. iv. 174.
(4) suttaṃ gāmaṃ mahogho va, Dh. v. 47; = 287.
(5) yathā gāmato nikkhamma, P.V. 59.
- Gini. See Aggi.
170. Gimhāna. yathāpi rammako māso gimhānaṃ, J. v. 63.
171. Giri.
(1) giriṃ nakhena khadatha, S. i. 127; = J. iv. 383.
(2) giriduggacaṇaṃ chetaṃ, S. i. 198.
(3) giri-m-iva anitena duppasaho, J. ii. 219.
See also Pabbata.
172. Gīvo. satipaṭṭhānagīvo so, Thag. v. 1090.
173. Guhā. guhāyaṃ bahunābhichanno, S.N. v. 772.
174. Gūtha.
(1) S. gūtho gūthena saṃsandati, S. ii. 157.
(2) S. ahigūthagato . . . makkheti, A. i. 126.
(3) S. appamattakam pi gūtho . . . lohitaṃ duggandhaṃ, A. i. 34; cf. J. iv. 117.
(4) gūthabhāṇī, A. i. 128.

- (5) ārakā parivajjeyya gūthaṭṭhānaṃ va pāvuse,
Thag. v. 1153.
Gūthakūpa. (6) S. puriso gūthakūpe nimuggo
assa, D. ii. 324; =
- (7) S. gūthakūpo . . . atha puriso āgaccheyya . . .
gūthakūpaṃ paṇidhāya, M. i. 74.
- (8) S. gūthakūpo . . . ghaṭṭito . . . duggandho, A.
i. 127.
- (9) S. gūthakūpo . . . tatra puriso nimuggo assa,
A. iii. 403.
- (10) gūthakūpo yathā assa sampuṇṇo gaṇavassiko,
S.N. v. 279.
- (11) gūthakūpe nigāḥhiko, Thag. v. 568.
175. G e h a.
- (1) puna gehaṃ na kāhasi, Dh. v. 154; = Thag.
v. 183.
- (2) yathā gehato nikkhamma, P.V. 59.
176. G o, g ā v i.
- (1) S. gāvī taruṇavacchā thambhaṅ ca ālumpati,
vacchakaṅ ca apavīnati, M. i. 324.
- (2) go va bhiyyo palāyinaṃ, S. i. 221.
- (3) S. gāvī niccammā kuḍḍaṅ ce nissāya, S. ii. 99.
- (4) iti gosu . . . jāyati puṅgavo, A. i. 162.
- (5) gunnaṅ ce taramānānaṃ jimbaṃ gacchati
puṅgavo, A. ii. 75; = J. iii. 111; = v. 222;
= 242 (*with gāvaṅ*).
- (6) S. gāvī . . . āghātānaṃ niyyamānā, A. iv. 138.
- (7) S. gāvī pabbateyyā bālā . . . paṇḍitā, A. iv. 418,
419.
- (8) yathā mātā pitā bhātā, gāvo no paramā mittā,
S.N. v. 296; cf. v. 307.
- (9) go vajjho viya niyyati, S.N. v. 580.
- (10) paṭiggahetvā pana Sakyapuṅgavaṃ, S.N. v. 690.
- (11) gāmaṇḍalaṃ va parinesī, citta, maṃ, Thag.
v. 1143; cf. maṇḍala, M. i. 446.
- (12) gāvo bahutiṇass' eva, J. i. 295; = v. 448.
- (13) gāvaṃ va siṅgino siṅgaṃ . . . vadḍhati, J.
iv. 172.

- (14) gavaṇ va naṭṭhaṇ . . . pariyesati, J. iv. 481.
 (15) gāvo kūṭahatā-r-iva, J. v. 17.
 (16) visānato gavaṇ dohaṇ, J. vi. 371.
 G o k ā ṇ a. (17) S. gokāṇā pariyantacārini
 antamantān' eva sevati, D. iii., XXV. § 20.
 G o g h ā t a k a. (18) S. dakkho goghātako
 . . . catummahāpathe bilaso paṭivibhajitvā,
 D. ii. 294; = M. iii. 91.
 (19) S. dakkho goghātako . . . kucchiṇ parikan-
 teyya, M. i. 244; = ii. 193; = S. iv. 56;
 = A. iii. 380.
 (20) S. dakkho goghātako . . . vidhūnitvā bāhiraṇ
 cammakāyaṇ, M. iii. 274.
 Godamma. See Bhūmi(2), Hatthidāmma.
 G o p ā n a s i. (21) S. jarāsālāya gopānasiyo
 oluggaviluggā bhavanti, M. i. 81; = 245.
 (22) gopānasibhāravahā va kaṇṇikā, J. iii. 318.
 (23) gopānasibhoggasamaṇ, J. iii. 395.
 G o p o, g o p ā l a [k a]. (24) S. kiṭṭhasambādhe
 gopālako gāvo rakkheyya, M. i. 115, 116.
 (25) ekādasahi aṅgehi samannāgato gopālako [a-]
 bhabbo gogaṇaṇ, M. i. 220; = A. v. 347.
 (26) bhūtapubbaṇ Magadhako gopālako, M. i. 225.
 (27) S. gopālako sāyaṇhasamaṇaṇ sāmikānaṇ gāvo
 niyyā detvā, A. i. 205.
 (28) gopo va gāvo gaṇayaṇ paresaṇ, Dh. v. 19.
 (29) yathā daṇḍena gopālo gāvo pāceti gocaṇaṇ,
 Dh. v. 135.
 G o ṇ a. (30) S. . . . goṇo kiṭṭhādo aduṇ
 kiṭṭhaṇ otareyya, S. iv. 196.
 (31) S. goṇo kiṭṭhādo dāmena vā baddho, A. iii. 393.
 G o p a k h u m o. (32) M. ii. 137.
 Ğ o p i p ā s a. (33) gopipāsakajatikā, J. iv. 56.
 See also Kiṭṭha, Paṇka (9).

177. G o m a y a p i ṇ ḍ a. Bhagava parittaṇ gomayapiṇḍaṇ
 paṇinā gahetvā, S. iii. 144.

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

179. C a k k a.

- (1) mayā anuttaraṃ dhamma-cakkaṃ pavattitaṃ,
S. i. 191; cf. S.N. v. 554; = Thag. v. 824;
cf. S.N. v. 684; J. iii. 412.
- (2) brahma-cakkaṃ pavatteti, M. i. 71; S. ii. 27.
- (3) anveti cakkaṃ va vahato padaṃ, Dhṃ. v. 1.
- (4) cakkassa nemi viya parivattati, J. v. 445.
A r a, N a b h i. (5) arā va nabhyā susamohi-
tāni, J. vi. 261. See also R a t h a.
- C a k k a v a t t i (6). cakkavatti yathā rājā,
S. i. 192; = Thag. v. 1235.
- (7) S. kuḍḍarājāno¹ . . . cakkavattissa anuyantā,
S. iii. 156; = v. 44; = A. iii. 365; = v. 22.
- (8) rañño cakkavattissa . . . sattaratanāni, M. iii.
S. v. 99 and *passim*.

180. C a k k h u.

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

181. C a k k h u m ā.

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

182. C a ṅ g a v ā r a.

- (1) pañcann' etaṃ nīvaraṇānaṃ adhivacanaṃ, M.
i. 142, ff.
- (2) parittaṃ udakaṃ va caṅgavāramhi, J. v. 186.

183. C a ṇ ḍ ā l a. S. caṇḍālo kumārako vā . . . nigamaṃ pavisanto, A. iv. 376. See also V a ṅ s i k a, S u n a k h a.

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

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

¹ a. l. = k h u d d a°.

- (3) cando yathā vigatavalāhake nabhe, S. i. 196
= VV. 64; = Thag. v. 1252.
- (4) cando yathā pannarasāya rattiṃ, S. i. 233.
- (5) candūpamā kulāni upasaṅkamatha, S. ii. 197.
- (6) S. kālapakkhe candassa yā ratti vā, S. ii. 206.
- (7) S. juṅhapakkhe candassa, S. ii. 206; = A. v. 21; = 124; = 127.
- (8) yathā pi cando . . . tāragāṇe . . . atirocati, A. iii. 34.
- (9) S. yā kāci tārakarūpanaṃ pabhā . . . canda-pabhā tāsaṃ aggaṃ, A. iii. 365; = v. 22; cf. A. iv. 151; = It. 19, 20; J. v. 63.
- (10) pabhāseti abbhā mutto va candimā, M. ii. 104; = Dh. v. 172, 173; = 382; = Thag. v. 548; = 871-3; cf. It. 64.
- (11) nakkhattapathaṃ va candimā, Dh. v. 208.
- (12) rattiṃ ābhāti candimā, Dh. v. 387.
- (13) candaṃ va vimalaṃ suddhaṃ, Dh. v. 413; = S.N. v. 637.
- (14) cando va Rahugahaṇā pamuttā, S.N. v. 465; = v. 498; cf. Thag. v. 2; J. iv. 330; v. 34.
- (15) candaṃ yathā pannarase, S.N. v. 1016.
- (16) cando yathā dosinapuṇṇamāsiyā, Thag. v. 306; = 1119.
- (17) pūrasu . . . cando pannarase-r-iva, Thig. v. 3; cf. PV. 38.
- (18) yathāpi dārako candaṃ . . . anurodati, PV. 11; = J. iii. 166; cf. iv. 61; vv. 76.
- (19) candaṃ kilānakaṃ gavesasi, Thig. v. 384.
- (20) ko pātur āsi . . . candimā va, J. v. 14.
- (21) gaganatale cando viya, J. vi. 376.
See also Nakkhatta(rājā), Sasa, Suriya.
185. Candana.
- (1) S. . . . rukkha-jātāni candanaṃ tesāṃ aggaṃ akkhāyati, A. i. 9.
- (2) S. puriso candana-ghatikaṃ adhigaccheyya, A. iii. 237.
See also Gandha.

186. C ā p a.

(1) senti cāpā tikhīṇā va, Dhṛ. v. 156.

(2) cāpo v'ū nudaro, J. vi. 295.

187. C i t t i k a. addasa cittikaṃ bhittiyā, Thig. v. 393.

188. C i r i ṭ i k a. S. . . . vanasande . . . cīrīṭika-saddo antaradhāpeyya, A. iii. 395.

C u n d a. See N ā g a (19).

189. C o r a.

(1) S. rañño Māgadhassa vijite corā, D. iii., XXXII., § 8.

(2) S. coraṃ āgucāriṃ gahetvā rañño dasseyyuṃ . . . sattisatena hanatha, S. ii. 100.

(3) S. coraṃ āgucāriṃ gahetvā rañño dasseyyuṃ . . . khuramuṇḍaṃ karitvā, S. ii. 128 ; = A. ii. 240.

(4) corā gāmaghātakā . . . channaṃ bāhiraṃ āyatanānaṃ adhivacanaṃ, S. iv. 173-5.

(5) tīhi aṅgehi samannāgato mahā coro, A. i. 153.

(6) pañcahi aṅgehi samannāgato mahā-coro, A. iii. 128.

(7) corasamā bhari, A. iv. 92.

(8) S. yāni . . . kulāni . . . suppadhaṅsiyāni . . . corehi, A. iv. 278.

(9) coro yathā sandhimukhe gahito, M. ii. 74 ; = Thag. v. 786.

C h a t t a. See V a s s a.

190. C h a d d a. saṅsuddhajino vivattachaddo, S.N. vv. 372, 378.

191. C h a v a. chavo chavāya saddhiṃ, A. ii. 57, 59.

C h a v ā l ā t ā. See L a t ā.

192. C h ā y ā.

(1) S. yaṃ chāyā jahati, taṃ ātapo pharati, M. ii. 235.

(2) S. . . . pabbatakūṭanaṃ chāyā . . . paṭhaviyā olambanti, M. iii. 164 ; = 171.

(3) chāyā va anapāyini, S. i. 72, 93.

(4) S. thūnaṃ paṭicca chāyā paññāyati, A. ii. 198.

(5) chāyaṃ ghammābhitatto va turitā pabbataṃ āruhuṃ, S.N. v. 1014.

- (6) chāyā va anapāyini, Dh. v. 2; = Thag. v. 1043.
 (7) na tesañ chāyā vatthānaṃ, J. iv. 304.
 (8) kannappakannaṃ yathā rukkhachāyā, J. v. 445.
193. Chārikā. S. sappissa vā . . . neva chārikā paññāyati, D. ii., 164; = Ud. 93; cf. A. iv. 103.
194. Chindati.
 Chidda. cha lokasmiṃ chiddāni, S. i. 43.
 (1) sabbāṃ chindati bandhanaṃ, S. i. 39; cf. 35.
 (2) chaviṃ chindati, S. ii. 238.
 (3) acchecchi taṇhaṃ . . . taṃ chinnaganthaṃ, S. i. 12; = 23; cf. S. i. 127; A. i. 134; It. 47; cf. Ud. 79; S.N. v. 219.
 (4) chinda sotāṃ, S. i. 49; cf. iv. 291; M. i. 226; It. 95; S.N. v. 948.
 (5) kodhaṃ chetvā, S. i. 41; = 47; = 237.
 (6) te chetvā maccuno jālaṃ, S. i. 48; = J. vi. 46; cf. S.N. v. 358.
 (7) chetvā nand(h)iyā varattañ ca, S. i. 63; = S.N. v. 622.
 (8) sabbā āsattiyo chetvā, S. i. 212.
 (9) dhammo chinnapilotiko, M. i. 141; = S. ii. 28.
 (10) se ucchinne ucchinnamūle, M. ii. 256; cf. M. i. 487 ff.; A. i. 135; cf. S. ii. 62, 64 *passim*.
 (11) ucchinnabhavanettiko kāyo, D. i. 46.
 (12) ucchinnamūlo, M. i. 139 *passim*; A. i. 137.
 (13) asmimāno samucchinnō, S. iii. 83.
 (14) acchijji vattaṃ, Ud. 75.
 (15) yo jātaṃ ucchijja na ropayeyya, S.N. v. 208.
 (16) chinnapapañce chinnavatume, D. ii. 8; M. iii. 118.
 (17) chind' eva no vicikicchaṃ, S.N. v. 346; cf. J. vi. 259.
 (18) ye sabbasaṃyojanabandhanacchidā, S.N. v. 491; cf. 621; M. i. 101; S. i. 191.
 (19) chetvā āsavāni ālayāni, S.N. v. 535; cf. J. vi. 46.
 (20) anusaye chetvā, S.N. v. 545; = 571.

- (21) avijjaṃ chinda, Thag. v. 29.
 (22) pañcakkhandhā . . . chinnamūlakā, Thag.
 v. 90; =120.
 (23) chinnakukkuccaṃ, M. i. 109.

See also Ambuja, Vālarajju.

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

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

196. Janapada. bhūtapubbaṃ aññataro janapadaṃ
 vuṭṭhāsi, D. ii. 349.

197. Janapadakalyānī.

(1) S. puriso evaṃ vadeyya . . . jaṃpadakalyānī
 taṃ icchāmi, D. i. 193; = 241.

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

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

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

Jambonada. See Nekkha.

200. Jayampatikā. S. dve jayampatikā parittaṃ
 sambalaṃ ādāya, S. ii. 98.

201. Jātarūpa.

(1) S. . . . ukkāmuhaṃ vā paṇ' āgamma jāta-
 rūpaṃ, M. i. 38.

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

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

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

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

202. Jātaveda.

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

(2) jātavedo va saṅghānaṃ . . . anuḍahantīnaṃ,
 J. ii. 326; = 330; = iv. 471.

(3) khajjotaṃ jātavedaṃ amaññatha, J. vi. 371.

(4) adhigat' amha tame ñānaṃ jālaṃ va jātavedato,
 J. v. 326.

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

204. Jāla.

(1) S. dakkho kevaṭṭo . . . sukhumacchikena jālena . . . attha-, dhamma-, brahmagālaṅ, D. i. 45, 46.

(2) mohaajālaṅ padāliṅ, S. iii. 83 ; cf. Dh. v. 251.

(3) acchidā maccuno jālaṅ, S.N. v. 357 ; cf. S. i. 48 ; J. vi. 46.

(4) jālasañchannā, Ud. 76 ; = Thag. v. 297.

(5) taṇhājālo samūhato, Thag. v. 306.

(6) kāmajāla ! Thag. v. 355.

See also Ambuja, Chindati, Vāta.

205. Jālinī.

(1) jālinī visattikā, S. i. 107 ; = Dh. v. 180.

(2) taṇhaṅ vo desessāmi jālinī, A. ii. 211.

(3) . . . abbabivāna jālinī, Thag. v. 162.

(4) devakāyasmī jālinī, Thag. v. 908.

206. Joti.

(1) tamo tamaparāyano, tamo joti parāyano, joti tama- . . . joti joti-parāyano, S. i. 93 ; cf. A. ii. 85.

(2) parinibbāhisi vārinā va joti, Thag. v. 415.

Jotiṭṭhāna. (3) hadayaṅ jotiṭṭhānaṅ. S. i. 169.

See also Andha.

207. Ñāti.

(1) sukhasaṅvaso ñātinaṅ va samāgamo, Dh. v. 207.

(2) patigaṇhanti piyaṅ ñātiva āgataṅ, Dh. v. 220.

208. Dayhati.

(1) dayhamāne va matthake, S. i. 13 ; = 53 ; Thag. v. 39 ; = 40 ; = 1162.

(2) careyy' ādittasīso va, S. i. 108.

(3) S. ādittacelo vā ādittasīso vā tass'eva . . . adhimattaṅ . . . vāyamaṅ, A. ii. 93 ; = iii. 308 ; = iv. 320 ; = 321 ; = v. 93 ; = 98 ; = 99 ; = 104 ; = 105.

- (4) āditte cele vā sīse vā kim assa karaṇīyan?
S. v. 440.
- (5) ādittā nibhataṇ bhaṇḍaṇ puna ḍayhituṇ, S. i.
209.
- (6) ādittasmiṇ agārasmiṇ yaṇ niharati bhājanaṇ,
S. i. 31; = A. i. 156.
- (7) rūpaṇ . . . viññāṇaṇ ādittaṇ, S. iii. 71.
- (8) ḍayhamānena kāyena ḍayhamānena cetasā,
It. 23, 24.
- (9) ḍayhamānesu nibbuto, Thag. v. 1060.
- (10) attano sīsamhi ḍayhamānamhi, Thig. v. 493.
- (11) yathā saraṇaṇ ādittaṇ vārinā parinibbaya,
S.N. v. 591; = J. iv. 127.
- (12) ādittā va gharā mutto, Thag. v. 712.
- (13) kāme ādittato disvā, Thag. v. 790.
- (14) kadā nu rūpe . . . phusitabbe ca dhamme
ādittato 'haṇ . . . dakkhaṇ, Thag. v. 1099.
See also Ag gi, Te j o, P ā v a k a, S o k a.

209. **Ḍ ā k a.** upasanto . . . sukkhaḍākaṇ va kumbhiyaṇ,
Thig. v. 1.

210. **T a k k a r a.** pattadaṇḍo va takkaro, Thag. v. 449.

211. **T a k k ā r ī.** aṅginiṇ va takkāriṇ pupphitaṇ, Thig.
v. 297.

212. **T a g a r a.** tagaraṇ ca palāsena yo naro upanayhati,
It. 68; = J. iv. 436.

213. **T a c a s ā r a.** tacasāraṇ va samphalaṇ, S. i. 70;
98; = It. 45.

214. **T a c c h a k a.** dāruṇ namayanti tacchakā, M. ii. 105;
= Thag. v. 19; = 877; = Dh. v. 80; = 145.

215. **T a m o.** (1) bālo tamasā parivārito, Ud. 79.

(2) tamokhandhena āvaṭā, M. i. 168; = ii. 93.

(3) tamokhandhaṇ padālayuṇ, It. 8; = (padāliya)
Thig. v. 44; = (padālito) v. 59.

(4) tamonudaṇ pāragataṇ mahesiṇ, It. 32.

(5) tamo v'assa nivuto sabbaloko, na jotimanto,
S.N. v. 348.

(6) ekodibhūto vihane tamaṇ, It. 42; S.N. v. 975.

- (7) nivutānaṃ tamo hoti andhakāro apassanaṃ,
S.N. v. 763.
- (8) tamo 'vassa nibbuto, Thag. v. 1268.
See also Joti.
216. Tanta. yathāpi tante vitate, J. vi. 26.
217. Tarati.
- (1) ye taranti aṇṇavaṃ saraṃ setuṃ katvāna
visajja pallalāni, D. ii. 89; = Ud. 90.
- (2) tiṇṇo pāragato jhāyī, M. 98th. S^{ta}.; = Dh. p.
v. 414; = S.N. v. 638.
- (3) anāyūhaṃ oghaṃ atarin ti, S. i. 1; *cf.* 3; *also*
Thig. v. 10.
- (4) tiṇṇaṃ loke visattikaṃ ti, S. i. 1; *cf.* S.N. v. 1085.
- (5) maccudheyassa tarati pāraṃ, S. i. 4; = 29.
- (6) tiṇṇo pāraṅgato thale tiṭṭhati, S. iv. 174, 175;
= A. ii. 5, 6.
- (7) tiṇṇo tārayataṃ varo, A. ii. 24; = It. 123.
- (8) ye ca kāme . . . nirodhetvā . . . tiṇṇā pāra-
gatā . . . ti vadāmi, A. iv. 411.
- (9) ko sū' dha taratī oghaṃ? ko 'dha tarati
aṇṇavaṃ? S.N. *cf.* v. 173; = v. 183.
- (10) te duttaraṃ oghaṃ imaṃ taranti atinṇapubbaṃ
. . . S.N. v. 273.
- (11) tiṇṇakathaṃkato, S.N. v. 367; *cf.* Dh. p. v. 414.
- (12) tiṇṇavicikiccho, M. i. 18, 45.
- (13) tiṇṇo tāres' imaṃ pajaṃ, S.N. v. 545; = 571;
cf. M. i. 386.
- (14) atāri jātiṃ ca jaraṇ ca, S.N. v. 1047; 1060;
S.N. v. 1085.
- Atitariya. (15) oghaṃ samuddaṃ atitariya
tādiṃ, S.N. v. 219.
- Uttarati. (16) udatāri oghaṃ atinṇapubbaṃ,
Ud. 74; *cf.* 75.
- Otarati. (17) otiṇṇo' nhi jātiyā, M. i. 200.
See also Tīra, Paṅka, Bhisī, Saṅga.
218. Talāka.
- (1) S. . . . mahantaṃ talākaṃ . . . devo vuṭṭho
sippisambukaṃ . . . A. iii. 395.

(2) S. puriso . . . talākassa paṭigacc'eva, A. iv. 279.

(3) S. talākassa cattāri āyamukhāni, A. iv. 283.

219. **Tasara.** *tasaraṃ va ujjuṃ*, S.N. v. 215; = v. 464; = v. 497.

220. **Tāṇa.**

(1) *jarūpanitassa na santi tāṇā*, S. i. 2; = 55.

(2) *ete hi maṃ-tāṇā . . . viharanti*, S. iv. 315.

(3) *na santi puttā tāṇāya*, Dh. v. 288.

(4) *na hi tāṇaṃ tava vijjate va aññaṃ*, Thag. v. 412.

Tāra-kā. See *Udapāna*, *Osadhitāra-kā*, *Canda*, *Nakkhatta*.

221. **Tāla.**

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

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

Tālacchāyā. See *Dhanuggaha*.

Tālapakka (2). S. *tālapakkaṃ sampati-bandhanā muttaṃ*, A. i. 181; cf. It. 84.

Tālapatta. See *Puṭa*.

Tālapattikā. See *Nāga*.

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

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

223. **Tiṇa.**

(1) S. *imasmiṃ Jetavane tiṇa-kaṭṭha-sākhā-palāsaṃ taṃ jano hareyya*, M. i. 141; = S. iii. 34; = iv. 82; = 129.

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

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

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

225. **Tittha.**

(1) S. . . *visamaṃ . . . samaṃ titthaṃ parikamanāya*, M. i. 43.

(2) *silāṃ . . . titthañ ca sabbabuddhanaṃ*, Thag. v. 613.

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

Tipu. See Jātarūpa (3).

226. Tilā. (1) S. vīsatikhāriko Kosalako tilavāho tato . . . ekaṅ tilaṅ uddhareyya, A. v. 173; = S.N. p. 123.

227. Tīra.

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

(2) orimaṅ tīraṅ sasaṅkaṅ . . . sakkāyassādhivacanaṅ, S. iv. 174, 175.

(3) chann'etaṅ ajjhattikānaṅ āyatanānaṅ, S. iv. 179, 180.

(4) micchādīṭṭhi orimaṅ tīraṅ sammādīṭṭhi pārimaṅ tīraṅ . . . micchāvimutti oṛīman tīraṅ . . . A. v. 232; = 233.

(5) pāṇātipāto orimaṅ tīraṅ . . . pe . . . A. v. 252; = 253.

(6) pārimaṅ tīraṅ:—khemaṅ . . . nibbānaṅ, S. iv. 174, 175.

(7) pārimaṅ tīraṅ:—channaṅ bāhirānaṅ āyatanānaṅ adhi vacanaṅ, S. iv. 179, 180.

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

See also Nāvā.

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

229. Tulā. S. tulādhāro vā . . . tulaṅ paggahevā, A. iv. 282; = 287; = 323; cf. Thag. v. 107 (pabbajiṅ tulāyitvāna).

230. Tūla.

(1) tūlam iva eritaṅ mālutena, Thag. v. 104; cf. J. iv. 222.

(2) tūlapuṅṅasadisopamā, Thig. v. 269.

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

(2) bhikkhu ḍahati tejasā, S. i. 69.

232. Tela.

(1) S. telaṅ telena saṅsandati, S. ii. 158.

(2) S. puriso telatthiko . . . vālikaṅ doṇiyā ākiritvā, M. iii. 140.

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

(4) telaṅ akkaṭṭhitaṅ yathā, J. iv. 118.

See also Dīpa (244), Sappi.

Telakumbha. See Rahada.

Telappajjota. See under Andhakāra, passim.

Telapatta. See Janapadakaḷyānī (2).

Telappadīpa. See Dīpa (244).

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

234. Thāla. yo hare mattikāthālaṅ kaṅsathālaṅ, J. iii. 224.

Thūṇa. See Chāyā.

235. Daṇḍa.

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

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

Dadhi. See Sappimaṇḍa.

236. Dabbī. dabbī sūparasaṅ yathā, Dh. v. 64, 65.

Dammāsārathi. See Sārathi.

237. Daḷidda.

(1) S. puriso daḷiddo . . . tass'assa ekaṅ agāraṅ, M. i. 450.

(2) S. puriso daḷiddo . . . akāmassa bilaṅ olaggeyyuṅ, M. ii. 178; = 181.

(3) S. puriso daḷiddo 'va . . . aḍḍho va samāno aḍḍhavādaṅ vadeyya, A. v. 43, 45.

(4) kadā inaṭṭo va daḷiddako nidhiṅ ārādhayitvā, Thag. v. 1106.

238. Dāyāda.

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

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

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

- (4) tass'eva dāyādo yaṇ yaṇ kammaṇ pakubbati
Thag. v. 144 ; cf. M. i. 390.
- (5) suddho suddhassa dāyādo, Thag. v. 348.
- (6) dāyādako hehisi aggavādino, Thag. v. 1142.
- (7) dāyādaṇ Buddhaseṭṭhassa, Thag. v. 1169.
239. D ā r u k a c i l l a k a. sucittitā sombhā dārukacillakā
navā, Thig. v. 390.
240. D ā r u k k h a n d h a. S. dārukhandho na oriman-
tiraṇ upagacchati, S. iv. 179.
241. D ā s a. (1) S. puriso dāso assa . . . dāsavyā muc-
ceyya, D. i. 72 ; = M. i. 275.
- (2) taṇhādāsā, M. ii. 71, A. ii. 54.
242. D i j a.
- (1) dijo yathā kubbanakaṇ pahāya, S.N. v. 1134.
- (2) dijo dumaṇ khīṇaphalan ti ñatvā, J. iii. 108.
- (3) oruddho'smi yathā dijo, J. iv. 4.
243. D i s ā.
- (1) cha disāya veditabbā. Purimatthimā disā mātā-
pitaro . . . , D. iii. XXXI. § 12 ; cf. J. iii. 234.
- (2) S. cattāro purisā catuddisā ṭhitā, A. iv. 429.
- (3) na hi etehi yānehi gaccheyya agataṇ disaṇ,
Dhp. v. 323.
244. D ī p a, p a d ī p a (lamp).
- (1) S. telappadipassa jhāyato acci M. i. 295.
- (2) S. puriso sambahulāni telappadipāni ekaṇ
gharaṇ paviseyya, M. iii. 147.
- (3) S. telappadipassa jhāyato telam pi [a-] parisud-
dhaṇ, M. iii. 151.
- (4) S. telañ ca paticca . . . telappadīpo jhāyati,
M. iii. 245.
- (5) S. telappadipassa jhāyato telam pi aniccaṇ,
M. iii. 273 ; = S. iii. 126 ; = iv. 213, 214 ;
= v. 319 (last 3 slightly different) ; = S. ii.
86, 87, with different application.
- (6) andhakarena onaddhā padipaṇ na gavessatha ?
Dhp. v. 146.
- (7) nibbanti dhīrā yathāyaṇ padīpo, Khp. vi. 14 ;
= S.N. v. 235.
- (8) andho padīpadhāro va, Thag. v. 1026.

245. Dīpa (*island, refuge*).

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

See also Paṇka (6).

Duṭṭhārūka. See Arūka.

246. Dutiyā.

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

247. Dundubhi. āhañchaṃ amatadundubhiṃ, M. i.
171 ; = ii. 93 ; = iii. 67.

Duma. See Paṭa, Palāsa, Phala, Vattha.

Dussayuga. See Karaṇḍaka.

248. Dūta.

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

249. Deva, devatā.

- (1) S. . . . deve gaḷagaḷāyante, S. i. 106 ; cf.
A. v. 114 ff.
- (2) bhūtapubbaṃ devāsurasaygāmo samupabbūḷho
ahosi, S. iv. 201 ff.
- (3) pītibhakkhā bhavissāma devā abhassarā yathā,
Dhp. v. 200.
- (4) vassati devo yathā sugītaṃ, Thag. 51 ; = 52 ;
= 53 ; = 54 ; = 325-9.
- (5) devatā va viroceti, J. vi. 14.

250. Dvaṅgula. na taṅ dvaṅgula-paññāya sakkā pappotuj itthiyā, S. i. 129.

251. Dvāra.

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

(2) chaddvārā . . . channaṅ ajjhattikānaṅ āyatanānaṅ adhivacanaṅ, S. iv. 194.

navadvāraṅ. See Yātrā.

dve, ekādasa-dvāraṅ. See Agāra.

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

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

Dovārika. (5) dovāriko paṇḍito . . . satiyā adhivacanaṅ, S. iv. 194.

252. Dvidhāpatha. dakkhissasi dvidhāpathaṅ . . . vicikicchāya adhivacanaṅ, S. iii. 108.

253. Dhaṅka.

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

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

(3) dhaṅkehi sāgaran iva, J. ii. 219.

See also Haṅsa.

254. Dhaja. (1) paggaṅhe isinaṅ dhajaṅ, subhāsītadhajā isayo, dhammo hi isinaṅ dhajo, A. ii. 51; cf. J. v. 509.

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

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

256. Dhana. dhanāṅ setṭhaṅ va rakkhati, M. ii. 105; S. i. 25.

Dhanaparājaya. See Akkha.

257. Dhanuggaha.

(1) S. dhanuggaho . . . tiriyaṅ tālacchāyaṅ¹ atipāteyya, S. i. 62; = M. i. 82; = A. ii. 49.

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

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

¹ In A. Morris reads °chātij.

259. Dharaṇī. bhūtānaṃ dharaṇī-r-iva, J. v. 379; = vi. 526.

260. Dhāti.

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

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

Dhītikā. See Accharā.

Dhura. See Bhāra, Ratha.

261. Dhūma.

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

(2) yaṃ . . . rattiṃ anuvitakketi . . . rattiṃ
dhūmāyaṇā, M. i. 142, 144.

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

(4) kāmā . . . dhūmo ca, J. ii. 241.

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

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

263. Dhovana. (1) atthi dakkhinesu janapadesu dhova-
naṃ nāma . . . ariyaṃ dhovanaṃ desessāmi, A. v. 216.

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

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

Nakha. See Giri.

265. Nagara.

(1) S. rañño paccantimaṃ nagaraṃ . . . ekadvāraṃ
D. ii. 83; = S. v. 160; = A. v. 194.

(2) S. āyasaṃ nagaraṃ . . . tato puriso . . . ekaṃ
sāsapaṃ uddhāreyya, S. ii. 182.

(3) S. rañño paccantimaṃ nagaraṃ daḥuddāpaṃ
. . . chadvāraṃ, S. iv. 194.

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

(5) nagarasāmi viññāṇass' adhivacanaṃ, S. iv. 195.

(6) nagarūpamaṃ cittaṃ idaṃ ṭhapetvā, Dh. v. 40.

(7) atṭhīnaṃ nagaraṃ katvā, Dh. v. 150; cf.
Thig. v. 497.

(8) nagaraṇ yathā paccantaṇ guttaṇ, Dh. v. 315 ;
= Thag. v. 653 ; = 1005.

(9) yathāpi assa nagaraṇ mahantaṇ, J. v. 81.

Naṅgala. See Kassaka.

Naṅgalamukha. See Nadi (7).

266. Nadi.

(1) S. ayaṇ Aciravatī nadī . . . atha puriso āgac-
cheyya pārattthiko, D. i. 244-6.

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

(3) . . . yāva na gādhaṇ labhati,
nadiṣu āyūhati sabbagattehi jantu, S. i. 47, 48.

(4) S. nadi pabbateyyā ohārini . . . tīresu kāsa . . .
ajjholambeyyaṇ, S. iii. 137.

(5) najjo yathā . . . upayanti sāgaraṇ, S. v. 400.

(6) S. puriso nadiṇ taritukāmo . . . navaṇ kareyya,
A. ii. 200, 201.

(7) S. nadi pabbateyyā . . . tassa puriso naṅgala-
mukhāni pidaheyya, A. iii. 64.

(8) S. nadi pabbateyyā . . . sīghasotā . . . natthi
so khaṇo . . . yaṇ sā āramati, A. iv. 137.

(9) natthi taṇhāsamā nadī, Dh. v. 251.

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

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

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

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

(14) nadi-riva sīghasotā sevanti, J. v. 445.

Kunnadi, Mahānadi (15). S. . . . ma-
hānadiyo upayantiyo kunnadiyo upayāpenti,
S. ii. 118.

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

(17) S. yatth'imā mahā-nadiyo saṅsandanti . . . na
sukaraṇ . . . gaṇetuṇ, S. v. 401.

(18) khiyati . . . kunnadīnaṇ va odakaṇ, Thag. v. 145.

(19) taṇ nadihi vijānātha . . .
sanantā yanti kussobbhā,
tuṇhī yāti mahodadhi, S. N. v. 720.

- (20) S. Yamunā. . . . Mahī nadi pācīnaninnā . . .
samuddaninnā, S. v. 38-40.
- (21) S. Aciravatī . . . yadā upari pabbate, M. ii. 117.
Gaṅgā-nadī (22). S. puriso . . . tiṇukkaṅ
ādaya. . . . Gaṅgaṅ nadiṅ santāpeṣṣāmi, M.
i. 128.
- (23) S. Gaṅgā-nadī pūrā . . . atha dubbalo [bālavo]
puriso āgaccheyya, M. i. 435.
- (24) S. Gaṅgā-nadī samuddāninnā, M. i. 493 ;
= S. v. 39, 40.
- (25) S. Gaṅgā-nadī pācīnaninnā, S. v. 38 ff.
- (26) S. . . . Gaṅgā . . . vālikā . . . na sukarā
saṅkhātuṅ, S. ii. 184.
- (27) S. mahājanakāyo . . . Gaṅgānadiṅ pacchānin-
naṅ karissāma, S. iv. 191 ; = v. 53 ; = 300.
- (28) Gaṅgaṅ me pidahissanti, J. v. 60.
- (29) yā kāci najjo Gaṅgaṅ abhisavanti, J. vi. 359.
See also Udaṭṭa (3), Gopālaka (26),
Rāmaṇeyyaka, Vaṅka, Sāgara, Sota.

267. Nantaka. S. bhikkhu paṅsukūliko . . . nan-
takaṅ disvā, A. iii. 187.

268. Nabha.

(1) . . . nabhaṅ puthaviyā yathā, Thag. v. 278.

(2) . . . nabhaso pathavī yathā, Thag. v. 360.

See also Pabbata.

269. Narakapapāta. S. puriso purisaṅ narakapa-
pātaṅ papatantaṅ kesesu gahetvā, D. i. 234.

270. Naḷa.

(1) sussanti naḷo va harito luto, S. i. 5 ; = J. vi. 25.

(2) naḷo harito luto ussussati, S. i. 126 ; cf. P. V. 10.

(3) naḷaṅ va soto va Māro bhañji, Thag. v. 402.

See also Ogha, Kaḷīra, Phala.

Naḷāgāra. *See* Aggi, Kuñjara.

Naḷakalāpī. (4) S. dve naḷakalāpiyo aññaṅ
aññaṅ nissāya, S. ii. 144.

Navanīta. *See* Sappimaṇḍa.

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

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

Nahāru. See *Kukkuṭapatta*.

273. *Nāga*.

(1) te caranti . . . sudantā susunāgā ti, D. ii. 254.

(2) S. rañño nāgo isādanto . . . rakkhat' eva soṇḍaṇ, M. i. 414.

(3) S. rañño nāgo isādanto . . . bandhanāni sañchinditvā, M. i. 450.

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

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

(6) nāgo va danto carati, S. i. 141.

(7) sattarataṇaṇ va nāgaṇ tālapattikāya chādettabbaṇ maññeyya, S. ii. 217; = 222.

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

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

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

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

(12) nāgo va saṅgāme cāpāto patitaṇ saraṇ, *Dhp.* v. 320.

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

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

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

(16) sa ve accantarucī nāgo Himavā vaññe silucaye, *Thag.* v. 692.

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

See also Paṇka, Pota, Sarasi, Siha,
 Hatthidamaka, Hatthinī.

Nāga (*watersnake*) (20) Himavantaṇ . . nissāya
 nāgā kāyaṇ vaḍḍhenti . . . kusubbhe
 otaranti, S. v. 47; = 63.

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

See also Nāvā.

274. Nāvā.

- (1) ekarukkhikā nāvā, S. i. 106.
 (2) . . . gahītanāvaṇ,
 luddhena nāgena manussakamyā, S. i. 143.
 (3) S. nāvā ādiken' eva opilavati, S. ii. 224.
 (4) S. samuddikāya nāvāya . . . thalaṇ ukkhit-
 tāya, S. iii. 155; = v. 51; = A. iv. 127.
 (5) siñca bhikkhu imaṇ nāvaṇ, Dh. v. 369.
 (6) yathāpi nāvaṇ dalhaṇ āruhitvā, S.N. v. 321.
 (7) . . . anveti nāvaṇ bhinnaṇ iv' odakaṇ,
 . . . tare oghaṇ nāvaṇ sitvā va pāragū, S.N.
 v. 770, 771.
 (8) taranti nāvāya nadiṇ va punṇaṇ, Thag. v. 556.
 (9) maggaṇ adakkhīṇ nāvāya abhirūhanaṇ, Thag.
 v. 766.
 (10) yathāpi nāvaṇ puriso dakamhi ereti, J. iv. 478.
 (11) nāvaṇ va gaṇhi aṇṇave, J. v. 158; cf. 259.
 (12) nāvā yathā orakūlaṇ, J. v. 445.

See also Nādī.

275. Nāvika. ādiyitvā garuṇ bhāraṇ nāviko viya, J.
 v. 326.

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

Niketasārī. See under Oka.

277. Nikkha, nekkha.

- (1) S. nekkhaṇ jambonadaṇ dakkhakammāra-
 putta-ukkāmukhe . . . nikkhittaṇ, M. iii.
 102; = S. i. 65 (*with* °puttena, *without* ukkā-

- mukhe) ; = A. i. 181 (with °puttasuparikam-
makataṇ).
- (2) nekkhaṇ jambonadass' eva ko taṇ nindituṇ
arahatī, A. ii. 8 ; = 29 ; = Dhp. v. 230.
- (3) S. puriso suvaṇṇanikkhaṇ adhigaccheyya, A.
iv. 120 foll.
- (4) suvaṇṇanekkhāṇ viya, S.N., v. 689.
278. N i g r o d h a.
- (1) nigrodhaparimaṇḍalo, M. ii. 136.
- (2) S. catummahāpathe mahā nigrodho, A. iii. 42.
- (3) nigrodhass' eva khandhajā, S.N. v. 272.
- (4) virūḷhamūlasantānaṇ nigrodham iva māluto,
J. vi. 14.
- (5) nigrodhaṇ va . . . sītacchāyaṇ, J. vi. 526.
See also M ā l u t a, M e g h a.
279. N i d ā g h a. kālā nidāghe-r-iva aggijāt' iva, J. v. 404.
280. N i d h i.
- (1) S. puriso ekaṇ nidhi-mukhaṇ gavesanto pañca
. . . adhigaccheyya, M. iii. 159 ; = A. v.
346, with ekādasa . . . adhigaccheyya.
- (2) acoraharaṇo nidhi, Khp. viii.
- (3) nidhīnaṇ va pavattaraṇ, Dhp. v. 76.
- (4) sajjhayadhanadhaññāsuy brahmaṇ nidhiṇ apā-
layuy, S.N. v. 285.
See also D a ḷ i d d a (4).
281. N i r a g g a l o. ayaṇ vuccati niraggalo, M. i. 139.
282. N i v ā p a.
- (1) kāmaguṇānaṇ adhivacanaṇ, M. i. 155 ; cf. ii. 262.
- (2) bhutvā nivāpaṇ gacchāma kandante miga-
bandhake, Thag. v. 774.
- N e v ā p i k a. Mārass' etaṇ adhivacanaṇ, M. i. 155.
283. N i s a b h a.
- (1) nisabho vata bho. . . Gotamo ; nisabhavatā
ca . . . vedanā sato . . . adhivāseti, S.
i. 28 ; cf. M. i. 386.
- (2) disvā isinisabhaṇ, S.N. v. 698.
284. N i s s e ṇ i. S. puriso catummahāpathe nisseeṇi
kareyya pāsādassa arohaṇāya, D. i. 194 ; = (slightly
different) 198 ; = 243.

Nemi. See -Kāra (Ratha) Cakka (9).

Nelaṅga. See Ratha.

Nīvaraṇā. See Āvaraṇā.

285. Nonīta, navaṇīta. (1) S. puriso nonītattiko . . . udakaṅ kalase aśiñcitvā, M. iii. 141.

(2) nonitapiṇḍaṅ viya vedhamāṇaṅ, P.V. 40.

See also Sappimaṇḍa.

286. Pakkhimā.

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

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

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

Pakkhī. See Phala (9), Sakuṇa.

287. Paṅka.

(1) ataruṅ paṅkaṅ, S. i. 35.

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

(3) yassa nittiṇṇo paṅko, Ud. 24.

(4) saññaṅ tividhaṅ panujja paṅkaṅ, S.N. v. 535.

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

(6) paṅke . . . pariphandaṃ dipā dipaṅ upa-
plaviṅ, S.N. v. 1145.

(7) uttiṇṇā paṅkā palipā, Thag. v. 89; cf. J. iv. 486.

(8) paṅko ti hi naṅ avedayaṅ, Thag. v. 124; =
495; = 1053.

(9) nisidanti paṅkamhi va jaraggavo, Thag. v. 1154.

(10) lābho siloko . . . paṅko eso, J. iv. 222.

(11) nāgo yathā paṅkamajjhe, J. iv. 399.

Paṅkajāta. See Yātrā.

288. Paccavekkhana. S. añño 'va aññaṅ paccavek-
kheyya, A. iii. 27. See also Ādāsa.

289. Paccorohaṇī. paccorohaṇī . . . ajja brāhmaṇa-
kulassāti . . . ariyaṅ . . . paccorohaṇiṅ desissāmi, A. v.
234-36; = 249-52 (with different application).

290. Pajāpatiyo. brāhmaṇassa dve pajāpatiyo ahesuṅ,
D. ii. 390.

Pajja. See Magga (19).

291. Pajjalānā. yaṅ rattīṅ anuvitakketvā . . . divā kammante payojeti . . . divā pajjalanā, M. i. 142, 144.

292. Pajjota.

- (1) paññā lokasmiṅ pajjoto, S. i. 44.
- (2) paññāpajjoto, A. ii. 140. *See also* Ābhā.
- (3) patanti pajjotaṅ ivādhipatā, Ud. 72; *cf.* J. vi. 250.
- (4) dhīrā ca pajjotakarā bhavanti, Thag. v. 1269; = S.N. v. 349; *cf.* It. 108.
- (5) pajjotakaro parittaraṅso vātena vinamyate latā va, Thag. v. 416.

293. Paṭṭa. paṭo va dhuttassa dumo va kūlajo, J. iv. 494.

294. Paṭṭa. ruppapaṭṭapalimatṭhiva, J. v. 4.

295. Paṭicchanna. nisitaṅ va paṭicchannaṅ . . . nāsmase, J. iv. 57.

296. Paṭhavi.

- (1) S. puriso . . . kuddālapaṭṭakaṅ ādāya . . . mahāpaṭhaviṅ apaṭhaviṅ karissāmīti, M. i. 127.
- (2) S. . . . bījaḡamabhūtagāmā . . . balakaraṅṇiyā kammantā . . . sabbe te paṭhaviṅ nissāya, M. i. 230; = S. v. 45, 46; = v. 246.
- (3) S. paṭhaviyā sucim pi nikkhipanti, M. i. 423; = A. iv. 374; *cf.* J. iii. 247.
- (4) S. . . . mahāpaṭhaviyā satta kolaṭṭhimattiyo guḷikā, S. ii. 136; *cf.* Thig. v. 498.
- (5) S. mahāpaṭhavi . . . pariyaḡānaṅ gaccheyya ṭhapetvā satta kolaṭṭhimattiyo guḷikā, S. ii. 136; = v. 462.
- (6) S. paṭhavidhātu evaṅ catasso viññānaṭṭhitiyo daṭṭhabbā, S. iii. 54.
- (7) S. . . . paṅā sabbe te paṭhaviṅ nissāya, S. v. 78.
- (8) paṭhavisamo no virujjhati, Dh. v. 95.

297. Paṇḡu.

- (1) S. sāradaṅ bhadarapaṇḡuṅ parisuddhaṅ hoti, A. i. 181. *See also* Palāsa.

Paṇḡurogī (2). S. . . . paṇḡurogī . . . pūtimuttaṅ . . . pipeyya, M. i. 316.

298. Paṇḡa. sukkhapaṇḡaṅ va akkamma, J. iii. 141.

Patta. See *Māluta*.

299. Patha.

- (1) apathena payātuṃ icchasi, *Thig. v.* 384.
- (2) dhammo patho . . . adhammo uppatho, *J. v.* 266.

300. Paduma.

- (1) padumaṃ yathā kokanadaṃ sugandhaṃ, *A. iii.* 239.
- (2) yathā saṅkāradhānasmiṃ . . . padumaṃ tattha jāyetha, *Dhp. v.* 58.
- (3) padumaṃ va toyena alimpamāno, *S.N. v.* 71; = *v.* 213; *cf. v.* 812; *Thag. v.* 701.
- (4) padumuttaratacā, *J. v.* 96.
- (5) vātātapena . . . padumaṃ . . . iva, *J. vi.* 578.
See also *Uppalinī*, *Puṭṭa*, *Puṇḍarika*,
Pokkhara, *Vāri*.

Paduminī. See *Uppalinī*.

301. Panāli. S. puriso udapānapanāliyaṃ atthiko . . . vanaṃ paviseyya, *A. iv.* 171.

302. Pannaga. gūthalittaṃ va pannagaṃ, *Thag. v.* 576.

Papā. See *Agāra* (15).

Papāta. See *Visa*.

303. Papupphaka. chetvāna Mārassa papupphakāni, *Dhp. v.* 46.

Pantha. See *Akkha*, *Nadī* (11).

Panthagu. See *Valāhaka*.

304. Pabba.

- (1) S. . . . āsītikapabbāni vā kālāpabbāni vā, *M. i.* 80, 81; = 245.
- Pabbaja, babbaja** (2). S. pabbajalāyako pabbajaṃ lāyitvā, *S. iii.* 155.
- (3) ayaṃ pabbajā avañjhā . . . saphalā, *S. ii.* 29.
- (4) S. . . . babbajaṃ lāyitvā agge gahetvā, *A. iii.* 365. See also *Nadī* (4)
- Pabbanga.** (5) kālāpabbangasaṅkāso kiso, *Thag. v.* 243; = 683.

305. Pabbata.

- (1) S. nigamassa avidūre mahāpabbato, *M. iii.* 130.

- (2) yathā pi selā vipulā nabhaṃ āhacca pabbatā, S. i. 102.
- (3) bālā kumudanālehi pabbataṃ athimatthatha, S. i. 127.
- (4) sele yathā pabbatamuddhani[ṭ]ṭhito, D. ii. 39 ; = M. i. 168 ; = ii. 93 ; = S. i. 137 ; = It. 33.
- (5) kodho pabbato vābhimaddatiti, S. i. 240.
- (6) idha puriso . . . addasaṃ . . . pabbataṃ abbhasamaṃ sabbe pāne nipphoṭento, S. i. 101.
- (7) S. . . . Himavato pabbatarājassa satta sāsa-pamattiyo pāsānasakkharā upanikkhipeyya, S. ii. 137, 138 ; = v. 464.
- (8) S. . . . Sinerussa pabbatarājassa satta muggamattiyo pāsānasakkharā upanikkhipeyya, S. ii. 139 ; = v. 457.
- (9) S. . . . Sineru pabbatarājā yaṃ parikkhayaṃ . . . ṭhapetvā satta muggamattiyo pāsānasakkharā, S. v. 458.
- (10) S. mahāselo pabbato . . . taṃ . . . puriso . . . parimajjeyya, S. ii. 181.
- (11) yathā hi pabbato selo araṇṇasmiṃ brahāvane, taṃ rukkhā upanissāya . . . , A. iii. 44.
- (12) S. selo pabbato . . . āgaccheyya bhusā vāta-vuṭṭhi, A. iii. 378.
- (13) S. Himavato pabbatarājassa pāsānasakkharā . . . upanikkhepanamattāya, S. ii. 276.
- (14) Himavantaṃ . . . nissāya mahāgālā tihi vaddhīhi vaḍḍhanti, A. i. 152 ; = iii. 44, *with pañcahi vaḍḍhīhi.*
- (15) pabbataṭṭho va bhummaṭṭhe dhīro bāle avekkhati, Dhp. v. 28. (*cf.* Vin. i. 5).
- (16) dure santo pakāsanti Himavanto va pabbato, Dhp. v. 304.
- (17) pabbato viya so ṭhito anejo, Ud. 27.
- (18) yathāpi pabbato selo acalo, Ud. 27 ; = Thag. v. 651 ; = v. 1000.

See also U d a k a (1), U d a p ā n a (3), N a d i (4, 7, 8), M a k k a ṭ a, S e l a.

306. Pabhassarāni. disvā suvaṇṇassa pabhassarāni . . . saṅghaṭṭamānāni, S.N. v. 48.

307. Pabhā, Pabhāsa.

(1) pabhāsakārassa . . . Bhagavato, M. i. 386.

(2) paññāpabhā, S. ii. 139.

(3) pabhaṅkarā ti pi vuccanti, It. 108.

308. Payasotatta. S. payasotattassa nibbāyamānassa, D. iii., XXVII., § 11.

309. Paramukhī. S. ossakantiyā vā . . . paramukhiṇ vā ālingeyya, D. i. 230.

Parikha. See Paligha.

Parikkhāra. See Ratha.

310. Paripantha. paripantho eso sakaṅtako, Thig. v. 352.

311. Pariyodāpanā. S. upakiliṭṭhassa sisassa . . . kāyassa . . . vatthassa . . . ādāsassa . . . jātarūpassa upakkamena pariyodāpanā hoti, A. i. 207-10.

Pariyonaḥā. See Onaḥā.

Parivāraṇa. See Ratha.

312. Palagaṇḍa.

(1) S. dakkho palagaṇḍo . . . sukhumāya āṇiyā, M. i. 119.

(2) S. p[h]alagaṇḍassa . . . vāsijate . . . disante, S. iii. 154; = A. iv. 127.

313. Palāpa. palāpe vāhetha assamaṇe . . . niddhamitvāna, S.N. v. 282.

314. Palāsa.

(1) S. paṇḍupalāso bandhanā pavutto, M. ii. 254.

(2) paṇḍupalāso va dāni'si, Dh. v. 235.

(3) paṇḍupalāsaṃ harito dumo va, J. iv. 341.

See also Tagara, Sāra.

315. Paligha.

(1) sandhānaṃ palighañ ca vitivatto, Ud. 77.

(2) ukkhittapaligho, saṅkiṇṇaparikhho, M. i. 139; S.N. v. 622.

316. Palipa. attanā palipapalipanno paraṃ . . . uddharissati, M. i. 45.

317. Palipatha. yo imaṃ palipathaṃ duggaṃ saṅsāraṃ mohāṃ accagā, M. 98th S^{ta}.; = Dh. v. 414; = S. N. v. 638.

Pallaṅka. See Pāsāda.

318. Pallala. mahantaṅ pallalaṅ . . . kāmānaṅ adhi-
vacanaṅ, M. i. 117, 118; cf. S. iii. 108.

Palloma, pannaloma. See Loma.

319. Pavāla.

(1) assatthass'eva taruṇaṅ pavālaṅ, J. v. 328.

(2) assatthaṅ va . . . sitacchāyaṅ, J. vi. 526.

320. Paṅsu.

(1) parittaṅ nakhasikhāyaṅ paṅsuṅ āropetvā,
S. iii. 147; = v. 465 foll. and 474 foll. (both
with different application from first).

Paṅsu-agāraḥka (2). S. kumārakā . . . paṅ-
svāgāraḥkehi kiṅanti, S. iii. 190.

Paṅsupuñja (3). S. . . . mahā paṅsupuñjo,
ce . . . āgaccheyya sakataṅ, S. v. 325.

See also Raja, Sakuna, Sahāyaka.

321. Pātali. antodīpe va pātaliṅ, Thig. v. 297.

322. Pāṇaka.

(1) S. puriso chappānake gahetvā . . . rajjuyā
bandhetvā, S. iv. 198-200.

(2) S. pāṇako catuppādako . . . lāmake, A. iv. 347.

323. Pāṇi.

(1) S. ayaṅ ākāse pāṇi na sajjati, S. ii. 198.

(2) sayāṅ pāṇitale va dassayaṅ, Thag. 86.

(3) gambhīre patitassa me thalaṅ pāṇi va dassaye,
Thag. v. 758.

(4) osiñciyā sāgaraṅ ekapāṇinā, J. v. 450.

324. Pātāla.

(1) Pātāle gadhaṅ esatha, S. i. 127.

(2) Pātālaṅ atari isi, S. i. 32.

(3) saririkānaṅ . . . dukkhānaṅ vedanānaṅ adhi-
vacanaṅ yad idaṅ Pātālo, S. iv. 206.

(4) Pātālapapātasannibhā, J. iii. 530.

(5) Pātālaraja. pātāla-rajo hi duruttamo, S. i.
197.

325. Pātheyya. silaṅ pātheyyaṅ uttamaṅ, Thag. v. 616.

326. Pādapa. supinante va suvaṇṇapādapaṅ, Thig. v.

394.

327. Pānada. anariyo vuccati pānadūpamo, J. ii. 223.

328. Pāra. pāragāmi, pārimaṇ. *See* Ora, Tarati, Tira.
Pāragata.

- (1) tamonudaṇ pāragataṇ mahesiṇ, It. 32.
- (2) te pāraṅgatā loke, It. 50 ; = 96 ; *cf.* Thag. v. 748.
- (3) nāyūhati pāragato hi hoti, S.N. v. 210 ; *cf.* v. 359.
- Pāragū. (4) dvayesu dhammesu pāragū, Dh. v. 384.
- (5) yadā sakesu dhammesu pāragū hoti, Ud. 5.
- (6) jarāya pāraguṇ, It. 40.
- (7) bhavassa pāraguṇ, It. 102.
- (8) dhammesu vasi pāragū anejo, S.N. v. 372.

See also Nāvā.

Pāragavesin (9). no ca pāragavesino, Dh. v. 355 ; = Thag. v. 771.

Pārichatta. *See* Rukkhā.

329. Pāvaka.

- (1) dhūmaggimi va pāvako, A. iv. 97.
- (2) anveti bhasmachanno va pāvako, Dh. v. 71.
- (3) ghatasittaṇ va pāvakaṇ vārinā viya osiñci, P.V. 33 ; = J. iii. 157 ; = 215 ; = 390 ; = iv. 61.
- (4) yathāpi pāvako . . . accimāli, J. v. 63.

330. Pāsa.

- (1) odahī migavo pāsaṇ, M. ii. 65.
- (2) Mārapāsapahāyinaṇ, S. i. 35 ; *cf.* 105 ; It. 56.
- (3) antalikkhacaro pāso . . . tena taṇ bādhayis-sāmi, S. i. 111.
- (4) taṇ rāgapāsenā . . . bandhitvā, S. i. 124.
- (5) S. ummujjamānakaṇ, pāsenā bandhena, A. ii. 182.
- (6) maccupāsaṇ va oḍḍitaṇ, Thag. v. 463.
- (7) oghapāso daḥho khīlo, Thag. v. 680.
- (8) chinnapāsā migavassa, Thag. v. 774.
- (9) luddo pāsam iv'oḍḍiya, Thig. v. 73.
- (10) pāsaṇ givāya patimuñcati, J. iv. 405.
- (11) itthiyo . . . maccupāso guhāsāyo, J. v. 367.

See also Maga, Sakuṇa.

331. Pāsāṇa.

- (1) pañimattaṇ pāsāṇaṇ gahetvā . . . pāsāṇo . . . Himavā vā pabbatarājā ti, M. iii. 166 ; = 177.

- (2) medavaṇṇaṇ va pāsāṇaṇ . . . kāko va selaṇ
āsaṇṇa, S.N. v. 447, 448. *See also* Sela.
- (3) pāsāṇasāraṇ khaṇasi, J. v. 295.
- (4) pāsāṇo . . . te hadaye, *ibidem*.

332. P ā s ā d a.

- (1) S. majjhe siṅghātake pāsādo, D. i. 83.
pāsādaṇ āruyha samantacakkhu, M. i. 168; ii. 93.
- (2) S. pāsādo tatr'assa kūṭāgāraṇ . . . tatr'assa
pallaṇko, M. i. 76.
S. imassa Migāramātu pāsādassa, M. iii. 1.
- (3) S. ayaṇ Migāramātu pāsādo suṅṅho, M. iii. 104.
- (4) S. puriso paṭhaviyā pallaṇkaṇ . . . pāsādaṇ
āroheyya, S. i. 94.
- (5) satipaṭṭhānapāsādaṇ āruyha paccavekkhisāṇ,
Thag. v. 765.

See also P a b b a t a, (3) and (15).

333. P i c u.

- (1) S. tūlapicu vā kappāsapicu lahuco vātupādāno,
S. v. 284.
- (2) S. tūlapicu vā . . . vātupādāno sāme bhūmi-
bhāge nikkhitto, S. v. 443.

334. P i t ā.

- (1) S. pitā puttānaṇ piyo, pitu puttā piyā, M. iii. 176.
- (2) pitā viya puttānaṇ, J. v. 379.

335. P i ḷ h a k ā. S. piḷhakā gūthādī . . . pūrato c'assa
. . . gūthapuṅṅo, S. ii. 228.

336. P i v a t i, p i p a t i.

- (1) pānūyaṇ va pipāsino, D. ii. 265.
- (2) pipanti, ghasanti maṅṅe vacasā, M. i. 32.
- (3) dhammapītirasaṇ pivan, S.N. v. 257.
- (4) madhu[ṅ]pitā va acchare, S. i. 212; = Thig.
v. 54; *cf.* M. i. 480.
- (5) kiṅ tava pañcakaṭukena pītena ? Thig. v. 503.

P u ṅ g a v a. *See* G o.

337. P u ṭ ā.

- (1) S. . . . ahaṇ khadirapattānaṇ vā . . . puṭaṇ
karitvā udakaṇ āharissāmīti, S. v. 438, 439.
- (2) tasmā palāsapuṭass'eva ṅatvā sampātaṇ, It. 68.

338. P u ṇ ḍ a r ī k a.

- (1) yathā pi udake jātaṃ puṇḍarikaṃ pavaddhati,
A. iii. 347 ; = Thag. v. 700.
- (2) puṇḍarikaṃ yathā vaggu toyē na upalippati,
S.N. v. 547.
- (3) puṇḍarikaṃ va toyena saṅkhāre nopalippati,
Thag. v. 1180.

See also Uppala, Paduma.

P u ṇ ḍ a r ī k i n ī. See Uppalinī.

339. P u t t a.

- (1) sabbe Bhagavato puttā, S. i. 192.
- (2) Bhagavato putto oraso mukhato jāto, M. iii. 29 ;
S. ii. 221.
- (3) puttā Buddhassa orasā, S. iii. 83.
- (4) tayo 'me puttā santo . . . putto atijāto, anu-
jāto, avajāto, It. 62, 63.
- (5) yathāpi ekaputtasmiṃ piyasmiṃ kusalī siyā,
Thag. v. 33.
- (6) yasmiṃ ca seti urasīva putto, J. iii. 193 ; = 196.

See also Pitā, Mātā.

P u t h u l o m a. See Maccha.

340. P u p p h a.

- (1) kusalo iva pupphaṃ pacessati, Dh. vv. 44, 45.
 - (2) vicinaṃ puppham iva udumbaresu, S.N. v. 5.
 - (3) yathāpi ruciraṃ pupphaṃ vaṇṇavantaṃ, Dh.
vv. 51, 52 ; = Thag. vv. 323, 324.
 - (4) yathāpi puppharāsīmhā kayirā, Dh. v. 53.
 - (5) parisussati pupphaṃ yathā paṅsuni, J. ii. 437.
- Ummāpuppha, kaṇṇikārapuppha, bandhu-
jīvakapuppha. (6) S. ummāpupphaṃ
nilaṃ . . . kaṇṇikārapupphaṃ pitaṃ . . . ban-
dhujīvakapupphaṃ lohitaṃ, M. iii. 13, 14.

Bhisapuppha. (7) bhisapupphaṃ va saroruhā,
S.N. v. 2.

Pupphabhāṇī. (8) A. i. 128.

See also Uppala Gandha, Paduma, Mālā.

Purejavanā. See Ratha (3).

Pokkhara. See Udabindu.

Phālāpācana. *See* **Kassaka.**

347. Phenapiṇḍa.

- (1) ayaṅ Gaṅgā nadī . . . phenapiṇḍaṅ āvaheyya, S. iii. 140.
- (2) phenūpamaṅ kāyaṅ imaṅ veditvā, Dhṃ. v. 46.
- (3) sara rūpaṅ phenapiṇḍopamassa, Thig. v. 501.

348. Bandha[na].

- (1) S. purāṇaṅ bandhanaṅ chinditvā aññaṅ navaṅ bandhanaṅ kareyya, D. i. 226 ; = 228 ; = 231.
- (2) pañca kāmagaṇā . . . bandhanan ti pi vuccanti, D. i. 245 ; *cf.* S. i. 133.
- (3) ayaṅ vuccati . . . bandho Mārassa, It. 56.
- (4) pamuccanti jhāyino Mārabandhanā, S. i. 24.
- (5) sukhumatarāṅ Mārabandhanaṅ, S. iv. 202.
- (6) acchidun bhavabandhanaṅ, S. i. 35.
See also Chindati.
- (7) etaṅ daḥhaṅ bandhanaṅ . . . ohāriṇaṅ, Dhṃ. v. 345-9 ; = J. ii. 140.
- (8) purimāni pamañca bandhanāni, Thag. v. 414.
- (9) yass'assu lutāni bandhanāni . . . saṅgamūlaṅ, S.N. v. 532.

Bandhanāgāra. (10) S. puriso bandhanā-gāre baddho, D. i. 72 ; = M. i. 275. *See also* **Mokkha.**

Sambandhana. *See* **Loka.**

Vinibandha (4) pañca cetokhilā appahinā, pañca cetaso vinibandhā asamucchinnā, M. i. 101.

Babbaja. *See* **Pabbaja.**

349. Balivadda.

- (1) S. kāḷo ca balivaddo odāto ca . . . ekena . . . yottena saṅyuttassu, S. iv. 163 ; = 166 ; = 282.
- (2) cattāro 'me balivaddā . . . balivaddūpamā puggalā, A. ii. 109 ; *cf.* J. v. 63.
- (3) balivaddo va jirati, Dhṃ. v. 152 ; = Thag. v. 1025.

350. Balisa.

- (1) S. bāḷisiko āmisagataṅ balisaṅ . . . udakarahade pakkhipeyya, S. ii. 226 ; = iv. 158.

(2) yathā gilitvā balisaṅ uddhareyya, J. iv. 195.

(3) balisaṅ hi so niggilati, J. v. 389; cf. vi. 416;
= 437.

351. Bāla. bālo āmakapakkaṅ va, J. v. 366.

352. Bāha. S. balavā puriso sammiñjitaṅ bāhaṅ pasāreyya, D. i. 222; = M. i. 252; = S. i. 137, and *passim*.

353. Bimba. passa cittakataṅ bimbaṅ, Dh. v. 147;
= Thag. v. 769; = 1020; = 1157.

354. Biḷāra.

(1) S. biḷāro sandhisamalasaṅkatire mūsikaṅ magayamāno, M. i. 334.

(2) bhūtapubbaṅ biḷāro sandhisamalasaṅkatire ṭhito, S. ii. 270. *See also* Bhaṣṭā, Sasa.

355. Bija.

(1) S. bijānaṅ taruṇānaṅ udakaṅ alabhantānaṅ, M. i. 457.

(2) bijāni vuttāni yathā sukhette, S. i. 21;
= J. iii. 472.

(3) yathā aññataṅ bijaṅ . . . virūhati, S. i. 134.

(4) yādisaṅ vappate bijāṅ, S. i. 227; = J. iii. 158.

(5) S. pañca bijajātāni evaṅ viññānaṅ sāhāraṅ daṭṭhabbaṅ, S. iii. 54.

(6) S. bijānaṅ . . . udakaṅ alabhantānaṅ, S. iii. 91, 92.

(7) S. dukhettaṅ [sukhettaṅ] . . . bijāni c' assu [a-]khaṇḍāni, S. v. 379, 380.

(8) S. bijāni a[k]khaṇḍāni apūtīni . . . sukhette . . . nikkhittāni, A. i. 135, 136; = iii. 404 (*different application*).

(9) S. nimbabijaṅ vā . . . allāya paṭhaviyā nikkhittaṅ, A. i. 32; = v. 212, 213.

(10) viññānaṅ bijaṅ, A. i. 223.

(11) aṭṭhaṅgasamannāgate khette bijaṅ vuttaṅ na mahapphalaṅ, A. iv. 237.

(12) saṅkhāya vatthūni pamāya bijaṅ, S.N. v. 209.

(13) te khīṇabijā . . . nibbanti, Kh. vi. 14;
= S.N. v. 235.

(14) na virūhati saddhamme khetto bījaṃ va pūti-
kaṃ, Thag. v. 363; = 388; cf. 391.

(15) sace pi selasmiṃ vapeyyu bījaṃ, J. ii. 449.

(16) yathāpi bījaṃ aggismiṃ dayhati. J. iv. 42.

(17) thale ca ninne ca vapanti bījaṃ, J. iv. 381.

(18) bījūpamaṃ deyyadhammaṃ, P.V. 3.

Bīja gāma. See Paṭṭhavi.

Ekabījī (19). so tiṇṇaṃ saṃyojanānaṃ ekabījī
hoti, A. i. 233.

See also Kassaka, Paṭṭhavi.

356. Bīraṇa.

(1) pavaddhanti abhivaddhaṃ va bīraṇaṃ, Dh. v. 335; = Thag. v. 400.

(2) khaṇatha usīrattho va bīraṇaṃ, Dh. v. 337;
= Thag. v. 402.

See also Nādī (4).

357. Bubbula [ka].

(1) S. . . . deve vassante uduke bubbulaṃ uppaj-
jati ceva nirujjhati, S. iii. 141.

(2) S. . . . deve vassante uduke udaka-bubbulaṃ
khippaṃ yeva paṭivigacchati, A. iv. 137.

(3) yathā bubbulakaṃ passe, Dh. v. 170.

358. Brāhmaṇa.

(1) brāhmaṇo evam āha: abhikkhaṇa . . . Tathā-
gatassa adhivacanaṃ, M. i. 142, 144.

(2) bhūtapubbaṃ brāhmaṇassa jīṇassa, M. i. 384.

(3) tiṇṇo . . . thale tiṭṭhati brāhmaṇo, A. ii. 5, 6;
= S. iv. 175, arahato etaṃ adhivacanaṃ.

359. Bhaṇḍanaṃ. itthi uttamaṃ bhaṇḍanaṃ, S. i. 43.

360. Bhataka. nibbisāṃ bhatako yathā, Thag. v. 606;
= 685; = 1003.

361. Bhamara.

(1) paṇḍito . . . bhamarass'eva iriyato, D. iii.,
XXI. § 11.

(2) yathāpi bhamaro pupphaṃ . . . ahetṭhayaṃ,
Dh. v. 49.

362. *Bhastā*.

- (1) *S. bilāra-bhastā madditā . . . M. i. 128.*
 (2) *bilārabhastay va yathā sumadditay, Thag. v. 1138.*

Bhasmani. See Dhūma.

363. *Bhānumā. vītarasij va bhānumaṅ, S.N. v. 1016.*

364. *Bhāra.*

- (1) *pannabhāro, M. i. 139.*
 (2) *pañcupādānakkhandhātissa vacaniyaṅ, S. iii. 25.*
 (3) *S. akkhaṅ abbhāñjeyya yāvad eva bhārassa nittharaṇatthāya, S. iv. 177.*
 (4) *khīṇāsavo . . . ohitabhāro, M. i. 4 passim ; S. i. 71 passim ; It. 38 ; Thig. v. 223.*
 (5) *ohito garuko bhāro, Thag. v. 604 ; = 656 ff.*

Bhāranikhēpana. (6) yotaṇhāya nirodho, S. iii. 25 ; cf. M. i. 14 (nikkhittadhuro).

Bhārādānaṅ. (7) yāyaṅ taṇhā, ibidem.

Bhārāhāro. (8) puggalo tissa vacaniyaṅ, ibidem.

Bhiṅkacchāpā. See Sarasi.

365. *Bhindati.*

- (1) *pabhinnakkhilassa . . . Bhagavato, M. i. 386.*
Bhinnaḥplavo. (2) bhinnaḥplavo sāgarass'eva majjhe, J. iii. 158.

366. *Bhisakka.*

- (1) *bhisakko sallakatto Tathāgatassa adhivacaṇaṅ, M. ii. 260 ; cf. i. 429 ; It. 101.*
 (2) *S. puriso ābādhiko . . . tassa kusalo bhisakko, A. iii. 238.*

Bhisapuppha. See Puppha.

367. *Bhisī. baddhā hi bhisī susaṅkhatā, S.N. v. 21.*

368. *Bhusa. opunāti yathā bhusaṅ, Dh. v. 252.*

369. *Bhujissaṅ. yathā bhujissaṅ, D. i. 73 ; = M. i. 276.*

370. *Bhūmi.*

- Khemantabhūmi. (1) yathā khemanta-bhūmibhūmiṅ, D. i. 73 ; = M. i. 276.*

Dantabhūmi. See Natthidamma.

371. *Bhesajja. āturass'eva bhesajjaṅ, D. ii. 266.*

372. Bhojana.

- (1) bhojanaṃ va jigacchato, D. ii. 266.
- (2) S. puriso manuññabhojanaṃ bhuttāvi chaḍḍeyya, M. ii. 255.
- (3) S. purisaṃ paṇitabhojanaṃ . . . bhojanaṃ nacchādeyya, A. iii. 395.

373. Makkaṭa.

- (1) S. makkaṭo . . . sākhaṃ gaṇhāti taṃ muñcitvā aññaṃ gaṇhāti, S. ii. 95.
- (2) atthi Himavato . . . desā yattha n'eva makkaṭānaṃ cāri, S. v. 148.
- (3) S. paluṭṭhamakkaṭi kaṇṇanāsacchinnā, Ud. 22.
- (4) makkaṭo pañcadvārāyaṃ kuṭikāyaṃ pasakkiya, Thag. v. 125.
- (5) cittaṃ calaṃ makkaṭasannibhaṃ, Thag. v. 1111.

See also Kapi, Pāṇaka, Brāhmaṇa, Miga (9), Vānara.

374. Makkaṭaka. anupatanti . . . sayāṅkataṃ makkaṭako va jālaṃ, Dh. v. 340.

375. Makkhikā. S. makkhikānaṃ kājena vā hariyamānaṃ, M. iii. 148.

376. Magga.

- (1) S. araññako mago baddho pāsarasīṃ adhisayeyya, M. i. 173, 174.
- (2) magā viya . . . bhikkhavo, S. i. 199.

377. Magga.

- (1) ariyo atṭhaṅgiko maggo, D. i. 157 *passim*; = M. i. 118 *passim*; = S. i. 88 *passim*; = A. i. 217 *passim*.
- (2) S. gāmassa . . . avidūre . . . nānāmaggāni bhavanti, D. i. 237.
- (3) S. mūlhassa maggaṃ ācikkheyya. See Andha [kāra] (8).
- (4) S. visamo maggo, tassāssa añño samo, M. i. 43.
- (5) ekāyano ayaṃ maggo, M. i. 55.
- (6) ujuko nāma so maggo, S. i. 33; cf. V.V. 13.
- (7) visame magge papatanti avaṅsirā, S. i. 48.
- (8) Bhagavā . . . maggassa uppādetā . . . maggānugā, M. iii. 9; = S. i. 191; = iii. 66.

- (9) S. puriso araññe . . . passeyya purāṇaṇ maggaṇ, S. ii. 105.
- (10) maggo so pāraṅgamanāya, S.N. v. 1130.
A d d h ā n a m a g g a (11). S. puriso addhāna-maggapaṭipanno tassa . . . vadhakā uppatteyyuṇ. M. iii. 158. *See also* K a n t ā r a .
- [K] u [m] m a g g a (12). ummaggaṇ Mārassa abhibhuyya, S. i. 193.
- (13) sakantako sagahano . . . ummaggo . . . kummaggo, S. iv. 195; *cf.* J. v. 260.
- (14) . . . ummaggaṇ amhi, Thig. v. 94.
- (15) acaṅkamaṇ jimhapathaṇ kumaggaṇ, Thag. v. 1174.
- Y a t h ā g a t a m a g g a . (16) ariyassa maggassa adhivacanaṇ, S. iv. 194, 195.
- V ā m a - d a k k h i ṇ a - m a g g a . (17) micchāmag-gassa . . . ariyass'etaṇ . . . maggassa adhivacanaṇ, S. iii. 108, 109.
- K a ṇ h a - s u k k a - m a g g a . *See* S u k k a .
- M a g g a k u s a l a . (18) S. assa . . . puriso [a]-maggakusalo . . . puthujjanassa . . . Tathāgatassa adhivacanaṇ, S. iii. 108.
- M a g g a k k h ā y ī . (19) idha puriso āgaccheyya Rājagahaṇ gantukāmo, M. iii. 5, 6.
- M a g g a j i n a . (20) yo tiṇṇakathaṅkato . . . tādiṇ maggajinaṇ, S.N. v. 86; *cf.* v. 514 (pajjena katena attanā).
- M a g g a j i v i ṇ . (21) yo . . . magge jīvati . . . maggajiviṇ, S.N. v. 88.
- M a g g a d ū s i n . (22) chadanaṇ katvāna subbatānaṇ . . . sa maggadūsī, S.N. v. 89.
- M a g g a d e s i n . (23) . . . paraman ti yo 'dhañātvā . . . ahu maggadesiṇ, S.N. v. 87.
- M a g g ā m a g g a . (24) maggāmaggassa kovidaṇ, S.N. v. 627; *cf.* M. i. 147; S. iii. 108.
- M a n a s ā k a ṭ a s s a m a g g a . (25) idh'assa puriso Manasākate jāto vaddho, D. i. 248; = M. ii. 206 (Naḷakāra).

378. Macchā.

- (1) macchāva kumināmukhe, Ud. 76; = Thag. v. 297.
- (2) pūtimacchaṇ kusaggena, It. 68; = J. iv. 435.
- (3) maccho appodake yathā, Thag. v. 362; 387;
cf. 390; cf. J. vi. 26.
- (4) macche va appodake khīṇasote, S.N. v. 777;
= 936 (*slightly different*).
- (5) durājāno macchass'ev'odake gataṇ, J. i. 295;
= v. 94.
- (6) jivhā tassa na bhavati macchass'eva, J. iii.
459; cf. J. vi. 295.
- (7) phandanti macchā va thale, J. vi. 113.

P u t h u l o m a. (8) mā puthulomo va baḷisaṇ
gīlitvā, Thig. v. 508.

379. Maṭṭajāy. S. maṭṭajāy nāma āvudhajātaṇ . . .
saṅghāṭiyā sampārutaṇ, M. i. 281.

380. Maṇi.

- (1) S. maṇiveluriyo . . . tatra suttaṇ āvutaṇ, D. i.
76; = M. ii. 17 (*slightly different*); cf. iii. 121.
- (2) S. maṇiveluriyo . . . virocati ca, M. ii. 33; =
41; = iii. 102; = S. i. 64.
- (3) S. maṇi-rataṇaṇ Kāsike vatthe nikkhittaṇ,
M. iii. 123.
- (4) S. mahā aritṭhako maṇi, S. i. 104.
- (5) S. apaṇṇako maṇi, A. i. 270; = v. 294; = 296.

381. Maṇika.

- (1) S. udaka-maṇiko . . . ādhāre ṭhito, M. iii. 95.
- (2) S . . . tayo udakamaṇikā, eko . . . acchiddo,
S. iv. 316, 317.

382. Madhu.

- (1) S. khuddaṇ madhuṇ aneḷakaṇ, D. iii., XXVII.,
§ 14.
- (2) S. catummahāpathe khuddaṇ madhuṇ aneḷakaṇ
piḷeyya, M. ii. 5.
- (3) madhūva maññati bālo, Dh. v. 69.
- (4) madhuṇ madhutthiko vinde, J. iv. 205.

M a d h u p i ṇ ḍ i k a. (5) S. puriso . . . madhupiṇ-
ḍikaṇ adhigaccheyya, A. iii. 237.

- M a d h u p ī t ā.** (5) madhupitā va acchare ye, S. i. 212; = Thig. v. 54 (madhuṇ pitā).
383. **M a r ī c i [k ā].**
 (1) S. . . gimhānaṇ pacchime māse majjhantike kāle marīci[kā], S. iii. 141.
 (2) . . . kāyaṇ . . . marīcidhammaṇ abhisambudhāno, Dh. v. 46.
 (3) yathā passe marīcaṇ, Dh. v. 170.
See also M ā y ā.
384. **M a l a.**
 (1) itthi malaṇ brahmacariyassa, S. i. 38; = 43.
 (2) tīṇ' imāni malāni, S. v. 57; atṭha, A. iv. 195.
 (3) tato malā malataṇ, avijjā paramaṇ malaṇ, A. iv. 195; = Dh. v. 243.
385. **M a ṇ s a p e s i.**
 (1) maṇsapesūpamā kāmā, M. i. 130; cf. iii. 275.
 (2) ukkhipa maṇsapesiṇ, pajaha nandirāgaṇ, M. i. 143, 145.
 (3) S. giṇṇho vā kaṅko vā kulalo vā maṇsapesiṇ . . . uḍḍayeyya, M. i. 364. *See also A y o* (4).
386. **M a h ā b h ū t ā n i.** siyā catunnaṇ mahābhūtānaṇ aññathattaṇ, A. i. 222.
387. **M a h i s a.** vane andhamahiso va, J. iii. 368.
388. **M ā g a v i k a.** S. māgavikassa miḡaṇ disvā, D. iii., XXVI. § 20.
389. **M ā t ā.**
 (1) anukampanti mātā puttaṇ va orasaṇ, Ud. 89.
 (2) mātā yathā niyaṇ puttaṇ, S.N. v. 149; = Khp. ix. 8; cf. J. iv. 463; vi. 117.
 (3) mātā va puttaṇ taruṇaṇ sampassa, J. v. 83.
390. **M ā y ā.**
 (1) S. māyākāro . . . mahāpathe māyaṇ vidaṇseyya, S. iii. 142.
 (2) māyāussuyasārambhathīnamiddhamapatthate, Thag. v. 759.
 (3) māyaṇ viya aggato kataṇ, Thig. v. 394.
 (4) māyā c'eva marīci ca, J. v. 367.

391. M ā l ā.

- (1) S. itthi vā . . . uppalamāḷaṇ vā vassika-māḷaṇ vā atimuttaka-māḷaṇ vā . . . sirasmiṇ paṭiṭṭhāpeyya, M. i. 32 ; = A. iv. 278.
- (2) sucitrapupphaṇ va . . . māḷaṇ, S. i. 226.
- (3) mālā sereyyakass'eva . . . agandhikā, J. iii. 253.
- (4) S. mālākāro māḷaṇ gantheyya, M. i. 387.

392. M ā l u t a. (1) dhunāti . . . dumapattaṇ va māluto, Thag. v. 2 ; = 1006 ; = 1007.

- (2) pavedhāmi pattaṇ va māluteritaṇ, Thag. v. 754.

393. M ā l u v ā.

- (1) S. . . māluvā-sipātikā phaleyya . . . māluvā-bijaṇ . . . sālāmūle nipateyya, M. i. 306 ; cf. J. v. 215.
- (2) māluvā va vitatā vane, S. i. 207 ; = S.N. v. 272.
- (3) māluvā sālām'iv'otataṇ, Dh. v. 162.
- (4) taṇhā vaḍḍhati māluvā viya, Dh. v. 834 ; = Thag. v. 399.

M ā l u v ā l a t ā (5). S. sālo vā . . . tihi māluvā-latāhi uddhasatā, A. i. 202-4.

394. M i g a.

- (1) S. arañṇako migo manusse disvā vanena vanaṇ . . . papatati, M. i. 79.
- (2) migo arañṇamhi yathā abaddho, S.N. v. 39.
- (3) migaṇ nilhaṇ kūṭena, Thag. v. 454.
- (4) nāsādā vākuraṇ migo, Thag. v. 775.
- (5) migo yathā seri sucittakānane, Thag. v. 1144.
- (6) migo jātarupena va, J. iii. 232.
- (7) migamandalocanā, P.V. 10 ; J. v. 215.
- (8) migo sākhasito yathā, J. v. 233.
- (9) migaṇ yathā okacarena luddo, J. vi. 416 ; cf. 437.

V ā t a m i g a (10). vane vātamigo yathā, S. i. 201.

M i g a j ā t a (11). na nevāpiko nivāpaṇ nivapati migajātanaṇ, M. i. 151-5.

- (11) miga-jātāti . . . samaṇabrāhmaṇān' etaṇ adhivacanaṇ, *ibidem*.

See also M ā g a v i k a, S i h a.

- Migabhūta. (12) migabhūtena cetasā, M. i. 450; = ii. 121.
- (13) S. araññe . . . pallalaṇ . . . migabhūta-
saṅgho upanissāya vihareyya, M. i. 117, 118.
- Migasāṅgha. (14) sattānaṇ adhvacaṇaṇ, M. i. 118.
- Migī. (15) migī yathā taruṇajātikā vane, Thag. v. 109.
- (16) migī bhantā va, J. v. 215; = 400; cf. P.V. 68.
- (17) migīva khīrasammattā, J. vi. 549.
395. Mīḷha. (1) mīḷhaṇ va yathā sucikāmo, Thag. v. 1152.
(2) mīḷhasukhan, M. iii. 236.
396. Mukha. uṇhaṇ v'ajjhohitaṇ mukhe, J. ii. 7.
Mukhanimitta. See Ādāsa, Udaṇa.
Muñja. See Isīkā, Kusa, Loka.
397. Mutoli, mūtoli. S. ubhatomukhā mutolipūrā
. . . dhaññassa, D. ii. 293; = M. i. 57; = iii. 90.
398. Mudiṅga. bhūtapubbaṇ . . . Ānako nāma
mudiṅgo ahoṣi, S. ii. 266, 267.
Mudumūsi. See Biḷāra.
399. Muddhāna. S. balavā puriso . . . sikharena
muddhānaṇ abhimantheyya, M. i. 243; = ii. 193; iii. 259; =
264; = S. iv. 56.
400. Muḷālipuppha. muḷālipupphaṇ vimalaṇ va
ambunā, Thag. v. 1089.
401. Mūla.
(1) mūlaṇ khaṇati attano, Dh. v. 247.
(2) vokkantā sukkamūla te, It. 36.
(3) mūla akusalā samuhātāse, S.N. v. 14 = v. 369.
(4) anuvicca . . . rogamūlaṇ
sabbarogamūlabandhanā pamutto, S.N. v. 530.
(5) taṇ mūlaṇ brahmacariyassa, Thag. v. 1027.
See Chindati, Māluvā (latā).
402. Mūsika. Cattasso imā mūsikā . . . cattāro mūsikūpamā puggalā, A. ii. 107. See also Biḷāra.
403. Megha.
(1) yathā pāvussako meghathanayanto savijjuko,
D. ii. 262.
(2) yathā hi meghe thanayaṇ, S. i. 100; = A. iii. 34.

- (3) mahā megho va hutvāna, S. i. 192; = Thag. v. 1240; cf. P. V. 26.
- (4) mahā meghaṇ . . . mahāvāto . . . antara-dhāpeti, S. v. 50.
- (5) mahā akāla-megho . . . vūpasameti, S. v. 50; = A. iii. 321.
- (6) S. mahā megho sabbasassāni sampādentō, A. iv. 244; cf. J. vi. 298.
- (7) yathāpi megho thanayitvā gajjayitvā, It. 66.
- (8) rajaṇ upātaṇ vātena yathā megho pasāmaye, Thag. v. 675.
- (9) uddhacca meghathanitaṇ, Thag. v. 760.
- (10) mahā va megho salilena mediniṇ, J. iii. 443.
- (11) meghasamānavañṇaṇ nigrodhaṇ, J. v. 43; cf. P.V. 58.
404. Medakathālika. S. puriso medakathālikaṇ pari-hareyya, A. iv. 377.
405. Meru. Meruṇ laṅghetuṇ icchasi, Thig. v. 384.
406. Mella. kharattacaṇ mellaṇ yathāpi, J. iii. 319.
407. Mokkaṇ. S. yathā bandhanā mokkhaṇ D. i. 73; = M. i. 276.
408. Yañña. nirārambhaṇ yaññaṇ upasaṇkamanti ara-hanto, A. ii. 43, 44.
409. Yathābhūtaṇ vacanaṇ. yathābhūtaṇ vacanaṇ niyyādetvā . . . nibbānass' adhivacanaṇ, S. iv. 195.
410. Yava.
- (1) S. sampanne yavakarāṇe yava-dūsī jāyetha yavapalāpo yavakaraṇḍavo, A. iv. 169.
- Yavakalāpī.
- (2) S. yavakalāpī catumahāpathe nikkhattā assa, S. iv. 201.
411. Yācīta.
- (1) yācītakūpamā kāmā, M. i. 130; = 366; = Thig. v. 490.
- Yācītakāṇ bhogaṇ. (2) S. puriso yācītaṇ bhogaṇ, M. i. 366.

412. Yātrā.

- (1) catucakkaṃ navadvāraṃ . . . kathaṃ yātrā bhavissati, S. i. 16 ; = 63.
- (2) accharāgaṇasaṅghuṭṭhaṃ . . . kathaṃ yātrā bhavissati, S. i. 93.

413. Yāna.

- (1) aṭṭhaṅgikassa maggassa adhivacanaṃ brahma-yānaṃ . . . dhamma-yānaṃ, S. v. 5, 6 ; cf. J. iv. 100, 101.
- (2) parivajjehi yānīva visamaṃ pathaṃ, J. iii. 525.
See also Rātha.

414. Yuddha. taṃ yuddhattho bhare rājā . . . S. i. 98-100.

Yotta. See Kassaka, Balivadda.

415. Yodhājīva.

- (1) catuhi aṅgehi samannāgato yodhājīvo rājāraho, A. ii. 170.
- (2) S. yodhājīvo . . . bahūni ce pi kaṇḍacittakāni jānāti, A. ii. 202.
- (3) pañc' ime yodhājīvā, A. iii. 89-93 ; 93-100.

416. Rakkhāsā. kilanti . . . ummattakehi va rak-khāsā, Thag. v. 931. See also Gaha (2).

417. Raja.

- (1) sukhumo rajo paṭivātaṃ va khitto, S. i. 13 ; = 164 ; = Dh. v. 125 ; = S.N. v. 662 ; = P.V. 24 ; = J. iii. 203.
- (2) S. cātummahāpathe . . . devo vassanto rajaṃ antaradhāpeyya, A. iii. 394.
- (3) so devayānaṃ āruya virajaṃ so mahāpathaṃ, S.N. v. 139.
- (4) pamādo rajo, S.N. v. 334 ; = Thag. v. 404.
- (5) rajaṃ ākirasi ahitāya, S.N. v. 665.
- (6) rajaṃ vadḍheti attano, S.N. v. 275.
- (7) ghāravāso rajass' āyatanāṃ, S.N. v. 406.
- (8) pañca rajāni loke, S.N. v. 974.
- (9) kāmā . . . rajo ca, J. iii. 241.

(10) rajaṇ va vipulā vuṭṭhi nivāraye, J. iv. 24, 25.

See also Abbhokāsa, Vattha, Vuṭṭhi.

Rajojalla. See Pātāla.

418. Rajako. S. rajako vā cittakār[ak]o vā . . . itthi-rūpaṇ . . . abhinimmineyya, S. ii. 101, 102 ; = iii. 152. See also Brāhmaṇa (2), Vattha.

419. Ratana.

(1) paññā narāṇaṇ ratanaṇ, S. i. 36, 37.

(2) sattaratanasampannā, S. iii. 83 ; cf. S.N. p. 102.

(3) idam pi Buddhe ratanaṇ paṇitaṇ, p. vi. ; = S.N. v. 224 foll.

See also Cakka (vatti).

420. Ratti. dīghā jāgarato ratti, Dh. v. 60.

421. Ratha.

(1) S. subhūmiyaṇ cātummahāpathe ājañña-ratho, M. i. 124 ; = iii. 97 ; = S. iv. 176 ; = A. iii. 28.

(2) S. rañño satta rathavinītāni, M. 1. 148.

(3) ratho akujano nāma dhammacakkehi saṇyuto, S. i. 33.

(4) nemi va rathakubbaraṇ, S. i. 109.

(5) nelango setapacchādo ekāro vattati ratho, S. iv. 291, 292.

(6) jiranti ve rājarathā sucittaṇ, S. i. 71 ; = Dh. 151 ; = J. v. 483.

(7) passath' imaṇ lokaṇ cittaṇ rājarathūpamaṇ, Dh. v. 171.

(8) sūto va rathaṇ saṅgaṇhe, J. v. 116.

(9) kāyo te rathasaṇyāto, J. vi. 252.

See also Āṇi, Nemi, Vaṅka.

422. Rasa. S. puriso aggarasaparititto, A. iii. 237.

423. Rahada.

(1) dhammo rahado . . . silatiṭṭho, S. i. 169 ; = 183 ; cf. J. iii. 290.

(2) S. udakarahado ubbhidodako, tassa n'ev' . . . udakass' āyamukhaṇ, D. i. 74 ; = M. i. 276, 277 ; = ii. 15 ; = iii. 93 ; = A. iii. 25.

(3) S. pabbatasāṅkhepe udakarahado accho vippassanno, D. i. 84 ; = M. i. 279 ; = ii. 22 ; = A. i. 9.

- (4) S. pabbatasañkhepe udakarahado nivāto viga-taūmiko, A. iii. 396.
- (5) S. puriso . . . puthusilaṅ . . . udakarahade pakkhipeyya, S. iv. 312, 313.
- (6) S. . . . sappikumbhaṅ vā . . . udakarahadaṅ ogāhetvā, S. iv. 313 ; = v. 370, *but differently finished and applied*.
- (7) S. udakarahado āvilo lulito kalalībhūto, A. i. 9 ; *cf.* J. ii. 100.
- (8) cattāro'me . . . udakarahadūpamā puggalā, A. ii. 105.
- (9) yathāpi rahado gambhīro vippasanno, Dh. v. 81 ; *cf.* Dh. v. 95 ; J. vi. 526.
- (10) rahado va nivāto ca, It. 92.
- (11) atthi c'ettha hetthā rahado sa-ummi, It. 114.
- (12) parinibbuto udakarahado va sito, S.N. v. 467.
- (13) rahado pūro va paṇḍito, S.N. v. 721.
- (14) rahade 'ham asmi ogāḷho, Thag, v. 759.
- (15) rahadaṅ va udakatthiko, J. v. 233.
See also Kumbha, Sondiḱā.

424. Rājayaṅ.

- (1) dissati . . . idh' ekacco māli . . . ayaṅ . . . rañño paccatthikaṅ . . . jivita voropesi, S. iv. 343.
- (2) dissati . . . idh'ekacco dalhāya rajjuyā bandhitvā . . . ayaṅ . . . rājaveri, S. iv. 344.
- (3) S. rājā khattiyo . . . ulāraṅ so labhati, D. ii. 210, 227.
- (4) rājā va raṭṭhaṅ vijitaṅ pahāya, Dh. v. 329 ; = S.N. v. 46 ; = J. iii. 488.

425. Rāmaṇeyyaka. S. appamattakaṅ . . . ārāma-rāmaṇeyyakaṅ, vana-rāmaṇeyyakaṅ pokkharāṇi-rāmaṇeyyakaṅ . . . bahutaraṅ . . . ukkūla-vikūlaṅ nadividuggaṅ khāṇu-kaṅṭakādhānaṅ pabbatavisamaṅ, A. i. 35, 37. *See also Supinaka.*

426. Rukkha.

- (1) S. rukkho visame bhūmibhāge jāto tanupatta-palāso kabaracchāyo, M. i. 75.

- (2) S. rukkho same bhūmibhāge jāto bahalapattapalāso sandacchāyo, *ibidem*.
- (3) S. . . . tibbo vanasaṅgo tatr'assa rukkho sampannaphalo, M. i. 366.
- (4) S. mahato rukkhasa tiṭṭhato sāravato mūlam pi aniccaṅ, M. iii. 274.
- (5) S. . . . mahā sāla-rukkho tassa aniccatā sākhāpalāsaṅ palujjeyya, M. i. 488.
- (6) S. mahā rukkho . . . tassa mūlāni . . . oja abhiharanti, S. ii. 88 ; = 90 ; = 91 ; = 92.
- (7) S. mahā rukkho . . . atha puriso . . . rukkhaṅ mūle chindetvā, S. ii. 89 ; = 91 ; = 93.
- (8) S. taruṇo rukkho tassa puriso . . . mūlāni palisaṅjeyya, S. ii. 89.
- (9) S. taruṇo rukkho atha puriso . . . mūle chindeyya, S. ii. 90.
- (10) rukkḥā . . . nadītiresu . . . ajjholambeyyaṅ, S. iii. 137, 138.
- (11) S. khīrarukkho . . . tam enaṅ puriso . . . kuṭhāriyā, S. iv. 160.
- (12) S. rukkho pācīnaninno . . . mūle chinno . . . yena ninno papateyya, S. v. 47, 48.
- (13) santi mahārukkḥā . . . ajjhāruḥā . . . vipatitā senti, seyyathidaṅ assattho nigrodho, S. v. 96.
- (14) S. mahato rukkhasa . . . yo mahantataro khandho so palujjeyya, S. v. 163, 164.
- (15) S. ye keci Jambudīpakā rukkḥā Jambu, S. v. 237.
- (16) S. devānaṅ Tāvatiyaṅ rukkḥā Pāricchat-tako tesāṅ aggaṅ, S. v. 238.
- (17) cattāro 'me rukkḥā . . . rukkḥūpamā puggalā, A. ii. 110.
- (18) S. rukkho sākhāpalāsa-vipanno . . . sampanno, A. iii. 20 ; = 200 ; = 360 ; = iv. 336, 337 ; v. 4-7 ; = 314-17.
- (19) yathāpi mūle anupaddave . . . chinno pi rukkho punar eva rūhati, Dh. v. 338.

- (20) sālaṇ va na ciraṇ phullaṇ, D. ii. 267.
 (21) saṅsīnapatto yathā koviḷāro, S.N. v. 44; cf. 64.
 (22) ropetvā rukkhāni yathā phalesi, Thag. v. 1121.
 (23) sādhu sambahulā ñāti api rukkhā araṇṇajā,
 J. i. 329.
 (24) sakhāhi rukkho labhate, J. iv. 483.
 (25) vedhāmi rukkho viya chijjamāno, J. vi. 250.
 (26) yassa rukkhassa chāyāya nisīdeyya, J. v. 240;
 = vi. 310; = 375; = P.V. 23.
 (27) rukkho . . . paññā khandho, J. vi. 327.

See also S ā r a.

427. R u p p a r ū p a k a. upadhāvasi . . . rittakaṇ ruppā-rūpakaṇ, Thig. v. 394.

428. R ū p i y a ṇ. S. suddhaṇ rūpiyaṇ, S. i. 104.

429. R e r u k a. chinnaṇ va rerukaṇ, J. ii. 230.

430. R o g a.

(1) kāyaṇ . . . rogato samanupassato, M. i. 500.

(2) yo rūpassa . . . viññāṇassa ṭhiti . . . rogānaṇ ṭhiti, S. iii. 31, 32; cf. M. i. 435.

(3) eja rogo, S. iv. 64.

(4) kāmānaṇ adhivacanaṇ, A. iii. 311; iv. 289;
 cf. S.N. v. 51.

(5) soko rogo c'upaddavo, J. v. 367.

See also M ū l a.

431. L a ṇ g ī. avijjāy' etan adhivacanaṇ, M. i. 142, 144.

432. L a ṭ u k i k ā. S. laṭukikā sakuṇikā pūtilatāya bandhanena baddhā, M. i. 449.

433. L a ṭ ṭ h a. laṭṭhīva sobhañjanakassa uggatā, J. iii. 161.

434. L a t ā.

(1) latā ubbhijja tiṭṭhati . . . lataṇ . . . chindatha,
 Dh. v. 340; = (slightly different) Thag. v. 761.

(2) yassa mūlaṇ chamā natthi, kuto latā? Ud. 77.

(3) taṇhālatāṇ bahuvidhānuvattaniy. Thag. v. 1094.

(4) kadā nu kaṭṭhe . . . latā ca, Thag. v. 1101.

See also N ā g a (13), M ā l u v ā.¹

L ā k h ā. See Ā k ā s a, U d a p a t t a.

L ā p o. See S a k u ṇ a g g h i.

435. *Līna*. (1) *līnaṃ cittaṃ hoti*, S. v. 112, 113.
Atilīna. (2) *atilīno chando*, S. v. 277.
 (3) *atilīnaṃ viriyaṃ*, S. v. 279.
 (4) *atilīnā vimaṃsā*, S. v. 280.
Līnattaṅ (5). *cetaso līnattaṅ*, A. i. 3; = iv. 32.
436. *Lekhā*.
 (1) *S. pāsānelekhā na khippaṃ lujjati*, A. i. 283, 284.
 (2) *silālekhe va me niccaṃ*, J. vi. 595.
Lekhita. (3) *cittakārasukatā va lekhitā* Thig. 256.
- Leṇa*. See *Dīpa* (245).
437. *Loka*.
 (1) *sabbo ādipito loko . . . padhūpito, pajjalito, pakampito*, S. i. 133; cf. J. iii. 471.
 (2) *kenassu niyati loko . . . parikissati, abbhāhato, parivārīto uddīto pihito bajjhati . . . kiṃsu saṃyojano, sambandhano . . . kismiṃ patiṭṭhito parivārīto*, S. i. 39, 40.
 (3) *loko uddhasto pariyaṇaddho tantā kulajāto guḷaguṇḍikajāto muṅjababbajabhūto*, A. ii. 211; cf. D. ii. 55. See also *Ḍayhati*.
438. *Loṇa*.
 (1) *S. mahatiyā loṇa-ghatāya*, S. ii. 276.
 (2) *S. puriso loṇa-phalaṃ paritte udakamallak-pakkhippeyya*, A. i. 250.
439. *Loma*. *pannaloma, pallomo*, M. i. 17; 450; ii. 121.
440. *Loha*. *tambalohavilinaṃ va*, J. iv. 118.
 See also *Jātarūpa*.
- Vaka*. See *Aja*.
441. *Vaṅka*. (1) *cakkaṃ . . . nemi . . . arā . . . nābhī savanṅkā sadosā sakasāvā*, A. i. 111; cf. uju, Khp. ix. 1.
 (2) *sabbā nadī vaṅkagatā*, J. i. 289; = v. 435.
 (3) *vaṅkaghasto va ambujo*, D. ii. 266.
442. *Vaccho, vacchaka*.
 (1) *S. vacchassa taruṇassa mātarāṃ apassantassa*, M. i. 458; = S. iii. 91, 92.
 (2) *S. vacchako taruṇako tāvad eva jātako*, M. i. 226.

- (3) S. vacchakā kisabalakā tiriyaṃ Gaṅgaṃ, M. i. 226.
 (4) vaccho khirapako va mātari, Dh. v. 284.
 = Ud. 76 (mātaraṃ).
 V a c c h a t a r a (5). S. vacchatarā vacchatariyo
 tiriyaṃ Gaṅgaṃ, *ibidem*.
443. V a j i r a .
 (1) S. vajirassa n'atthi kiñci abhejjaṃ, A. i. 124.
 (2) vajiraṃ v'amhamayaṃ maṇiṃ, Dh. v. 161.
 (3) ñāṇavajiranipātano, Thag. v. 419.
444. V a ṭ ṭ a k ā . S. puriso . . . vaṭṭakaṃ gāhaṃ . . .
 sithilaṃ gaṇheyya, M. iii. 159, 160.
445. V a ṭ ṭ a n i . (1) vaṭṭani-riva koṭar'ohitā majjhe,
 Thig. v. 395.
 V a ṭ ṭ a n ā v a l i . (2) S. vaṭṭanāvaḷi evam assu
 me piṭṭhikaṇṭako, M. i. 80, 81; = 245.
446. V a ṇ a .
 (1) vaṇo . . . channaṃ ajjhattikānaṃ āyatanānaṃ
 adhivacanaṃ, M. ii. 259, 260.
 (2) S. puriso vaṇaṃ ālimpeyya yāvad eva ropan-
 atthāya, S. iv. 177.
 (3) sallaviddho yathā vaṇo, J. vi. 561.
See also V i s a .
447. V a t t h a .
 (1) S. puriso odātena vatthena parūpitvā, D. i. 76 ;
 = M. i. 277 ; = ii. 16 ; = iii. 94 ; = A. iii. 27.
 (2) S. suddhaṃ vatthaṃ apagatakālaṃ, D. i. 110 ;
 = 148 ; = ii. 43, 44 ; = M. ii. 145 ; = A. iv.
 186 ; = 213.
 (3) S. vatthaṃ saṅkiliṭṭhaṃ . . . parisuddhaṃ tam
 enaṃ rajako, M. i. 36.
 (4) S. vatthaṃ Bārāṇaseyyakaṃ, M. ii. 14.
 (5) S. vatthaṃ saṅkiliṭṭhaṃ . . . tam enaṃ sāmikā
 rajakassa anuppadaḥḥuṃ, S. iii. 131.
 (6) S. . . . tantāvutānaṃ vatthānaṃ Kāsikaṃ vatthaṃ
 . . . aggaṃ, S. v. 45.
 (7) navāṃ Kāsikaṃ vatthaṃ vaṇṇavantaṃ, A. i. 247,
 248.
 (8) jīṇṇam pi vatthaṃ ratanapalivethanaṃ, *ibidem*.

- (9) S. vatthānaṃ kesakambale, paṭikiṭṭho, A. i. 286.
 (10) S. puriso kālakaṃ vatthaṃ paridhāya kese paki-
 ritvā, A. ii. 241, 242. *See also* Pariyodā-
 panā, Brāhmaṇa, (2) Maṇi.
448. Vatthu. puttā vatthu manussānaṃ, S. i. 37.
449. Vadhaka.
 (1) S. gahapati mahābhogo . . . tassa puriso uppaj-
 jeyya jivitā voropetukāmo, S. iii. 112, 113.
 (2) S. . . . pañca vadhakā piṭṭhito piṭṭhito anu-
 baddhā, S. iv. 173, 174.
 (3) v.-samā bhari, A. iv. 92.
450. Vadhukā. S. vadhukā yaññad eva anītā, A. ii. 78.
451. Vana.
 (1) S. . . . mahantaṃ sāla-vanaṃ taṃ c'assa eḷaṇḍehi
 sañchannaṃ, M. i. 124.
 (2) ucchinnamūlaṃ me vanaṃ, S. i. 180.
 (3) apaviddhaṃ va vanasmīṃ dārukaṃ, S. i. 202.
 (4) vanaṃ chindatha, mā rukkhaṃ, Dh. v. 283.
 (5) vanamutto vanam eva dhavati, Dh. v. 344.
 (6) yathā vanaṃ Cittalataṃ pabhāsati, V.V. 69.
 (7) sabbe kaṭṭhamayā vanā, J. i. 289 ; = v, 435.
 (8) vanam iva miyyāmi, J. iv. 284.
- Vanappagumba. (9) vanappagumbe yathā
 phussitagge, S.N. v. 233.
- Vanasañḍa. (10) tibbo vanasaṇḍo . . . avij-
 jāy'etaṃ adhivacanaṃ, S. iii. 108, 109.
- Saravana. (11) S. puriso arugatto . . . sarava-
 naṃ paviseyya, S. iv. 198.
- See* Kassaka, Paṇāli, Pokkharāṇi,
 Māluvā, Yātrā, Rāmaṇeyyaka,
 Rukkha, Sāra, Sīha.
452. Vamana.
 (1) tikiçchakā vamaṇaṃ denti . . . ahaṃ . . . ariyaṃ
 vamaṇaṃ desissāmi, A. v. 219.
 (2) aghamūlaṃ vamiṭvāna, Thag. v. 116.
 (3) bhavamūlaṃ vamiṭvāna, Thag. v. 576.
 (4) nadiyā va siḅhaṃgāmiyā vameyya, P.V. 61.

463. V ā t a.

- (1) taṅ mahāvāte vā opunāmi, D. ii. 132; cf. P.V. 61.
- (2) vāto va sedakaṅ, D. ii. 265.
- (3) verambā nāma vātā pakkhiṅ khipanti, S. ii. 231.
- (4) S. ākāse vividhā vātā, S. iv. 218, 219; = v. 49.
- (5) vāto rukkhaṅ va dubbalaṅ, Dh. v. 7.
- (6) vāto va selaṅ pabbataṅ, Dh. v. 8.
- (7) vāto va jālamhi asajjamāno, S.N., v. 71; = v. 213; cf. J. v. 295, 445, 450.
- (8) vāto yathā abbhaghaṅ vihāne, S.N. v. 348; = Thag. v. 1268.
- (9) vāto tūlaṅ va dhaṅsaye, S.N. v. 591.
- (10) yathā abbhāni verambo vāto nudati, Thag. v. 598.
- (11) vātajavappahārino, J. v. 43.
- (12) vāto va gandhaṅ ādeti, J. v. 366.
See also M ā l u t a, M e g h a, R a j a, V u t t h i.
V ā t a p ā n a. See A g ā r a (8).

464. V ā n a r a.

- (1) phalaṅ icchaṅ va vanasmiṅ vānaro, Dh. v. 334; = Thag. v. 399.
- (2) vānaraṅ viya lepena bādhayanti, Thag. v. 454.
- (3) thīnamhi cittaṅ yathā vānarassa, J. v. 445.
See also M a k k a ṭ a (2).

465. V ā y a. S. vāyo sucim pi upavāyati asucim pi, M. i. 424; = A. iv. 375.

466. V ā r i.

- (1) jalantam eva vārinā, D. ii. 266.
 - (2) vāri pokkharapatte va, Dh. v. 401; = S.N. v. 625; cf. v. 812; M. iii. 300.
 - (3) vāriṅ yathā ghammanighmatatto, Thag. v. 1273.
- V ā r i j a (4). vārijo va thale khitto, Dh. v. 34.
- (5) vārijaṅ yathā jalena paṅkena c'anūpalittaṅ, S.N. v. 845.
 - (6) thale, sare yathā vārijanindavaṭṭaṅ, J. v. 507, 508.
- V ā r i b i n d u. (7) bhikkhu yathā pokkhare vāri-
bindu, S.N. v. 392.

Vāri vaha. (8) yathā vārivahā purā paripūrenti
sāgaraṇ, Khp. vii. 8; cf. J. vi. 26; P.V. 5.
See also U d a k a, U d a b i n d u, P ā v a k a.

467. Vāla.

(1) vālaggaṇusunāyathā, Thag. v. 26; = 1160, 1161.

(2) āgato vo vālaṇ viya vedhi, Thag. v. 42.

(3) vālaggamattaṇ pāpassa abbhāmatṭaṇ, Thag. v.
652; = 1001; = J. iii. 309.

Vālarajju. (4) S. . . dalhāya vālarajjuyā
jaṅgaṇ vethetvā ghaṇṣeyya, S. ii. 238.

Vālavedhi kataparappavāde vālavedhirūpe, M.
i, 176; ii. 122.

468. Vālukā. atthi te koci . . . yo pahoti Gaṅgāya
vālukaṇ gaṇetuṇ, S. iv. 376.

Vāḷa. See S a k k h a r a.

469. Vāha. vāhā vahanti . . . saṅkappā, DhP. v. 339.

See also Vāri.

470. Vikantana. ariyāya paññāya adhivacanaṇ, M.
iii. 275.

471. Viggaha. S. sovaṇṇa - viggaho manussa - vig-
gaṇaṇ atiroceti, D. ii. 210; = 226.

472. Vijju.

(1) idhāgāmā vijju-pabhāsavaṇṇā Kokanadā . . .
S. i. 30.

(2) S. puriso . . . vijjantarikāya rūpāni passeyya,
A. i. 124.

(3) obhāsasi vijjur iv'abbhakūtaṇ, V.V. i. ff.

(4) kā nu vijju-r-ivābhāsi, J. iv. 459; = v. 155; cf.
14; = 169; cf. 322; 407; vi. 124; 269; 272.

473. Vittāṇ. saddhīdha vittaṇ purisassa setṭhaṇ, S. i.
42; S.N. v. 182.

Vinibandha. See B a n d h a n a.

474. Vipitṭhi. vipitṭhikatvāna sukhaṇ dukkhaṇ ca,
S.N. v. 67.

Vimajjanakkhamo. See B r ā h m a ṇ a (2).

Vimāna. See C h ā y ā.

Vipphandita. See V i s ū k a.

475. Virecana. tikicchakā virecanaṇ denti . . . ahaṇ
. . . ariyaṇ virecanaṇ desissāmi, A. v. 218.

476. **Vilepana.** (1) *silāṇ vilepanāṇ setṭhaṇ*, Thag. v. 616; cf. J. iii. 290.

Abhilepana. (2) S.N. v. 1032.

477. **Vivarati.**

(1) S. . . . paṭicchannaṇ vā vivareyya, D. i. 85
and *passim*; e.g., M. i. 24; S. i. 70; A. i. 56.

(2) *vivatena cetasā*, S. v. 278.

478. **Visa.**

(1) S. *tittakālābu . . . visena saṅsaṭṭho . . .*
apaṭisaṅkhā piveyya, M. i. 316; = S. ii.
110-12 (*āpāniyakaṅso*).

(2) *visaṇ jīvitukāmo va parivajjaye*, Dh. v. 123.

(3) *pāṇimhi ce vaṇo nāssa, hareyya pāṇinā visaṇ*,
Dh. v. 124.

(4) *pitvāna rasaggaṇ . . . na ca kāhāmi visena*
santhavaṇ, Thag. v. 103.

(5) *visamūlaṇ . . . chetvā*, Thag. v. 418.

(6) *visaṇ pitvāna chaḍḍitaṇ*, Thag. v. 710.

(7) *Buddho . . . visadosapavāhano*, Thag. 768.

(8) *visapatto-r-iva aggato kato*, Thig. v. 386.

(9) *visaṇ kāmā samohitā*, J. iii. 201.

(10) *avisaṇ vādakassa*, J. iv. 76.

(11) *visaṇ yathā halāhalaṇ*, J. iv. 118.

(12) *āsavo . . . surā nāma . . . visaṇ*, J. iv. 222.

Visadosa (13). *avijjāya adhivacanaṇ*, M.
ii. 260.

Visarukkha (14). *yathā diddho . . .*

visarukkho viya, J. v. 425.

See also Samudda, Salla.

479. **Visūka.**

(1) *diṭṭhivisūkaṇ diṭṭhivipphanditaṇ*, M. i. 8; 486.

(2) *diṭṭhivisūkāni upātivatto*, S.N. v. 55.

480. **Vīṇā.**

(1) S. *rañño . . . vīṇāya saddo assutapubbo*, S.
iv. 196, 197.

(2) *vīṇopamaṇ karitvā me desesi*, Thag. v. 638.

(3) *chinnatanti yathā vīṇā*, J. ii. 226.

481. **Vītasāraḍa.** *namassanti mahantaṇ vītasāraḍaṇ*,
It. 123.

482. Vuṭṭhi. See Kassaka, Pabbata (12), Raja, Silāyūpa.

483. Velā. velaṅ karoṭha . . . sotānaṅ sannivāraṅaṅ, Thag. v. 762.

484. Velu. phalaṅ veḷuṅ va taṅ vadhi, J. v. 71. See Tacasāra, Phala.

Vesma. See Himasisira.

485. Vyaggha. vyagghiva girisānujā, J. v. 14. See Usabha.

486. Sakuṇa.

(1) S. pakkhī sakuṇo yena yen'eva deṭi sapatta-bhāro, D. i. 71 ; = M. i. 180 ; = 268 ; = 346 ; = iii. 34 ; = A. v. 206.

(2) bhūtapubbaṅ sāmuddikā vāṇijā tīradassiṅ sakuṇaṅ gahetvā, D. i. 222.

(3) baddhā . . . pāsena sakuṇo yathā, S. i. 44 ; cf. J. vi. 447.

(4) sakuṇo yathā paṅsukuṇḍito vidhūnaṅ pātayati sitaṅ rajaṅ, S. i. 197 (J.P.T.S. 1891, 48).

(5) sakuṇi va muttā . . . hatthā, J. iii. 382.

(6) sakuṇi hataputtā va, J. vi. 189 ; = 500.

Sakuṇaggahi. bhūtapubbaṅ sakuṇagghi lāpaṅ . . . sahasā . . . aggahesi, S. v. 146, 147.

487. Sakunta.

(1) ākāse va sakuntānaṅ gati, Dh. v. 92 ; = (padan) 93 ; = Thag. v. 92.

(2) sakunto jālamutto va, Dh. v. 174.

Sākuntika. sākuntiko va sakuṇiṅ yathā bandhituṅ icchati, Thig. v. 299.

488. Sakkhara. coriyo kaṭhinā h'etā vālā capalāsak-kharā, J. i. 295 ; = v. 148.

489. Saṅkha.

(1) saṅkhūpamaṅ setaṅ, J. v. 396.

(2) yathā payo ca saṅkha ca, J. vi. 572.

490. Saṅkhadhamma.

(1) bhūtapubbaṅ aññataro saṅkhadhamo saṅkhaṅ ādāya, D. ii. 337.

- (2) S. balavā saṅkhadhamo appakasiren' eva catudisā viññāpeyya, D. i. 251; = M. ii. 19; = 207; = S. iv. 322.

491. Saṅga.

- (1) te sabbasaṅgātigate mahesī, M. iii. 71; cf. i. 386.
 (2) kāmānaṅ adhivacanaṅ, A. iii. 311; = iv. 289.
 (3) natthi saṅgo vijānataṅ, Dh. v. 171; = Thag. v. 14.
 (4) saṅyojanasāṅgasattā, Dh. v. 342.
 (5) saṅgo eso . . . iti ñatvā, S.N. v. 61.
 (6) saṅgā pamuttaṅ, S.N. v. 212.
 (7) saṅgātigo, S.N. v. 250; 473; cf. v. 621; cf. Dh. v. 397; Thag. v. 38.
 (8) akālacāriṅ hi sajanāti saṅgā, S.N. v. 386.
 (9) te na taranti saṅgaṅ, S.N. v. 791.
 (10) bhavābhavā saṅgaṅ imaṅ visajja, S.N. 1060.
 (11) maggaṅ etaṅ saṅgā . . . atītaṅ, Thag. v. 413.
See also Bandhana.

492. Saṅgāma.

- (1) saṅgāma-vijayo ti pi naṅ dhārehi, D. i. 46.
 (2) saṅgāmaṅ jetaṅ dujjayaṅ, S. i. 223.
See also Yuddha.

Sajjhu. *See Jātarūpa.*

49. Sañcayā sara . . . atṭhinaṅ sañcayāṅ Vipulena samaṅ, Thig. v. 497.

493. Satti.

- (1) sattiyaṅ viya omattaṅ, S. i. 13; = 53; = Thag. v. 39; = 40; = 1162, 1163.
 (2) S. satti tiṅhaphalā, S. ii. 265.
 (3) sattiyaṅ urasī khitto, J. iv. 118.
 (4) sattiyo . . . satarāṅsiva tārakā, J. vi. 448.
 Sattisūlu.
 (5) sattisūlupamā kāmā, M. i. 130; = S. i. 128; = Thig. v. 58; = 141; = 234.

494. Sattha.

- (1) bhisakko . . . satthena vaṇamukhaṅ parikantevā . . . ariyāya paññāya adhivacanaṅ, M. ii. 259, 260.
 (2) disvā jātarūpāni satthato, Thag. v. 790.

- (3) uggatejaṇ satthaṇ isīnaṇ sahasādiyitvā, Thag. v. 1095.
495. *Sattha* (*caravan*).
- (1) satthā va hīno, pavasaṇ gharamhā, S.N. v. 899. *Sakaṭasattha*. (2) bhūtapubbaṇ mahā sakaṭasattho . . . agamāsi, D. ii. 342. *Satthavāhan*.
- (2) satthavāha! anaṇa vicara loke, M. i. 169; = ii. 93; = S. i. 137; = 234; cf. 192.
- (3) satthavāhā ti pi vuccanti, It. 108.
- (4) no kaṇkhaṇ abhijānāmi . . . satthavāhe, Thag. v. 132.
- (5) vijitasangāmaṇ sattavāhaṇ . . . payirupāsanti, Thag. v. 1236.
496. *Sadda*.
- (1) S. puriso . . . suṇeyya bherisaddaṇ, D. i. 79.
- (2) S. puriso kusalo bherisaddassa . . . saṅkha-saddassa, A. ii. 185, 186.
497. *Sannāha*.
- (1) titikkhā dhamma-sannāhaṇ yogakkhemāya vattati, S. v. 6.
- (2) esa bandhāmi sannāhaṇ pavisissāmi kānanaṇ, Thag. v. 543.
498. *Sappa*.
- (1) visataṇ sappavisāṇ va osadhehi, S.N. v. 1.
- (2) rajjūti vā akkame kaṇhasappaṇ, J. iv. 206. *Sappasira* (3). sappasirūpamā kāmā vuttā, M. i. 130; = A. iii. 97.
- (4) . . . parivajjeti sappass'eva padā siro, S.N. v. 768; = Thag. v. 457; cf. J. v. 18.
- (5) patichanno kūpasayo kaṇhasappo, J. iii. 269.
499. *Sappi*.
- (1) S. sampannaṇ vā sappi, D. iii., XXVII. § 14.
- (2) S. dadhiṇ ca . . . sappiṇ ca saṅsaṭṭhaṇ, M. i. 316.
- (3) S. . . . sappi sappinā saṅsandati, S. ii. 158. *See also Kumhā, Chārikā*.
- Sappimaṇḍa* (3). S. gavā khīraṇ . . . dadhi . . . navanītaṇ . . . sappimhā sappi-

maṇḍo tatra aggaṇ, S. iii. 264-78 ; = A. ii. 95 ; = iii. 219 ; = v. 182 ; cf. J. vi. 206.

500. S a b h ā. sabbhā Sudhammā, tathūpamaṇ idaya vimānaṇ, V.V. 67. See also A g ā r a (15).

501. S a m a. caranti visame samaṇ, S. i. 7. See also M a g g a.

502. S a m u g g a. vagguaṇ samuggaṇ iva cittitaṇ, Thag. v. 736.

503. S a m u d d o.

- (1) rūpasagaṅkhā vimutto tathāgato gambhīro apameyyo . . . S. mahā-samuddo, M. i. 487.
- (2) S. yassa kassaci mahā-samuddo cetasā phuto . . . tassa kunnadiyo yā kāci samuddaṅgamā, M. iii. 94 ; = A. i. 43.
- (3) S. puratthima-samuddā pacchimo samuddo, S. i. 62 ; = A. ii. 49.
- (4) S. mahāsamuddato dve . . . udakaphusitāni uddhareyya, S. ii. 136, 137 ; = v. 463 (*slightly different*).
- (5) atthi te koci . . . yo pahoti mahāsamudde udakaṇ manituṇ, S. iv. 376.
- (6) S. mahāsamudde na sukaraṇ udakassa pamānaṇ gaṇetuṇ, S. v. 400 ; = A. ii. 55 ; = iii. 52 ; = 336.
- (7) attha mahāsamudde acchariyā abbhutā dhammā, A. iv. 200-204 ; = 207, 208 ; = Ud. 54-6 ; (= Vin. iii.).
- (8) S. yā kāci mahānadiyo . . . samuddaṅgamā . . . mahā-samuddo tāsaṇ aggaṇ, A. v. 22.
- (9) na atari samuddaṇ sa-ūmiṇ saviciṇ sāvaṭṭaṇ sagahaṇ sarakkhasaṇ, It. 57.
- (10) samuddaṇ visakumbhena . . . padūsituṇ, It. 86.
- (11) majjhe yathā samuddassa ūmi no jāyati, S.N. v. 920.
- (12) yo ve samuddo va ṭhito anejo, Thag. v. 372.
- (13) sayathāpi mahāsamuddavego, Thag. v. 412.
- (14) ye tittā samuddo vārinā yathā, Thag. v. 660.
- (15) sara caturedadhī upanite, Thig. v. 497.

- (16) samuddamatto puriso na . . . tappati, J. iv. 172.
See also U d a k a, N a d ī, N ā v ā.
504. Sa ṅ y o j a n a.
(1) diṭṭhi-saṅgyojana, M. i. 8; 486. See also B a l i -
v a d d a, and passim generally.
(2) saṅgyojaniyehi vippamutto, S.N. v. 363.
505. S a r a.
(1) rattikhittā yathā sarā, Dh. v. 304.
(2) saro duṭṭho kalāpaṇ va alittaṇ upalimpati,
It. 68; = J. iv. 435.
506. S a r a ṇ a. attasaraṇā viharatha anaññasaraṇā, D.
ii. 100; = iii., XXVI. §§ 1, 27; = S. iii. 42; = v. 163, 164.
507. S a r a s ī. bhūtapubbaṇ araññāyatane mahā-sarasī,
taṇ nāgā . . . bhīṅkacchāpā taṇ sarasiṇ ogahetvā, S. ii. 269.
508. S a r i t ā.
(1) taṇhā saritā, A. ii. 211-13.
(2) saritaṇ siṅhasaraṇ visosayitvā, S.N. v. 3.
509. S a r ī r a ṇ. S. passeyya sarīraṇ sīvathikāya, M. iii.
91; = A. iii. 323, 324; cf. M. i. 58; = A. ii. 54; cf. (vad-
dḥenti kaṭasiṇ), Thig. v. 502.
510. S a l l a.
(1) tass'imay kāyaṇ . . . sallato samanupassato,
M. i. 500.
(2) S. puriso sallena viddho assa savisena gāl-
hapalepanena, M. i. 429.
(3) S. puriso sallena viddho assa savisena . . . so
aparena samayena . . . arogo assa, M. ii. 216.
(4) S. puriso sallena viddho assa savisena . . .
bhisakko . . . evaṇ vadeyya . . . mā te
asappāyāni bhojanāni . . . sallan taṇhāya
adhivacanaṇ, M. ii. 257.
(5) . . . loko, taṇhāsallena otiṇṇo, S. i. 40.
(6) taṇhāsallassa hantāraṇ, S. i. 192.
(7) āturaṇ hi kā niddā sallavidhassa ruppato,
S. i. 198; cf. S.N. v. 331; 767; P.V. 33;
Thag. v. 967; J. iii. 169.
(8) kaṇ . . . sallena vijjhanti . . . sallan ti
lābhasakkārasilokassa adhivacanaṇ, S. ii. 230.

- (9) tvaṇ rūpaṇ . . . viññāṇaṇ sallaṇ ti passa, S. iii. 189; *cf.* M. i. 435.
- (10) eja sallaṇ, S. iv. 64; = 66.
- (11) yo dukkhaṇ adakkhi sallaṇ, S. iv. 207; = It. 47; = Thag. v. 986.
- (12) S. purisaṇ sallaṇ vijjheyyuṇ . . . dutiyena . . . vijjheyyuṇ, S. iv. 208, 209.
- (13) sallaṇ ti kāmāṇaṇ adhivacaṇaṇ, A. iv. 289.
- (14) acchinda bhavasallāni, Dh. v. 351.
- (15) sallaṇ ca . . . m'etaṇ, S.N. v. 51.
- (16) abbahe sallaṇ attano, S.N. v. 334; = 592; = Thag. v. 404.
- (17) abbūhasallo caraṇ, S.N. v. 779; *cf.* J. iv. 56; 87.
- (18) sallaṇ addakkiṇ . . . hadayanissitaṇ, S.N. v. 938; *cf.* P.V. 7, 19, 33; = V.V. 76; = Thig. v. 52; = 131; *cf.* 53; J. iii. 157; = 215; = 390; = iv. 62.
- (19) sukhumaṇ sallaṇ durubbahaṇ, Thag. v. 124; = 495; = 1053.
- (20) yo me taṇ sallaṇ uddhare, Thag. 756.
- (21) sallaṇ abbhantarāpassayaṇ, Thag. v. 757.
- (22) sallaṇ attasamutthānaṇ, Thag. v. 767.
- (23) ahaṇ amhi kantasallā, Thig. v. 223.
- (24) uddhata-sallā . . . ramā-m'ahaṇ, Thig. v. 389.
- (25) kaṇḍinaṇ sallaṇ, J. i. 155.
- (26) aññāya sallasanthanaṇ, Dh. 275.
- Salla-katto. (27) asmi . . . anuttaro . . . salla-katto, It. 101; *cf.* M. ii. 92d. Sutta; S.N. v. 560, 562; Thag. vv. 830, 832.

511. S a s a.

- (1) S. mahā-udakarahado; atha āgaccheyya hatthināgo . . . saso vā biḷaro vā . . . rahadaṇ appaṭisaṅkhāya pakkhandeyya, A. v. 202.
- (2) parisappanti saso va bādhitō, Dh. v. 342; = 343.
- (3) candato sasaṇ icchasi, J. iv. 86; = P.V. 18.

(4) *sasī adhiggaḃha yathā virocāti*, V.V. 14.

(5) *tārakādhipatī sasī tathūpamaṃ*, V.V. 73.

(6) *sasīva rattiṃ vibhajaṃ*, J. iii. 141.

See also Canda (19).

S a s s a. *See U d a k a* (10).

512. **S a h ā y a k a.**

(1) *S. dve sahāyaka sahaṃsuḃkīlītā*, A. ii. 186.

(2) *S. sahāyako sahāyakaṃ evaṃ vadeyya, yadā te . . . dhanena dhanakaraṇīyaṃ*, A. v. 159.

513. **S ā . S . s ā gaddulabaddho . . . anupariḃhāvati** ;
cf. M. i. 435 ; S. iii. 150, 151.

514. **S ā k a ṭ i k o . n a s ā k a ṭ i k a ṃ c i n t ā y a . . . y a t h ā s ā k a ṭ i k o p a n t h a ṃ s a m a ṃ h i t v ā m a h ā p a t h a ṃ**, S. i. 57.

515. **S ā g a r a .**

(1) *sugambhiratthā varasāgarūpamā*, J. v. 477.

(2) *savantīnaṃ va sāgaro*, J. vi. 526.

See U d a k a , D h a ṇ k a , V ā r i v ā h a .

516. **S ā r a .**

(1) *S. puriso sārattthiko . . . rukkhassa . . . atikamma khandhaṃ sākḃhāpalāse sāraṃ pariyesitabbaṃ maññeyya*, M. i. 111 ; = iii. 194 ; = 224 ; = S. iv. 94 ; = 99 ; = A. v. 226 ; = 256.

(2) *S. puriso sārattthiko . . . rukkhassa . . . atikamm'eva sāraṃ . . . sākḃhāpalāsaṃ chetvā . . . sāraṃ tī maññamāno*, M. i. 192 ; = 198.

(3) *S. puriso sārattthiko . . . kuṭḃhāriṃ ādāya vanaṃ paviseyya . . . kadalikkhandhaṃ . . . agge chetvā pattavaṭṭiṃ vinibbhujeyya*, M. i. 233 ; = S. iii. 141 ; = iv. 167 ; *cf. J. vi. 442.*

517. **S a r a t t ā . S . p u r i s o i t t h i y ā s ā r a t t o**, M. ii. 223.

518. **S ā r a t h i .**

(1) *sārathi va nettāni gaḃetvā*, D. ii. 254 ; = S. i. 26.

(2) *sārathivārassa . . . Bhagavato*, M. i. 386.

(3) *dhammāhaṃ sārathiṃ brūmi*, S. i. 33.

(4) *sati ārakkho sārathi*, S. v. 6.

(5) *sārathi dakkho yoggācariyo assadammasārathi*, S. iv. 176.

- (6) tvañ ca assadamma-sārathi . . . Bhagavā . . . purisadamma-sārathi, A. ii. 112; cf. S.N. p. 100, 83.
- (7) taṇ ahaṇ sārathiṇ brūmi, rasmiggāho itaro, Dhp. v. 222.
- (8) na kaṇkhaṇ abhijānāmi . . . sārathinaṇ varut-tame, Thag. v. 132; cf. 426.
- (9) yathā sārathinā sudantā, Thag. v. 205; = 206.
- (10) manosārathiko lahu, J. vi. 252.

See also R a t h a (ājañño).

Sāla. See Nigrodha (4), Māluvā, Rukkha, Vana.

Sāli. See Muṭoli.

519. Sārī. yo naccasārī na paccasārī, S.N. vv. 8-13.

520. Sālikā. sālikāy'iva nigghoso paṭibhāṇaṇ udīrayi, S. i. 190.

Sikhara. See Muddhāna.

521. Sāsapa.

(1) sāsapor-iva āraggā, Dhp. v. 407.

(2) āragge-r-iva sāsapo, S.N. v. 625; cf. v. 631.

522. Sikhi. silesūpamā sikhi-r-iva, J. v. 445.

523. Si[ṅ]gāla. See also Aggi, Haṇsa.

(1) sagāravenāpi chavo si[ṅ]gālo na kutthako sīhasamo kadāci, S. i. 66.

(2) S. . . jara-si[ṅ]gāla sihanādaṇ nadissāmīti, A. i. 187.

(3) assuttha no tumhe rattiyaṇ paccusasamayaṇ siṅgālassa vassamānassāti? Eso jarāsiṅgālo, S. ii. 230; = 271, 272 (slightly different).

(4) sigalā . . . phullaṇ disvāna, J. vi. 452.

See also Kacchapa, Pāṇaka, Sīha.

524. Siṅga.

(1) issasiṅgam ivāvattā, J. v. 425.

Siṅgī. (2) ye te bhikkhū kuhā . . . siṅgī, A. ii. 26; cf. It. 112, 113.

See also Khīra, Go.

525. Siṅghātaka. majjhe siṅghātake nisinno . . . catunnaṇ mahābhūtānaṇ adhivacanaṇ, S. iv. 194, 195.
See also Ayo, Cora, Pāsāda.

526. S [i] n e h o.

(1) kāya- sneho, M. i. 500.

(2) taṇhā sineho, A. i. 223, 224.

(3) snehasaṅgathitā ganthā senti . . . snehaṅ na rocaṇe, J. iv. 11.

527. S i b b a n ī.

(1) taṇhā sibbanī, A. iii. 399 ff.

(2) sibbanīṅ ajjhagū, Thag. v. 663.

528. S i l ā y ū p o. S. silāyūpo solasakukkuko . . . āgaccheyya bhusa vātavutṭhi, S. v. 445.

529. S i ṅ s a p ā. Bhagavā . . . siṅsapā-panṇāni paṇinā gahetvā, S. v. 437.

530. S i v a t h i k ā. S. sīvathikā asuci duggandhā, A. iii.

269. See also S a r ī r a.

531. S ī s a.

(1) S. balavā . . . dubbalatarāṅ . . . sīse gahetvā, M. i. 121; = 242.

(2) paññāsiso mahāñāṇī, Thag. v. 1090.

See also D a y h a t i, M ā l ā.

S ī s a v e ṭ h a n a. See V a r a t t a.

532. S i h a.

(1) sīha-nadañ ca . . . Gotamo nadati, D. i. 175; iii., XXV. § 24; XXVIII. § 1; S. ii. 27, 55; v. 159; A. i. 87; ii. 33; v. 37; cf. M. i. 64, 71; J. v. 310.

(2) puthū sīhā va sallinā, D. ii. 255.

(3) bhūtapubbaṅ sīhassa migarañño etad ahoṣi, D. iii., XXIV. §§ 2, 6.

(4) sīhapubbaddhakāyo, sīhahanu, D. ii. 18; = M. ii. 136.

(5) haṅsā . . . migā sabbe sīhassa bhāyanti, S. ii. 279; cf. S.N. v. 684 (migādhibhū).

(6) sīho migarājā . . . āsayā nikkhamati, S. iii. 84; cf. J. vi. 574.

(7) S. ye keci tiracchānagatā paṇā sīho migarājā, S. v. 227.

(8) sīho migarājā . . . hatthissa ce pi pahāraṅ deti, A. iii. 121.

- (9) siho migarājā . . . Tathāgatassa addivacanaṃ,
A. v. 32, 33; cf. S.N. v. 546; = 572.
- (10) esa siho anuttaro, It. 123.
- (11) siho va saddesu asantasanto, S.N. v. 71; = v. 213.
- (12) siho yathā dāṭhabalī pasayha, S.N. v. 72.
- (13) sihaṃ ekacaraṃ nāgaṃ, S.N. v. 166; cf. p. 103.
- (14) nisinno . . . siho va girigabbhare, S.N. v. 416;
= Thag. v. 177; = 1081; cf. 367.
- (15) siho yathā pabbatasānugocaro, V.V. 28.
- (16) siho va nadati vane, S.N. v. 562; = 1015;
= Thag. v. 832.
- (17) siho va anupādāno, Thag. v. 840.
- (18) bhañjissaṃ sihāsane, Thag. v. 1095.
- (19) sāgataṃ sihass'eva giribbajaṃ, J. v. 260.
- (20) siho yathā lohitaṃ sabhojano, J. v. 425.
- (21) siho v'āmisapekkhiva, J. vi. 518.
533. Su k a. S. sāli-suko vā yava-suko micchā paṇihitaṃ,
A. i. 8.
534. Su k a r a p o s a k a. bhūtapubbaṃ aññataro sukara-
posaka puriso, D. ii. 347.
535. Su k k a, k a ṇ h a. (1) kammaṃ, M. i. 39; 389.
(2) dhammo, S. ii. 240; v. 66; A. v. 253.
(3) maggo, A. v. 278.
536. Su j ā. jivhā sujā hadayaṃ jotitṭhānaṃ, S. i. 169.
537. S u t t a g u ḷ a.
(1) S. suttaguḷe khitte nibbethiyamānam eva paleti,
D. i. 54; = M. i. 518; = S. iii. 212; cf. P.V. 59.
(2) S. puriso lahukaṃ suttaguḷaṃ sabbasāramaye
aggalaphalake pakkhipeyya, M. iii. 95.
538. S u d d a. idha rājā . . . mantanaṃ manteyya . . .
atha āgaccheyya suddo va, D. i. 103.
539. S u n a k h a. damassu tāva sunakho va saṅkhalā-
baddho, Thig. v. 509. See also C a ṇ ḍ ā l a.
540. S u n i s ā. S. sunisā, sasuraṃ disvā saṅvijjati, M. i. 186
541. S u p i n a. (1) supinena yathāpi saṅgataṃ paṭibuddho
puriso na passati, S.N. v. 807.
S u p i n a k a. (2) supinakūpamā kāmā, M. i. 130.

(3) S. puriso supinakaṅ passeyya āramarāmaṇey-
yakaṅ, M. i. 365.

542. S u r i y a .

(1) yā va candimasuriyo loke [n]uppajjanti, S. v. 442.

(2) yathā candasuriyānaṅ javo tato sīghataro,
S. ii. 266.

(3) cattāro candimasuriyānaṅ upakkilesā, A. ii. 53.

(4) S. sayañhasamayaṅ suriye ogacchante, A. iii.
407.

(5) suriyo va obhāsayaṅ antalikkhaṅ, Ud. 3.

(6) suriyaṅ tapantaṅ sarada-r-iv' abbhamuttaṅ,
S.N. v. 687.

(7) suriyo yathā vigatavalāhake nabhe, V.V. 65 ;
cf. 52.

(8) atirocasi candimasuriyā viya, V.V. 24.

(9) obhāsati paṭhaviṅ yathā suriyo, V.V. 53.

See also A r u ṇ ḡ a , Ā d i c c a , C a n d a .

543. S u v a ṇ ṇ a . jalītaṃ iva suvaṇṇaṅ
ukkāmukhe va sukusalasampahaṭṭhaṅ,
S.N. v. 686.

544. S u s ā n a . yathā petaṅ susānasmiṅ, J. iv. 464.

545. S u s u k ā . susukā-bhayan ti mātugāmass'eva adhi-
vacanaṅ, M. i. 459, 461 ; = A. ii. 123, 125.

S u ṇ s u m ā r a . See P ā ṇ a k a .

546. S ū c i . S. sūci-vāṇijako sūcikārassa santike sūciṅ
vikketaḅbaṅ, S. ii. 215, 216.

547. S ū d a . S. bālo . . . sūdo rājānaṅ . . . sūpehi pac-
cupaṭṭhito assa, S. v. 149-51.

548. S ū r a . sūro yathā rājakhādāya puṭṭho, S.N. v. 831.

549. S ū l a .

(1) S. puriso . . . tiṇakatṭhasākhāpalāsaṅ chetvā
. . . sūlaṅ kareyya, S. v. 441.

(2) nandamānāgataṅ cittaṅ sūlaṅ āropamānakaṅ,
Thag. v. 213. See also S a t t i .

550. S e t a p a c c h ā d a . vimuttiyā adhivacanaṅ, S. iv.

292. See R a t h a .

551. S e t u . silaṅ setu mahesakkho, Thag. v. 615. See
also O g h a (5).

552. Senāpati. ko nu senāpatī bhoto?, S.N.v. 556, 557.

553. Sela.

(1) selo yathā ekaghano vātena na samīrati, Dhp. v. 81; = Thag. v. 643.

(2) yassa selūpamaṃ cittaṃ ʈhitaṃ, Ud. 41; = Thag. v. 191; = 192. See also Pabbata.

554. Soceyya. aññathā brāhmaṇā . . . udakoro-
hakā soceyyāni paññāpentī, aññathā pana ariyassa vinaye
soceyyaṃ hotīti, A. v. 264.

555. Soṇḍikā.

(1) S. soṇḍikā kilañjā, S. i. 106.

(2) S. balavā soṇḍikā-kammakaro mahantaṃ
soṇḍikā-kilañjaṃ . . . udakarahade pakkhi-
pitvā, M. i. 228; = 374.

(3) S. balavā soṇḍikādhutto vālaṃ kaṇṇe gahetvā,
ibidem.

556. Sota.

(1) bhavasotānusārisu, S. i. 15.

(2) katamo . . . soto? ayaṃ eva . . . ariyo
aṭṭhaṅgiko maggo soto, S. v. 347.

(3) so . . . uddhaṅ-soto hoti, A. i. 233.

(4) anusotagāmī, paṭisotagāmī, A. ii. 5; cf. M.
i. 168; = ii. 93; It. 114.

(5) uddhaṅ-soto ti vuccati, Dhp. v. 218 = (sotā)
Thig. v. 12.

(6) savantī sabbadhi sotā, Dhp. v. 340; = Thag.
v. 761.

(7) nadiyā soto . . . taṇhāya adhivacanaṃ, It. 114.

(8) yāni sotāni lokasmiṃ sati tesāṃ nivāraṇaṃ,
S.N. v. 1034, 1035.

(9) Gaṅgasoto va sāgaraṃ, Thag. v. 168.

(10) ogayh' aṭṭhaṅgikaṃ sotaṃ, Thag. v. 349.

See also Chindati.

557. Sopāna. sopānaṃ sukataṃ suddhaṃ, Thag. v. 764.

558. Sobbha.

(1) ahimusikasobbhaṃ va sevetha sayanāsaṇaṃ,
Thag. v. 229.

(2) yathā . . . pateyya sobbhaṃ, J. iv. 206.

Kussobbha. See Nadi.

559. Hattha.

- (1) S. purisassa hatthapādā chinnā, M. i. 523.
- (2) S. puriso lasagatena . . . suddhena hatthena sākhaj gāṇheyya, A. ii. 165, 166.
- (3) so saddhāhattho mahāmuni, Thag. v. 1090.

560. Hatthi.

- (1) hatthippabhinnaṃ viya aṅkusaggāho, Dh. v. 326; = Thag. v. 77; = 1130.
- (2) āpidvāre va hatthinaṃ, Thag. v. 355. *See also* Andha (jaccandha).

Hatthidamaka.

- (3) S. . . . hatthidamak . . . thambhaṃ paṭṭhaviyā nikhaṇṭva, M. iii. 132; = 136.
- (4) hatthidamakena hatthidanimo sārīto, M. iii. 222.

Hatthidamma. (5) S. dve hatthidammā . . . dantabhūmiṃ sampāpuneyyunti, M. iii. 130.

Hatthināgā. *See* Sarasi.

Hatthipada.

- (6) S. nāgavaniko . . . nāgavane passeyya hatthipadaṃ, M. i. 175, 178.
- (7) S. yāni kānici jaṅgamānaṃ . . . sabbāni . . . hatthipade samodhānaṃ gacchati, M. i. 185; = S. v. 43; = 231; = A. iii. 364; = v. 21.

Hatthinī. (8) yathā ārañṇakaṃ nāgaṃ dantiṃ anveti hatthinī, J. vi. 496; *cf. sub. Pota.*

561. Haya. hayena hi yoggācariyo va ujjunā, Thag. v. 1140.

562. Haṅsa.

- (1) haṅsā va pallalaṃ hitvā, Dh. v. 91.
- (2) haṅsā ādiccapathe yanti, Dh. v. 175.
- (3) haṅso va paggayha sanikaṃ nikūjaṃ, Thag. v. 1270; *cf. S.N. v. 350; P.V. 38* (dundubhīnaṃ va ghoso).
- (4) sikhī yathā nilagīvo vihaṅgamo haṅsassa nopeti javaṃ, S.N. v. 221.
- (5) mahodadhiṃ haṅsa-r-iv'ajjhapatto, S.N. v. 1134.
- (6) tantāni jālāni padāliya haṅsā, J. iv. 484.
- (7) haṅsagaggārā, J. v. 96.

(8) paṅsarājaṅ yathā dhaṅke, J. vi. 452.

(9) haṅso nikhīṇapatto va, J. vi. 499.

563. Himasisira. vesman yathā himasisiraṭṭitānaṅ,
J. v. 84.

564. H u t t a. namaseyya agghuttanā va brāhmaṇo,
Dhp. v. 392.

ADDENDA.

565. A c e l a. acelo yathā naggo, J. v. 16.

566. K i n n a r i.

(1) kinnari mandalocane, Thig. v. 383.

(2) kinnariyā-r-iva pabbatantare, Thig. v. 381.

567. C h a v ā l ā t ā. S. chavālātaṅ ubhato padittaṅ, S. iii.
93; = A. ii. 95; = It. 90.

568. dhammo arahatām iva, D. ii. 266.

VII

LEXICOGRAPHICAL NOTES

WORDS BEGINNING WITH H

BY STEN KONOW

[Dr. Sten Konow, before he went to take up his new appointment in India, sent in the MS. of letters S and H for the Dictionary. As they cannot be utilized for that purpose yet awhile, I have obtained his permission to publish them from time to time in the Journal, and have started with the letter H. It will, of course, be understood that the method and details, which will eventually be followed in the Dictionary itself have not yet been finally settled; but his valuable work will serve as a specimen of one way at least of settling the many little points that will arise. For instance, we do not know as yet whether verbs will be entered in their root form or in the third person singular. Many such points will at once occur to the critical reader, but meanwhile Pali scholars will have Dr. Sten Konow's experimental essay before them. Professor Dines Andersen has been so very kind as to correct the proofs of these Notes, and to make a number of valuable additions and suggestions from his own collectanea.—RH. D.]

Ha (ts.), an emphatic particle, Vin. ii. 109; S. N. 666; *iti ha*, thus, Vin. i. 5; 12; D. i. 1; a common beginning to traditionary tales, therefore *anītiham* without traditional instruction, S. N. 1053; *itihītiham* (saying), 'thus and thus,' S. N. 1084.

ham, an exclamation, V. V. A. 77.

ham̐s (*hr̐ṣ*). (1) To bristle, stand on end (said of the hair), M. i. 79; to rejoice; *hat̐ṭha* (p.p.p.), bristling, standing on end, M. i. 83; Dāṭh. v. 64; *lomahat̐ṭhajāta*, with bristling hairs, D. ii. 240; S. N., p. 14; joyful, Vin. i. 15; S. N. 1017; J. A. i. 31¹¹; 335¹⁰; ii. 32²²; *ham̐sayati* (caus.), to cause to bristle, J. v. 154²¹ (*ham̐saye*).

I. *ham̐sa* (*har̐ṣa*), m., bristling, see *lomaham̐sa*, S. N. 270, etc.

II. *ham̐sa* (ts.), m. (1) A swan, S. i. 148; S. N. 221; 350; 1134; Dh. p. 91; 175; J. A. ii. 176³ and ff. (2) A kind of building, J. A. i. 92²⁵ (*ham̐savattaka*-°).

Ham̐sajātaka, n., the 502nd Jātaka, J. A. iv. 423 and ff.

ham̐sana (*har̐ṣana*), bristling, in *lomaham̐sana*, S. N. 681, etc.

Ham̐savatī, f., name of the town of the Buddha Padamuttara, B. xi. 19; Ap. in Thig. A. 16, etc.; Thig. A. 15, etc.; J. A. i. 37²⁰; Dh. p. A. 127; 251.

Ham̐savatī, f., name of a town in Burma, Sās. 35, etc.

Ham̐sivagga, m., the twelfth Vagga of the Ekanipāta of the Jātaka, J. A. i. 424 and ff.

hacca, killing, in *bhūnahacca* killing an embryo, A. iv. 98; J. vi. 579³ = 587²²; Mil. 314 (text *bhūta*-).

hajja (*hr̐dya*), dear to the heart, beloved.

hañci, if, K. V. 1; K. V. A. 9.

haññati, see *han*.

I. *haṭa*, see *har*.

II. *haṭa* (ts.), m., a kind of water-plant, *Pistia stratiotes*, D. i. 166; M. i. 78; 156; P. P. 55 (text *sāta*-).

haṭahaṭakesa, with dishevelled hair, S. i. 115; cf. *har*.

hat̐ṭha (*hr̐ṣṭa*), see *ham̐s*.

hat̐ṭhaloma (*hr̐ṣtaroma*), having the hair of the body erect with joy or astonishment, overjoyed, astonished, Dāṭh. v. 64; Mah. xv. 33.

haṭha (ts.), m., violence.

hata, see *han*.

hati, f., destruction, Dāṭh. iv. 17.

hat̐ṭha (*hastā*), m. (1) Hand, D. i. 124; A. i. 47; S. N. 610; forearm, Vin. iv. 221; of animals, S. v. 148; J. A. i.

149²⁰; *hatthapāda*, hand and foot, M. i. 523; A. i. 47; *sahassahattha*, thousand-armed, Mah. xxx. 75; *pañcahattha*, having five hands, J. v. 425⁸; J. A. v. 431⁸ (*mukhassa ceva catunnañ ca caraṇānañ vasena etañ vuttarī*); *katahattha*, a practised hand, practised (of an archer), S. i. 62; A. ii. 48; J. A. iv. 211²⁶; *vīṇāhattha*, lute in hand, Mah. xxx. 75; *hatthe kar*, to bring under one's hand, to take possession of, to subdue, J. vi. 490²⁹; *hatthañ gañ*, to come under somebody's hand, to come under the sway of, J. A. i. 179²⁸; *hatthaga*, being in the possession of; *hatthagata*, fallen into the hand or possession of, J. A. i. 446¹⁸; ii. 94²⁶; 105¹⁵; *hatthāṅgata*, the same, Dh. A. 184; *hatthappatta* (°*prāpta*), come to hand, obtained, Vin. i. 15.

(2) An elephant's trunk. (3) The hand as measure, a cubit, J. A. i. 34¹⁰ and ff.; Dh. A. 198; Mah. xxxviii. 52. (4) A certain lunar mansion. (5) A hand-ful, a tuft (of hair, etc.), V. V. A. 197.

I. *hatthaka* (*hastaka*), m., a handful, a quantity, V. V. xlv. 5; 12.

II. *Hatthaka*, m. (1) Name of a god, A. i. 278. (2) *H. Ālavaka*, one of the chief lay disciples of the Buddha, S. ii. 235; A. i. 26; 88; 136; ii. 164; iii. 451; iv. 217 and ff.; K. V. 288; Dh. A. 213; *H. Sakyaputta*, Vin. iv. 1; *Hatthālavaka*, B. xxvi. 19.

hatthakamma (*hastakarman*), n., manual work, craft, J. A. i. 220²⁰; Dh. A. 126; 237.

hatthagahana (*hastagrahana*), n., seizing by the hand, Vin. iv. 220.

hatthacchinna (*hasta-*), whose hand is cut off, M. i. 523.

hatthaccheda (*hasta-*), m., cutting off of the hand, J. A. i. 155¹ (read *sugatiyā va hatthacchedādi*).

hatthatthagata, come into the hands of, J. i. 244¹⁰.

hatthatthara (*hasti-āstara*), m., an elephant rug, Vin. i. 192; D. i. 7; A. i. 181.

hatthapajjotika (*hastapadyotika*), n., hand-illumination, scorching of the hand (by holding it in a torch), M. i. 87; A. i. 47; ii. 122.

- hatthapatāpaka* (*hasta-pra*^o), n., heating of the hand (by holding it over a coal-pan), V. V. xxxiii. 112; V. V. A. 145 and f.
- hatthapāsa* (*hasta-pārśva*), m., the side of the hand, vicinity, Vin. iv. 221; 230.
- hatthabandha* (*hasta-*), m., a bracelet, D. i. 7; Sum. i. 89.
- hatthasāra* (*hasta-*), m., hand-wealth, movable property, J. A. i. 114¹⁵; Sum. i. 216; name of a work, G. V. 65; 75.
- hatthācariya* (*hasti-ācārya*), m., elephant-trainer, Vin. i. 345; J. A. ii. 94¹⁵; 221¹⁷; 411¹⁵.
- Hatthālhaka*, n., name of a nunnery at Anurādhapura in Ceylon, Mah. xix. 72 and ff.; Mahābodhiv. 168 and f.
- hatthāpalekhana* (*hastā-*), licking the hands (to clean them after eating—compare the 52nd Sekhiya, Vin. iv. 198), D. i. 166; M. i. 77; 238; 307; A. i. 295; P. P. 55.
- hatthābhijappana* (*hastābhijalpana*), n., incantations to make a man throw up his hands, D. i. 11; Sum. i. 97.
- hatthāroha* (*hasty-āroha*), m., mounted on an elephant, an elephant-driver, D. i. 51; S. iv. 310.
- Hatthārohaputta*, m., name of a Thera, the author of Thag. 77.
- hatthālaṅkāra* (*hasty-ā*^o), m., elephant's trappings, J. A. ii. 46¹⁸.
- hatthāvālekhana*, various readings instead of *hatthāpa-*, A. i. 295.
- hatthika* (*hastika*), carrying in the hand, Kacc. 188.
- hatthikkhandha* (*hastiskandha*), m., the shoulder or back of an elephant, J. A. i. 313¹²; Mah. vi. 24.
- Hatthigāma* (*hastigāma*), m., a village near Vesāli, D. ii. 123; A. iv. 212; S. iv. 109; -ka, m., an inhabitant of Hatthigāma, A. iv. 212 and ff.; S. iv. 109 and ff.
- hatthigopaka* (*hasti-*), m., an elephant's groom or keeper, J. A. i. 187¹⁵.
- hatthidamaka* (*hasti-*), m., one who tames elephants, M. iii. 132; 136.
- hatthidamma*, m., an elephant in training, M. iii. 222.
- hatthin* (*hastin*), m., an elephant, Vin. i. 218; D. i. 5;

- A. ii. 209 ; J. A. i. 358²⁵ ; ii. 102²² ; size of an elephant, Mil. 312 ; one of the seven treasures, D. i. 89 ; ii. 174 ; S. N., p. 102 ; *ekacārika -h.*, an elephant who wanders alone, a royal elephant, J. A. iii. 175⁷ ; *caṇḍo h.*, rogue elephant, M. i. 519 ; *hatthinī*, f., a she elephant, Dh. A. 105 ; *hatthinikā*, f., the same, Vin. i. 277 ; D. i. 49.
- hatthinakha (hasti-)*, m., a sort of turret projecting over the approach to a gate ; *-ka*, provided with such turrets, or supported on pillars with capitals of elephant heads, Vin. ii. 169.
- Hatthinika*, m., name of a son of the third Okkāka, Sum. i. 258 = *Hatthinīya*, D. i. 92.
- Hatthinipura*, n., name of a town in the Kuru kingdom, P. V. 41 ; P. V. A. 201 ; various reading *Hastinīpura*.
- Hatthinīya*, m., one of the sons of the third Okkāka, D. i. 92 ; see *Hatthinika*.
- hatthipada (hasti-)*, m., an elephant's foot, M. i. 184 ; S. v. 43 ; J. A. i. 94¹⁴.
- Hatthipadopamasutta*, n., the 27th and 28th Suttas of the Majjhimanikāya, the former, the *Cūḷa-H.*, M. i. 175 and ff. ; the latter, the *Mahā-H.*, M. i. 184 and ff.
- Hatthipāla*, m., the son of the Purohita of King Esukāri, a Bodhisatta, A. iii. 371 ; 373 ; iv. 135 ; J. A. iv. 476 and ff. ; vi. 30⁸.
- Hatthipārajātaka*, n., the 509th Jātaka, J. A. iv. 473 and ff. ; Sās. 99.
- Hatthipura*, n., name of a town, J. A. iii. 460¹⁹ ; Dh. iii. 18.
- hatthippabhinna (prabhinnahastin)*, m., a furious elephant, Dh. 326.
- hatthibandha*, J. A. i. 135²¹ = *hatthibhaṇḍa*.
- hatthibhaṇḍa (hasti-)*, m., an elephant-keeper, Vin. i. 85 ; ii. 194.
- hatthimagma (hastimārga)*, m., elephant track, J. A. ii. 102¹⁰.
- hatthimaṅgala (hasti-)*, n., an elephant festival, J. A. ii. 46¹⁶ ; 20 ; 24.

hatthimatta (*hastimātra*), only so big as an elephant, J. A. i. 303²¹.

hatthimeṇḍa (*hasti-*), m., an elephant's groom.

hatthiyāna (*hasti-*), n., an elephant vehicle, a riding elephant, D. i. 49; Sum. i. 147.

hatthiyuddha (*hasti-*), n., combat of elephants (as a theatrical show), D. i. 6.

hatthiliṅgasakuṇa, m., a vulture with a bill like an elephant's trunk, Dh. A. 154.

Hatthirajjasuvanṇaguḥā, f., name of a cave, Sās. 135.

Hatthisāriputta, m., 'the son of the elephant-trainer,' name of a mendicant, D. i. 190; 199; 203; A. iii. 392 and ff.

Hatthisāla, n., name of a village, Sās. 119; 122.

hatthisālā, f., elephant stable, see *sālā*.

hatthisippa (*hasti-śilpa*), n., the elephant lore, the professional knowledge of elephant-training, J. A. ii. 221¹⁷.

hatthisutta (*hastisūtra*), n., an elephant-trainer's manual, J. A. ii. 46²⁴ (cf. Mallinātha on Raghuv. vi. 27).

hatthisonḍaka, n., an under-garment arranged with appendages like elephant trunks, Vin. ii. 137.

hadaya (*hr̥daya*), n., heart. (1) The physical organ, D. ii. 293; S. i. 207 (*ettha uro hadayan ti vuttaṃ*.—Asl. 140). (2) Thought, mind, *citta*, *mano*, M. i. 32 (*ettha cittaṃ*.—Asl. 140); Dh. S. 6, 17 (*idha pana cittaṃ eva abbhantaraṭṭhena hadayan ti vuttaṃ*.—Asl. 140). *Chinnar̥ṇaṃ h°*, a broken heart, J. v. 180²⁰.

hadayaṅgata (*hr̥°*), gone to the heart, learnt by heart, Mil. 10.

hadayaṅgama (*hr̥°*), heart-stirring, pleasant, agreeable, D. i. 4; M. i. 345; A. ii. 209; Dh. S. 1343; Sum. i. 75.

hadayaphālana (*hr̥dayasphālana*), n., bursting of the heart, J. A. i. 282²⁹.

hadayamaṃsa (*hr̥dayamāṃsa*), m., the flesh of the heart, the heart, J. A. i. 278²⁹; 347¹⁰; ii. 159¹.

hadayabheda, m., cheating in measure, Sum. i. 79.

hadayavatthu (*hr̥dayavastu*), n. (1) The basis of the heart,

the substance of the heart, Asl. 140 ; Mil. 281. (2) *Sensorium commune*, Asl. 264. (See Mrs. Rhys David's Dh. S. lxxviii. 129.)

hadayālu (*hr^o*), good-hearted.

hadayin (*hr^o*), benevolent, kind.

han, to strike, S. iv. 201 ; J. iv. 102⁷:⁸ ; to kill, D. i. 123 ; S. N. 125 ; Dhp. 405 ; *maggariṇ* *h.*, to slay travellers on the road, J. A. i. 274¹³ ; iii. 220⁶ ; to destroy, to remove, S. N. 118 ; Dhp. 72 ; *hanāsi* (pres. 2nd sing.), J. iii. 199² ; v. 460¹⁹ ; *hanti* (pres. 3rd sing.), S. N. 118 ; Dhp. 72 ; *hanāti* (pres. 3rd sing.), J. v. 461²⁸ ; *hanati* (pres. 3rd sing.), J. i. 432²³ ; *hanāma* (pres. 1st pl.), J. A. i. 200²¹ ; *hananti* (pres. 3rd pl.), S. N. 669 ; Imper. *hana*, J. iii. 185²⁰ ; *hanassu*, J. v. 311³ ; *hanantu*, J. iv. 42²⁶ ; Dhp. 355 ; J. i. 368²² ; *hane* (opt.) S. N. 394 ; 400 ; *haneyya* (opt.), D. i. 123 ; S. N. 705 ; *a-hanariṇ* (pres. part.), not killing, D. i. 116 ; *hananta* (pres. part.), J. A. i. 274¹³ ; *hanatariṇ* (pres. part. gen. pl.), S. N. 394 ; *hanturiṇ*, *hanituriṇ* (inf.), Kacc. 301 ; *hanissati* (fut.), J. A. iv. 102²⁵ ; *hañchati* (fut.), J. iv. 102⁹ ; *hañchema* (fut. opt.), J. ii. 418¹¹ ; *hani* (aor.), Mah. xxv. 64 ; *haniṃsu* (aor. 3rd pl.), S. N. 295 ; J. i. 256⁷ ; *hantvā* (ger.), S. N. 121 ; Dhp. 294 and ff. ; *hanitvā*, *hantvāna*, *hanitvāna*, J. iii. 185, 20 ; *hantūna* (ger.), Kacc. 301 ; *haññati* (pres. pass.), D. ii. 352 ; S. iv. 175 ; S. N. 312 ; J. i. 371¹² ; iv. 102⁷ ; *haññamāna* (pres. part. pass.), S. iv. 201 ; *hātabba*, D.M.16 ; *hantabba* (fut. part. pass.), D. ii. 173 ; *a-hāññiya*, Mkw. ; *hanitabba* (fut. part. pass.), Kacc. 301 ; *haññiṃsu* (aor. pass.), D. i. 141 ; *hata* (p.p.p.), struck, killed, D. ii. 131 ; destroyed, spoilt, injured, Vin. i. 25 ; Dh. S. 264 ; J. A. ii. 175²¹ ; *reṇuhata*, struck with dust, covered with dust, Vin. i. 32 ; *hatacakkhu*, whose sight is destroyed, blind, Dhp. A. 86 ; *hatatta*, n., the state of being destroyed, Dhp. 390 ; *hatāvakāsa*, who has cut off every occasion (for good and evil), Dhp. 97 ; *hatāvasesaka*, surviving, D. i. 135 ; Sum. i. 296 ; *haneti* (caus.), to cause to kill, Kacc. 234 ; *hanāpeti* (caus.), to cause to slay, destroy, J. A. i. 262²⁸ ; caus.,¹¹ *ghātāpeti*,

- Vin. i. 277; *ghāṭeti* (caus.), to cause to slay, Dhṛ. 405; S. N. 629; *a-ghātayamī* (pres. part. caus.), not causing to kill, S. i. 116; *ghātaye* (opt. caus.), S. N. 705; *ghātayeyya* (the same), S. N. 394; *aghātayi* (aor. caus.), S. N. 308; *ghātayi* (the same), S. N. 309; pass., *ghāṭiyati*, Mil. 186; 3rd, *ghātānīya*, *ghatetabba*, *ib.*
- hanana*, n., killing, striking, injuring, Mah. iii. 42.
- hanu* (ts.), f., the jaw, D. i. 11; J. A. i. 498¹⁶.
- hanukā*, f., the jaw, J. i. 498²¹; Sum. i. 97; Mil. 229; *hanuka*, n., the same, Vin. ii. 266; J. A. i. 461¹⁵; ii. 127²¹; iv. 188¹³; *-aṭṭhika*, n., the jaw-bone, J. A. i. 265³ and f.
- hanusamhanana*, n., jaw-binding, incantations to bring on dumbness, D. i. 11; Sum. i. 97.
- hantar* (*hantr*), m., a striker, one who kills, D. i. 56; A. ii. 116 and f.; iii. 161 and ff.; S. i. 85; Dhṛ. 389.
- handā* (*hanta*), a particle implying resolution and grief, well then, come; *voici, voilà* (with pres. and fut., 1 pers. or imper. 2 pers.); alas, D. i. 106; 142; ii. 288; S. N. 153; 701; 1132; J. i. 233¹⁰; iii. 135¹⁷; J. A. i. 88¹⁸; 221²; 233¹⁵ = iii. 135²⁰; cf. Sum. i. 237 (*handāti vava-sāyatthe nipāto*); Dhṛ. A. 86.
- hanna*, n., modesty, J. A. i. 421²⁶.
- hambho* (*hanho*), a particle expressing surprise or haughtiness, J. A. i. 184²³; 494²⁴; Dhṛ. A. 299.
- hammiya* (*harmya*), n., a long, storied mansion which has an upper chamber placed on the topmost storey, a large building, Vin. i. 58, etc.; ii. 146; 195; Mil. 393; *-gabbha*, n., a chamber on the upper storey, Vin. ii. 152.
- haya* (ts.), m., a horse, V. V. lxiv. 1; J. ii. 98²⁰; Mil. 2; speed, M. i. 446.
- har*, 1, (1) To carry, J. A. ii. 176¹⁴; Dhṛ. 124; to take with one, D. i. 8; 142. (2) To bring, J. A. i. 208²⁷; Dhṛ. A. 106; to offer, J. A. i. 238⁸; S. N. 223. (3) To take, gather (fruits), Mil. 263. (4) To fetch, buy, J. I. 291¹⁷ (*mama santikā*). (5) To carry away, to remove, D. ii. 160; 166; J. A. i. 282²³; S. N. 469; Mah. i. 26; to do away with, to abolish, J. A. i. 345¹¹. (6) To take away

- by force, to plunder, to steal, D. i. 52; J. A. i. 187⁷.
 (7) To take off, to destroy, to cure, J. A. i. 222³⁰ (*jīvitam*); 310²⁸ (*visam*); to kill, J. A. i. 281¹⁴; *haritvā* (inf.) J. A. i. 187⁷; *jahāra* (pf.) Kacc. 243 (Müller, Pāli Gr., p. 117, from *Jhā*); *ahāsi* (aor.), S. N. 469 and f.; Dh. p. 3; J. iv. 308¹⁹; *haritvā* (ger.), D. ii. 160; It. 13 and f.; *hātūna* (ger.), J. iv. 280¹⁷; *harīyati* (pres. pass.), is carried, M. i. 33; *haritabba* (fut. part. pass.), J. A. i. 187⁷; 281¹⁴; *haṭa* (p.p.p.), carried off, J. A. i. 498¹¹; Dh. p. A. 157; *hatahatakesa*, with dishevelled hair, S. i. 115; *hāreti* (caus.), to cause to take, S. N. 395; to cause to be removed, to remove, J. A. i. 345¹¹; ii. 176¹; Dh. p. A. 220; *hāretabba*, that should be brought out of the way, J. A. i. 298¹¹; *harāpeti* (caus.), to cause to be brought, to offer, Vin. i. 245; J. A. ii. 38⁵.
- hara* (ts.), taking, seizing; *vayohara*, bringing age (said of grey hairs), J. i. 138²⁴; m., a name of the god Siva.
- harana* (ts.), n., taking, seizing, removing, J. A. i. 117¹⁶, 118¹²; 232¹⁹; *kucchiharana*, n., filling of the belly, J. A. i. 277²⁴.
- haraṇaka*, n., goods in transit, Vin. iii. 51.
- haraṇī* (ts.), f., a passage (by which flavours pass), Vin. ii. 137; J. A. v. 293⁵; 458²⁵; *kaṇṇamalaharaṇī*, f., an instrument to remove the wax from the ear, Vin. ii. 135.
- harāy* (*hrī*), to be ashamed, Vin. i. 88; ii. 292; D. i. 213; M. i. 120; It. 43; cf. *hiriy*.
- hari* (ts. chant), green, tawny, Dh. S. 617; Asl. 317; m., a name of the god Viṣṇu, plur. *Harayo*, D. ii. 260; n., gold, *-ssavaṇṇa*, gold-coloured, J. ii. 33²³.
- haricandana* (ts.), n., yellow sandal.
- hariṇa* (ts.), m., a deer, J. A. ii. 26¹¹.
- hariṇakalaṅka* (ts.), m., the moon.
- hariṇaṅka* (*hariṇāṅka*), m., the moon.
- harita* (ts.), green, Vin. i. 137; D. i. 148; S. i. 5; J. i. 87⁵; ii. 110¹⁸; J. A. i. 86³²; ii. 26¹⁰; green, fresh, Vin. iii. 16; n., green, grass, P. P. 56.
- haritaka* (ts.), n., a pot-herb, D. ii. 342.
- haritatta* (*°tva*), n., greenness, Vin. i. 96.

- Haritamātajātaka*, n., the 237th Jātaka, J. A. ii. 237 and ff.
haritāmātar, m., son of a green frog, J. ii. 238¹⁷.
haritāla (ts.), n., yellow orpiment, Thig. 393.
haritupatta, covered with green, M. i. 343; J. A. i. 399¹⁵.
harittaca (-*tvaca*), gold-coloured, Thig. 333; Thig. A. 235;
 -*kumāra*, m., name of the Buddha in a former existence, J. A. iii. 497⁹.
Haribhūjaratṭha, n., the same as *Suvaṇṇabhūmi*, Sās. 11; 49.
haripada, m., gold-foot, or yellow-leg, a deer, J. iii. 184¹⁹.
harītaka (ts.), m., yellow myrobalan, Vin. i. 201; 206; J. iv. 363⁷; J. A. i. 80¹²; Asl. 320 (text *harītaka*); -*kī*, f., the myrobalan tree, Vin. i. 30; M. iii. 127.
karītakapaṇṇikā, f., the business of florist and seedsman, Vin. ii. 267.
hareṇukā (ts.), f., pea, M. i. 245; J. v. 405²⁵; J. A. v. 406¹⁸.
hala (ts.), n., a plough.
Halanka, n., name of a town, Sās. 72.
halam (hi + alam), enough of; *halam dāni pakāsituṃ?* why should I preach? Vin. i. 5 = D. ii. 36 = M. i. 168 = S. i. 136.
 I. *halāhala* (ts.), m., a kind of deadly poison, J. iii. 103¹⁴; J. A. i. 271¹¹; 273²³; 380²; v. 465²⁴; Mil. 256.
 II. *halāhala* (compare *halahala*), n., uproar, tumult, J. A. i. 47²¹ and ff.; Mil. 122.
Haliddarasana, n., name of a hamlet among the Koliyas, S. v. 115.
haliddā (*haridrā*), f., turmeric, Vin. i. 201; J. A. v. 89¹⁵.
Haliddirāgajātaka, n., the 435th Jātaka, J. A. iii. 524 and ff.
haliddi (*haridrā*), f., turmeric, M. i. 127; A. iii. 230; 233.
hava (ts.), m., calling, challenge, Dāṭh. ii. 14.
havana (ts.), n., a sacrifice, Kacc. 322.
have (*ha vai*), indeed, certainly, D. ii. 168; S. i. 169; S. N. 120; 181; 323; 462; Dh. 104; 151; 177; 382; J. i. 31³¹; 365¹¹.
havya (ts.), n., an oblation, offering, S. i. 169; S. N. 473 and f.; 490; p. 80.

has, to laugh, to be merry, *hasati* (pres.), B. i. 28; Mah. xxxv. 59; Dhp. A. 120; *hassati* (pres.), S. N. 829; *hasi* (aor.), J. A. ii. 103¹⁴; *hāseti* (caus.), to cause to laugh, to gladden, Mah. xxxii. 46; *hāsesi* (aor.), Vin. iii. 84; *hāsayamāna* (pres. part.), making merry, J. A. i. 163²; 209¹³; 210⁸; *hāsayitrāna* (ger.), Mil. 1; *hāsāpeti* (caus.), J. A. vi. 311²⁶.

hasana (ts.), n., laughter, Dhp. A. 160.

hasamānaka, laughing, merry, Mah. xxxv. 55.

hasita (= *hr̥ṣṭa*, Tr.), laughing, n., laughter, mirth, B. i. 28; Dhp. A. 120; Abh. S. 2; *hasita*, J. A. i. 62¹⁰ (? read *hesita*).

hasa (*hāsyā*), ridiculous, S. N. 328; n., laughter, mirth, D. i. 19; S. N. 926; Sum. i. 72; P. V. A. 226; Mil. 266; a joke, a jest, *hassā pi*, even in joke, M. i. 415; *hassena pi*, the same, J. A. v. 481²⁷; *hassavasena*, in jest, J. A. i. 439²⁰.

I. *hā* (ts.), alas! Ap. in Thig. A. 154.

II. *hā*, to leave, S. N. 1, etc.; Dhp. 91; It. 73; J. i. 288¹⁴; J. A. i. 312¹⁸; to leave life, to give up, D. ii. 286; S. N. 589; J. v. 465⁷; to leave behind, S. N. 809; 1121; Dhp. 29; to abandon, S. N. 506; Dhp. 88; It. 55; 78; *jahāti* (pres.), S. N. 1; Dhp. 91; *jahassu* (imper.), S. N. 1121; *hessāmi* (fut.), J. iv. 415¹⁹; *hassāmi* (fut.), J. iv. 420²⁰; v. 465⁷; *hāhasi* (fut. 2nd sing.), J. iii. 172²⁶; *jahissamī* (fut.), Dhp. A. 95; *jahissāmi* (fut.), J. iv. 415¹⁹; *jahissasi* (fut.), J. A. iii. 173⁴; aor. *jahi*, J. v. 469¹⁵; pl. °*imsu*, J. iv. 314¹⁶; *hātumī* (inf.), Pgd. 4; *jahitumī* (inf.), J. A. i. 312¹⁸; Dhp. A. 91; *hitvā* (ger.), D. ii. 286; S. N. 284; It. 55; *hitvāna* (ger.), D. ii. 286; S. N. 60; *jahitvā* (ger.), Dhp. A. 277; *jahetvā* (ger.), S. N. 500; *hāyati* (pres. pass.), is left behind, falls short, D. ii. 208; J. i. 181²⁰; decreases, decays, D. ii. 118; S. N. 817; P. P. 71; J. A. i. 279⁹; *hāyetha*, *hāyeyya*, *hāyeyyūnī* (opt. pass.), D. ii. 118; *hāyissati* (fut. pass.), D. ii. 113; *hīyati* (pres. pass.), Kacc. 257; *hiyyetha* (opt. pass.), might fall short, J. ii. 65³; *hīyamāna* (pres. part. pass.), being lost, S. N. 944; *hātabba*

(fut. part. pass.), that ought to be abandoned; *hīna* (p.p.p.), falling short, low, inferior, D. i. 98; S. iv. 88; S. N. 799; J. A. ii. 6²³; wanting, P.P. 35; base, vile, wretched, low, Vin. i. 10; D. i. 82; S. ii. 154; iii. 47; iv. 309; S. N. 903 and f.; Dh. S. 1025; Asl. 45; deprived of, S. N. 725; *hīnāya āvattati*, turns to the lower, gives up orders, returns to the world, Vin. i. 17; S. ii. 231; iv. 191; Ud. 21; *hīnāya rattati*, the same, J. A. i. 276¹⁰; *hīnāyāvatta*, who returns to the world, M. i. 462; S. ii. 50; iv. 103; J. A. i. 206²³; *jahita* (p.p.p.), left, S. N. 231; J. A. i. 311²; *jahitaka*, the same, J. A. i. 310²²; *hāpeti* (caus.), neglects, omits, A. iv. 25; Dh. 166; J. A. iv. 182⁸; *ahāpetvā*, without omitting anything, fully, A. ii. 77; Sum. i. 99; *attharū hāpeti*, loses one's advantage, fails, S. N. 37; J. i. 251²; postpones, delays the performance of, J. A. iii. 448²²; causes to reduce, beats down, J. A. i. 124²³; ii. 31⁸; is lost, S. N. 90 (? read *hāyati*).

III. *hā*, to go; *hātabba* (fut. part. pass.), Nett. 7; 32 (comm. *gametabba*, *netabba*).

hātaka (ts.), n., gold, A. i. 215; Thig. 382; J. v. 90²⁷.

hātūna, see *har*.

I. *hāp*, 10, see *hā* (II.) [*aggini*].

II. *hāp*, 10, *hapeti* (Sa. *hāvayati*), to keep up, to cultivate, J. iv. 221²⁰; = v. 201²¹ = vi. 565⁵ (= *jalito*, *hāpito* [*aggi*], comm.); v. 195²² (*hāpeti* = *jahabi*, comm.); cf. *hū*.

hāna (ts.), n., relinquishing, falling off; *-bhāgiya*, conducive to relinquishing (of perversity and ignorance), A. ii. 167; Nett. 77.

hāni (ts.), f., decrease, loss, S. ii. 206; 242; J. A. i. 338²; 346⁷; falling off, waste, Mah. xxxiii. 103.

hāyana (ts.), n., diminution, decay, D. i. 54; Sum. i. 165.

hāyin, abandoning, leaving behind, S. N. 755 = It. 62.

hāra (ts.), m., a pearl necklace, Dh. A. 94; denomination of the first sections of the Nettī Pakaraṇa, Nett. 1 and ff.; 195.

hāraka, f. *hārikā*, carrying, M. i. 385; J. A. i. 134⁷; 479¹⁸; *sattha-h.*, an assassin, Vin. iii. 73.

- Hāraḡaja*, m., a class of gods, D. ii. 260.
- hārahārin*, f. -ī, tearing, rapid, A. iv. 137 (*rukkhaṇaḡaveluā-dīni haritabbāni haritum samattho*, comm.).
- hāri* (ts.), attracting, charming, S. iv. 316.
- hārika*, carrying, D. ii. 348; m., name of a Coraghātaka at Rājagaha, S. ii. 260; Vin. iii. 107.
- hāriṇika* (ts.), m., a deer-hunter.
- Hārīta*, m. (1) A Mahābrahmā, D. ii. 261; Sum. i. 40; Mahābodhiv. 64. (2) Name of a young Brāhmaṇa, J. iii. 498²⁶; 501¹⁴; J. A. iii. 498¹⁷ and ff. (3) Name of a Thera, the author of Thag. 29; 261-263.
- Hāritajātaka*, n., the 431st Jātaka, J. A. iii. 496 and ff.; 534²⁷; v. 117²⁶.
- hārin*, f. -nī, taking, carrying, J. A. i. 133²¹; robbing, J. i. 204³.
- hāriya*, carrying, Ap. in Thig. A. 200; V. V. i. 9; V. V. A. 212.
- hālīdda* (*hāridra*), yellow, Kacc. 190.
- Hāliddikāni*, m., name of a householder in the Avanti country, S. iii. 13; iv. 115.
- hāva* (ts.), m., coquetry, dalliance.
- hāvaka*, m., one who performs a sacrifice, Kacc. 323.
- hās*, 10, see *has*.
- hāsa* (ts.), m., laughter, mirth, joy, Dh. p. 146; J. v. 112²⁴; J. A. i. 33¹⁹; ii. 82¹⁶; -*dhamma*, m., merriment, sport-
ing, Vin. iv. 112.
- hāsupaṇṇa*, of bright knowledge, wise, M. iii. 25; S. v. 376 and ff.; J. A. iv. 136²⁴; -*tā*, f., wisdom, S. v. 412; A. i. 45, various reading *hāsa*-.
- hi* (ts.), for, because, indeed, surely, Vin. i. 13; D. i. 4; Dh. p. 5; S. N. 21, etc.; *hi* (in the verse), J. iv. 495⁶; *tena hi*, well then, Dh. p. A. 89, etc.; *h'etaṇṇ* = *hi etaṇṇ*, thus, *no h'etaṇṇ*, not so, D. i. 3, etc.; *hevaṇṇ* = *hi evaṇṇ*, so, etc.
- hiṇ*, v. *hiṅkāra*.
- hiṇs* (ts.), to hurt, injure, D. ii. 243; S. N. 515; Dh. p. 132; to kill, M. i. 39; Dh. p. 270; *hiṇsāpeti* (caus.), P. V. A. 123.
- hiṇsana* (ts.), n., striking, hurting, killing, Mah. xv. 28.

himsā (ts.), f., injury, killing, J. i. 445³⁰; *himsa-mano*, wish to destroy, Dh. p. 390.

himsāpana, n., injuring.

himsitar, n., one who hurts, D. ii. 243.

hikkā (ts.), f., hiccough, Saddhammop. 279.

hīṅkāra, m., uttering the sound *hīṅ*, Smp. 337.

hīṅgu, n., the plant asafœtida, Vin. i. 201; V. V. A. 186.

hīṅgulaka, m., vermilion, V. V. A. 4; 168; *-likā*, f., the same, V. V. A. 324.

Hīṅgulapabbata, m., a mountain in the Himālaya, J. A. v. 415²³.

hīṅguli (ts.), m., vermilion, Mah. xxvii. 18.

hita (ts.), useful, suitable, beneficial, friendly, P. P. 457 f.; Dh. p. 163; m., a friend, benefactor, Mah. iii. 37; n., benefit, blessing, good, Vin. i. 4; S. N. 233; A. i. 58; ii. 96 and ff.; 179; It. 78 and f.

hitakara (ts.), m., a benefactor, Mah. iv. 65; Kacc. 268.

hitānukampin, friendly and compassionate, D. i. 4; 227; S. N. 693; J. i. 241⁷; 244⁷.

hitūpacāra (*hita-upa*-), m., beneficial conduct, saving goodness, J. A. i. 172⁶.

hitesin (*hitaiṣin*), desiring another's welfare, well-wisher, M. ii. 238; S. iv. 359; v. 157; *-tā*, f., seeking another's welfare, Dh. S. 1056; Asl. 362.

hitvā, see *hā* (II.).

hintāla (ts.), m., a kind of palm, *Phoenix paludosa*, Vin. i. 190.

hima (ts.), cold, frosty, Asl. 317; n., ice, snow, J. A. iii. 55¹⁶; *-pātasamaya*, m., the time when snow is falling, Vin. i. 31; M. i. 79; *-vāta*, m., the wind of the winter, J. A. i. 390²¹.

Himagiri, m., the Himālaya, Mil. 2.

himavat (ts.), snowy, J. v. 63¹³; m., the Himālaya mountain, the king of mountains; *Himavā* (nom.), A. iii. 240; S. ii. 137; v. 164; J. vi. 204¹³; J. A. vi. 580³; *-vantam* (acc.), M. iii. 166; 177; A. iii. 44; S. ii. 138; v. 63; J. i. 6²³, etc.; J. A. i. 7⁴, etc.; Mahābodhiv. 2; *-vam* (acc.), J. vi. 272⁴; *-vantena* (instr.), J. A. i. 140²⁸;

Sās. 13; *-vantā* (abl.), J. A. i. 304¹; *-vantato* (abl.), P. V. 29; J. A. i. 140²⁴; *-vato* (gen.), S. ii. 137; v. 148; 164; J. iv. 281³ and ff.; J. A. v. 392¹⁸, etc.; *-vantassa* (gen.), S. N. 422; J. i. 6²⁴, etc.; P. V. 63; *-vati* (loc.), J. A. ii. 396¹⁶, etc.; P. V. A. 152; V. V. A. 104; Mahābodhiv. 113; Sās. 164; *-vante* (loc.) J. A. i. 6¹¹, etc., P. V. A. 75; 153; Dīp. viii. 10; Sās. 68; *-vataṃ* (gen. pl.), Mil. 242, in compounds *-vā-*, Thig. 692; Dīp. vi. 3; *-vanta-*, Vin. ii. 161; D. i. 92; P. V. A. 162, etc.

Himavantapadesa, m., the Himālaya region, S. i. 116; J. A. i. 280²⁶; Dh. A. 153.

Himavantapassa, m., the slopes of the Himālaya, Vin. ii. 161; iii. 147; D. i. 92; S. i. 61; J. A. i. 218¹⁸, etc.

Himavantavaṇṇanā, f., part of the Vessantarajātaka, J. A. vi. 496 and ff.

Himācala (ts.), m. the Himālaya.

hiyyo (*hyas*), yesterday, Vin. i. 28; ii. 77; J. A. i. 70²¹; 237³⁰; v. 461¹⁶; Dh. A. 227¹⁶; Mil. 9; cf. *hiyo*.

hirañña (^o*ṇya*), n., gold, Vin. i. 245; 276; S. N. 285; 307; 769; gold-piece, S. i. 89; J. A. i. 92²²; often together with *suvaṇṇa*, Vin. i. 150; D. ii. 179; *hiraññasuvaṇṇaṃ*, gold and money, M. iii. 175; J. A. i. 341³⁰; *hiraññolokanakkamma*, n., valuation of the gold, J. A. ii. 272⁸.

hiraññagabbha (^o*ṇyagarbha*), m., a name of the god Brahmā.

Hiraññavatī, f. (1) A river, D. ii. 137. (2) A town, J. vi. 269⁴; J. A. vi. 270^{10; 11}.

hirika (*hrīka*), shame, in compound; *ahirika*, shameless, unscrupulous, A. ii. 219; P. P. 19; It. 27 (*ahirīka*); *ahirika*, n., unconscientiousness, P. P. 19; *chinnahirika*, shameless, J. A. i. 258⁶.

Hirijātaka, n., the 363rd Jātaka, J. A. iii. 196 and f.

hiriy (*hrī*), to blush, to feel conscientious scruple, Dh. 6, 30; P. P. 20; 24; Mil. 171; cf. *harāy*.

hiriya (*hrī*), m. and n., shame, conscientiousness, V. V. A. 194.

hirivera (*hrī*^o), n., a kind of Andropozon, Sum. i. 81.

Hirisutta, n., the third Sutta of the Cūlavagga of the Sutta Nipāta, S. N., p. 44 and f.

hirī (*hrī*), f. (1) Shame, bashfulness, loathing of sin, conscience, S. i. 33; S. N. 77; 253; 719; P. P. 71; J. i. 129²¹; J. A. i. 207¹⁷, Nett. 50; 82; explained, P. P. 23 and f.; opposed to *ottappa*, fear of sin, A. i. 51; It. 36; Nett. 39; the difference between the two explained, J. A. i. 129²³ and ff.; Asl. 124; *hiri-otappa*, n., shame and fear of sin, J. i. 129²¹; It. 36; Dh. P. A. 303; *hirottappa*, n., the same, M. i. 271; S. ii. 220; It. 34; J. A. i. 127⁹; 206²⁷; 207¹⁴; Dh. P. A. 240; *hirikopīna*, n., a cloth to cover the pudenda, M. i. 10; *hirīnisedha*, restrained by conscience, S. i. 7; 168=S. N. 462; Dh. P. 143; *hiribala*, n., the power of conscientiousness, A. ii. 150; Dh. S. 30; 101; *hirīmat*, bashful, modest, conscientious, It. 97; P. P. 23; *hirīmat*, the same, S. ii. 207 and f.; iv. 243 and ff.; A. ii. 227; *hirimana*, modest in heart, conscientious, D. ii. 78; M. i. 43; S. ii. 159. (2) Name of one of the daughters of Indra, J. v. 393¹²; J. A. v. 392²¹, etc.

hirīka, various reading instead of *hirika*, which see.

hilād (*hlād*), to be glad.

hilāda (*hlāda*), m., pleasure.

hīl (*hīḍ*) (1) only caus. *hīleti*, to be vexed, to grieve, S. i. 108; to vex, grieve, V. V. lxxxiv. 46; (10) to scorn, disdain, feel contempt for, D. ii. 275; S. N. 713; J. ii. 258²⁰; *hīlita* looked down upon, Vin. iv. 6; Sum. i. 256; Mil. 227; 229.

hīlana, n., scorning, disdain, Mil. 357.

hīna, see *hā* (II.).

hīnaka (ts.), wanting, deprived.

hīnajacca (*-jātya*), low-caste, low-born, J. A. ii. 5²³; iii. 452¹⁹; used of a Brāhmaṇ, J. A. v. 257³¹.

hīnavāda, m., who has lost his disputes, S. N. 827.

hīnādhimutta (*°kta*), having low inclinations, P. P. 26; *-ika*, the same, S. ii. 157; It. 70.

Hīyagalla, n., name of a place, Mahābodhiv. 136.

hīyati, see *hā* (II.).

- hīyattanna* (*hyastana*), belonging to yesterday; -*nī*, f., the imperfect, Kacc. 229.
- hīyo* (*hyas*), yesterday, Kacc. 229; see *hiyyo*.
- hīra* (ts.), m., a necklace, V. V. A. 176; a small piece, splinter, J. A. iv. 30¹⁴; *hīrahīraṇi kar*, to cut to pieces, to chop up, Dh. A. 176; J. A. i. 9¹.
- hu* (ts.), to sacrifice; *juhati* (pres.), S. N., p. 79; Payoga-siddhi, II. 72, Thag. 343; *jūhati*, *jūhato* (pres. part. gen. sing.), S. N. 428; *juhivā* (ger.), S. N., p. 79; *jūhoti*, *jūhvati*, Kacc. III. 7; fut. *jūhissāmi*, S. i. 166²⁰ (*aggimī*); aor. *jūhim*, Thag. 341; *huta* (p.p.p.), Vin. i. 36 = J. i. 83¹⁸; D. i. 55; Sum. i. 165; P. P. 21; Dh. S. 1215; *hutavat* (perf. part. act.), one who has sacrificed, Kacc. 281; caus. *hāpeti*, v. II. *hāp*.
- hum*, the sound *hum*, V. V. A. 77.
- hukku*, the sound uttered by a jackal, J. A. iii. 113²².
- hukkāra*, m., uttering the sound *hum*, roaring.
- hutāvaha* (ts.), m., fire.
- hutāvin*, who has sacrificed, Kacc. 281.
- hutāsana* (*śana*), m., fire, Dāṭh. ii. 43; Tel. 23.
- hutta* (*hotra*), n., sacrifice, V. v. *aggī-hūta*.
- hupeyya*, it may be, Vin. i. 8 = *huceyya*, M. i. 171; see *bhū*.
- huraṇi*, there, in the other world, in another existence, prp. w. acc., on the other side of — i.e., before, S. N. 1084; usually in the connexion *idha vā huraṇi vā*, in this world or the other, S. i. 12; Dh. 20; S. N. 224 = J. A. i. 96²⁴, etc.; *kurāhuraṇi*, from existence to existence, Dh. 334; Dh. A. 409; Morris (J. P. T. S., 1884, p. 105) compares Marāthī *hur^ahur*, regretting, uneasy, hankering, and translates 'eagerly, hankeringly.'
- husā* (*snusā*), f., a daughter-in-law.
- huhukajātika*, m., a *huhuka* Brāhmaṇ, a Brāhmaṇ uttering and putting confidence in the sound *hum*, Vin. i. 2; Ud. 3; *nihuhuka* who does not confide in the sound *hum*, Vin. i. 3; see J. P. T. S., 1897-1901, p. 42.
- hūti* (ts.), f., calling, challenging, S. i. 208.

- he* (ts.), a vocative particle, eh, he, M. i. 125.
- hetthato* (from following), below, from below, Dh. S. 1282; 1284; Mah. v. 64.
- hetthā* (*adhaṣṭāt*), down, below, Vin. i. 15; D. i. 198; It. 114; J. A. i. 71²; prp. w. gen. (abl.) or compound; under, J. A. i. 176⁷; ii. 103¹; lower in the manuscript —*i.e.*, before, above, J. A. i. 137¹⁵; 206¹⁸; 350⁸, etc.; lower, farther on, J. A. i. 235²⁴.
- hetthānāsikasota*, n., the lower nostril, J. A. i. 164¹¹.
- hetthābhāga*, m., the lower part, the part below, J. A. i. 209¹; 484²³; Dh. A. 78.
- hetthābhūmi*, f., ground floor, Dh. A. 250.
- hetthāmagattaya* (*-mārgatraya*), n., the three lowest paths (*sotāpanna*, *sakidāgāmin*, *anāgāmin*), Dh. A. 421.
- hetthāmañca*, m., a platform outside a house under the eaves, a sty, J. iv. 365⁴; J. A. i. 197¹²; ii. 419²⁵.
- hetthāvāta*, n., the wind below, blowing down from, J. A. i. 481¹⁴.
- hetthāsana*, n., a lower seat, J. A. i. 176⁹.
- hetthāsīsaka* (*-śīrṣa*), head downwards, J. A. iii. 13¹⁹.
- hetthīma*, lower, lowest, Vin. iv. 168; Dh. S. 1016; Saddhammop. 238; 240; 256; *-koṭi*, the lower end, Dh. A. 261; *-tala*, the lowest level, J. A. i. 202¹³; *-sākhā*, the lowest branch, Dh. A. 157; *-gāthā*, preceding stanza, Dh. A. 369.
- hetthimantena*, at least.
- heṭh* (ts.), 10, to harass, worry, injure, J. iv. 446²⁰; 471²; *ahethayanī* (pres. part.), Dh. 49; S. i. 21; *ahethayāna* (pres. part. med.), S. i. 7; iv. 179; *heṭhayita* (p.p.p.), J. iv. 447².
- heṭhaka*, m., one who harasses, a robber, J. iv. 495¹⁸; J. A. iv. 498²².
- heṭhanā*, f., harassing, D. ii. 243; C. 82.
- hetarī* = *hi etarī*, It. 76, etc., see *hi*.
- heti* (ts.), f., a weapon.
- hetu* (ts.), m. (1) Cause, reason, S. i. 134; Dh. S. 595; 1053; often together with *paccaya*, S. iii. 69-71; D. i. 53; ii. 107; M. i. 407; the difference between the two

- explained, Nett. 78 and ff.; Asl. 303. More particularly in Abhidhamma, the six *mūlāni* or bases of good and bad karma—viz., *lobha*, *dosa*, *moha*, and their opposites, Dh. S. 1053 f., Patṭh. p. 1. Four kinds of *hetu* are distinguished in Asl. 303. *hetu* (abl.), on account of, by means of, for the sake of, D. i. 14; M. ii. 187; A. i. 189; S. N. 775; 1131; Dh. 84; J. i. 365¹⁵; J. A. i. 238¹⁸. (2) Suitability to the attainment of Arahatsip, one of the eight conditions precedent to becoming a Buddha, B. ii. 59 = J. i. 14¹⁶; 44²⁰; J. i. 45⁸; J. A. i. 14²³ ff. (3) logic, Mil. 3.
- hetuka*, at the end of a compound, causing, caused by, Mah. i. 45; *pahātabbahetuka*, the causes of which are to be put away, Dh. S. 1009.
- hetuja*, rising from a cause.
- hetuppabhava* (^o*prabhava*), rising from a cause, conditioned, Vin. i. 40, etc.
- hetumat*, having a cause.
- hetuye*, to become, B. ii. 10 = J. i. 4¹; see *bhū*.
- Hetuvāda*, m., name of a sect, K. V. A. 153 and ff.; *ahetuvāda*, name of a sect, S. iii. 73.
- hetuso* (^o*śas*), *vipākaṅ* = *pajānāti*, to know a result by way of its cause, S. v. 304.
- hema* (*heman*), n., gold, D. ii. 187.
- Hemaka*, m., name of one of Bāvārī's disciples, S. N. 1007; 1084; 1124.
- hemanta* (ts.), m., the winter, J. A. i. 86²⁸; Mil. 274.
- hemantika*, destined for the winter, wintry, Vin. i. 15; 31; M. i. 79.
- Hemamalā*, f., name of a princess, Sās. 28.
- Hemamālaka*, n., a Dagoba at Anurādhapara, Mah. xv. 167, etc.
- hemavaṇṇa* (^o*rṇa*), of golden colour, D. ii. 134; Thig. 333; Thig. A. 235; Asl. 317.
- Hemavata*, m. (1) Name of a *yakkha*, S. N. 154. (2) A sect, Mah. v. 9; Mahābodhiv. 97.
- hemavataka*, m., belonging to, living in the Himālaya, J. A. i. 506¹⁰; 16; iv. 437²⁹; name of a sect = *Hemavata*, K. V. A. 5; *-tika*, the same, Dīp. v. 54.

Hemavatasutta, n., the 9th Sutta of the Uragavagga of the Sutta Nipāta, S. N. 27 and ff.

Hemavatā, f., name of a river in the Himālaya, J. iv. 438²⁰.

Hemā, f., name of a Bhikkhunī, Dīp. xv. 78 ; xviii. 11.

Hemāsā, f., name of a Bhikkhunī, Dīp. xviii. 24.

heyya (*hēya*), to be abandoned, Kacc. 275 ; see *hā* (II.).

heraññika, m., a treasurer, J. A. i. 369¹⁴ ; iii. 193²⁶ and f. ; Sum. i. 315 ; Mil. 331.

Heraññikāni, m., name of a Thera, the author of Thag. 145-146.

helā (ts.), f., a sport, dalliance.

heva (*hi-eva*), quite, just, exactly, Dh. 47 ; Dh. A. 233 ; 403.

hevañ, see *hi*.

hes (*hreṣ*) (1) to neigh, J. A. i. 51¹³ ; 62¹⁰ (text *has*) ; *hesita*, n., neighing, xxiii. 72.

hesā (*hreṣā*), f., neighing, Dāṭh. v. 56.

hessati, (1) fut., from *bhū* ; (2) fut., from *hā* (II.).

hehiti, fut. 3rd sing., from *bhū*, B. ii. 10 = A. i. 4¹.

hotabba (*bhavitavya*), that ought to be, see *bhū*.

hoti, see *bhū*.

homa (ts.), m. and n., oblation, D. i. 9 ; Kacc. 314.

horāpātaka (ts.), m., an astrologer, Mah. xxxv. 71.

VIII

NOTES BY HARINĀTH DE, M.A.

I. PĀṆINI AND BUDDHAGHOSA.

IN the VISUDDHIMAGGO (p. 423 of the Burmese edition, '*Indriyasaccaniddeso*') we read :

'Ko pana nesam indriyaṭṭho namāti, Indalingaṭṭho indriyaṭṭho. Indadēsitaṭṭho indriyaṭṭho. Indadiṭṭhaṭṭho indriyaṭṭho. Indasitṭhaṭṭho indriyaṭṭho. Indajuṭṭhaṭṭho indriyaṭṭho. So sabbo'pi idha yathāyogaṃ yujjati. Bhagavā hi sammāsambuddho paramissariyabhavato indo. Kusalākusalaṃ ca kammam. Kammesu kassaci issariyābhavato. Tenevattha kammasanjanitāni tāva indriyāni kusalākusalakammaṃ ullingenti. Tena ca siṭṭhanīti indalingaṭṭhena indasiṭṭaṭṭhena ca indriyani. Sabbānevapane-tāni Bhagavatā yathābhūtato pakāsītāni ahhisambuddhāni cā'ti indadesitaṭṭhena indadiṭṭhaṭṭhena ca indriyāni. Teneva Bhagavatā munindena kānici gocarasevanāya kānici bhavarāsevanāya sevītānīti indayuṭṭhaṭṭhenāpi indriyāni.'

Buddhaghosa goes on to add :

'Api ca āhipaccasankhātena issariyaṭṭhenāpi êtāni indriyāni. Cakkhuviññāṇādippavattiyamhi cakkhādinaṃ siddhaṃ āhipaccaṃ. Tasmaṃ tikkhetikkhattā mande mandattāti. Ayam tāv' ettha atthato vinicchayo.'

These explanations of *indriya* are evidently a reminiscence of Pāṇini, v. 2, 93.

'Indriyam indralingam indradṛṣṭam indrasrṣṭan indrajṣṭam indradattam iti va,' which sutra is thus translated by Böhtlingk: "Indriya" bedeutet "Indra's Glied" "Von Indra gesehen" "Von Indra geschaffen" "Von Indra erwünscht" oder "Von Indra gesehen."

This shows conclusively that Pāṇini the grammarian lived before Buddhaghosa, and that those who, like Professor Pischel, maintain that he lived in the sixth or seventh century A.D. are wrong.

The first historical mention of Pāṇini, I think, occurred in a copper-plate grant of the seventh century A.D., which was edited, I think, by my distinguished countryman, Professor Ram Krishna Gopal Bhandarkar in the first volume of the *Indian Antiquary*.

II. A NOTE ON THE WORD 'LANKĀRO.'

In the *Silānisamsa jātika* (Fausböll, ii. 112) occurs the phrase, 'sovaṇṇamayo laṅkāro.'

In Vol. II. of the Cambridge University Press translation of the *Jātākas*, Mr. Rouse, the translator, omits the phrase altogether, and adds the following note :

'*Lakāro* or *lankaro* : I do not know what the word means. Professor Cowell suggests "anchor," the modern Persian for which is *langar* (لنگر).'

With all respect to the memory of my dear and revered teacher, Professor Cowell, at whose feet I learnt the elements of the Pali language, I venture to suggest that the word means 'a sail.' My authority for this signification is a passage from Buddhaghosa's *Visuddhimagga* (p. 110 of the Burmese edition *Paṭhavikasīnaniddeso*) :

'Yathā ca accheko niyāmakko balavavāte *lankāvaṃ* pūrento nāvam videsam pakkhandāpeti. Aparo accheko mandavāte *lankāraṃ* oropento nāvam tattheva ṭhapeti. Cheko pana mandavāte *lankāraṃ* pūretva balavavāte aḍḍhalankāram pūretva sotthina icchitaṭṭhānam pāpuṇāti.'

III. A NOTE ON A PASSAGE IN PRAJÑĀKARAMATI'S COMMENTARY ON S'ĀNTIDEVA'S BODHICARY-ĀVATĀRA.

(1-4. 'Kshana-sampad iyam sudurlabhā pratilabdā purushārthasādhani,' etc.)

Prajñākaramati's commentary on the passage referred to above runs as follows :

‘Ashtākshana-vinirmuktasya kṣhaṇasya sampattiḥ sama-gratā. Iyam sudurlabhā. Susṣṭu duḥkhena labhyat’ iti kathañcit prāpyā.

‘Mahārṇava-yuga-cchidra-kurma-grivārpaṇopamā.’

On this last simile Professor Louis de la Vallée Poussin cites Kern’s *Saddharmapundarika* (p. 423) :

‘As the entering of the tortoise’s neck into the hole of the yoke *formed* by the great ocean,’ and the note thereof, ‘I am as unable to elucidate this comparison as Burnouf was . . .’—‘It is as unlikely to happen as if a tortoise should put its neck into a hole opening every yuga in the world’s ocean.’

This simile is thrice referred to in Pali books. For instance, we read in the *Therīgāthā* 500 (No. 73. ‘The Gāthās of Sumedhā’) :

‘Sara kāṇakacchapam pubbe samudde aparato ca yugacchidam.

Siraṃ tassa ca patimukkam manussalābhamhi opammaṃ.’

Again, compare Buddhaghosa’s *Atthasālini* (Dr. E. Muller’s edition, p. 60, § 191) :

‘Yo pan’ esa aṭṭhahi akkhaṇehi parivajjito (correct Muller’s “parivattito”) navamo khaṇo patirupadesavāsā-diko ca catucakkasankhāto okāsaṭṭhena khaṇo vutto so manussatta-buddhuppāda-saddhammaṭṭhi-ādikaṃ (correct Muller’s “Sammādiṭṭhiādikaṃ”) khaṇasamaggaṃ vinā natthi. Manussattādinaṃ ca kāṇakacchapopamādihi (correct Muller’s “Kacchopamādihi”) dullabhabhavo iti khaṇassa dullabhataṃ suṭṭhutam khaṇāyattam lokuttaradhammānaṃ upakārahūtaṃ kusalaṃ dullabhavaṃ eva. Evam etesu khaṇasankhāto samayo kusaluppattiyā dullabhabhavaṃ dīpeti.’

The above passage throws considerable light on the extract quoted from the commentary on Bodhicaryāvatāra. The original passage in which the comparison first occurs is to be found in the Bālopaṇḍitasuttaṃ in Majjhima Nikāya (No. 129, p. 169 of vol. iii. of Mr. Chalmers’s edition, = S. v. 455) :

‘Seyyathāpi puriso, bhikkhave, ekacchigalaṃ yugaṃ samudde pakkhipeyya, tam enam puratthimo vāto pacchimensa saṃhareyya, pacchimo vāto puratthimena saṃhareyya, uttaro vāto dakkhiṇena saṃhareyya dakkhiṇo vāto uttarena saṃhareyya; tatr’ assa kāṇo kacchapo; so vassatassa accayena sakīṃ ummujjeya.—Tam kiṃ maññatha, bhikkhave? Api nu so kāṇo kacchapo amukasmīṃ ekacchigale yuge gīvaṃ paveseyyāti?’ ‘Yadi nūna, bhante, kadāci karhaci dīghassa addhuno accayenāti.’

‘Khippataraṃ kho so, bhikkhave, kāṇo kacchapo amukasmīṃ ekacchigale yuge gīvaṃ paveseyya, tato dullabhatarāhaṃ, bhikkhave, manusattaṃ vadāmi sakīṃ vinipātāgatenā bālena.’

COLLATION OF THE SIAMESE EDITION OF THE ITI-VUTTAKA

JUSTIN HARTLEY MOORE, A.M.

IN working upon a translation of the Iti-vuttaka, a text which has been admirably edited by Professor Windisch in the Pāli Text Society publications, 1890, I have found it especially serviceable and interesting to make a thorough comparison of Windisch's edition with a copy of the King of Siam's text. I have had access to the latter in the elaborate edition of the Buddhist 'Tipitaka' in thirty-nine volumes, which was presented to Columbia University, among several other American institutions of learning, through the munificence of this enlightened Oriental ruler. A careful list of the titles included in the Siamese edition was prepared by Professor C. R. Lanman, of Harvard University, and published in the 'Journal of the American Oriental Society,' Proceedings, April, 1895, p. cexliv. As shown by this list, the 'Iti-vuttaka' forms part of vol. xxv. in the series, pp. 185-261. The Siamese alphabet is the script used throughout the edition, and it may be that the employment of this unfamiliar alphabet has prevented the volumes from being more generally studied by Western scholars, than would have been the case had a Roman transliteration been used. On this account, therefore, the following collation of a small part of the set may be found serviceable, and may indicate how closely this Siamese edition agrees in its readings with other texts already published in Europe, and also in what respect it differs from the Windisch text.

In regard to the abbreviations employed, the symbol S. refers to the King of Siam's edition. The large numerals refer to the 112 divisions of the Pāli text, as marked in Windisch's edition, the small numerals to the lines of the prose passages in these 112 divisions, while the letters *a, b, c*, etc., have reference to the lines of the poetical selections. Where, in a few instances, these latter contain more than twenty-six lines, the twenty-seventh line is numbered *a*¹, the twenty-eighth *b*¹, etc.

In the following list I have made comparison only between the two editions in question, and have not deemed it necessary to make a detailed comparison with the manuscript readings cited by Windisch in his footnotes. The two editions are identical in all respects, therefore, with the exception of the following citations :

5 ^a	makkhitaṣe	23 ⁷	samadhiggayha
7 ^d	sabbaṃ dukkhaṃ	24 ^m	ariyañcatthaṅgikaṃ
8 ^e	pahantvāna	26 ⁱ	datvāna
8 ^g	°abhibhuno	26 ^m	te ca saggagataṃ
8 ^h	sabbaṃ dukkhaṃ	27 ^{s, 10}	puññakiriyaṃvat°
14 ^b	yenevaṃ	27 ⁷	candappabhāya kalam
14 ^d	āvutaṃ	27 ⁸	yeva tāni
14 ^e	pahantvāna	27 ^{s, 9, 12}	virocate
15 ^c	etamādinavaṃ	27 ¹⁴	sarada samaye viddhe vigata°
15 ^f	taṇhaṃ duk°	27 ¹⁴	°āhake deve ādicco
16 ¹	uttamarahatā	27 ¹⁵	sabbaṃ ākāsaṃ tamaga- taṃ
16 ⁴	karitvāna aññaṃ	27 ¹⁶	abhihacca
16 ⁵	bahukāraṃ	27 ^{16, 20, 22, 26}	virocate
16 ^c	bahukāro	27 ^{18, 23}	°kiriyaṃvat°
17 ⁴	karitvāna aññaṃ	27 ^a	omit ca
17 ^c	mittānavacanāṃ	27 ^c	tanū
20 ^c	etamatthaṃ byā°	27 ^s	insert tatiyavaggo tatiyo
22 ⁸	punarāgamāsiṃ	27 ^t	insert tass(uddānaṃ)
22 ¹⁶	°viriyappatto	27 ^{end}	omit dve dhamme anuk- kaṭi
22 ^b	sukhund°		
22 ^g	abyāpajjaṃ		
23 ³	samadhiggayha		

28 ¹	<i>insert</i> Itivuttake Duk- kanipātassa Paṭha- mavaggo	49 ⁸	<i>omit</i> kho
		49 ¹¹	ayaṃ attā
		49 ¹³	yāthāvan-ti
28 ^c	<i>insert</i> kho <i>after</i> imehi	49 ¹⁸	<i>insert</i> ca <i>after</i> cakkhu- manto
28 ^d	aguttāni ca		
30 ⁴	katapāpo kataluddho	49 ^e	sace bhūtaṃ pariñño so
30 ^d	dosasañhitam	49 ⁱ	<i>insert</i> dutiyavaggo dutiyo
30 ^e	kusalakammaṃ	49 ^k	<i>omit</i> dukkanipātam niṭṭhi- tam
34 ^a	anotappī		
34 ^d	ahiriko	49 ^v	<i>insert</i> dukkanipāto niṭ- ṭhito
34 ⁱ	saññojanam		
35 ⁴	<i>insert</i> na <i>before</i> iti	49 ^w	<i>insert</i> Itivuttako Tikani- pātassa paṭhamavaggo
35 ⁵ , ⁶	samvaratthañceva		
35 ⁶	°thañcā-ti	53 ¹⁰	accheccchi
35 ^c	adesayi	53 ^a	addakkhi
35 ^f	mahesibhi	55 ^c	iti saccaparāmāso
37 ⁴	kayāyā-ti	58 ⁱ	te ve
38 ⁴	vitakko viveko ca	58 ⁱ	pāragatā
38 ⁴	abyāpajjh°	59 ⁶ , ⁷	paññakkh°
38 ^b	dve vitakkā	59 ^a	silasamā°
38 ⁱ	mārajamaṃ	62 ⁱ	sace indri°
38 ⁿ	janataṃ mapetasoko	63 ⁸	mānasā
39 ⁶	<i>insert</i> pi <i>after</i> ayaṃ	63 ¹	samkhyam
39 ^f	tattha pāpaṃ vir°	66 ^c	sucim socey°
40 ^f	ahiriko	67 ^c	munim mocey°
41 ^k	pihanti hāsapaññānam	67 ^d	ninhāta°
43 ^d	roganiddham	67 ⁵ , ⁸	savicim
43 ^f	tādabhinanditum	69 ⁹	pāragato
44 ¹⁰	paṭisamvedayati	70 ^d	<i>omit</i> idha
44 ¹³	dhātu	72 ^b	atikamma
44 ^a	dve imā	72 ^c	sabbasamkhāra°
44 ⁱ	°sārādhigamakkhaye	73 ⁱ	nirūpadhi
46 ^d	mārañjamaṃ	74 ²¹	putto ca nesam
47 ⁵	viharato satimato sam- pajānassa	74 ^f	ye ca bhavanti
		75 ⁶ , ¹² , ¹⁷	°kapanaddhika°
48 ² , ⁶	apāyikā	75 ⁸	mālāgandham
48 ³ , ⁷	idampahāya	75 ⁸	seyyāvasatham
48 ^h	nirayam te	75 ¹⁴	°vasatham pa°
49 ⁷	na sampasīdati	75 ^d	annapān°

75 ^s	sandanto ca vārinā	86 ^f	uda vāsayaṃ
76 ^{a1}	pattapūṭasseva	87 ^{6, 19}	bij ^o
76 ^{b1}	sampātaṃ	87 ²⁵	paññābuddhikā
77 ^b	viññāññaṅca pabhaṃ- gunāṃ	87 ^d	samūsahataṃ
77 ^d	ajjagā	88 ^{g, s, e1}	andhatamaṃ
78 ²	dhātuso va	88 ^{k, w}	pahiyyate tamhā
78 ¹⁰	satthehi samsandiṃsu samiṃsu	89	<i>omit the formulas</i> vuttam hetam, etc., and Etam attham, etc.
78 ¹⁶	<i>omit</i> pi	89 ^s	uttariṃ kar ^o
78 ¹⁷	<i>omit</i> satthehi saddhiṃ	89 ^{9, 11}	<i>omit</i> nerayiko
79 ^j	tatiyavaggo tatiyo	89 ^c	tadiminā
79	(uddān) ^a tassuddānaṃ	89	(uddān) ^a catutthavaggo catuttho
79	(uddān) ^e te dasa. <i>omit</i> ti	89	(uddān) ^e Itivuttako Tika- nipātassa pañcama- vaggo
79	(uddānaṃ) ^f <i>insert</i> Itiv- uttako Tikanipā- tassa Catutthavaggo		
80 ^e	yodha putte	90 ³	apādā
80 ^b	saṃgahāni	90 ¹	dvipādā
81 ^a	sakkāriya ^o	90 ⁶	<i>omit</i> yad-idaṃ
82 ¹⁶	<i>omit</i> anāsavaṃ	90 ¹¹	^o nimmadano
83 ²	pañcassa	90 ¹¹	vattū ^o
83 ^b	sahabyataṃ	90 ¹⁴	S. <i>inserts after</i> 'hoti' <i>the following passage:</i> yāvata bhikkhave saṃ- khatā dhammā ariyo aṭṭhanātiko maggo tesaṃ attamakkhā- yate. Seyyathidaṃ? Sammādiṭṭhi sammā- saṃkappo sammāvācā s a m m ā k a m m a n t o sammā ājivo, sammā- vāyāmo sammāsati sammāsamaḍhi. Ye bhikkhave ariyamag- gadhamme pasannā agge te pasannā, agge
83 ^k	asaṃhirā		
83 ^x	nivesaya		
84 ¹	<i>insert</i> bhikkhave <i>after</i> tayo-me		
84 ^{13, 22}	tass-eva satthuno sāvako		
84 ^{8, 17, 25}	^o byañj ^o		
84 ^e	sekkho		
84 ^f	apāpuranti		
84 ^b	pamocanti		
85 ⁶	supatiṭṭhitāya		
86 ²	<i>quotation marks are in- serted before</i> dham- mānu ^o		
86 ⁴	^o māno pana		

	kho pana pasannā-	97 ⁹	sattataṃ sabodhi ^o
	naṃ aggo vipāko hoti	97 ¹⁵	abhiññā
90 ¹⁷	S. omits esa bhagavato	97 ⁱ	jānāti
	sāvakaṣaṃgho āhu-	97 ^v	sabbapah ^o
	neyyo pāhuneyyo	99	S. omits the usual
	dakkhiṇeyyo añjali-		formulas before and
	karaṇīyo anuttaraṃ		after the prose passage
	puññakkhettaṃ lok-	94 ⁴	omit Katnañcāhaṃ bhik-
	assa		khava . . . lapitalā-
91 ⁵	ṇattā		panamattena
91 ⁵	bhayattā	99 ⁷	S. inserts an interroga-
91 ⁵	omit na before ājivikā		tion mark after seyya-
91 ⁶	jarāmar ^o		thidaṃ
91 ⁸	dukkhotiṇṇā	99 ⁹	omit timsam-pi jātiyo
91 ¹¹	omit so ca	99 ²⁵	S. contains the words
91 ^d	vi nassati		vacīduccaritena sam-
91 ^e	seyyaso		annāgatā, which Win-
91 ⁱ	S. has the formula Etaṃ		disch says 'are inten-
	attham, etc.		tionally omitted in all
92 ²	piṭṭhito piṭṭhito		MSS.'
92 ³ .	¹⁰ abhijjhālu	99 ^{a-d}	This gāthā is not in S.
92 ⁸	maṃ na passati		Windisch says it is a
92 ^j	vūpasammati		later addition
93 ^e	omit pana	99 ^g	pattā
93 ^q	dosaggi	99 ⁿ	pañcamavaggo pañcamo
93 ^s	mohaggi	99 ^t	tikkanipāto niṭṭhito
93 ^u	^o petvāna	99 ^u	inserts Itivuttako Catu-
93 ^x	ajjhagum		kanipātassa pañca-
93 ^z	paṇḍito		mavaggo
94 ³	omit hoti	100 ³	^o dharo
95 ³	nimmitasavavattino	100 ^b	sabbasattānukampi
95 ^f	paṇḍitā	101 ⁷	pūtimūttam
95 ⁱ	ajjhagum	101 ¹⁰	insert anavajjena ca
96 ²	āgantvā		after sulabhena ca
96 ⁵	^o samyutto arahaṃ	101 ⁱ	adhiggahitā
96 ⁵	anāgantvā	102 ¹⁰	insert evaṃ after jānato
96 ^d	^o gāminanti	102 ^f	vimuttiñāṇaṃ
96 ^k	pāragatā	103 ¹	ye keci

103 ⁶ na me te	109 ¹⁹ patisotaṃ-ti
104 ¹ bhikkhū	109 ^b āyatim
104 ⁷ bahukāraṃ	110 ^{3, 9, 14, 30, 41} omit bhikkhave
104 ¹⁰ anussatim-pahaṃ	110 ⁴ byant ^o
104 ^{24, f} pabhaṃkarā	110 ²⁰ bhikkhave bhikkhuno
104 ¹⁷ pannaṅkhandho	110 ^{25, 31, 36, 42} na adhvāseti
104 ^a pamojja ^o	110 ²⁶ byantikaroti
105 ⁴ omit bhikkhave	110 ⁱ vā yadi vā tiṭṭhaṃ
105 ^b °addhāna	111 ¹ insert hotha in place of
106 ⁶ sāhuneyyāni	viharatha
106 ¹² bahukārā	111 ² paṭimokkhasam ^o
106 ¹⁴ omit lokassa	111 ³ bhayadassāvino
106 ¹ paṇḍitā	111 ² °pātimokkhā
107 ^{1, 4} bahukārā	111 ⁴ insert bhavataṃ in place
107 ⁶ saby ^o	of viharathaṃ
108 ⁴ omit bhikkhave bhik-	111 ⁷ aṇumat ^o
khū	111 ⁹ kimassa
108 ^{5, 10} vuddhim	111 ⁹ uttariṃ
108 ⁹ insert imasmiṅca te	111 ¹³ āradhaviyayaṃ hoti
after dhamma-	111 ^{14, 21, 28, 36} appamuttā
vinayā	111 ³³ byāpādo
108 ⁹ omit te . . . imasmim	111 ⁸ ca dhammānaṃ
109 ⁵ saūmī	112 ³ viṣaṃyutto
109 ⁶ insert rahadam after	112 ¹⁰ °brahm ^o
purisa	112 ¹⁹ omit tathāgato
109 ¹¹ ayañ-cevettha	112 ^w isī
109 ¹² sotenāti	112 ^{end} catukkanipāto niṭṭhito
109 ¹³ °salarupenāti	112 (uddānaṃ) ^c bahukārā
109 ¹⁶ kodhup ^o	

112^{end} S. inserts the following stanza :

Samgāyitva samādahaṃsu purā arahanto cirathitiyā
tam āhu nāmena iti vuttananti iti vuttaka paḷi niṭṭhitā.
idaṃ marammapotthake āgataṃ.

MISPRINTS IN THE JINA-CARITA

I AM sorry to say that several misprints, which had already been corrected, have nevertheless appeared in Dr. Rouse's edition of the Jina-Carita in the last issue of the Journal. Our readers will recollect that the late Professor Edmund Hardy points out, in his edition of the Vimāna-Vatthu Commentary (pp. xi, xii), how corrections, even when stamped upon, have a way of coming up as round as ever. The following may be noticed :

- Translation, *vv.* 36 and 53, for *Dīparikara* read *Dīpañkara*. (This shows how easily *ñ* can be misread.)
- v.* 40, for *mind of virtues*, read *mine of virtues*.
- v.* 56, for *Ramnaka* read *Rammaka*.
- v.* 68, for *Vessantasa* read *Vessantara*.
- v.* 77, for *Māza* read *Māyā*.
- v.* 78, for *geeses* read *geese*.
- v.* 156, for *Veجازasta* read *Vejayanta*.
- v.* 162, for *Kantarika* read *Kantaka*.
- v.* 195, for *expanse of sound* read *expanse of ground*.
- v.* 222, for *bent* read *went*.
- v.* 280, for *rājāyatama* read *rājāyatana*.
- v.* 289, for *Sarikhapāla* read *Sañkhapāla* (*see first correction*).
- vv.* 354, 360, 371, for *Suddhadana* read *Suddhodana*.

T. W. RHYS DAVIDS.

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