

Pali Text Society.

Journal

OF THE

PALI TEXT SOCIETY.

1887.

EDITED BY

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CONTENTS.

| | PAGE |
|---|------|
| PROSPECTUS OF THE SOCIETY | vii |
| REPORT FOR 1887. BY T. W. RHYS DAVIDS | ix |
| THE PAJJAMADHU. A POEM IN PRAISE OF BUDDHA. EDITED BY EDMUND R. GOONERATNE (MUDALIYAR) | 1 |
| SIMĀ-VIVĀDA-VINICCHAYĀ-KATHĀ. EDITED BY PROFESSOR J. P. MINAYEFF | 17 |
| SADDHAMMOPĀYANA. EDITED BY DR. MORRIS | 35 |
| NOTES ON SADDHAMMOPĀYANA | 73 |
| INDEX OF SUBJECTS AND WORDS | 77 |
| NOTES AND QUERIES. BY DR. MORRIS | 99 |
| SPELLICANS. BY T. W. RHYS DAVIDS | 170 |
| LIST OF MEMBERS OF THE SOCIETY | 171 |
| ACCOUNTS | 172 |
| WORKS ALREADY PUBLISHED | 174 |

PALI TEXT SOCIETY.

COMMITTEE OF MANAGEMENT.

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

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

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

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

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

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

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

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

Cheques and Post Office Orders should be made payable to the "Pāli Text Society." (Address: 22, Albemarle Street, London, W.)

Report

OF

THE PALI TEXT SOCIETY

FOR 1887.

I HAVE to congratulate our subscribers on the fact of our little Society having survived all the dangers of birth and childhood, and reached the end of its first six years in safety. It can now fairly claim to be an established success, and, when it promises to do even better in the future than in the past, my readers will agree that the promises of the Pāli Text Society are not empty words.

And first as to work done. Up to 1885 inclusive, we had issued in four years fourteen volumes, of a total of 2,602 pages. Adding for 1886 three volumes, viz. :

| | | | | |
|---------------|-----|-----|-----|------------|
| Journal | ... | ... | ... | 186 pages. |
| Vimāna Vatthu | ... | ... | ... | 116 „ |
| and Sumaṅgala | ... | ... | ... | 368 „ |

and for 1887 two volumes of about 800 pages, gives us a total for the six years of nineteen volumes, containing twenty-six texts, in about four thousand pages—a very handsome result indeed for the six guineas which the issues have cost most of our members, and still more for those who have been wise enough to pay five guineas in advance for the six years.

The few copies which have found their way into the second-hand book market are already quoted at prices considerably above the subscriptions paid. And as the number of copies—especially in the earlier years—is nearly exhausted, the market value of our publications must inevitably rise still further. The reason is obvious. The Society, paying nothing for management, rent, or interest on capital,

is able to produce more cheaply than a publisher, who looks simply for profit, could do ; and it has, besides, the advantage of the support of those of its generous friends who appear in the list of donors.

Another six years will see the work accomplished, or nearly so. Let me urge, therefore, on all of our subscribers the advantage of paying their five guineas in advance for those years.

Including the issues of this year, the full list of work already accomplished in the publication of texts (besides the lexicographical and other articles in the Journal) is as follows :

| NAME OF TEXT. | YEAR. | EDITOR. |
|-------------------------------------|-------|-------------------------|
| 1.*Anāgata Vaṅsa | 1886 | Prof. Minayeff. |
| 2. Aṅguttara, Parts I.-III. | 1885 | Dr. Morris. |
| 3.*Abhidhammattha Saṅgaha... .. | 1884 | Prof. Rhys Davids. |
| 4. Āyāraṅga Sutta | 1882 | Prof. Jacobi. |
| 5. Udāna | 1885 | Dr. Paul Steinthal. |
| 6.*Khudda- and Mūla-Sikkhā | 1883 | Dr. Ed. Müller. |
| 7.*Gandha Vaṅsa | 1886 | Prof. Minayeff. |
| 8.*Chakesa Dhātu Vaṅsa | 1885 | Prof. Minayeff. |
| 9. Cariyā Piṭaka | 1882 | Dr. Morris. |
| 10.*Tela Kaṭāha Gāthā | 1884 | { Goonerātne Mudaliyar. |
| 11. Thera Gāthā | 1883 | Prof. Oldenberg. |
| 12. Therī Gāthā | 1883 | Prof. Pischel. |
| 13.*Dāṭhā Vaṅsa | 1884 | Prof. Rhys Davids. |
| 14. Dhamma Saṅgaṇi | 1885 | Dr. Ed. Müller. |
| 15.*Pajja Madhu | 1887 | { Gooneratne Mudaliyar. |
| 16.*Pañca Gati Dipana | 1884 | M. Léon Feer. |
| 17. Puggala Paṇṇatti | 1883 | Dr. Morris. |
| 18. Buddha Vaṅsa | 1882 | Dr. Morris. |
| 19. Majjhima Nikāya, Part I. | 1887 | Mr. V. Trenckner. |
| 20. Saṃyutta Nikāya, Part I. | 1884 | M. Léon Feer. |
| 21.*Śaddhammopāyana | 1887 | Dr. Morris. |

* The twelve texts marked with an asterisk appeared in the Journal.

| NAME OF TEXT. | YEAR. | EDITOR. |
|----------------------------------|-------|---|
| 22.*Sandesa Kathā | 1887 | Prof. Minayeff. |
| 23.*Simā Vivāda Vinicchaya Kathā | 1887 | Prof. Minayeff. |
| 24. Sutta Nipāta, Part I. | 1884 | Prof. Fausböll. |
| 25. Sumaṅgala Vilāsinī, Part I. | 1886 | { Prof. Rhys Davids & Prof. Carpenter. |
| 26. Vimāna Vatthu | 1886 | { Gooneratne Muda- liyar. |

The following list of works in progress will show how thoroughly our work is being supported by all the best Pāli scholars, not only in England, but also throughout Europe and in America :

1. PITAKA TEXTS.

TO BE EDITED BY

- | | |
|--------------------------------------|---|
| 1. Dīgha Nikāya* | { Prof. Rhys Davids and Prof. Carpenter. |
| 2. Majjhima Nikāya, Vol. II.* | { Mr. Trenckner (of Copen- hagen). |
| 3. Saṃyutta Nikāya, } Vol. II.** | ... M. Léon Feer (of Paris). |
| 4. Aṅguttara Nikāya, } Vol. II.** | ... Dr. Morris. |
| 5. Khuddaka Pāṭha | Prof. Rhys Davids. |
| 6. Dhammapada | { Prof. Fausböll (of Copen- hagen). |
| 7. Iti-vuttaka** | ... Prof. Windisch (of Leipzig). |
| 8. Peta Vatthu** | { Prof. Minayeff (of St. Peters- burg). |
| 9. Niddesa | { Prof. Bloomfield (of Balti- more, U.S.A.). |
| 10. Apadāna* | ... Dr. Grünwedel (of Berlin). |
| 11. Vibhaṅga | ... Dr. Morris. |

2. EXTRA-CANONICAL BOOKS.

- | | |
|--|---|
| 12. Sumaṅgala Vilāsinī, } Vol. II.* | { Prof. Rhys Davids and Prof. Carpenter. |
|--|---|

* Those marked with one star are well in hand, and those marked with a double star are in the press.

TO BE EDITED BY

- | | | |
|-------------------------------------|-----|--|
| 13. Sutta Nipāta, Vol. II.,) | ... | Prof. Fausböll. |
| Dictionary & Notes) | | |
| 14. Visuddi Magga ... | ... | (Prof. Lanman (of Harvard College, U.S.A.). |
| 15. Netti Pakaraṇa ... | ... | Prof. E. Kuhn (of München). |
| 16. Mahā Vaṅsa* ... | ... | Dr. Steinthal (of Berlin). |
| 17. Hattavana-galla Vihāra Vaṅsa | } | ... Prof. Rhys Davids. |
| 18. Sāsana Vaṅsa ... | ... | Prof. Minayeff. |
| 19. Bodhi Vaṅsa ... | ... | Mr. Strong. |
| 20. Lalāṭa Dhātu Vaṅsa | ... | Dr. Morris. |
| 21. Dhammapada Attha- kathā* | } | ... Dr. Wenzel. |
| 22. Kathā Vatthu Attha- kathā | } | ... Prof. Minayeff. |

The Government of India have lodged in the India Office Library a large number of MSS. from the late King's Library at Mandalay. The MSS. are both easy to read, being written in large letters, and very correct. I have also received from Gooneratne Mudaliyar of Galle, since the last report, the following MSS. :

Attha Sālinī
 Netti Pakaraṇa
 „ „ Atthakathā
 Sammoha Vinodanī
 Paramattha Jotikā
 Lalāṭa Dhātu Vaṅsa (Sinhalese)
 Sāsana Vaṅsa

What we want now are :

Lalāṭa Dhātu Vaṅsa (Pāli)
 Sāsana Vaṅsa
 Niddesa and Com.
 Paramattha Dīpanī
 Iti-vuttaka Atthakathā

besides the other MSS. mentioned at p. xii of my report for the year 1885.

It can no longer be said that we suffer from want of editors, which was one great difficulty when we started. And our stock of MSS., thanks chiefly to Gooneratne Mudaliyar, is getting fuller every year. *But we do want subscribers.* It is the want of money which prevents our printing texts ready for the press. We could easily now give 1,000 pages a year if we had a little more money. Surely the issue of a series of texts, so important for the history of India, will not be allowed to flag for the want of a few hundred pounds.

Finally, I have to congratulate the Society on the fact that our issue appears earlier this year than it has ever done before ; and, as the next issue is already in the press, it will probably be out still earlier than this one.

T. W. RHYS DAVIDS.

The Pajjamadhu.

A Poem in praise of Buddha.

EDITED BY

EDMUND R. GOONERATNE

(MUDALIYAR).

THE Pajjamadhu is an elaborate Pāli poem in 104 stanzas, composed by the venerable Buddhappiya, the pupil of the celebrated Ananda. He was also the author of the Pāli Grammar, called the Rūpa Siddhi. The author, unlike others in the East, has given us his name and pupilage in verse 103 :

Ānanda rañña ratanādi mahā yatinda
Niccappa buddha padumappiya sevi naṅgi
Buddhappiyena ghana buddha gunappiyena
Therālinā racita pajja madhum pi bantu

Drink (deeply) the Pajjamadhu (the nectar-like verses) made by the bee Buddhappiya (pleased with the virtues of Buddha), who gladly depends on the lotus, Ānanda Vana ratana, heavy with good qualities, incessantly expanded.

The first sixty-nine verses describe the beauties of Buddha's person, the rest are in praise of his wisdom, concluded with a panegyric on the Order and Nirwāna.

This little poem, it is believed, was composed in the Solean country, where, at this period, Buddhism was flourishing in almost its pristine purity; and where the author, as we learn from a verse in the Rūpa Siddhi, held the incumbency of several temples, and by his eminent abilities commanded a high reputation.

The author, unfortunately, does not give us the date of his work, but we may safely premise that it was composed at the same time as the Rūpa Siddhi, to which our scholars give A.D. 1100 as the probable date.

The language is Sanskritized Pāli, and some of the verses are intricate puzzles. There is a gloss, in Sinhalese, to the entire poem; but it is verbose, and rather diffuse in its explanations.

I have to acknowledge, with thanks, the valuable aid I received from my tutor, the learned Paññāsekhara of Kodagoda, in editing this little work, which I expect will interest students of the language.

E. R. G.

[The Pajjamadhu.]

NAMO TASSA BHAGAVATO ARAHATO SAMMĀ
SAMBÜDDHASSA.

- 1 Uṇṇāpapuṇṇasasimaṇḍalato galitvā
Pādambujaṅguli dalaṭṭha sudhā lavānaṃ
Pantiva satthu nakhapanti pajāvisesaṃ
Piṇetu suddha sukhitammaṇa tundaṇḍipitā
- 2 Khittāya mārariṇā parivatya satthu
Pādassayā jita disāya sitattalāya
Yā jeta kañcana sarāvaliyā sirim sā
De'tanginaṃ raṇajayaṅgulipantikantā
- 3 Sovaṇṇa vaṇṇa sukhumaḥ chavi somma kumma
Piṭṭhiva piṭṭhi kamatunnati bhāti yesaṃ
Tesuppatitṭhitasukomaladighapaṇhi
Pādā jinassa padadantu padaṃ janassa
- 4 Acchera paṅkajasiriṃ siriyā sakāya
Ye maddino viya caranti saroja sīse
Sañcumbitā viya ca tāni parāga rāgā
Te nirajā munipadā padadantu lakkhiṃ
- 5 Agāmi kāla jana maṅgala bhattu bhāvaṃ
Vyākattum atra kusalen' iva nimmitāni
Yātrāsum aṭṭhasatamaṅgalalakkaṇāni
Sādhetu naṃ padayugaṃ jayamaṅgalāni
- 6 Sassevijaṇṭuvarasantipurappavese
Niccaṃ susajja thapitān' iva maṅgalāya
Ye te dadhanti kalamaṅgalalakkaṇāni
Vattantu te jinapadā jayamaṅgalāya

- 7 Sabbe 'bhibhūya sapadesu nipātanassa
 Saññānakam viya yadassitasabbaloko
 Pādātya' dhokatatilokasirovarā pi
 Lokam puṇantu jayamaṅgalakāraṇāni
- 8 Lokattayekasaranattavibhāvanāya
 Sajjo va tiṭṭhati yahim suvibhattaloko
 Taṃsabbalokapaṭi bimbidadappaṇābham
 Pādadvayaṃ janasusajjanahetu hotu
- 9 Lokuttarāya siriya' dhigamāya suṭṭhu
 Rajanti yattha diguṇān' iva pātu bhūtā
 Cakkāsanābhisahanemisahassarāni
 Tyaṅghī disantu sakalissariyaṃ janassa
- 10 Yatrullasanti duvidhān' iva pātū bhūtā
 Dhammassasabbabhuvanassa ca issaratte
 Cakkāni cakkasadisāni sudassanassa
 Tān' ajja jantu saraṇā caranāni hontu
- 11 Sattesu vacchatu sirī sirivacchakena
 Sovatthi sotthim anutiṭṭhatu puggalesu
 Nandim janānam anuvattatu nandivattī
 Sisān' alamkurutu pādavatamaṃsako pi
- 12 Bhaddāya piṭham upagacchatu bhaddapiṭham
 Vuddhim janānam anuvattatu vaddhamānam
 Puṇṇattam aṅgim anu kubbatu puṇṇakumbho
 Pāti ca pātu satatam janatam apāyā
- 13 Setātapattam apanetam aghātape tam
 Khaggo vichindatu sadā duritārivagge
 Saṃklesadāham apanetu satālavanta
 Saṃvijanī kumatimakkhikamorahattho

- 14 Ākaḍḍhano janavilocanam attaninnaṃ
Vāretu sabbagativāranamaṅkuso so
Pādambujassirivilāsaniketanaṃ va
Pāsādalakhaṇaṃ upetu manopasādaṃ
- 15 Pāṇīnaṃ attabhajataṃ varapunṇapattaṃ
Sammā dadātu padanissitapunṇapatto
Pādesu jantu manabandhanadāmaḥhūtaṃ
Dāmaṃ dametu vimalaṃ janataṃ manāni
- 16 Uṇhīsakuppalamaṇīpadumeḥi pādā
Sassevijantukaraṇāni vibhūsayantu
Sannettaṇāvupagatānaṃ anagghakāni
Bojj'haṅgasattaratanāni dade samuddo
- 17 Uttuṅga niccalaguṇā jitatāya niccaṃ
Sevīva pādasiri nicca samubbahaṃ va
Atrāpi Sakkabhavanubbahaṇe niyutto
Pādatṭhameru bhavataṃ bhavataṃ vibhūtyā
- 18 So cakkavālasikharī pyavataṃ samantā
Sabbūpasaggavisarā janataṃ samaggaṃ
Dīpā puthūpi caturo dvisahassa khuddā
Dhārentvapāyapatamānaṃ adatva jantaṃ
- 19 Sūro pabodhayatu jantu saroruhāni
Cando pasāda kumudāni manodahesu
Nakkhattajātaṃ akhilaṃ subhatāya hotu
Cakkaṃ dhajaṃ ripujayāya jayaddhajāya
- 20 Jetuṃ sasamsāda-Sudassana-cakkavatti
Cakkānugantalalitaṃ yahim āvaheyya
Cakkāṇuvatti-parisāvuta-cakkavatti
Naṃvattataṃ padayugaṃ janatā hitāya

- 21 Pujetum āgata vatā vajirāsanatṭha
 Mindena chaddita mahāvijayuttarākhyam
 Saṃkham pavitṭham ivā mārabbhayā padādho
 Pādattṭhasaṃkham iha vattatu santiyā vo
- 22 Sovannaṃmacchayugalam sivabhatta bhoge
 Iecchā bahūpakaraṇam bhavataṃ janānaṃ
 Kumbhiladhiggahitato va padutthacittā
 Pādambujākara vigāhi tu nopahontu
- 23 Sattāpagā janamanoja male jahantu
 Saṃklesadāham apanentu dahā ca satta
 Selā ca satta vidadhantu janassa tānaṃ
 Lokappasiddhijanane bhavataṃ patākā
- 24 Pāṭaṅki santi gamane bhavatūpakārā
 Dāhettanesu jahataṃ padacāmarāṃ taṃ
 Sallokalocanamahussavaussitaṃ va
 Vatteyya toraṇam anuttaramaṅgalāya
- 25 Yasmiṃ miginda gata bhīti balāva daḍḍha
 Dānā natā siravidāraṇa pīlitāva
 Nālāgiri karivaro Girimekhalo ca
 Taṃ sihavikkamapadaṃ hanatā ghadantiṃ
- 26 Pāpāhino hanatu pādasuvannaṃarājā
 Vyagghādhipo kalijane adataṃ asesam
 Vālāhaassapati sampatitum adatvā
 Pāyesu pāpayatu santipuram pajāyo
- 27 Chaddanta danti lalitaṃ galitaṃ rusamhā
 Luddetta dubbhini dise acalaṃ dadhāno
 Pādattṭhahatthipati sampati jantutāse
 Tāsetu hāsam aparandisatam satānam

- 28 Sabbaṅgino caraṇuposatha hatthirājā
 Pāpetu sabbacatudīpikarajjalakkhiṃ
 Kittiva pādapariṇāṭikā niyuttā
 Kelasaselapaṭimā hitam ācareyya.
- 29 Sāmiṣṣa haṃsasamaye dahapāsabaddha
 Māsina vesagamako viya pādahaṃso
 Nigghosa gantijitato viya mūgapakkho
 Vāretu sabba janatā bhavagantukattam.
- 30 Ohāya dibbasarasim khilaloka sabba
 Ramm'aṅghivāpim avagāhitavāva pāde
 Erāvaṇo karivaro mansābhiruḷhe
 Jantum Purindadapuram nayatam va siḅham.
- 31 Hitvā sakam bhavanam aṅghinisevanattha
 Māgamma ramma taratāyihā nissito va
 Pāletva mūni padavāpitarāṅgabhaṅgi
 Mangī karontatanuvāsuki nāgarājā
- 32 Nāthassa kañcanasikhāvalajātīlīla
 Māvīkaram va padanissitamorarājā
 Tam dhammadesanaraven' iva luddakassa
 Lokassa pāpaphaṇiṇo hanatam asesam
- 33 Saṃsārasāgaragate sadhane jane te
 Net ampade kalacatum mukhahemanāvā
 Nibbānapaṭṭanavaram Bharukacchakantam
 Suppārapaṇḍita gatā viya āsunāvā
- 34 Sambodhi ṇāṇa paripācayato munissa
 Bhatto yathā himava'taddi samādhīhetu
 Evam manena bhajatam himavaddipāde
 Sambodhiṇāṇa paripācanahetu hotu

- 35 Daḷhaṃ parājitatayā muninā sarena
 Suññas saropagata pañjara bandhano'va
 So pādapañjaragato karavikapakkhī
 Sabbesamaṃ piyāvacañ jahatā bhavantam
- 36 Te cakkavāka makarā api koñca jīvaṃ
 Jīvādi pakkhivisarā sarasīva bhuttam
 Vessantarena caraṇambuḍḍi nibbhajantā
 Jantu taḥiṃ viya pade suramentu niccam
- 37 Tam candakinnaragatiṃva gatassa bodhi
 Sattassa tassa sapajāpatikassa bhāvaṃ
 Samsūcayanta pada kinnara kinnari ve
 Sāmaggimagga paṭi pattisu pāpayantu
- 38 Samrājadhānimusabho vahatagga bhāram
 Pitippayo pajanayeyya savacchadhenu
 Sassevino abhiraṃmentu chakāmasaggā
 Dhārentu jhāyim'īha soḷasa dhātudhāmā
- 39 Sutvā jinassa karavīka saram manuññaṃ
 Aññoñña bhītirahitā api paccanikā
 Hitvā gatiṃ viya tḥitā padasattarūpā
 Sabbam bhavassita janānagatiṃ hanantu
- 40 Sovanna kāhala yugo pamam'indirāya
 Sannirapuppha mukulopamamussavāya
 Niccam susajja tḥapitam muni tiṭṭhatan te
 Janghādvaṃyam janavilocana maṅgalāya
- 41 Lakhyā vilāsa mukuradvaya sannikāsaṃ
 Tāḍaṅka maṇḍana vidambakamaṃsu saṇḍam
 Jānudvaṃyam laḷita sāgara bubbulābham
 Hotam jagattaya nijatta vibhūsitun te

- 42 Chaddanti dinna varadanta yugopamānā
 Taṃ hatthi soṇḍa kama puṇṇa guṇā tavorū
 Līla payodhi siri keḷi suvaṇṇarambhā
 Khandhā'va dentu paripuṇṇa gune janānām
- 43 Jaṅghakkha kadvya samappita cittapāda
 Cakkadvayī manamanojahayo mune te
 Sonī ratho sirivaho manasā bhiruḷhaṃ
 Lokattayaṃ sivapuraṃ lahu pāpayātu
- 44 Ramm'ora pākāta taṭāka taṭā savanta
 Romāvali jala panālika koṭikaṭṭhā
 Nābhi gabhira sarasī siri keḷitā te
 Sassevinam vvasana ghammam'alam sametu
- 45 Kanticchaṭā luḷita rūpa payodhi nābhi
 Āvaṭṭa vaṭṭita nimujjita sabbaloko
 Sobhagga toya nivahaṃ vivaso pivitvā
 Lok'uttarādi sukha mucchitam payātu
- 46 Gambhira cittarahadaṃ paripūrayitvā
 Taṃsandamāna karuṇambu pavāha tulyā
 Romālivallihari nābhi subhā'lavālā
 Detaṃ lahuṃ sivaphalaṃ bhajatam mune te
- 47 Cārūra sārīphalako kuṭilagga loma
 Pantī vibhatti sahito siri keḷi sajjo
 Saggāpavagga sukha jūtaka keli hetu
 Hotam tiloka sukha jūtaka soṇḍakānam
- 48 Gambhira citta rahado dara gāhamāna
 Mettādayā kari vadhū kara sanni kāsā
 Sabbaṅginam sivaphalam tanu deva rukkhe
 Sākhā sakhā tava bhujā bhajatam dadantu

- 49 Nihāra bindu sahitaggada'lopa sobhi
 Byālamba ratta padumadvaya bhaṅgi bhājā
 Pāpārisisalunateniva ratta rattā
 Rattā karā tava bhavum bhuvi maṅgalāya
- 50 Rupassirī carita cankama vibbhamā te
 Piṭṭhī yathā kalala muddhani setu bhūtā
 Evaṃ bhavaṇṇava samuttaraṇāya setu
 Hotam mahākanaka saṅkama sannikāsā
- 51 Saddhamma desana manohara bherināda
 Saṃcāraṇe sivapuram visituṃ janānam
 Givā suvaṇṇamaya cāru mutiṅga bheri
 Bhāvam bhajā bhavatu bhūta vibhūtiyā te
- 52 Lakhi nivāsa vadan'ambuja matta ninna
 Mākaddhayam jana vilocana caṅcarike
 Sorabbha dhamma makaranda nisandamānam
 Piṇetu tena sarasena sabhā jane te
- 53 Lakhī samāruhita vattarathe rathaṅga
 Dvandānu kāri miga rāja kapola lilam
 Tādaṅka maṇḍalayugam viya kannabhājam
 Gaṇḍatthaladwyama' lamkurutam janatte
- 54 Lāvanna maṇṇava pavāla latā dvyābham
 Tandeha deva taru pallava kante mantam
 Vattāravinda makaraṇḍa parājisobham
 Rattādharadwayam'adho kurutam janāgham
- 55 Uṇṇā sakuntigatā matthaka natthu kūpa
 Subbhū lakāra sahitotṭha pavāla nāvā
 Gattuttararaṇṇava gatā tava jantukānam
 Hotam bhavaṇṇava samuttaranāya nātha

- 56 Isam vikāsa padumo'dara kesarāli
 Līlā vinaddha rucirā tava danta panti
 Vānī vadhū dharita mālati mālya tulyā
 Tassam jānassa manarañjana mā' careyya
- 57 Saddhamma nijjhara suratta silātalābhā
 Jivhā vacī naṭa vadhū kala raṅga bhūtā
 Saddhamma setṭha taraṇī nihitappiyā te
 Samsāra sāgara samuttaraṇāya hotu
- 58 Dantamsu kancukita rattadharo padhāne
 Jivhā suratta sayane mukha mandiratṭhe
 Āmokkha mutti vadhuyā sayitāya tuyham
 Kubbantu saṅgama malaṃ jana sotu kāmi
- 59 Uṇṇā tathā' bhinava patta varābhi rāmā
 Līlollasanta bhamuka dwaya nila pattā
 Ghānoru cāru kadali vadanā lavālā
 Tuyham pavattatu ciram jana maṅgalāya
- 60 Bālatthalī hari silātala piṭṭhikatṭha
 Bhūvallaridwaya mayūra yugassa tuyham
 Pañcappabhā rucira piccha yugassirikam
 Nettadwayam manasi puñchatu pāpadhūliṃ
- 61 Indīvar āntagata bhīṅgika panti bhaṅgi
 Pañc ambujas saratate viya gacchapanti
 Nettambujas siri tirokaraṇīva tuyham
 Pamhāvali siriga'teha tiro karontu
- 62 Vattullasambuḷa vilocana haṃsa tuṇḍa
 Kañjamsu piñjara mulāla latā dwyābham
 Dolādwyamwa savāṇa dvyam atta lakkhyā
 Hotam tav ajja janatā maticārahetu

- 63 Vammika matthaka sayānaka bhūridatta
 Bhoginda bhogavali vibbhamamā vahanti
 Ghānopariṭṭhita' mune tava tuṇṇam' uṇṇā
 Taggāhino viya janassa dadātu vittaṃ
- 64 Rupin dirāya vijaye khila loka rūpaṃ
 Ghāṇo'ru cāru pariḥho'pari baddha siddhā
 Nilābha vāta viluthanta vayad dhajā bhā
 Tiṭṭhantu sajja duriṭṭāri jayāya te bhū
- 65 Uṇṇas sitopala nivesita bunda sandhi
 Ghāṇo'ru piṇḍakam' aghā tapa rundhitunte
 Hotammukham'buja sirī sirasussitā bham
 Bhū nila paṭṭika lalāta suvaṇṇa chattam
- 66 Ru'paṅka vedana vilocana bāna diṭṭhī
 Dhārā nisāna maṇivaṭṭa sirī siro te
 Siddhā mato' sadha katañjana puñja lakkhī
 Hotam janassa nayanāmaya nāsanāya
- 67 Sakkhandha bāhuyuga torana majjha givā
 Dharappitas sirighato pari mussavāya
 Niluppālāva ṭhapitā savibhatti kante
 Kesā bhavantu bhuvanattaya maṅgalāya
- 68 Hemagghiye ṭhapita nila silā kapāle
 Pajjota jāla lalitaṃ muni sārāyantī
 Rūpassirī sirasi bhūsita hema mālā
 Kārā karotu subhagaṃ tava ketu mālā
- 69 Bhyāmap pabhāli tava kañcana mora kāle
 Surodaye vitata candaka cakkalakkhī
 Meghā vanaddha sikharu'nnata hema selā
 Yan tindacāpa vika'tiva dadātu sobham

- 70 Paṭṭhāya te paṇidhito suci dāna sila
Nekkhamma pañña viriyak khama sacca' dhiṭṭhā
Mettā upekkhi'ti ime dasa pūrato'va
Pūrentu pārami guṇā janatānam'atte
- 71 Pattu'ttaru't taradasā paṇidhāna bijā
Cetordharāya karuṇā jala sekha vuddhā
Sabbaññu nāṇa phaladā sati vāta guttā
Taṃ samphalan disatu pāramitā latā te
- 72 Ābodhi puṇṇami paditṭha dinādito te
Sambhāra kāla sita pakkha kamābhi vuddho
Sampunṇa pārami guṇā' mataramsi taṃ'va
Sabbāṅgi kunda kumudāni pabodhayeyya
- 73 Āpacchimab bhava sivap phala lābha dānā
Dānap pabandham' apidāna phalap pabhandam
Saṃwaḍḍhayi twam abhi patthanato yathevam
Jantut taruttara phalam khalu sambhunantu
- 74 Ārambhatop pabhuti yāva tavaggamaggā
Vikkhālita ghakalusam suci sila toyam
Mettā dayā madhura sīlatāyu' petam
Sodhetu twam' va bhava nissita jantu metam
- 75 Āpacchim attam abhinikkhamanā bhiyogā
Paṭṭhāya tampabhavato paripuṇṇa gehā
Twam sabba jāti gahato api nikkha mittho
Evam janā bhava dukhā khalu nikkhamantu
- 76 Ekaggato pala tale nisitā cirandhi
Dhārā sucittu sutale sati daṇḍa baddhe
Nibbijjhi lakkhaṇa dhanuṭṭhiti santi lakkham
Khittā tayonamanu vijjhatu jantu khittā

- 77 Twam pāramī jala nidhiṃ caturī' ha bāhu
 Sattihi suttari ciraṃ janakova sindhuṃ
 Sampanna vikkama phalosi yathā caso' va
 Evaṃ janā viriyatap phalame dhayantu
- 78 Sattā parādha dahanesu ciraṃ sudhantaṃ
 Khantī suvaṇṇa kata rūpa samantim' attā
 Sabbā parādhamasahi twam' asayham' evaṃ
 Sabbe janāpi khamanena bhajantu santim
- 79 Lakkhādhikam catura saṃkhiya kappa kālam
 Saccena suṭṭhu paribhāvita vācino te
 Vācāya sacca phusitāya samenti jantu
 Evaṃ visuddha vacanā janatā bhavantu
- 80 Ādinna dhamma mahiyat thira suppatitṭhā
 Dhiṭṭhāna pārami mahā vajir addi tuyhaṃ
 Sattena kena pi yathāhi abhejja nejjo
 Evaṃ janāpi kusalesu adhiṭṭha hantu
- 81 Twam sabba satta cirabhāvita metta citta
 Toyehi saṃsamita kodha mahā hutāso
 Lokuttaram taditaram hitam'āvahittho
 Evaṃ janesu janatā hitam' āvahantū
- 82 Mittopakāra paṭipakkha jan' āpakāre
 Twam nibbikāra manaso cirabhāvanāya
 Pattosilābha pabhutaṭ ṭusu nibbikāram
 Evaṃ janānunaya kopa nudā bhavantu
- 83 Sampanna hetu vibhavo tusite vimānaṃ
 Yuttaṃ guṇehi navabhip padavī vimānaṃ
 Twam vādhiparam' idhirohiniyā tiloko
 Ārohatu bhaya sukham padavī vimānaṃ

- 84 Twamve' rahaṃsi sam'abujjhi yathāca sammā
 Sampanna vijja caraṇo sugato'si hontu
 Lokam vido purisadammasusārathī si
 Satthāsi bujjhi bhagavā si tath' eva jantu
- 85 Sac citta bhū nidahitam janatāya tuyhaṃ
 Kalyāṇavaṇṇaratanavaṇṇavajātibhinnaṃ
 Dukkhaḅgi cora jalupaddutajāti gehe
 Tassā sukhaṃ bhavatu jīvitum āpadāya
- 86 Vācā vicitta vara tantu gataṅgi kaṅthe
 Swā mutta saggūṇa mahā ratanā valī te
 Vevaṇṇi yattani bhavaṃ sakalam pahāya
 Hotaṅjanassa siri saṅgama maṅgalāya
- 87 Taṃ saggūṇatthava dahatṭha sutip panāli
 Nissandamāna guṇanīra nipāna tinte
 Khet' tetta saṅgini janā kata loma haṃsa
 Bīj ankurī kusala sassa phalaṃ labhantu
- 88 Āpāyikap pabhuti dukkha nidāgha kāla
 Santāpitā nikhila loka mano kadambā
 Taṃ vaṇṇa megha phusanā hasanaṅ kurehi
 Iddhā bhavantu mati vallari vellitā te
- 89 Hetuddasā phaladasā sam avatṭhī taṃ taṃ
 Sabbattha satta hitam āvahaṇena siddhaṃ
 Cintāpathātig anubhāva vibhāvanan te
 Bhūtānam atthu caritab bhutam attha sidhyā
- 90 Aṅgārakāsum abhilaṅghiya dāna kāle
 Bhattattano pada paṭicchaka paṅkajā ca
 Yātakkaṇe tava pade dhata muṭṭhahitvā
 Paṅkeruhāṃ siva madhum sarataṃ dadantu

- 91 Saccena maccha pati vassita vassadhārā
 Satte dayāya tava vassita vassadhārā
 Gimhe janassa samayimsu yathā tathātā
 Dham ambuwuṭṭhiva samentu kilesa dāhe
- 92 Chaddanta nāga patinā khamatā parādham
 Chetvā kare ṭhapita dantavarāva luddam
 Loke hitāya ṭhapitā tava danta dhātu
 Setṭhā janam siva puram lahu pāpayantu
- 93 Tam temiyā khya yatino'ssama mālakamhi
 Okiṇṇa mutta kanakā vuja vipa kiṇṇā
 Kāruṇṇa vārida cuto daka bindu bandhū
 Dhātu samentu tava jantusu dukkhadhāhe
- 94 Raṭṭhassa attha caraṇāya asammukhassa
 Rāmena dinna tiṇa saṃkhata pādūkava
 Bhuttā tayā ciram asammukha nāgatassa
 Lokassa atthamanu tiṭṭhatu patta dhātu
- 95 Vutto janānam upadissa varāha rañṇā
 Sattim sahassa saradam viya ṇāya dhammo
 Ādeyya heyyam upadissa tayā pavutto
 Dhammo pavat tatu ciram janatā hitāya
- 96 Mārāri maddana hitā dhigamaṃ karotā
 Bhatto tayā vara mahā jaya bodhi rājā
 Saggā pavavagga hita hetu janassa hantvā
 Sabbantarāyam iha tiṭṭhatu suṭṭhu sajjō
- 97 Sāmoda vaṇṇa bhajanī guṇa maṇjariyaṃ
 Caryā latā vikasitā tava sapphalaṅgam
 Okiṇṇa citta madhupe rasa piṇayanti
 Sambhāvitā bhuvi pavattatu matthakehi

- 98 Sambuddha selawalayantara jānan awhā
 Nottattato tipathagā yati sāgaratthā
 Dhammā pagā suti vaso tarite puṇanti
 Sambhāra sassam iha vattatu pacayanti
- 99 Paññāṇa kūpa sita paggaha vāyu gāhī
 Saddhā lakāra sahitā sati pota vāhā
 Sampāpayātu bhava sāgara pāra tīra
 Sap pattanaṃ varadhane pati patti nāvā
- 100 Bojjhañ'ga satta ratanā kara dhamma khandha
 Gambhīra nīra caya sāsana sāgaro saṃ
 So silyananta tanu weṭitha ñāṇa mantha
 Selena manthitavataṃ disatā mataṃ ve
- 101 Vuttena tena vidhinā vidhinā tato taṃ
 Laddhā nubhūtaṃ amataṃ khila dosa nāsaṃ
 Accanta roga jaratā maraṇā bhī bhūtaṃ
 Bhūtaṃ karotu amaraṃ ajaraṃ arogaṃ
- 102 Saddhamma rāja raviniggata dhammaraṇṣi
 Phullo dhutaṅgadala saṃvara kesar āli
 Saṅghā ravinda nikaro samadhūṃ samādhi
 Sakkiṇṇiko disatu sāsana wāpi jato
- 103 Ānanda rañña ratanādi mahā yatinda
 Niccap pabuddha padumap piya sevin aṅgī
 Buddhappiyena ghana buddha guṇap piyena
 Therālinā racita Pajjamadhūṃ pi bantu
- 104 Itthaṃ rūpa guṇānukittanawasā taṃ taṃ hitā siṃ
 sato
 Vatthānussati vattita iha yathā sattesu mettāca me
 Evam tābhi bhavanta ruttara tarā vattantu tā bodhi
 me
 Saṃyogoca dhanehi santihi bhava Kalyāna mittehi
 ca

Sīmā-vivāda-vinicchayā-kathā.

EDITED BY
J. P. MINAYEFF.

THE present edition is made from a single Siṃhalese MS. on paper, received by me from Subhūti Unnānsē some years ago, during my stay in Ceylon. I take this opportunity of thanking the well-known learned priest for much valuable assistance.

The little treatise is probably the one referred to by Rev. Dammāṅkāra Thera in the preface (p. xx) to his valuable Sīmā-Naya-Dappana. It contains some facts in the modern history of the Buddhist Church which, no doubt, will be of interest to the students of Pāli literature.

namo tassa bhagavato arahato sammāsambuddhasa
dīpādhidīpasamjātaṃ nānāguṇehi 'laṃkatam
nānavimaticchedakaṃ buddham vandāmi so aham. tatiya-
takāravipulā.
Sīhaladīpabhikkhūnaṃ kaṅkhāṭhānassa kammike
udakukkhepagāmassa karissāmi vinicchayaṃ. pathyā-
vattagāthā.
ayam ettha yojanā.

Dīpaṇaṃ uttamabhāvena atidīpabhūte Jambudīpe Mahā-
māyāya gabbhe paṭisaṃdhibhāvena samjātaṃ buddha-
bhāvaṃ patvā anāvaraṇaṇānādinānāguṇehi alaṃkatam
nānāsamaṇabrāhmaṇānaṃ kaṅkhāvimaticchedakaṃ sabba-
dhammajānanasamattham sammāsambuddham. Neyya-
dhammalāṃkāramahādhammarājādhirājaguru'ti ādito lad-
dhalaṅcīto. dutiyam. Neyyadhammābhivaṃsasiripavarā-

lamkāradhammasenāpatimahādhammarājādhirājagurū 'ti laddhalañcīto. tatiyaṃ. idāni mahārājassa kāle Neyyadhammābhimunivaraññakittisiridhadjadhammasenāpatimahādhammarājādhirājagurū 'ti laddhalañcīto so ahaṃ tihi dvārehi vandāmi.

ayaṃ paṭhamagāthāya yojanā.

Sihaladīpe vasantānaṃ lajjipesalasikkhākāmānaṃ kukkucakānaṃ bhikkhūnaṃ uposatha-upasaṃpadādikamike sīmādhikāre vimati-āsaṅkāṭhānabhūtāya udakukkhepasīmāya ca gāmasīmāya ca asaṃmissaṃ katvā suvinicchayaṃ ahaṃ karissāmi.

ayaṃ dutiyagāthāya yojanā.

Sammāsambuddhassa parinibbānato saṃvaccharagaṇaṇena catucattālīsādhikaṃ tisatadvisahassaṃ saṃpatte. amhākaṃ Jambudīpagaṇānāya ekapaññāsādhikaṃ satauttaraṃ saḥassaṃ saṃpatte Siripavaravijayānantayasa-tribhavanādityādhipatipaṇḍitamahādhammarājādhirājā 'ti nāmako mahārājā rajjaṃ kāresi. tasmim kāle Nānābhivaṃsadhammasenāpatimahādhammarājādhirājagurū 'ti laddhalañcīto therō sāsanaṃ sodhesi saṃgharājā ahoṣi. tasmim kāle tumhākaṃ Sihaladīpato lajjikkukkucakā sikkhākāmā bhikkhū amhākaṃ Jambudīpaṃ Amarapuramahārājadhāniṃ āgantvā sāsanasodhakassa therassa santike vinayādīpitaṃ uggahetvā tumhākaṃ Sihaladīpe natṭhagandhe gahetvā Sihaladīpaṃ paccāgatā. tato paṭṭhāya amhākaṃ ācariyā mahātherā Sihaladīpe sāsanaṃ pavattikāraṇaṃ pucchitvā ca soṭaṃ odalitvā ca nisīdiṃ (su). tato pacchā atṭhacattālīsavassaṃ atikkamitvā tassa rañño natṭā Siripavarādityalokādhipativijayamahādhammarājādhirājā 'ti nāmako dhammarājā rajjaṃ kāresi. tasmim kāle ca ahaṃ sāsanasodhako saṃgharājā ahoṣim. tasmim kāle ca tumhākaṃ Sihaladīpato Paññātissapamukhā dve bhikkhū āgatā. tassa Paññātissatherassa āgatakāle Sihaladīpe sāsanaṃ uppattikāraṇaṃ sutvā pamodiṃ. idāni pi Sihaladīpavāsī Dhammakhandhabhikkhū Vanaratanabhikkhū 'ti dve bhikkhū sammāsambuddhassa parinibbānato

saṃvaccharagaṇane cattāri satāni ca ekavassaṅ ca adhikaṃ katvā dvisahassaṃ saṃpatte. ambhākaṃ vohāragaṇanāya dvisata-ekūnavisādhikaṃ sāhassavassaṃ saṃpatte phagguṇamāsassa juṅhapakkhe dasamadivase mama santikaṃ āgatā. te bhikkhū Sihaladīpe sāsanaṃsa paṭiṭṭhitabhāvaṅ ca lajjipesalabhikkhūnaṃ atthibhāvaṅ ca mama ārocesuṃ. taṃ vacanaṃ sutvā atirekataraṃ ahaṃ pamodiṃ. te Dhammakkhandhavanaratanabhikkhū idāni Sihaladīpe udakukkhepaḡāmasīmāya vivādo uppajjiti mama ārocetvā sīmādhikāre vinicchayaṃ katvā dethā 'ti ārocenti. taṃ pi vacanaṃ sutvā pubbakālato atirekataraṃ pamodiṃ paṭilabhimha. tumhākaṃ vivādakaraṇatṭhānaṃ vinaya-aṭṭhakathātikāhi uddharitvā dassāmi. taṃ vacanaṃ sādhukaṃ katvā dhāreyyātha ca vāceyyātha ca sallakkheyyātha ca manasikareyyātha cā 'ti.

idāni aṭṭhakathānayaena saddappabandhe ṭhapite attho dubbijāno hoti yojanānayaena saddappabandhe ṭhapite suvijāniyo hoti. tasmā yojanānayaena racayissāmi.

esā ca sīmā nāma sabhāgasīmā visabhāgasīmā cā 'ti duvidhā. tāsu sīmāsu baddhasīmā gāmasīmāya saddhiṃ sabhāgā. itarāhi visabhāgā. udakukkhepasīmā nadiyā ca jātassarena ca samuddena ca saddhiṃ sabhāgā itarāhi visabhāgā. sattabbhantarāsīmā araṅṅena saddhiṃ sabhāgā itarāhi visabhāgā. tasmā baddhasīmā ca gāmasīmā ca imā sīmā aṅṅamaṅṅaṃ sabhāgā. udakukkhepasīmā ca nadī ca udakukkhepasīmā ca jātassaro ca udakukkhepasīmā ca samuddo ca aṅṅamaṅṅaṃ sabhāgā. sattabbhantarāsīmā ca araṅṅaṅ ca aṅṅamaṅṅaṃ sabhāgā.

tāsu sabhāgasīmāsu rukkhalatārajusetukatṭhādīhi saṃbandhe sati doso n'atthi. yathā kiṃ. dīghassa pabbatassa ekadesaṃ paricchinditvā baddhasīmaṃ bandhente pi doso n'atthiti. tena vuttaṃ Vimativinodaniṭikāyaṃ :

ekasaṃbaddhena gatan 'ti rukkhalatādīṃ tatra jātam eva saṃdhāya vuttaṃ. tādisaṃ hi ito gatan 'ti vattabbaṃ arahati yaṃ pana ito gatan 'ti vā tato āgatan 'ti vā vattaṃ asakkuṇeyya ubhosu baddhasīmāgāmasīmāsu udakukkhepa-nadī-ādisu ca tiriyaṃ patitarajjudandaṃ tattha kiṃ kātabban 'ti. ettha pana baddhasīmāya paṭiṭṭhitabhāgo bad-

dhasimā. abaddhagāmasimāya patitṭhitabhāgo gāmasimā. tadubhayasimāṭṭhapabbatādi viya. baddhasimāto uṭṭhita-vatarukkhasa pārōhe gāmasimāya gāmasimāto uṭṭhitavata-rukkhasa pārōhe ca baddhasimāya patitṭhite pi esa nayo 'ti.

visabhāgasimāsu pana evaṃ datṭhabbo. baddhasimā aññāya baddhasimā ya ca gāmasimāṃ ṭhapetvā itarāya simāya ca visabhāgā. udakukkhepasimā aññāya udakukkhepasimāya ca nadijātassarasamuddaṃ ṭhapetvā itarāya simāya ca visabhāgā. imāsu visabhāgasimāsu rukkhalaṭāra-jusetukatṭhādihi sambandhe sati doso atthi.

tena vuttaṃ Uposathakkhandhaka-aṭṭhakathāyaṃ :

sīmāmālake vaṭarukkho hoti tassa sākḥā vā tato niggata-pārōho vā mahāsimāya paṭhavitalaṃ vā tattha jātarukkhā-dīni vā āhacca tiṭṭhanti. mahāsimāṃ sodhetvā vā kammaṃ kātappaṃ. te vā sākḥā pārōhe chinditvā bahiṭṭhakā kātappā. anāhacca ṭhitasākḥādisu ārūḥabhikkhū hatthapāsam netabbā.

evaṃ mahāsimāya jātarukkhasa sākḥā vā pārōho vā vuttanayen' eva sīmāmālake patitṭhā 'ti vuttanayen' eva simāṃ sodhetvā kammaṃ kātappaṃ. te vā sākḥā pārōhā chinditabbā. bahiṭṭhakā kātappā. sace mālake kamme kayiramāne koci bhikkhu mālakassa anto pavisitvā vehāsam ṭhitasākḥāya nisidati. pādā vā 'ssa bhūmigatā honti. nivāsanapārupanaṃ vā bhūmiṃ phusati. kammaṃ kātum na vaṭṭati. pāde pana nivāsanapārupanaṃ ca ukkhipāpetvā kātum vaṭṭati.

idaṃ ca lakkhaṇaṃ purimanayen' eva veditappaṃ. ayaṃ pana vireso. tatra ukkhipāpetvā kātum na vaṭṭati hatthapāsam eva ānetabbo 'ti.

evaṃ baddhasimāya ca mahāsimāya ca aññamaññiṃ visabhāgattā rukkhalaṭādihi sambandhe sati doso atthi. rukkhalaṭādichedanaṃ akatvā simāvisodhanaṃ vā akatvā ca kammaṃ karontānaṃ bhikkhūnaṃ kammaṃ kuppattīti datṭhabbam.

imaṃ aṭṭhakathāvacaṇaṃ gaḥetvā aññāsu gāmasimā-udakukkhepādivisabhāgasimāsu pi es' eva nayo datṭhabbo. kasmā visabhāgabāhāvena sadisattā. tena vuttaṃ Vimati-vinodaniṭṭikāyaṃ :

yāsu aññamaññarukkhādisaṃbandhesu pi doso n'atthi. yāsu pana atthi tāsu visabhāgasīmāsu rukkhādisaṃbandhesu sati ekattha t̥hito itaraṭṭhānaṃ kammaṃ kopeti.

evaṃ aṭṭhakathāya sāmaññato sodhanassa vuttattā 'ti. ambhākaṃ khantī vīmaṃsitvā gahetabbaṃ. ettha t̥ikāyaṃ yāsū 'ti baddhasīmāgāmasīmādisabhāgasīmāsu 'ti attho datṭhabbo. itarassa yāsū 'ti padassa khaṇḍhasīmāmāhāsīmāgāmasīmā-udakukkhepasīmādivisabhāgasīmāsū 'ti attho datṭhabbo. imasmiṃ pana kāle kismici padese keci bhikkhū nadijātassaresu kammikabhikkhūnaṃ vasanaṭṭhāya aṭṭaṃ karonti. taṃ aṭṭaṃ gamaṇaṭṭhāya gāmakkhettena saṃbandhaṃ kaṭṭhamayaṃveḷumayaṃsetuṃ karonti. so setu tassa aṭṭassa samantā udakukkhepārahaṭṭhānaṃsa abbhantaraṃ pavisitvā aṭṭaṃ anāhacca titṭhati. tādisa aṭṭe nisīditvā te bhikkhū kammaṃ karonti keci pana bhikkhū gāmakkhettena saṃbandhassa ulumpassa vā nāvāya vā samīpe udakukkhepārahaṭṭhānaṃsa appahonake t̥hāne aritena nāvāṃ t̥hapetvā nāvāyaṃ t̥hatvā kammaṃ karonti. tesāṃ bhikkhūnaṃ kammaṃ kuppati. kasmā. kaṭṭhamayaṃveḷumayaṃsetūnañ ca ulumpaṇāvānañ ca rukkhāsākhālatārajjupārohehi sadisattā. keci pana so kaṭṭhamayaṃveḷumayaṃsetu kunnaditirasadisā 'ti vadanti. taṃ na gahetabbaṃ. sace pana nadiyaṃ katassa uposaṭṭhāgārasaṃkhātassa aṭṭassa samantato udakukkhepārahaṃsa t̥hānaṃsa abbhantaraṃ pavesetvā iṭṭhakāmayamattikāmayasetuṃ karonti. sace vassamhi catūsu māsesu nadīsotena ajjhottharati. so yeva setu kunnaditirasadisā. tassa setuno samīpe caturaṅgulaṃpamaṇaṭṭhāne vā vidatṭhiraṇaṃpamaṇaṭṭhāne vā kammaṃ kātuṃ vaṭṭati. sace pana keci kaṭṭhamayaṃveḷumayaṃsetu kunnaditirasadisā 'ti vadanti. evaṃ sante atha setupādā antosetu pana ubhinnaṃ pi t̥irānaṃ upari ākāse t̥hito vaṭṭatīti. idaṃ vacanaṃ aṭṭhakathāyaṃ na vattabaṃ siyā. aṭṭhakathāyaṃ pana vuttam eva. iminā aṭṭhakathāvācānena seturajjuvāllirukkhapārohānaṃ sadisattaṃ dīpetīti datṭhabbaṃ. udakukkhepena pana pa-ricchinnatṭhānaṃsa bahinadiyaṃ setu-ādisaṃbandhānaṃ appamaṇaṃ tasmā doso n'atthi. udakukkhepaparicchinnaṃsa t̥hānaṃsa abbhantaraṃ seturukkhādīnaṃ pavisaṇaṃ

eva pamānaṃ doso atthi. kasmā setu-ādīnaṃ pārohādīhi sadisattā ca gāmasīmāya visabhāgasīmattā cā 'ti. tena vuttaṃ vajirabuddhiṅkāyaṃ. ayaṃ pan' ettha viseso. nadiyaṃ karontānaṃ udakukkhepato bahirukkhaḍḍisaṃbandho appamānaṃ. gāme karontānaṃ nadiyaṃ saṃbandharukkhaḍḍisa udakukkhepato bahiṭṭhitabhikkhū ca appamānaṃ tato oraṃ pamānaṃ. baddhasīmāya saṃbandharukkhaḍḍisa baddhasīmāya ṭṭhitabhikkhū pamānaṃ 'ti vedittabbaṃ. ten' eva vuttaṃ. mahāsīmaṃ sodhetvā 'va kammaṃ kātubban' ti. setu vā setupādā vā bahiṭṭhitā patitṭhitā kammaṃ kātuṃ na vaṭṭatitī vacanam pi pārohādisu pi sakalasīmāsodhanaṃ eva kātubban' ti sādhetitī vīmaṃsitabban' ti. sabbāsu pana sīmāsu sīmantarena paricchinnaṭṭhānassa abhantaraṭṭhānaṃ eva sīmā nāma. bhikkhūnaṃ nisīdanaṭṭhānaṃ eva na sīmā. tasmā sabbāsu sīmāsu paricchinditabbaṭṭhānesu rukkhalatādīnaṃ saṃbandhabhāvo 'va doso 'ti daṭṭhabbo. bahinaditīre jātarukkhaḍḍisa antonadiyaṃ patitṭhitasākhāya vā pārohe vā nāvaṃ bandhitvā kammaṃ kātuṃ na vaṭṭatitī uposathakkhandhaka-aṭṭhakathāyaṃ āgatavacanena pi sākāya vā pārohe vā nāvaṃ abandhitvā udakukkhepaparicchinassa bahiṭṭhāne kammaṃ kātuṃ vaṭṭatitī adhippāyo 'pi daṭṭhabbo.

sākāya pārohassa vā samīpe udakukkhepassa appahonakaṭṭhāne udakukkhepassa abhantare nāvaṃ bandhitvā kammaṃ kātuṃ vaṭṭatitī adhippāyo na daṭṭhabbo. anto nadiyaṃ yeva setu vā setupādā vā setumhi ṭṭhite hi kammaṃ kātuṃ vaṭṭati. sace pana setu vā setupādāvā bahiṭṭhitā patitṭhitā kammaṃ kātuṃ na vaṭṭatitī etissā uposathakkhandhaka-aṭṭhakathāya pi. sace pana setu vā setupādā vā bahiṭṭhitā ṭṭhitā setumhi aṭṭhite hi setuto udakukkhepaṭṭhānamuccanaṭṭhāne kammaṃ kātuṃ vaṭṭatitī adhippāyo daṭṭhabbo. setumhi aṭṭhite hi setusamīpe udakukkhepassa appahonakaṭṭhāne kammaṃ kātuṃ vaṭṭatitī adhippāyo na daṭṭhabbo 'ti tena vuttaṃ sārattadīpanīṅkāyaṃ. gaṇṭhipadesu pana mahāsīmāgatehi bhikkhūhi taṃ sākāya vā pārohaṃ vā anāmasitvā thātabban' ti adhippāyo 'ti vuttaṃ. taṃ na gaṇṭhetabban' ti. iminā ṭṭikāvacanena gāmasīmā-udakukkhepasīmādisu 'pi sabhāgasīmāsu pi iminā 'va nayena

attho datthabbo 'ti dipeti. tasmā imasmim kāle sikkhākāmehi kukkuceakehi lajjipesalabhikkhūhi udakukkhepena paricchinnassa abhantaram pavisanaseturukkhala-tādini apanetvā 'va kammaṃ kātabban 'ti.

ayaṃ udakukkhepagāmasīmādhikāre vivādavinicchaya-kathā. ayaṃ paṇ' ettha tumhehi Sihaladipavāsīhi anumoditabbakathā.

tumhehi pana pesitānaṃ Dhammakkhandhavanaratana bhikkhūnaṃ amhākaṃ Ratanapunnānaṃ kaṃ mahārājadhāniṃ sampattakāle tumhākaṃ Sihaladipavāsīnaṃ therānaṃ saṃdesakathañ ca Dhammakkhandhavanaratana bhikkhūnaṃ samanākārañ ca sutvā. amhākaṃ Siripavaravijayānantayasapaṇḍitamahādhammarājādhirājā 'ti vissuto mahārājā atipamoditvā sampattakālate paṭṭhaya icchitehi samaṇakappiyapaccayehi niccaṃ paccupaṭṭhāti. sabrahmacārino pi paccupaṭṭhenti. amhākaṃ mahārājā ratanattaye atimāmaṃ saddho hiri-ottappasampanno mahāpaññāratṭhāvāsīnaṃ orasaṃ 'va anuggahati. dānena ca cāgena ca atitto 'va hoti paṭhamavaye ṭhitakālate 'va aṭṭhaṅga-uposathaṃ niccaṃ rakkhati. sappurise saṃsevati. sappurisānaṃ saccapaticcasamuppādapatisaṃyuttaṃ gambhīrakathaṃ kālena kālaṃ suṇāti. apara-bhāge Siripavarādityalokādhipativijayamahādhammarājādhirājā 'ti pākāssa pituno dhammarājassa dāyajjaṃ paṭiggahetvā rajjabhāvaṃ sampattakāle pi Sivirājānimirājādayo viya niccasilo va hoti. lajjipesalehi sikkhākāmehi bhikkhūhi ca bhāvanābhiratagahaṭṭhapabbajitehi ca dhammakathaṃ saṃsanditvā kālaṃ khepeti rājadhamme patitṭhāti. rājābhisekapatto nāgarike catūhi saṃgahavatthūhi anuggahaṃ karoti. yathicchakaṃ dānaṃ deti niccakālaṃ cāgaṃ karoti. amhākaṃ rājā Ratanapunnānāmaṃ navapuraṃ māpesi.

ayaṃ tassa navapurassa aṭṭhuppati.

sammāsambuddho kira imassa navapurassa māpita-ṭṭhānañ ca rājānañ ca vyākāsi. bhagavā hi paṭhambodhiyaṃ ṭhitakāle dvinnāṃ vāññakānaṃ Cullapunnāmahāpunnānaṃ Sunāparantarattāṃ gantuṃ niman-tanaṃ sampaticchitvā kūṭāgāralaṃkatehi pañcapāsāda-

satehi āgantvā rammadānaditire (*sic.* Na°?) ca Sacca-bandhapabbate ca dve pādacetiyāni t̥hapetvā anukkamena desacārikam caritvā Erāvatin nāma nadim taritvā Maṇḍalapabbatam anuppatto imasmim pabbate Ānanda aham pubbe atitajātiyam vanacarako ca godharājā ca vaṭṭarājā ca kuruṅgarājā ca ajarājā ca ahosin 'ti avoca. etasmim pabbate adhivatthā Candamukhīnāmikā ekā yakkhinī atthi sā yakkhinī bhagavantam atipasiditvā attano mamsa-dāyikā Suppiyā viya dukkaram sakamamsam bhagavato adāsi. tasmim kāle bhagavatā Ānandattheram āmantetvā ayam Ānanda yakkhinī mama parinibbānato catusatthikam dvisahassavassam atikkamitvā Maṇḍalapabbatassa samipe Ratanapuṇṇanāmakam mahārājadhānim māpessati tasmim nagare dhammarājā bhavissati so rājā mama sāsanaṃ anuggahissatīti vyākāsi. edisaṃ porānasattham anugantvā imaṃ Ratanapuṇṇanāmakam mahārājadhānim māpesi.

amhākam mahārājā tumhehi Sīhaladīpavāsīhi pesite Dhammakhandhavanaratanabhikkhū imassa navapurassa puratthimasmim disābhāge Maṇḍalapabbatassa dakkhinasimim disābhāge mama saṃgharājassa mahārāme t̥hapetvā tibhūmikaṃ vihāram kāretvā adāsi.

tumhehi pana pesitānaṃ Dhammakhandhavanaratanabhikkhūnaṃ mama santikaṃ sampattakālato paṭṭhāya amhākam Jambudīpaṃ āgatakāraṇaṃ aham pucchāmi.

tasmim kāle te bhikkhū āgatakāraṇaṃ mama ārocenti.

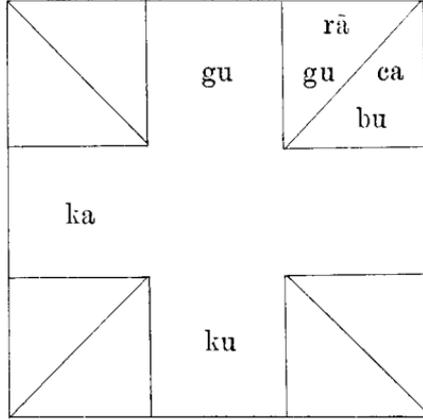
amhākam Sīhaladīpe Amarapuragaṇe bhikkhū gāmasīnā-udakukkhepasīmānaṃ sambandhe sati saṃkaradoso atthīti vā n'atthīti vā vivādaṃ karonti. tesam bhikkhūnaṃ vivādaṃ koci na sakkā vinicchitum tasmā amhe pana kāye ca jivite ca anapekkhitvā sīmāvivādatt̥hāne vinicchayam labhissāmā 'ti manasikatvā āgatamhā 'ti aham pana te bhikkhū mā socittha vinayat̥thakathātīkānurūpaṃ sīmāvinicchayam labhāpessāmiti vatvā Ratanapuṇṇapurassa puratthimasmim disābhāge raññā kārite mama ārame nisidāpetvā sīmāvinicchayam katvā taṃ uggaṇhāpetvā kaṅkhāthāne sayam vinodāpetvā taṃ sīmāvinicchayam tumhehi pesitānaṃ bhikkhūnaṃ adāsim.

atha kho te bhikkhū dalhikammatthāya puna upasaṃ-
 padakammavācaṃ icchāma amhe anukampaṃ upādāya
 upasaṃpadakammavācaṃ dethā 'ti vatvā maṃ upasaṃ-
 kamitvā yāciṃsu. ahañ ca kho sādhu tumbhakaṃ demiti
 vatvā rañño taṃ pavattiṃ ārocāpesiṃ. Sihaladipavāsī
 bhikkhū ambhakaṃ santike puna sikkhaṃ gahetukāma
 tadā samaṇanurūpehi pattacīvarādipaccayehi anuggahaṃ
 karotū 'ti. rājā abhippamodo sādhu 'ti saṃpatīcehi. atha
 kho ahaṃ phagguṇakālapakkhe paṇṇarasame uposatha-
 divase puna sikkhaṃ dātukāmo. Nadyāvattānanagara-
 bhojakena Satthimahārājadassanīyarūpasahasūro 'ti rāja-
 laddhanāmakena mahāmattena rājato santikā laddhe
 visuṃ gāmasaṃkhāte sīmabbhantare raññā kārite tibhū-
 mike mama vihāre sattapaṇṇāsabhikkhū saṃnipātāpesiṃ.
 atha rājā taṃ mahāmattaṃ pesesi. dīpantarabhikkhūnaṃ
 upasaṃpadakammatthāya saṃnipatitānaṃ sattapaṇṇāsa-
 bhikkhūnaṃ paṇitāni bhojanāni dehīti. so mahāmatto
 sādhu 'ti saṃpatīcchitvā yena saṃnipatitā bhikkhū ten'
 upasaṃkami upasaṃkamitvā paṇitāni bhojanāni datvā
 sahatthā bhojtvā saṃpavāretvā sabbaṃ saṃvidahana-
 kiccaṃ akāsi. tadā rājapesitā tadaññe Maṇipabbata-
 nagarabhojako Satthimahārājadassanīyarūpakittisūro 'ti
 rājā laddhanāmako mahāmatto ca. Kukhanagarabhojako
 Satthimahārājadassanīyarūpajeyyasūro 'ti rājā laddhanā-
 mako mahāmatto ca. Dighanāvānagarabhojako Mahārāja-
 jeyyasūro 'ti rājā laddhanāmako antepura-amacco ca.
 Meghavicīnagarabhojako Mahārājadassanīyarūpajeyyasūro
 'ti rājā laddhanāmako antepura-amacco ca. Mahārājakitti-
 rājapākato 'ti rājā laddhanāmako rājamātuyā amacco ca.
 Rājamahārājasikharājā 'ti rājā laddhanāmako aggamahā-
 deviṃ amacco ca. Mahārājadassanīyarūpasamkhayo 'ti
 rājā laddhanāmako rājata-amacco ca. Mukhunagara-
 bhojako rājā dassanīyarūpasirijeyyasūro 'ti rājā laddha-
 nāmako rañño taṃ taṃ kāraṇamārocana-amacco ca Rāja-
 pākatarājakittirājā 'ti rājā laddhanāmako amacco ca Mahā-
 jotiko 'ti rājā laddhanāmako mahāsetthī ca Mahāsirisettha-
 menḍako 'ti rājā laddhanāmako mahāsetthī ca 'ti. rājato
 laddhatthānantarikā sakasakaparisaparivārā amaccā ca.

māse māse aṭṭhakkhattuṃ aṭṭhaṅga-uposathassa samādiyakā sataparimāṇā setapāvārapārūtā upāsakā ca taṃ upasampadakaranaṭṭhānaṃ āgantvā bhikkhūnaṃ hatthapāsato bahi nisiditvā parisatthāya parivārayimsu. ahañ ca sattapaṇṇāsamattehi bhikkhūhi saddhiṃ bhikkhūnaṃ patirūpesu kappiyapaccattharaṇesu nisiditvā Sihaladīpavāsibhikkhūnaṃ puna sikkhāya dātabbattā upasampadakkammavācaṃ eva sāvetvā sikkhādānakiccaṃ kiñcāpi sijjhati tathā pi te Sihaladīpavāsī bhikkhū tumhākaṃ bhante Jambudīpe upasampadakāle evarūpaṃ upasampadakkammaṃ karimsū 'ti.

na jānāma ambhākaṃ tassa kammaṃ jānanatthāya ādito 'va kammavācaṃ vadathā 'ti yācanti. tasmā paṭhamam upajjham gāhāpetabbo 'ti ādikaṃ evam etaṃ dhārayāmiti pariyoṣānasapubbakiccaṃ kammavācaṃ sāvetvā tesam bhikkhūnaṃ puna sikkham dātuṃ ārabhiṃ. tadā kārakasamghasamkhātehi sattapaṇṇāsabhikkhūhi parivārapetvā aham sithiladhanitādini ahāpetvā kathanasamatthena Puññābhidhajadhammālamkāramahādhammarājādhirājaguruttherena ca. Nānakittiyatisāraddhammamahādhammarājādhirājaguruttherena ca saddhiṃ paṭhamam kammavācaṃ sāvemi. tato paraṃ Gaṇapāmokkhaṇḍāvaratthero ca Paññāsāmisirikavidhajamahādhammarājādhirājagurutthero ca Nandatthero ca Kelāsabhatthero ca tatiyaṃ kammavācaṃ sāventi. paṭhamakammavācaṃ pana sāvitakāle aham upasampadāpekkhānaṃ bhikkhūnaṃ Nāganāmā 'ti saṃmannitvā tena Nāganāmena sāvemi. Sihaladīpe upajjhāyassa Dhīrānandattherassa Tisso nāmā 'ti saṃmannitvā tena Tissanāmena sāvemi. dutiyatatiyakammavācaṃ pana sāvitakāle Gaṇapāmokkhaṇḍāvarādayo therā tesam bhikkhūnaṃ sakasakanāmasamkhātena Dhammakhandhavanaratanaṇāmena sāvemi. upajjhāyassa sakasakanāmasamkhātena Dhīrānandanāmena sāventi. kammavācāpariyoṣāne kālo pana evam datṭhabbo. Sibalavohārena ekūnāsītisattasatādhikasahassasāke sampatte. Mrammavohārena ekūnavīsādhikadvisatuttaram sahasam samvaccharagaṇane sampatte. tisu utūsu gimhanta-utumhi mukhyacandena phaggunamāse kaṇ-

hapakkhe terasatithiyaṃ tetilakaraṇe siddhiyoge sanivāre
tatiyapahārātikkante suññadaṇḍa-ekādasapalapañcavipala-
samaye kakkāṭe lagne kumbhacandre ṭhite dutiyahore
mīnatraṅganavaṅge pañcaṅgulādhika-ekādasapādachāyika-



samaye mesamhi surācariye mithune ravisute ghate kuje
kumbhe candrasute ṭhite mīne vivisukrarāhūsu ṭhitesu
upasaṃpadākammavācam niṭṭhitaṃ 'ti.

ṭasmim̐ pana upasaṃpadāpariyosāne ambhākaṃ rājā sad-
dhāsīlādiguṇehi saṃpanno hutvā nānārūpavicitre mahārāja-
tamayathālake suvaṇṇamayathālakena dakkhiṇodakaṃ
siñcāpetvā desacārittēna suvaṇṇavicitta-aṭṭhabheriyo ca
aññaṃ ca turiyaṃ pahārāpetvā tesam̐ dipantarabhikkhūnaṃ
samaṇasārappaṃ anekavidhaṃ parikkhāraṃ dāpesi, sey-
yathidam̐ :

tividhaṃ sukhuma-kappāsamayaṃ saṃghāṭim̐
tathā uttarāsāṅgaṃ
antaravāsakaṃ
duvidhaṃ kambalaṃ
tathā koseyyakāyabandhanaṃ
kojayaṃ
uttarattharaṇaṃ
mukhapuñjanaṃ
kambalamaya-bimbohanamaṇḍalaṃ
dīghabimbohanaṃ
caturassapaccattharaṇaṃ

ayomayapattaṃ
 mattikāmayapattaṃ
 ayomayapattapidhānaṃ
 cittakammamayapattapidhānaṃ
 pattādhāraṃ
 pattatthavikaṃ
 dhammakarakaṃ
 ācamanathālakāṃ
 khuraṃ
 sūciṃ
 kappiyacammakhaṇḍaṃ
 tālavaṇṭaṃ
 tattikaṃ
 kaṭasāraṃ
 potthakalekhaṇaṃ
 tambūlakaṇḍakaṃ
 chabbidhaṃ lohamayakhuddakakaṇḍaṃ
 pūgapīlanaṃ
 upāhanaṃ
 chattaṃ
 cittakammamahantapelaṃ
 tathā khuddakapelaṃ
 mahantaṃ kācalimpitodanathālakāṃ
 tathā soḍasavidhaṃ thālakāṃ
 lohamayasūpādānaṃ
 mahantaṃ udakathālakāṃ
 khuddakaṃ udakathālakāṃ
 bahupādasūpathālakādhāraṃ
 tipādasūpathālakādhāraṃ
 tap-pidhānaṃ
 udakathālakādhāraṃ
 cittakammamayahatthadhovanādhāraṃ
 tathā khelamallakaṃ 'ti
 te ca amaccā dipantarabhikkhūnaṃ upasaṃpadākāle
 kattabbākāraṃ sabbaṃ sallakkhetvā antepuraṃ gantvā
 rañño ārocesuṃ.
 tasmim kālē rājā nibbānapaṭisaṃyuttaṃ kusalapītiṃ
 paṭilabhitvā abhippamodo ahoṣi. tumhehi pesitabhikkhū ca

Jambudīpe saṃgharājattherādīnaṃ mahātherānaṃ puna sikkhādānaṃ labhitvā attānaṃ mahākusalodakena siñcītā hutvā abhippamodimsū 'ti.

ayaṃ anumoditabbakathā.

ayaṃ paṇ' ettha mettāpubbaṅgamadhammakathā o' eva tumhehi ca yāva jīvaṃ anussaritabbakathā ca.

tumhe pana pubbakānaṃ sappurisānaṃ dhammavinaya-garukānaṃ gatamaggasaṃkhāte cāritte anugatā 'ti mayā maññāma.

pubbe kira Punabbasukuṭimbiyaputto Tissatthero mahā-samuddassa paratīraṃ gantvā buddhavacanaṃ uggaṇhāti. kaṅkhāthāne pi pucchati. tathā pi sammohavinodanī-atṭha-kathāyaṃ arahattappattiyā Punabbasukuṭimbiyaputtassa Tissattherassa paṭisambhidā visadā abhesuṃ. so kira Tambapaṇṇidīpe buddhavacanaṃ uggaṇhitvā paratīraṃ gantvā Yonakadhammarakkhitattherassa santike buddhavacanaṃ uggaṇhitvā āgacchanto nāvābhiruhanatitthe ekasmiṃ pade uppanakaṅkho yojanasatamaggaṃ nivattitvā ācariyassa santikaṃ gacchanto antarāmagge ekassa kuṭimbikassa paṇhaṃ kathesīti āgatā. pubbakānaṃ sappurisānaṃ kulavaṃse pavenīyaṃ ṭhitehi tumhehi Sihaladīpavasīhi mama ārocite sīmāvinicchaye Sihaladīpaṃ saṃpatte passitvā anumoditabbā eva.

idāṇ' eva mayā Sihaladīpavāsī bhikkhū buddhassa anumatiyā aviparītaṃ yathābhūtaṃ sikkhissāmā 'ti.

amhākaṃ vacanaṃ saccāṃ tumhākaṃ vacanaṃ saccāṃ 'ti vivādo na kātabbo. vivādo hi mahā ādinavo. kalahe vivāde abhirato ādhanāgāhī duppaṭinissaggi bhikkhu bhagavatā subhāsītassa atthassa vijānane saṃmohena āvuto nivuto paṭicchādito pesalehi bhikkhūhi yathā dhammaṃ akkhātāṃ pi na vijānāti. sammāsambuddhena desitaṃ dhammavinayaṃ pi na vijānāti. bhāvitattānaṃ bhāvitamaggakiccapariniṭṭhite khīṇāsava ca ariyapuggale ca kalyāṇaputhujjane ca vihesaṃ karonto avijjāsaṃkhātena vattamūlena purakkhato pesito payojito hutvā ditṭhe 'va dhamme cītavighātasamkhātāṃ saṃkilesaṇ ca na vijānāti āyatīṃ nirayasampāpakaṃ nirayagāmi-akusalasaṃkhātāṃ maggaṃ na vijānāti tādisako

'va so bhikkhu have ekantena catūsu apāyesu bhedaṃ vinipātaṃ samāpanno hoti. ekamātugabbhato saṃkamitvā ekamātugabbhaṃ punappunaṃ samāpanno hoti. ekalokantarikanirayato saṃkamitvā ekaṃ lokantarikanirayaṃ punappunaṃ samāpanno hoti. ito paralokaṃ gantvā nānappakāraṃ sakaladukkhaṃ nigacchati phusati. vuttaṃ h' etaṃ bhagavatā :

kalahābhīrato bhikkhu mohadhammena āvaṭṭa
akkhātaṃ pi na jānāti dhammaṃ buddhena desitaṃ
vihesaṃ bhāvitattānaṃ avijjāya purakkhato
saṃkilesaṃ na jānāti maggaṃ nirayaḡāmināṃ
vinipātaṃ samāpanno gabbhā gabbhaṃ tamā tamaṃ
sa ve tādisako bhikkhu pecca dukkhaṃ nigacchatī¹

iti Suttanipāte Dhammacariyasutte āgataṃ idaṃ ādīnavaṃ
pi passitvā vivādaṃ akatvā aññamaññaṃ piyacakkhūhi
passitvā mettapubbaṃgamaṃ kathaṃ kathāpetvā pātimo-
kkhasaṃvarasīlaṃ tumhehi rakkhitaṃ eva.

aparam pi vivāde bhaṇḍane kalahe ānisaṃsagavesanto
jayaparājayaṃ passati. lābhālābhādi-atthaṃ ca passati.
ayaṃ pan' ettha pāli.

appaṇi h' etaṃ nālaṃ samāya
duve vivādassa phalāni brūmi
etaṃ pi disvā na vivādayetha
khemābhipassaṃ avivādabhūmiṃ.

appaṇi h' etaṃ nālaṃ samāyā 'ti. appakaṃ etaṃ omakaṃ
etaṃ thokaṃ etaṃ lāmakaṃ etaṃ jatukkaṃ etaṃ pari-
ttakaṃ etaṃ 'ti. appaṇi h' etaṃ nālaṃ samāyā 'ti. nālaṃ
rāgassa samāya. dosassa samāya. mohassa samāya. ko-
dhassa samāya. upanāhassa makkhassa palāsassa issā-
macchariyassa māyāya sāṭṭheyyassa thambhassa sārāmbh-
assa mānassa atimānassa madassa pamādassa sabbakile-
sānaṃ sabbaduccarītānaṃ sabbadārathānaṃ sabbapariḷāhā-
naṃ sabbasaṃtāpānaṃ sabbākusalābhisaṃkharānaṃ

¹ See Suttanipāta (Fausböll) p. 49.

samāya vūpasamāya nibbānāya paṭinissaggāya paṭippassa-
ddhiyā 'ti.

appaṇ h' etaṃ nālaṃ samāya. duve vivādassa phalāni
brūmīti. ditṭhikalalassa ditṭhibhaṇḍanassa ditṭhivigga-
hassa ditṭhivivādassa ditṭhimedhagassa dve phalāni
honti. jayaparājayo hoti. lābhālābho hoti yasāyaso hoti.
nindāpasamso hoti sukhadukkhaṃ hoti. somanassado-
manassaṃ hoti. iṭṭhāniṭṭhaṃ hoti. anūnayaapaṭighaṃ
hoti. ugghātinigghāti hoti. anurodhavirodho hoti. atha
vā taṃ kammaṃ nirayaṣaṃvattanikaṃ tiracchānayo-
ṣaṃvattanikaṃ pettivisayaṣaṃvattanikaṃ 'ti. brūmi
ācikkhāmi desemi. paññāpemi paṭṭhapemi vivarāmi
vibhajāmi uttānaṃkaromi pakāsemīti.

duvidhe vivādassa phalāni brūmi. etaṃ pi disvā na
vivādayethā 'ti. etaṃ pi disvā 'ti etaṃ ādinavaṃ disvā
passitvā tulayitvā tīrayitvā vibhāvayitvā vibhūtaṃ katvā
ditṭhikalalhesu ditṭhibhaṇḍanesu ditṭhiviggahesu ditṭhi-
vivādesu ditṭhimedhagesū 'ti. etaṃ pi disvā na vivā-
dayethā 'ti. na kalahaṃ kareyya na bhaṇḍanaṃ
kareyya. na viggahaṃ kareyya na vivādaṃ kareyya
na medhagaṃ kareyya. kalahaṃ bhaṇḍanaṃ viggahaṃ
vivādaṃ medhagaṃ pajaheyya vinodeyya byantikareyya
anābhāvaṃ kareyya. kalahā bhaṇḍanā viggahā vivādā
medhagā ārato assa virato nikkhanto nissaṭo vippa-
mutto visaññutto vipariyādikatena cetasā vihareyyā 'ti.

etaṃ pi disvā na vivādayetha khemābhīpassaṃ avivāda-
bhūmin 'ti. avivādabhūmiṃ vuccati amataṃ nibbānaṃ.
yo so sabbasaṃkhārasamatho sabbūpadhipaṭinissaggo
taṇhakkhāyo nirodho nibbānaṃ etaṃ avivādabhūmiṃ.
khemato tānato lenato saraṇato abhayato accutato
amanato nibbānato passanto dakkhanto olokento nijjhā-
yanto upaparikkhanto 'ti. khemābhīpassaṃ avivādabhū-
min 'ti. idaṃ pi Mahāniddeṣe Mahāvīruhanasuttaniddeṣe
vuttavacanaṃ :

anussarivā aññamaññaṃ muducittehi vivādaṃ akatvā
buddhassa anumatiyā anulomaṃ ārabhitvā catupārisud-
dhisile ṭhatvā aggaphalassa karaṇaṃ eva ārabhita-
bban 'ti.

aparam pi imasmim sāsane dve bhikkhū pubbakāle dhammasavanassa dhammasākacchā hotū 'ti manasi katvā idam kammaṃ kappati idam kammaṃ na kappatīti vivadanti. aparakāle bahum pakkham labhitvā mahāgaṇaṃ bandhitvā amhākaṃ vādo 'va pasamsiyo tumhākaṃ garahito 'ti. kerāṭikabhāvena abhūtavacanaṃ kathayamānā vivadanti. tasmim kāle devamanussānaṃ ahitāya dukkhāya saṃvattanti. tena vuttaṃ Majjhimanikāye sāmagāmasuttatṭhakathāyañ c' eva Aṅguttaranikāye chakkanipaṭṭhakathāyañ ca ahitāya dukkhāya devamanussānaṃ 'ti. ekasmim vihāre saṃghamajjhe uppanno vivādo kathaṃ devamanussānaṃ ahitāya dukkhāya saṃvattatīti kosambakkhandhake viya dvisu bhikkhūsu vivādaṃ āpannesu tasmim vihāre tesam antevāsikā vivadanti. tesam ovādaṃ gaṇhanto bhikkhunisaṃgho vivadati. tato upatṭhākā vivadanti atha manussānaṃ ārakkhadevatā dve koṭṭhāsā honti. tattha dhammavādinaṃ ārakkhadevatā dhammavādiniyo honti. adhammavādinaṃ ārakkhadevatā adhammavādiniyo tasmim tāsam ārakkhadevatānaṃ mittā bhummadevatā bhijjanti. evaṃparamparāya yāva brahmalokā tṭhapetvā ariyasāvake sabbadevamanussā dve koṭṭhāsā honti dhammavādihi pana adham ma vādino bahutarā honti. tato yaṃ bahūhi gaṇhanta 'ti taṃ gaṇhanti. dhammaṃ vissajjetvā bahutarā adhammaṃ puretvā viharantā apāye nibbattanti. evaṃ etasmim vihāre saṃghamajjhe uppanno vivādo bahunaṃ ahitāya dukkhāya hotīti.

evaṃ uparipañāsake Sāmagāmasuttatṭhakathādisu āgātavacanaṃ pi punappunaṃ pi manasikarivā pubbakānaṃ sappurisānaṃ lajjipesalamahātherānaṃ vaṃse tṭhatvā aviparītam eva atthaṃ gaṇhetvā avijjādivatṭassa mahādukkhassa chedanatthāya buddhamatiyā anulomena tumhehi sikkhitabbam evā 'ti.

tasmā pariyaṭṭisaddhammassa paṭipattisaddhammassa paṭivedhasaddhammassa ciraṭṭhitatthāya avinassanatthāya anantaradhānatthāya pariyaṭṭidhammo sakkaccaṃ tumhehi suṇitabbo sakkaccaṃ pariyaṭṭipūṇitabbo pariyaṭṭipūṇitvā sakkaccaṃ dhāretabbo. dhāretvā pariyaṭṭidhammassa attho sakkaccaṃ upaparikkhitabbo upaparikkhitvā pariyaṭṭi-

dhammassa atthaṃ yathā bhūtaṃ aññāya lokuttaradhammassa anulomaṃ aniccādiṭṭhisammuttakathaṃ kathetvā ca aniccādilakkhaṇaṃ bhāvetvā sabbasaṃkhatesu khaya-vayaṃ āropetvā ca sabbakālaṃ tumhehi nisiditabbam eva. vuttaṃ h' etaṃ bhagavatā :

pañca' ime bhikkhave dhammā saddhammassa t̥hitiyā asaṃmosāya anantaradhānāya saṃvattanti. katame pañca. idha bhikkhave bhikkhū sakkaccaṃ dhammaṃ suṇanti sakkaccaṃ dhammaṃ pariyāpuṇanti sakkaccaṃ dhammaṃ dhārenti. sakkaccaṃ dhatānaṃ dhammānaṃ atthaṃ upa-parikkhanti. sakkaccaṃ atthaṃ aññāya dhammaṃ aññāya dhammānudhammaṃ paṭipajjanti. ime kho bhikkhave pañca dhammā saddhammassa t̥hitiyā asaṃmosāya anantaradhānāya saṃvattantīti.

idaṃ pi Aṅguttaranikāye pañcakanipāte vuttavacanāṃ sakkaccaṃ katvā sāsanaṃ sāsanaṃ mūlabhūtaṃ pariyattidhammaṃ pariyāpuṇitvā pucchitvā saṃsanditvā bhūtaṃ eva atthajātaṃ tumhehi gahetabbam.

sammāsambuddhaparinibbānato Mahākassapaṭtherādīhi theraparamparāhi ca sissānusisṣehi ca buddhasāsaṇaṃ sakkaccaṃ anurakkhitvā yāva 'jjatanā sammāsambuddhasāsaṇaṃ patit̥thāpitaṃ. tañ ca sāsanaṃ amhākaṃ raṭṭhe ca tumhākaṃ Sihalaḍiṭṭhe ca idāni patit̥thātīti. amhehi sutapubbaṃ aññesu dīpesu ca raṭṭhesu ca bhikkhū atthiti na sutapubbaṃ. tasmā amhehi pi tumhehi pi sakkaccaṃ buddhasāsaṇaṃ rakkhitabbam eva. taṃ pi kāraṇaṃ punapunaṃ saritvā sīmañ ca vatthuñ ca ñattiñ ca anusāvānañ ca parisañ ca suṭṭhuṃ visodhetvā jātikulaputta-ācārakulaputta sakkaccaṃ katvā anuggahetabbā. tumhākaṃ pana vasanabhūtaṃ Tambapaṇṇidīpaṃ pubbakāle sammāsambuddhānañ c' eva arahantānañ c' eva at̥thakathāṭikākaraṇasamatthānaṃ pariyattivīsāradabhikkhūnañ c' eva nivāsaṭṭhānabhūtaṃ. tasmā t̥hānaṃ pi paṭicca tumhehi pi amhehi pi piyāyitabbam eva mamāyitabbam eva ca imināpi kāraṇena lajjisabhāve t̥hatvā ati-ussukkaṃ katvā saddhāsaṃpannā jātikulaputta ācārakulaputta anusāsītā va.

pariyattidhammā pariyāpuṇitā eva dhāretā ca vācētā cā 'ti. amhehi pesito vācānamaggo tumhākaṃ

hattham sampattakāle tumbhākaṃ saṃdesaṃ mama santi-
kaṃ paṭi ārocehīti.

ayaṃ mettāpubbaṃgamadhammakathā

iti Ñeyyadhammābhimunivarañānakittisiridhajaḍham-
masenāpatimahātherena racitā sīmāvivādavinicchaya-
kathā.

ettāvātā ca :

dvisatekūnavīsādhisahāssaṃ gaṇane gate
puruttame Ratanapūṇṇe Maṇḍalācalanissite.
sarpūṇṇe rājadharmehi setibhindo mahābudho
vatthuttaye 'bhīppasanno rājā rajjaṃ akāsi yo.
so maṃ pūji yadā jātiy' ekūnasatthivassikaṃ
būikkhubhāvena tālisavassaṃ Ñeyyādināmakam.
mayā Sīhalabhikkhūnaṃ kato sīmāvinicchayo
vivādassa samatthāya buddho va so sametu tan 'ti.

sīmāvivādavinicchayakathā

niṭṭhitā.

Saddhammopāyana.

EDITED BY THE

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

CONTENTS.

| | VERSE |
|--|-------|
| 1. Akkhaṇa-dīpana-gāthā | 4 |
| 2. Dasa-akusala-patha-ādinava-gāthā | 53 |
| 3. Peta-dukkha-vaṇṇanā-gāthā | 97 |
| 4. Tiracchāna ,, ,, ,, | 129 |
| 5. Pāpādinava-gāthā | 176 |
| 6. Puñña-phal-uddesa-gāthā | 211 |
| 7. Dānānisaṁsa-gāthā | 263 |
| 8. Silānisaṁsa-gāthā | 337 |
| 9. Bhāvanānisaṁsa-gāthā | 451 |
| 10. Pattidānānisaṁsa-gāthā | 497 |
| 11. Anumodanānisaṁsa-gāthā | 510 |
| 12. Desanānisaṁsa-gāthā | 517 |
| 13. Savanānisaṁsa-gāthā | 528 |
| 14. Pūjānisaṁsa-gāthā | 539 |
| 15. Veyyāvaccānisaṁsa-gāthā | 555 |
| 16. Sampahaṁsanānisaṁsa-gāthā | 563 |
| 17. Saraṇānisaṁsa-gāthā | 567 |
| 18. Anussaraṇānisaṁsa-gāthā | 580 |
| 19. Appamādānisaṁsa-gāthā | 588 |

SADDHAMMOPĀYANA.

NAMO TASSA BHAGAVATO ARAHATO SAMMĀSAMBUDDHASSA

1. Sabbāsavavinimuttaṃ sabbasādhugunākaraṃ
sabbalokagaruṃ vīraṃ hitaṃ amatamaggadaṃ
2. Sabbādarena vanditvā sammāsambuddham ādito
atha dhammañ ca saṅghañ ca saddhayā muddhanā
ahaṃ
3. Saddhammopāyanaṃ kiñci racayissāmi pesitum
nāmato Buddhasomassa piyasabrahmacārino

I. AKKHAṆA-DĪPANA-GĀTHĀ.

4. Atthakkaṇḍavinimuttaṃ khaṇaṃ paramadullabha-
am
upaladdhena kattabbaṃ puññaṃ paññavatā sadā
5. Tayo apāyā āruppāsāññaṃ paccantimam pi ca
pañcendriyaṇaṃ vekallaṃ micchādītthi ca dāruṇā
6. Apātubhāvo Buddhassa saddhammāmatadāyino
atthakkaṇḍā asamayā iti ete pakāsītā
7. Kārento kammakaraṇaṃ niraye atidāruṇaṃ
bhayānakaṃ bhusaṃ ghoraṃ kathaṃ puññaṃ karis-
sati
8. Saddhammasaṅgārahite sadā ubbiggajīvite
tiracchānabhave santo kathaṃ puññaṃ karissati
9. Gantvāna pettivisayaṃ santāpaparissito
khuppipāsāparissanto kathaṃ puññaṃ karissati
10. Āruppāsāññaloke pi savaṇopāyavajjito
saddhammasavaṇāhīno kathaṃ puññaṃ karissati
11. Accantādhammabahule munindasutavajjite
paccantavisaye jāto kathaṃ puññaṃ karissati
12. Jaḷo mūgādiko vāpi vipākāvaraṇe tthito
gahaṇopāyarahito kathaṃ puññaṃ karissati

13. Pakkhanto pāpikaṃ ditṭhiṃ sabbathā anivattiyam
samsāra-khāṇubhūto hi kathaṃ puññaṃ karissati
14. Buddhādicece anudite siddhimaggāvabhāsake
mohandhakāre vattanto kathaṃ puññaṃ karissati
15. Yaṃ bhāvanāmayam puññaṃ saccābhisamayāvaham
tass' anokāsabhāvena ete akkhaṇasammata
16. Aṭṭhakkhaṇavinimutto khaṇo paramadullabho
taṃ laddhā ko pamajjeyya sabbasampattisādhakam
17. Avekallamanussattam Buddhādiccābhimaṇḍitam
sudullabhataram taṃhi khaṇe nibbānasiddhiyā
18. Hetudukkarato c'eva sārato ca mahagghato
mahāsāram va ratanam manussattam sudullabham
19. Manussattassa hetu hi puññaṃ taṃ atidukkaram
loke hi puññakāmānam mandatā tassa sādhikā
20. Puññassa dukkarattañ ca apuññasukarattanam
gharam katvāna dānena dahanena ca vediyam
21. Pāpe anādarenāpi satatam vattate mano
puññe accādarenāpi nadiyā sādhitabbakam
22. Yathā dissanti sampuñṇā apuññaphalabhūmiyo
tathā puñṇā na dissanti puññānam phalabhūmiyo
23. Pipilikānam puñjo hi bilā ekā viniggato
kin nu so nātiriceyya manusse Jambudipake
24. Puññassa dukkarattā va manussattam sudullabham
bijābhāve phalābhāvo alam taṃ paṭibhāvitum
25. Yaṃ yaṃ hi sammataṃ loke tattha taṃ sārasaññitam
tato sāram manussattam sādhusammatabhāvato
26. Uḷāraphaladam kammaṃ nibbānāvaham eva ca
idha ijjhati sabban ti ñeyyā ettha mahagghatā
27. Evamādihi hetūhi manussattam sudullabham
tassālābhe tu saggādisampattī c'eva dullabhā
28. Accantalāmakāyāpi attatthapaṭipattiyā
labhaniyam manussattam yadi evam sudullabham
29. Atho accantasetthāya paratthapaṭipattiyā
dukkarattassa upamā tiloke pi na vijjati
30. Puttassa dukkham katvāpi loke attasukhatthike
parattham paṭipajjanto ko hi nāma bhavissati
31. Asanthutassa lokassa saraṇan ti ayācīto
akataññussa duṭṭhassa ko siyā bhāravāhako

32. Narakaṅgāramajjhamhi t̥hapetvā sitalaṃ jaḷaṃ
ko ciraṃ anurakkheyya sītibhāvaṃ aniddhimā
33. Tath'eva sattadosaggisampaditte bhavāvate
karuṇāsītalibhāvaṃ pālayissati ko ciraṃ
34. Parānubhaviyaṃ dukkhaṃ sabbhaṃ attani ropitaṃ
yesaṃ niccaṃ avicchinno vimokkhanto manoratho
35. Rajjadānocitatayā Buddharajjaṃ asaṅkamaṃ
adadantā ciraṃ t̥hātuṃ lajjitā 'vābhinibbutā
36. Ye paratthaparā loke vīrā sāraruṇākara
dukkarattaṃ hi viññātā ko tesāṃ paṭipattiyā
37. Avicīva nirassādaṃ lokaṃ ñatvā dukhadditaṃ
kevalaṃ parasattatthaṃ ko samattho 'vagāhitaṃ
38. Yesāṃ nettādidānesu passannaruhrissa ca
samānabhāvaṃ nopenti caturō pi mahāṇṇavā
39. Tesāṃ puññekadesaṃ pi saddhātāhi sudullabho
kātuṃ tassādaraṃ katvā ko hi nāma bhavissati
40. Evaṃ sudullabhattā va paratthapaṭipattiyā
Buddhādīcodayo cāpi mato accantadullabho
41. Buddhādīce anudite maggaṃ nibbānasādhakaṃ
Brahmīdācandādīcāpi na sakkonti vibhāvitaṃ
42. Yathāt̥thānasabhāvāya garubhāvena leḍḍuya
uddhaṃ khepena ākāse t̥hānaṃ atiparittakaṃ
43. Dosehi sīdāpentassa tath' evāpāyabhūmiyaṃ
atīva bahukaṃ t̥hānaṃ maṇḍaṃ sugatīyaṃ maṇḍaṃ
44. Ekapuggalasuttēna Kāṇakacchopamaṇa ca
ubhinnaṃ dullabhattaṃ hi veditaṃ vijānātā
45. Ubhayaṃ samāyogo khaṇo accantadullabho
attadatthaparo viññū na virodheyya taṃ khaṇaṃ
46. Khaṇassa dullabhattā va Buddhaputtā atanditā
kāmaṃ taca nahāru ca aṭṭhi ca avasussatu
47. Adisvā accutaṃ santaṃ padaṃ sambuddhadesitaṃ
na tāva pallaṅkaṃ imaṃ bhindissāma kathaṇcaṇa
48. Iti sabbādareṇā pi bhāvetvā maggaṃ uttamaṃ
khaṇabhāṅgabhayātitaṃ pattā paramanibbutiṃ
49. Tesāṃ paramavīraṇaṃ ussāho 'va acintiyo
kiṃ na dīpeti amhākaṃ khaṇaggassātipātakaṃ
50. Dullabhaṃ atipātīṇ ca laddhā t̥hānaṃ imaṃ budho
jīvite jālamajjhat̥thamakassa'seva appake

51. Appassādesu bhogesu nissāresu pabhaṅgusu
sabbadā aghamūlesu asajjanto kathañcana
52. Jano jivitukāmo va veditaṃ visabhojanaṃ
pāpaṃ samparivajjetvā puññakammarato siyā

Akkhaṇa-dīpana-gāthā samattā.
Paṭhamo kaṇḍo.

II. DASA-AKUSALA-ĀDĪNAVA-GĀTHĀ.

53. Pāpaṃ ti lobhamohehi dosamohehi vā puna
suddhamohena vā yuttā cetanā pāpasaññitā
54. Pāpacetanā jātāni dvārattayavasena ca
apuññakiriyavatthūni dasa hontīti dipaye
55. Himsā theyyaññadārānaṃ gamaṇaṃ kāyikā matā
musā pesuññapharusam samphavācāhi vācikā
56. Abhijjhā c'eva vyāpādo micchādītthi ca mānasā
ete kammaṭṭhappattā asampattā ca vediyā
57. Himsādibhāvāsampattā pāpacetasambhavā
Kammaṭṭhaṃ asampattā vediyā rodhanādikā
58. Satte satto ti saññā ca vadhakacittamupakkamo
tena jīvitanaṃ sahaṭṭhā caturaṅgiko
59. Yathādhippāya-āṇatti tathā taṃ sampaticchanaṃ
paṭiññaṃ avināsetvā tathā 'va karaṇaṃ pi ca
60. Payogaṃ hetthā vuttetu chaddetvā saha tehi ca
chalaṅgaṇattiyā hoti pānahimsā ti dipaye
61. Parapariggahabhaṇḍo ca parapariggahasaññitā
theyyādisv ekacittaṃ ca tṭhānā cāvanam eva ca
Payogo ceti pañcaṅgam adinnaṃ sāhatthikam matam
62. Yathādhippāyamāṇatti tathā taṃ sampaticchanaṃ
paṭiññaṃ avināsetvā tathā 'va karaṇaṃ pi ca
63. Tṭhānā cāvam payogaṃ ca apanetvāna pañcasu
chalaṅgam āṇattiyā hoti adinnaṃ ti padipaye
64. Parapariggahititthi ca parapariggahasaññitā
atikammaṇacittaṃ ca tathevātikkaṃ pi ca
evam parassa dāresu caturaṅgo atikkamo
65. Laddhigūhanacittaṃ ca vācā tadanulomikā
vacanathapaṭivedho ca musāvādo tivaṅgiko

66. Patthentassa piyattam pi bhedādhippāyakassa ca
bhedānulomikā vācā pesuññan ti pakāsītā
67. Paraṃ kho bhetukāmassa duṭṭhacittassa jantuno
anīṭṭhasāvanam vuttam pharusan ti pajānatā
68. Niratthikakathā yā hi rāgadosābhivaddhanī
taṃ rattassa akālena bhāsanā samphasaññītā
69. Aññāya patthanā yāhi paropakaraṇādisu
lobhādimattato yā hi abhijjhā ti pakāsītā
70. Yā sampadutṭhacittassa anattāhitakāmatā
byāpādo ti samakkhāto abyāpannehi sabbathā
71. Anattābhiniveso yo n'atthi dinnan ti ādinā
micchādīṭṭhi ti akkhāto sammādīṭṭhi vipakkhiko
72. Imesu khalu vatthūsu nibbattā kammaaññītā
cetanā 'niṭṭhaphaladā taṃ katham iti ce vade
73. Kammavipākāñāṇam hi buddhañāṇan ti bhāsitam
na subuddhan tu aññesaṃ tad añño ko hi ñassati
74. Vacanam anugantvāna tass'evādiccabandhuno
garūpadesam laddhena anumānena vediyam
75. Dasa cāpuññavatthūni yathā phalavasena hi
pabalāni apāyesu phaladān' itarāni tu
76. Manussesu hi jātassa yathā balavasena ca
yathā paccayato vāpi phaladāni kathanti ce
77. Himsā appāyukattañ ca bavhābādhattanam pi ca
viyogadukkhabāhulyam janet' ubbiggavāsataṃ
78. Daḷiddiyañ ca dīnattam āsābhaṅgañ ca dāruṇam
aññāyattappavattiñ cādinnādāyī labhe naro
79. Sapattabahulo hoti sadā cāpatthititthiko
itthi vā paṇḍako vāpi paradārato naro
80. Vācanādukkakhinno ca abhūtakkhānatālito
assaddhiyo suduggandhamukho hoti musārato
81. Susambaddhāpi tass'idha mittā bhijjanty akāraṇā
piyasuññakaram yo hi pesuññam akarī purā
82. Dīṭṭhaviddesaniyo cāssavaniyakharassaro
hotihākatadoso pi pharusābhirato purā
83. Asambandhaṅgapaccaṅgo anādeyyavaco pi ca
samphappalāpam yo pubbe avadi appayojanam
84. Yam yam ijjhati sādhetum na taṃ tasseha ijjhati
aññāyen' añña-atthesu yo 'bhijjham akarī purā

85. Virūpo hoti accantaṃ visamābādhapīlito
appiyo ca manussānaṃ yo byāpādarato purā
86. Nihināsucibhogesu rato mando jaḷo pi ca
duṭṭharogī kudittihī ca micchādittihī siyā naro
87. Kecidha majjapānena saha ekādaseti ca
vadanti taṃ anattatthasevanaṃ lobhamohajaṃ
88. Ummatto khittacitto ca nīcavutti mahājaḷo
avaññāto ca hotidha majjapāyī purā naro
89. Daḷiddo maccharī hoti bavhābādhī vihethako
appesakkho sadā hoti yo issāmānako purā
90. Thaddho 'vaññātakulajo jaḷo aparipucchako
kukkurādivatāciṇṇo kukkurādi-sahavyataṃ
91. Upapajjati ice evaṃ anantaṃ pāpajaṃ phalaṃ
vīmaṃsitvāna viññeyyaṃ suttamaggānusārato
92. Mayūracandakassāpi vicittā cittakammajā
taṃ taṃ tath'eva viññātā so va lokaggapuggalo
93. Pāpā āsevītā yehi te apāyesu jāyare
na akkhātena pattabbaṃ tattha dukkham anopamaṃ
94. Yena yena pakārena yaṃ yaṃ pāpaṃ kataṃ purā
tassa tassānurūpaṃ va phalaṃ hoti asāhiyaṃ
95. Dussaho dubbaco ghero durante duratikkamo
akkhāmo atidukkho ti apāyo bhāyitabbako
96. Lobhādhikena pāpena petalokesu jāyare
mohādhikena tiriye niraye dosādhikena hi

III. PETA-DUKKHA-VANṆANĀ-GĀTHĀ.

97. Asaṃvibhāgasilā ye yathāsatti yathābalaṃ
issālukā maccharino te petesūpajāyare
98. Ajjanādini dukkhāni anubhotvā pi ajjitā
ante lobhādhiggahītā yadi petabhavāvahā
99. Atthā-atthāti loko hi kimattham abhijjapati
ādimajjhantabhāvesu ye anattāvahā ime
100. Sakammavāritannāpā āhārattham atanditā
ito c'ito ca payatā iti petā ti sadditā
101. Khuppiāsāparissantā kisā thūlasirā tathā
dissamānatṭhisatṭhānā viralantaraphāsulā

102. Piṭṭhikaṇṭakamallinaparicchātarattacā
apākkasukkhalāpū va vallitā kuñcitā satā
103. Tacatṭhinhārusesaṅgā parinnakkhigaṇḍakā
dīghavyākulakesehi andhakārikatānanā
104. Parūḷhakacchanakhalomā lūkhakaṇḥavalittacā
virūpateva ekattha piṇḍitā sabbalokikā
105. Pacchānutāpadukkhena accantaparissositā
paccakkhato alakkhiyā iti diṭṭhehi lakkhiyā
106. Anacchāditakopinā aladdhannalavodakā
jighacchāparidāhena parissantā sayanti te
107. Nekavassasahassesu tesam āsāvivaddhano
ehi bhūñja piḅhīti saddo sūyati rittako
108. Asamatthāpi te sabbe ath' odanajalāsaya
mahādukkhena vuṭṭhanti aññoññaṃ avalambiya
109. Uṭṭhānaturitā petā vyatthantā patamānakā
parimocenti ālagge asamatthatayā tayā
110. Pavedhamānaṃ abalam pabalo tvaṃ palambasi
aho nikkaruṇo 'si tvaṃ iti sāmāni yojiya
111. Uṭṭhahitvā patante te jalacchāyā va cañcale
aladdhapubbalobhāsā uṭṭhāpeti punappunaṃ
112. Atṭhisāṅghātamattānaṃ uṭṭhānabyasanaṃ kathaṃ
anussaranto dhāreyya jīvitam karuṇāparo
113. Ajja amhehi saddo 'yaṃ yato jātehi sūyati
odanaṃ udakaṃ ceti assasiṅgo va abbhuto
114. Iti te pavadantā 'va paṭicchantā 'va añjaliṃ
apassantā 'va dātāraṃ dhāvanti disatodisaṃ
115. Tato muhuttamattena tesam āyāsakārako
kaṇṇe daḍḍhasalākā va n'atthi saddopi vijjhati
116. Kiṃ na sossanti te petā n'atthi saddaṃ sudāruṇaṃ
yehi santesu deyyesu khittā n'atthi ti yācaka
117. Te visādaparissantā sabhāvenāpi dubbalā
patanti tālāchinnā va vicchinnāsā visañño
118. Yaṃ jighacchādukkhaṃ loke ekāhacchinnabhattato
dussahaṃ tañ ca petānaṃ ko dukkhaṃ cintayissati
119. Kesañci romaṅkupehi jālāmālā samuṭṭhitā
dahanti sakalaṃ dehaṃ aggijālā va sāsayaṃ
120. Kucchijighacchādāhena bāhiraṃ debajagginā
cittaṃ pacchānutāpena petānaṃ dayhate sadā

121. Vicchadditaṃ nuṭṭhubhitaṃ vijātānañ ca yam
malaṃ
yadaññañ cāpi asuci lokenātijigucchiyam
122. Tadatthañ cāpi te petā dhāvantaṃ nekayojanam
acchinditvāna aññoññaṃ labhanti na labhanti ca
123. Chāyā ātapataṃ yanti rittatañ ca mahāsārā
uñhā ca honti petānaṃ vātā pakatisitalā
124. Phusanti aggijalā va sisirā candaraṃsiyo
sabbam vipariyayaṃ hoti yaṃ loke sādhusammataṃ
125. Petalokabhavam dukkham anantaṃ santajivikā
kathan nu vaṇṇayantiha bindumattaṃ 'va vaṇṇitam
126. Evaṃ khudhāparetānaṃ petānaṃ dukkhajivinaṃ
icchāvighātaṃ dukkham kiṃ narakam nātiriccati
127. Viditvā pettivisaye dukkham lobhopapāditaṃ
lobhasattuvinaśāya katussāho hi paññavā
128. Dānam satthaṃ sahāyā me patiggāhā ti cintiya
samaṃsam api dānaṃ dadeyya avisaṅkito

IV. TIRACCHĀNA-DUKKHA-VAṆṆANĀ-GĀTHĀ.

129. Dunniggame mahādukkhe tibbarāge mahābhaye
vidhammasaññe jāyanti tiracchāne pi pāpato
130. Tiriyato eva cintenti gacchanti ca sayanti ca
tirogaticchā dhammesu tiracchānā tato matā
131. Tiracchajātisaṅkhāhi katatthehī pi dukkarā
tāsu dukkham mahattaṃ ko sakalam vaṇṇayissati
132. Pūtimacche vaṇ'evāpi tathā candanikāya vā
kuṭhitāsuciduggandhaphenile samale hi vā
133. Keci sattā vijāyanti jāyanti vicaranti ca
khādanti kāmam sevanti sayanti ca miyanti ca
134. Atho imasmiṃ dehe pi sakalāsuci-ākare
asītikulamattāni kiminaṃ niyatāni hi
135. Tesam saputtanattānaṃ yato sūtiḡharo py ayaṃ
pavuddhi kalahaṭṭhānaṃ caṅkamo sayanīgharo
136. Khādānīyam malaṭṭhānaṃ rogabhogādibhūmi ca
dehavicchadḍanaṭṭhānaṃ susānañ ca idaṃ yato
Tato dehe virajanti na rajjanti vipassino
137. Accantāsucijātānaṃ amejjhāhārabhojanaṃ
cintāpucchadḍanakarī kimu tājātidassanaṃ

138. Jātā khalu tiracchāne thalajajjalajā pi vā
aññonnam pi bhītā va sayanti vicaranti ca
139. Vālalomanakhanahārumanṣasiṅgattḥikādinam
kāraṇā keci niddosā mariyanti anekadhā
140. Cammuppātanadukkhena phandantā gāvi-ādayo
yaṃ dukkham adhigacchanti kā nu tassopamā siyā
141. Vijjhivā akkhiyugalam vilambivā avamsirā
niyantā māraṇatthāya dukkham papponti aṇḍajā
142. Sajivā 'va jale uṇhe khipivā paccamanakā
yaṃ dukkham adhigacchanti taṃ ko khalu minis-
sati
143. Aditṭhapubbatthalakā avicchinno dake ratā
niddayehi manussehi sajivā 'va samuddhaṭā
144. Nihitā lukha-paṃsumhi pāsānena samutthaṭā
samudditāpāturitā khuppipāsābalāhatā
145. Karuṇaṃ parikujantā samātāpitubandhavā
aladdha-parivattantā anantaritavedanā
146. Yaṃ dukkham adhigacchanti niddosā saṅkhasip-
pikā
tesaṃ dukkhalavaṃsam pi nāhaṃ sakkomi dīpituṃ
147. Vahanti avasā keci daṇḍaṃkusakasāhatā
patodapaṇhipānihi bahuso paritajjitā
148. Baddhā nekehi rajjūhi aladdhachandacārino
pabalā dubbale satte sakamma parināmitā
149. Yesaṃ sabbam parāyattaṃ chandacāro na vijjati
tesaṃ dukkhassa pariyantaṃ tadañño ko hi ñassati
150. Keci yuttā ratha-dhure naṅgale sakatehi vā
vahanti vaṇitakkhandā tajjitā atibhāriyaṃ
151. Nāhaṃ sakkomi vahituṃ uṇho chāto pipāsito
bhāriyan ti ca vattum pi yesaṃ satti na vijjati
152. Tesam āropayivāna avisayhaṃ mahābharaṃ
asamatthe ṭhite dine tālayanti punappunaṃ
153. Kaḍḍhanti nāsārajjūhi vālaṃ nibbēthayanti ca
nibbijjhanti patodehi paṇhihi paharanti ca
154. Dahanti vālamūlaṃsapiṭṭhipassodarādisu
kaṇṇe chindanti tajjanti vilikkhanti ca sabbaso
155. Te bhītā utṭhahantā ca patantā asamatthato
yaṃ dukkham adhigacchanti ko nu taṃ dīpayissati

156. Tiracchānesu lokena devatāsāti sammata
rasaggassopadānena mātā va paripositā
157. Manuññā maṅgalā puññā suddhidāti ca saññitā
tāsam pi dukkham atulaṃ tattha aññesu kā kathā
158. Pāde khānusu bandhitvā katvā aggiṃ samantato
tasite puna pāyevvā duppeyyaṃ lavaṇodakaṃ
159. Viritte puna pāyevvā sudukkhaṃ kaṭukodakaṃ
mahādaṇḍehi nekehi ākoṭetvāna niddayaṃ
160. Jivadāhaṃ vidayhantā yavane gāvi-ādayo
mahādāhaparissanto passanto pāpajam phalaṃ
161. Vissaraṃ viravantā 'va nissasantā 'va āyataṃ
milātadīnavadanā udikkhantā ito tato
162. Yaṃ dukkham anubhontiha savaṇe pi asāhiyaṃ
taṃ dukkhaṃ cintayantassa hadayaṃ phalaṃ va
me
163. Yā hi bālattane nāma sabbalokānukampīye
anukampā vipannā 'va sā tiracchānajatīyaṃ
taṃ kathaṃ iti ce viññū vade visadamatthato
164. Asahantā viyogantu muhuttam pi ca mātuyā
pillakā atimandattā anāthā sayitā tahiṃ
165. Kathaṃ na dissate ambā tadā pāto va niggatā
kinnu me pillakā atthi iti eintā pi n'atthi vā
166. Iti eintāparā hutvā kujantā dīnalocanā
udikkhantā gatadisam ussiṅghantā disodisam
167. Disvā 'va mātaraṃ sāyaṃ gocarāto samāgataṃ
pahaṭṭhā paṭidhāvanti pāmujjubbillabhāvato
168. Vissatthe mātupemena vilaṅghante samantato
lālante kaṇṇapucche pi salilopagate ca te
169. Chāte yāte thanaṃ pātuṃ mātānoti sinehato
taruṇe taruṇakkhihi cañcalehi udikkhitā
170. Chaddetvā puttapemañ ca addhiṭṭhāya ca rud-
dataṃ
taṃ khaṇeṃ' eva aññā va jātā mātā pi puttake
171. Viravant' eva karuṇaṃ phandante yadi khādāti
ito paraṃ kiṃ vattabbaṃ bhayaṃ tiriyaṃ sambhavaṃ
172. Yatthāgacchati puttānaṃ mātuto pi mahābhayaṃ
yattha n'atthi ti vissambho lajjādhammasatī pi vā
akattabban ti vā tambhā kathaṃ niggamaṃ siyā

173. Ayam pi dunniggamano niccubbego mahādukho
aññoññabhakkho asivo mohajālāvaguṇṭhito
174. Sabbānatthasamavāyo tiracchāno ti saññito
saṃsāre saṃsaranānaṃ sakkilesāna nicchayā
175. Siyā aditṭhasaccānaṃ iti saṃviggamānaso
saccābhisamayatthāya parakkamati paṇḍito

V. PĀPĀDĪNAVA-GĀTHĀ.

176. Adhimattāni pāpāni avisaṅkā caranti ye
niraye te mahāghore uppajjanti asaṃsayam
177. Sukhaṃ ayo ti saṅkhātā yahiṃ so no palabbhati
niggaṭāyo ti nirayo iti vutto tadaññūhi
178. Catukkaṇṇo catudvāro vibhatto bhāgasō mito
ayopākārapariyanto ayasā paṭikujjito
179. Tassa ayomayā bhūmī jalitā tejasā yutā
samantā yojanasatā phutā titṭhati sabbadā
180. Katapāpo pi yaṃ dukkhaṃ ghanajālanirantare
jalamānaṅgapaccaṅgo anubhoti avīciyaṃ
181. Vissaraṃ viravanto 'va dhāvanto ca ito tato
tass' ekadesamattam pi ko samattho vibhāvituṃ
182. Yassāyomayam onaddhaṃ kapālam bahalam pi ca
anto aggijavādittāṃ anantaṃ aṇṇavodakaṃ
183. Catuddisāto pakkhantaṃ khaṇena yadi sussati
tass' anto vattamānassa sukhumālasarīrino
184. Viliyamānagattassa āturassa viphandato
khalantassa patantassa mucchantassa muhuṃ
muhuṃ
āsābhaṅgābhitunnassa āyāsena vikampato
185. Vilapantassa karuṇaṃ anāthassa vicintato
asayham atulaṃ tibbaṃ ko dukkhaṃ vaṇṇayissati
186. Simbaḷiṃ āyasatthūlaṃ soḷasaṅgulakaṇṭakaṃ
jālamālāparikkhittaṃ uddhaṃ yojanaṃ uggataṃ
187. Caṇḍehi Yamadūtehi daṇḍiyanto punappunaṃ
viddho patodayatṭhihi sattiyādihi cāhato
188. Viphālitaṅgapaccaṅgo viravanto 'va vissaraṃ
bhito rudam mukho dīno āruhanto punappunaṃ

189. Ubbattetvāna tu mukhaṃ udikkhanto 'va rakkhase bhayena vinimilento aṅgam aṅge 'va gūhayaṃ
190. Aladdhā liyanatthānaṃ vedhamāno vicetano anubhoti hi yaṃ dukkhaṃ tassa kā upamā siyā
191. Ekantadukkhā nirayā yato evaṃ sudāruṇā na akkhāṇena pattabbam iti tasmā jino 'bravi
192. Yathāhi antaraṃ dūraṃ aggino candanassa ca tath' eva antaraṃ dūraṃ nirayaggi idhaggināṃ
193. Tisattisataviddhassa yaṃ dukkhaṃ avicintiyaṃ tan nerayikadukkhassa himavāsāsapantaraṃ
194. Avīci gūthanirayo kukkuḷaṃ koṭisimbali asipattavanaṃ cāpi tathā khārodikā nadī
195. Aṅgarapabbato cāpi saṅghātaṃ roruvam pi ca kālathatthī mahāyanto lohakumbhādikā pi ca
196. Amitā dussahā bhīmā ghorā hadayadāruṇā mahādukkhānubhotabbā niraye pāpakammīnā
197. Etesu ekamekassa vipāko pi anappako dubbaco atha nissesāṃ nekavassasatesu pi
198. Taṃ hi nerayikaṃ dukkhaṃ plusitvā veditabbakaṃ vadanto pi ca nissesāṃ kathaṃ taṃ dīpayissati
199. Ettha aggi ti vutte 'va kinnu pādo dahissati asaddahanto akkanto dukkhaṃ pappoti dāruṇaṃ
200. Tasmā isīnaṃ vacanaṃ saddahanto vicakkhaṇo pāpakammāni vajjetvāna taṃ pappoti ālayaṃ
201. Kaṇṭakena pi viddhassa ghatabinduviyaṇaṃ yāvataṃ aggidāho hi patikāro pi dukkhamo
202. Nekavassasahassesu niraye tikhiṇagginā ekajālikatānaṃ ko dukkhassa khamanaṃ vade
203. Ekaggikkhandhabhūtāpi kammena parirundhitā niraye yadi jīvanti aho kammaṃ sudāruṇaṃ
204. Atimandasukhass'atthaṃ yaṃ muhuttena kibbisāṃ kataṃ tassātulaṃ kālaṃ phalaṃ yadi tu idisaṃ
205. Ko hi mānusa dukkhena mahantenāpi atṭito muhuttam pi anummatto kare pāpadaraṃ naro
206. Aho mohānubhāvo 'yaṃ yenāyaṃ parimohito evaṃ dukkhāvahāṃ kammaṃ karoti ca sukhatthiko
207. Bhāyitabbaṃ hi pāpato evaṃ dukkhaphalaṃ yato kusale ādaro niccaṃ kattabbo dukkhabhīruṇā

208. Padittaṅgārakāsum 'va papātaṃ va bhayānakaṃ
passanto duggatimaggam pāpaṃ samparivajjaye
209. Amate ca vise cāpi yathā hatthagate naro
anādiyivā amataṃ viṣaṃ bhuñjeyya dāruṇaṃ
210. Evaṃ hi sampadamidaṃ labhitvā mānusaṃ bhavaṃ
puññakammaṃ vivajjetvā pāpakammābhisevanaṃ

VI. PUÑÑA-PHAL-ULDESA-GĀTHĀ.

211. Puññaṃ ti rāgādīnaṃ tu paṭipakkhā hi cetanā
paññādiguṇasaṃyuttā viññeyyā sukhadāyikā
212. Sā dānādisu ekeke yadā dvādasa vatthusu
vattate tena ten' eva nāmena vohariyati
213. Dānaṃ silāṃ ca bhāvanā pattipattānumodanā
desanā savanaṃ pūjā veyyāvaccam pasamsanā
saraṇam anussati c' eva puññavatthūni bārasa
214. Annādidānavatthūnaṃ cāgo subuddhipubbako
yo taṃ dānaṃ ti dīpenti buddhā dānaggadāyino
215. Kāyakammā vacīkammā sāvajjā viratihi yā
micchājivā ca taṃ silaṃ iti vuttaṃ mahesinā
216. Cittassopakkilesānaṃ yā cintāpaṭipakkhikā
tassā yā bhāvanā sā hi bhāvanā ti pakittitā
217. Param uddissa yaṃ dānaṃ anavatthādi dīyate
pattidānaṃ ti taṃ āhu yuttasaddhammadesakā
218. Maddi va puttadānamhi dinnass' abbhanumodanā
pattānumodanā tiha vuttā uttamavādīnā
219. Hitajjhāsayato yā hi parassa hitadesanā
desanāmayapuññaṃ ti desayi taṃ sudesako
220. Vihāya vikkhepamalaṃ aṭṭhikatvāna sādhukaṃ
saddhammasavaṇaṃ ettha savaṇaṃ ti pakāsitaṃ
221. Guṇayuttesu sakkārikiriya vandanādikā
pūjārahena mutinā pūjā ti parikittitā
222. Gilānaguṇavantānaṃ dānādikiriyaṃsū vā
āsanodakadānādi veyyāvaccan ti saññitaṃ
223. Kusalaṃ hi karontānaṃ pahāsussāhakārikā
guṇato vaṇṇanā yā sā pasamsā ti pakittitā
224. Guṇasambhāvanā pubbaṃ tānasaññāya bhāvato
vatthu-ttayassa saraṇāgamaṇaṃ saraṇaṃ mataṃ

225. Chālānussativatthūsu aññesu kusalesu vā
upaklesavinimmuttā guṇato 'nussatiha yā
226. Imesu khalu vatthūsu nibbattā puññasammata
cetanā iṭṭhaphaladā taṃ kathaṃ iti ce vade
227. Vutto v' assa parihāro imass' etam phalaṃ ti ca
gurūpadesāgamato kiñci mattaṃ bhaṇṇiyati
228. Dānaṃ bhogāvahaṃ silaṃ kulasaggādisādhakaṃ
rūpārūpabhavābhinnānamokkhā bhāvanasambhavā
229. Pattidānaṃ dānaphalaṃ modanābhāsadāyikā
desanā savanā cāpi ubho paññāvahā matā
230. Pūjāhi pūjaniyesu kulesu udayāvahā
veyyāvaccāṃ parivārasampadāhetu sammataṃ
231. Pāsaṃsiyam pasamsāya saraṇen' araṇattanaṃ
anussativisesassa sabbā sampattiyo phalaṃ
232. Sadisaṃ tu phalaṃ evaṃ phalaṃ visadisam pi ca
paccayānaṃ visesena anantam iti vediyaṃ
233. Maggaṃ appitacittaṃ ca ṭhapetvā bhāvanāmāye
sabbāṃ dānādikaṃ puññaṃ kāmālokaphalāvahaṃ
234. Āyu-r-ārogyavaṇṇaṃ ca yaso kitti kulāṃ balaṃ
rajjāṃ indattanaṃ bhogo buddharūpādikā pi ca
235. Yā hi aññāpi sampatti vipākasukhapaccayā
maggajjhānaphale hitvā sakalā kāmāpuññajā
236. Rūpārūpikapuññaṃ tu rūpārūpabhavāvahaṃ
maggāṃ catubbiddhaṃ cāpi yathā sakaphalāvahaṃ
237. Ete āsevitā yehi te saggesūpajjāyare
na akkhānena pattabbaṃ sukhaṃ tattha anopa-
maṃ
238. Saggesu hetṭhimasukhaṃ cakkavattisukhena hi
paññimattakapāsānahimavantantaram mataṃ
239. Yāni paññāsa-vassāni manussānaṃ dinaṃ taḥiṃ
tiṃsarattindivo māso māsa dvādasa vaccharam
tena saṃvaccharen' āyu dibbaṃ pañca satam mataṃ
240. Hetṭhimānaṃ tu devānaṃ āyuno hi catugguṇaṃ
uparūpari devānaṃ channaṃ cāpi vijāniyaṃ
241. Ratanuttamacittehi vihaṅgapathacārihi
vimānehi carantānaṃ ko sukhaṃ vaṇṇayissati
242. Eko 'va rukkho phalati sabbāṃ icchānukulakāṃ
yāmi tattha vasantānaṃ ko sukhaṃ vaṇṇayissati

243. Sugandhā sukhasamphassā sovaṇṇāpi pilandhanā
yesaṃ puñṇena ko tesāṃ sukhaggaṃ vaṇṇayissati
244. Accharāvijjusañcārā accherasatamaṇḍitā
muttā vālukasañchannā yuttā puñṇaphalattane
245. Sampaphullalatalambamanuñṇāgindamaṇḍitā
vicittapattapakkhinaṃ vaggunigghosanaḍitā
246. Suvanṇamaṇisopānanilāmalajalāsaya
avaṇṇarahitā 'nekasugandhakusumotthaṭā
247. Puñṇakammamahāsippikappitā pītivaddhanā
pāpakammaratāvāsā vipakkhasukhadāyikā
248. Sabbotukasukhā rammā uyyānā nandanādayo
ye pamodenti ko tesāṃ sukhaggaṃ vaṇṇayissati
249. Sarālaṅkāraavaṇṇādi yāsaṃ secchāvasānugā
tāhi saddhiṃ ramantānaṃ kathāṃ dukkhāgamo siyā
250. Arogā ajarā yesaṃ padīpaccīva nimmalā
kāyā sayampabhā tesāṃ ko sukhaṃ vaṇṇayissati
251. Ārammaṇaṃ parittam pi yatrattṭhassāmanāpiyaṃ
dullabhaṃ tamhi saggamhi ko sukhaṃ vaṇṇayissati
252. Abbhutaṃ kāmajam sukhaṃ devalokamhi yādisaṃ
taṃ tathā 'va padesaññū ko sukhaṃ vaṇṇayissati
253. Puñṇesu lāmakassāpi ko disvā phalam īdisaṃ
saṃhareyya muhuttam pi puñṇakriyaparakkamaṃ
254. Hinaṃ gammaṃ anariyaṃ iti sambuddhaninditaṃ
sukhaṃ kāmvacarikaṃ tassāp'evaṃ ulārata
255. Jhāyino amitābhā ye pītibhakkhā mahiddhikā
brahmāno ko sukhaṃ tesāṃ na muni vaṇṇayissati
256. Tibhāgakappaṃ jīvanti brahmalokesu hetṭhimā
caturāsītisahassāni kappāni tesu uttamā
257. Pūrā sāsapiyo koṭṭhe sabbato yojanāyato
tato vassasate punṇe chaḍḍetvā ekam ekam
yāvata rittakaṃ hoti dīgho kappo tato pi ca
258. Āyuna eva viñṇeyyo tesāṃ seso sukhodayo
iminā pūtikāyena mandakālena sādhiyo
259. Nekakappasataṃ āyu sukhañ cāpi manomayaṃ
yesaṃ tesāṃ sukhagassa kā ettha upamā siyā
260. Visiṭṭham iha yaṃ puñṇaṃ nibbānavaham eva
taṃ
ulāraphaladaṃ evaṃ brahmalokesu majjhimam

261. Parittam kāmālokaṃhi pañca kāmagaṇodayam
aññaṃ dvayam hitasukham sabbam deti asesakam
262. Sudullabham bubbuladubbalam imam
sariram evam vidhapuññasādhakam
Apuññakammesu payojayam jano
sinerumuddhā patito va sociyo

VII. DĀNĀNISAMSA-GĀTHĀ.

263. Punāpi puñnavatthūnaṃ ānisaṃsamahantataṃ
kiñci mattam bhaṇissāmi suddhānaṃ buddhimoda-
kam
264. Cittavatthu-paṭiggāhavasā dānavisesatā
hīnamajjhaviṣiṭṭham taṃ bhogasaggavimokkha-
dam
265. Dānaṃ khalu sabhāvena saggamānusbhogadaṃ
pariṇāmapāyasaṃ eva hoti mokkhūpanissayaṃ
266. Deyyadhammapaṭiggāhakammakammaphalesu hi
lobhādīnaṃ abhāvena hoti cittassa sampadā
267. Idha majjavanijjādi paropaddavam eva ca
akatvā nāyato laddham hoti vatthussa sampadā
268. Lābhālābhopabhogesu lobhādīnaṃ abhāvato
santamānasatā hoti paṭiggāhakasampadā
269. Tihi dvihi ath' ekena suvisuddham tidhāpi ca
visuddhañ ca viṣiṭṭhan ti ñeyyam dānaṃ yathakk-
mam
270. Yathā sāsapamattambā bijā nigrodhapādapo
jāyate satasākhaddho mahānilambudopamo
271. Tath' eva puññakammambā anumhā vipulaṃ pha-
lam
hotiti appapuññaṃ ti nāvamaññeyya paṇḍito
272. Paccayaṇaṃ bale laddhe diṭṭhadhamme parattha ca
puññakammaṃ apuññañ ca phalaṃ ti vijāniyam
273. Sandiṭṭhikaṃ phalaṃ bijā aṅkuraṃ vātimandakaṃ
pāratthikaṃ phalaṃ yaṃ taṃ phalaṃ va avicintiyam
274. Sandiṭṭhikaṃ pañcavidham dadato vipulaṃ phalaṃ
sihassa senāpatino munisihena bhāsitaṃ

275. Piyo dānapati hoti gimhakāle va ambudo
bhajanti taṃ bahū sattā phalarukkhaṃ va aṇḍajā
276. Kittisaddaṇ ca pappoti tilokamahitaṃ hitaṃ
dāyako sasarājā va narindo 'rindamo viya
277. Visārado va parisam pasāṅkamati dāyako
katassamo va satthesu parisam akatassamaṃ
278. Yadā antimaseyyāyaṃ jarārogābhipiḷito
pubbakammajave sante sayito hoti dukkhito
279. Ditthāriṭṭho ca vejjehi mahābikkābhipiḷito
tujjamāno 'va sūlehi chijjamānesu sandhisu
280. Tatoparujjhamānesu indriyesu asesato
indriye uparujjhante andhakāre upāgato
281. Mahāsokābhitunnesu rudamānesu bandhusu
khate khārena sitto va bandhusokena addito
282. Attāne sabbato jāte āgate ca mahabbhaye
mahāpapātaṃ pāte va bhusam muyhati mānasam
283. Tadā akatapuññassa katapuññassa vāpi ca
sukammaṃ samupatṭhāti apakāropakārato
284. Yāni 'ssa tamhi samaye pāpakāni katāni hi
tāni 'ssa tamhi samaye ajjholambanti mānasam
285. Tadā 'niṭṭhanimittāni atighorāni dissare
nirayapālaggī-ādīni nirayagāmissa jantuno
286. Tambakkhike vaṅkadāṭhe haridāṭhi siroruhe
ludde añjanapuñjābhe uggadaṇḍe sudāruṇe
287. Karuṇam dūrato katvā kāladaṇḍena āgate
Yamadūte tadā disvā byathate tassa mānasam
288. Tadā mucchā pipāsā ca jaro ca abhivaḍḍhati
pacchānutāpadukkhaṃ taṃ accantaṃ abhimaddati
289. Sokasallena viddho so patto byasanasāgaram
samattho vā katattāṇo cinteti bhusam idisaṃ
290. Akataṃ vata kalyāṇam kataṃ kibbisakam mayā
avaso 'nubhavissāmi niraye pāpajam phalam
291. Icc' evaṃ viravanto va bhīto ubbiggamānaso
sakena pāpakammaena phandanto vivaso 'va so
292. Maṇḍuko dedḍubheneva nirayaṃ nīyati dummati
sammulhamaraṇam tassa nīyataṃ pāpakammino
293. Evaṃ durantaṃ maraṇam sabbasattānubhāvīyaṃ
duratikkamaṇam ghoram avassaṃ āgamissati

294. Tattha dāruṇakammasa dukkhaṃ hoti hi īdisaṃ
apakkamati taṃ dukkhaṃ dūrato akatāgaso
295. Katapuñño pana yadā maccuvegena addito
tath'eva sayito hoti sayena māraṇantike
296. Yāni 'ssa tamhi samaye kalyāṇāni katāni hi
tāni 'ssa tamhi samaye ajjholambanti mānasam
297. Tadā yitṭhanimittāni anukulāni dissare
aggayānavimānādi saggagāmissa jantuno
298. Accharāgaṇasaṅghuṭṭhe accherasatamaṇḍite
vimānayāne disvāna hoti tassa udaggatā
299. Tadā so paramassāsam labhate dāyako naro
vajjitvā jīṇṇakam sālāṃ pāsādārohaṇo viya
300. Sukataṃ vata kalyāṇaṃ bhīruttāṇaṃ katam mayā
ulāraṃ anubhossāmi sagge kusalajam phalaṃ
301. Iti so sampapaṭṭho 'va abhīto sampamodito
sakena puñṇakammena accantam upalālito
302. Puñṇakammaratāvāsam saggam nīyati paṇḍito
amūlhamaraṇaṃ tassa niyataṃ puñṇakammīno
303. Tasmāhi dānapatino amūlhamaraṇena ca
sanditṭhakaphalānīti pañca vuttāni tādinā
304. Maccuno uggadaṇḍassa mukhantaragatam pi ca
yadi toseti puñṇaṃ taṃ akaronto 'va vañcīto
305. Sanditṭhikānisamsā hi anantā dānasambhavā
pañceti hi vineyyānaṃ vasena paridipitaṃ
306. Parassa vissāsaniyo sajanassa yasāvaho
kulālaṅkārahūto 'va saṃsitānaṃ mudāvaho
307. Nāthabhūto anāthānaṃ sabbesaṃ pītivaddhano
sataṅ ca sukhasaṃvāso satataṃ hoti dāyako
308. Setṭho ti sammato hoti dutṭhehi ca adhaṃsiyo
iṭṭhado ti mudā loko pabaṭṭho taṃ udikkhati
309. Yaṃ yaṃ disam dānapati rittapaṭṭho 'va gacchati
sābhisaṅkhārikā tassa sulabhā honti paccayā
310. Bahusādhāraṇā bhogā sabbaverabhayaṅvahā
mayā averasukhadā asādhāraṇakā katā
311. Mahānidhānaṃ nihitaṃ akkhayaṃ anugāmiyaṃ
avilopiyaṃ aññehi anantasukhadāyakaṃ
312. Āpadāsu sahāyo me abhejjo appadussīyo
guṇaḍḍho anukulo ca gahito sabbadā lito

313. Saggiṇojoharo coro hato maccherarakkhaso
issāpisāco vihato assāso paramo kato
314. Lobhapāso samucchino dosasattu vināsito
hitāvagunṭhanam thūlam mohajālam vighātitaṃ
315. Anāthānam kapaṇatā hatā sampattiyā mama
pariggahakato dipo bhīme saṃsārasāgare
316. Vadḍhimūlam sunikkhitaṃ paṭiggāhamahākule
adḍhatā hi anantā me paraloke bhavissati
317. Asāratarabhogehi sārādānam param katam
katam saggassa sopānam sukhāroham acañcalam
318. Virasattā anugatā mārasattu viniijito
sabbasampattibijam me ropitam nānuposiyam
319. Nippādito bhaddaghaṭo patthitathopadāyako
vañcitā nāsamulā me sañcitā guṇasampadā
320. Sādhūhi sakkato jāto sādḍhūnam upanissayo
sādḍhūnam yā gati sā me icchāmattopasādhiyā
321. Duggatiyo pidahitā aggam puñṇam visodhitam
magganāvāya patṭhānam ṭhapitam ujukam thiram
322. Sabbānatthāvahe atthe atthikānam dadanā aham
ānisaṃsodadhippatto saphalam jivitaṃ mama
323. Icc' evam saramāno so attano cāgasampadam
atihattho udaggo 'va sadā jīvati dāyako
324. Yam hi dānapati dīnam yācakam samupāgataṃ
laddhattham passati hattham tato kiṃ vipulam
phalam
325. Dīnassa dānam āsajja tuṭṭham iṭṭhatthasiddhiyā
suphullakamalobhāsam dassanīyataram mukham
326. Dātā disvānubhavati laddhā sādḍhāraṇam sukham
alam dānaphalam etaṃ noce pi paralokiyaṃ
327. Sandiṭṭhikam dānaphalam anantaṃ evamādikaṃ
paralokaphalan tassa ko samattho 'vagāhituṃ
328. Aggam saṅgahavatthūnam maggam saggassa añja-
sam
pāramīnañ cātl' aggañ ca dānam bhogaggadāyakaṃ
329. Iṭṭhatthasādhakatayā dānam bhaddaghaṭopamaṃ
paralokaphalantassa katham vaṇṇeyya mādiso
330. Mahākāruṇiken'eva maṃsanettādi-dāyina
mahāphalattaṃ dānassa suttantesu vibhāvitaṃ

331. Evaṃ mahāguṇaṃ dānaṃ deyyadhamme sa yācake
vijjamāne adento hi dhuvaṃ bhavati vañcito
332. Dinnaṃ phalattthinā dānaṃ vañjjaṃ va jigucchayaṃ
sabbathā aparāmatṭhaṃ viṣṭṭhaṃ ti padīpitaṃ
333. Bhavabhogavisesattham āmatṭhaditṭhi-ādihi
yaṃ dānaṃ taṃ parāmatṭhaṃ anāmatṭhaṃ vipari-
yaye
334. Atthikānaṃ karuṇayā bhavanittharaṇatthinā
bodhisattena yaṃ dānaṃ diyate taṃ viṣṭṭhakaṃ
335. Bhavabhogattthiko hīno majjho attasukhatthiko
uttamo sabbasattānaṃ dukkhūpasamanattthiko
336. Yato dadāti dānāni tasmā dhīrā atanditā
uttamen' eva vidhinā denti dānāni sādhave

VIII. SĪLĀNISAMSA-GĀTHĀ.

337. Dānānisamsā ye vuttā nissesā sīlato pi ca
bhavanti adhikā cāpi anantā sīlasambhavā
338. Sattānaṃ tv appameyyānaṃ dussilā virato jano
averaṃ abhayaṃ cāpi abyāpajjhasukham pi ca
339. Dadāti datvā pacchā so averaṃ abhayam pi ca
abyāpajjhasukhaṃ cāpi labhatiti jino 'bravi
340. Vuttādānānisamsāhi sīlasampattiyā pi ca
honti eveti viññeyyā anayāsuttivyuttiyā
341. Sikkhāpadātikkamato indriyānaṃ aguttito
micchājīvopabhogā ca viratihi catubbidhā
342. Sīlaṃ catubbidhaṃ pātimokkhaṃ indriyasamvaro
ājīvapārisuddhi ca sīlaṃ paccayanissitaṃ
343. Saddhā satī ca viriyaṃ paññā ca anupubbato
catubbidhadhuren' eva taṃ sīlaṃ parirakkhiyaṃ
344. Paṇidhānamhi paṭṭhāya yo paresaṃ hitāhitam
viceyya ṇatvā akkhāsī vinayādi vinayako
345. Sabbaññū so hi Bhagavā sabbadā karuṇāparo
avañjhavādi atulo abbhutoruṇākaro
346. Tena ṇatvā paṭikkhitaṃ yaṃ anuṃ thūlam eva vā
anattikkamanīyaṃ taṃ jīvītāttikkame pi ca
347. Āṇā hi maggasāmiṣṣa anumattā pi viññunā
mahāmerudurukkhepā iti disvā pi rakkhiyā

348. Atikkamitvā vacanaṃ khuddadesissarassa ca
dukkhaṃ pappoti ce kinnu sabbalokissarassa taṃ
349. Munindānaṃ atikkamma kusaggacchedamattato
erapattena yaṃ laddhaṃ tad idaṃ dīpayissati
350. Sabbesaṃ sattadosānaṃ vinayopāyakovido
so 'va satthā pajānāti nāhaṃ jānāmi kiñcanaṃ
351. Vejjo Komārabhacco va bālakānaṃ hitāhitāṃ
jānanti na tu bālā te evarūpā mayaṃ idha
352. Aggim pakkhanda athavā pabbataggā pateti vā
yadi vakkhati kattabbaṃ nātakārīhi so jino
353. Anatikkamaṇīyaṃ ti yaṃ vuttaṃ tena satthunā
jīvakāmo papātaṃ va ārakā taṃ vivajjaye
354. Ice' evaṃ saddhayā sādhu paṭicchitvāna mud-
dhanā
yathānattivasen' eva kattabbaṃ satthu sāsanaṃ
355. Evaṃ saddhāduren' eva pātimokkhaṃ hi rak-
khitāṃ
anantaṃ phaladaṃ hoti jinasammānamaṇḍitaṃ
356. Chasu dvāresu atthānaṃ āpāthāgamane sati
satidovārikaṃ tattha upatthāpeyya paṇḍito
357. Te kilesamahācorā ālambanavanāsayā
na dhamṣenti manogehaṃ satārakkhe upatthite
358. Alan ditthamhi dittham va tad uddham na vikap-
piyaṃ
abhūtasāṅkappabalā bālā naṭṭhā harī viya
359. Disvā asucipiṇḍassa vaṇṇamattaṃ va bāliyā
aladdhā sādisaṃ kiñci yojenti padumādihi
360. Thanāṃ soṇṇasamuggāhaṃ mukhaṃ phullambujō-
pamaṃ
nettā nilambujanibhā muttā dantehi nijjitā
361. Aṅgaṃ aninditaṅgāya anaṅgasaṅgavaḍḍhanaṃ
ice' evamādicintatā cittaṃ dūsentī attano
362. 'Tato mohavāsen' ettha saṅgapāseṇa vethitā
anayabyasaṇaṃ ghorāṃ papponti parikkappitā
363. Amejhapotthakākāraṃ tanucchavivimohitā
dehaṃ sabhāvato daṭṭhūṃ na sakkonti putthujjanā
364. Indriyāni kilesenti dose saṃrakkhitūṃ pare
indriyatthesu saṅgaṃ tu vārenti jinasāvaka

365. Satārakkho hi samaṇo indriyindriyagocare
aniccādiṃ vipassanto sajjaniyaṃ na passati
366. Indriyassehi dunnīto dūrato hitamaggato
apaviddho jano loke sadevāsurarakkhaso
367. Satiyaṃ tamhi baudhitvā te duṭṭhasse sududdame
paññāpatodā sārenti samaṇā satigocare
368. Sarīravedanācittadhammesu asubhādikā
passitabbā yathātacchaṃ vuttā 'va satigocarā
369. Yaṃ yaṃ ālambanaṃ nātum icchanti jinasāvakā
satiyā taṃ vipassitvā pacchā pesenti te mano
370. Evaṃ satiparānaṃ tu dosā vicchinnapaccayā
nāvagāhanti cittaḡgiṃ narakaggiṃ va nīrajā
371. Tasmā satidhuren' eva sammāsambuddhasāvakā
paripūrenti nissaṅgā silaṃ indriyaṃvaram
372. Sinehābaddhahadaye bandhave pi ca saddhayā
pahāya pabbajitvāna dullabhe jinasāsane
373. Sammājivam atikkamma sabbasādhunisevitaṃ
micchājivena jiveyya yadi kucchissa kāraṇā
374. Kiṅ ca gehe pariccattaṃ āmisaṃ āmisatthina
Ko va tena guṇo laddho idha vā muṇḍiyaṃ vinā
375. Kuhanādihi vatthūhi gahaṭṭhe upalāliya
laddhalābhena ājivo micchājivo ti vediyo
376. Sammājivam paṭiññāya micchājivena jivati
yo so samaṇadhammā ca gihīdhammā ca bāhiro
377. Sammājivavisuddhassa ihaloke parattha ca
sulabhā paccayā honti iti tena kim assutaṃ
378. Varāho vāsucittāne chaddetvā suddhabhojanaṃ
hīnādhimuttito tassa cittaṃ dhāvati vā sadā
379. Galaggappattimattena yaṃ suvāvantaśādisaṃ
bhavissati tad atthaṃ ko ājivam dūsayissati
380. Adhokkhipanto akkhīni saṅṭhāpento gatādikaṃ
adanto dantarūpāni karonto kin naṭo na so
381. Tiṇhena govikattena varam kucchividārito
aññāya laddhalābhena na tu kucchivipūrito
382. Tassa nillajjarājassa asagguṇavibhāvino
athavā corajeṭṭhassa garahe ko na jivikaṃ
383. Visuddhaṃ so hi saṅghaggiṃ kathaṃ nāmāvagāhati
sitthapotthakarūpo va kathaṃ vā na viliyati

384. Sahatthapādo evāhaṃ siri ussāhalabbhiyā
kim atthaṃ dūsayissāmi isivesaṃ durāsadaṃ
385. Yena yena upāyena yattha katthaci jivitaṃ
sakkā ti ekacittam pi kinnu tassa na jāyati
386. Micchājīvopaladdhena paccayen' eva jivatā
siyā nibbānamaggaggo pattabbo na tu aññathā
387. Tathāpi ca salaḷjassa sabbasattādhamocito
micchājīvo kathaṃ sakkā paralāḷanaavañcīto
388. Siyā jighacchāvīgamo tiṇabhakkhassa pīti kiṃ
byaggho khādeyya nu tiṇaṃ saṃhatāmisabhojano
389. Rajjalābhassūpāyo 'yaṃ iti ñāpeti mānino
vighāsaṃ kinnu khādanti nirāhārāpi sukkhitā
390. Kasim vaṇijjaṃ issatthaṃ aññaṃ vā pi ca tādīsaṃ
akarontena sakkā 'va jivitaṃ bhikkhapīṇḍato
391. Vitthiṇṇo Jambudīpo 'yaṃ maggāneke anāvutā
sabbattha akusitena sukhaṃ sakkā 'va jivitaṃ
392. Iti viriyaṃ dhuraṃ katvā saranto Kassapādīke
ājīvasuddhiṃ rakkheyya akaronto anesanaṃ
393. Cīvaraṃ piṇḍapātāñ ca bhesajjaṃ sayanāsanam
paṭisañkhāya seveyya laddhaṃ laddhaṃ vicakkhaṇo
394. Paṭisañkhānarahito paccayaṃ aññadattikaṃ
gathito paribhuñjanto gādhaṃ khaṇati attano
395. Vaṇalepaṃ va vaṇito sādhu ñatvā payojanaṃ
āhāraṃ paribhuñjeyya rasataṇhāvivajjito
396. Vātātapaparittānaṃ makkhikādinivāraṇaṃ
vaṇacchādanacolaṃ va cīvaraṃ paṭisevaye
397. Tassa tassāmayass' eva paṭisedhanamattakaṃ
abyāpajjhatthikaṃ seve bhesajjaṃ snehavajjito
398. Sarīraṃ mamsapiṇḍaṃ va anantopaddavaṃ idaṃ
durakkhaṃ gopitabbaṃ ti nissaṅgo vasatim bhaje
399. Deho ṭhātun na sakko ti paccayehi vivajjito
tidaṇḍo ekadaṇḍo va daṇḍadvayavivajjito
400. Sammā payujjamaṇo so mahato 'ttāya vattati
iti sammā payogatthaṃ dehaṃ rakkhanti paṇḍitā
401. Sarīrajalakampena cittanāvā tadassitā
vātāhatalataggo va na sakko ti samāhituṃ
402. Asamāhitacittassa na yathābhūtaḍḍanaṃ
ayathābhūtaḍḍaṃ hi na muccati kudācanaṃ

403. Tasmā cittasamādhattī sarīraparikkhaṇaṃ
kareyya paṭisevento paṭisaṅkhāya paccaye
404. Agginā karaṇīyāni karonto suciraṃ pi ca
aggidosan na papponti upāyopagatā narā
405. Anupāyenūpagatā aggidosena attitā
sadatthaṃ ca asādhentā dukkhaṃ papponti dāruṇaṃ
406. Aggīva paccayā ñeyyā aññāyopagamo viya
snehapubbam asaṅkhāya āhārādinisevanaṃ
407. Na bāhuviriyāyātaṃ na ca ñātikulāgataṃ
parappasādaladdhaṃ kiṃ yuttaṃ gathitabhojane
408. Gathito mucchito santo bhujjanto parabhojanaṃ
suvāvantaṃ va bhujjanto samaṇo hi jigucchiyo
409. Rasataṇhā paricitā anādinavadassino
sacittaṃ paridūsentī atilūkhe pi paccaye
410. Rasataṇhāvīrabhitā sadādinavadassino
cittadosan na papponti ulāre pi ca paccaye
411. Ādinavānupassī hi tidasindopabhojiye
paccaye pi ca nissaṅgo hoti nibbānabhāgiyo
412. Mattaṃ mattānisamsaṃ ca pahātabbaṃ ca tattato
bahuso paccavekkhitvā bhaje aggīva paccaye
413. Tasmā paññādhuraṃ katvā ādinavam apekkhiya
paccavekkhaṇaṃ silaṃ parirakkhanti paṇḍitā
414. Evaṃ catubbidhaṃ silaṃ ñāyato parisodhitaṃ
susodhitasuvaṇṇaṃ va hoti icchāpasādhikaṃ
415. Idaṃ hi silaratanaṃ idhaloke parattha ca
ānisamsavare datvā pacchā pāpeti nibbutiṃ
416. Paccakkhaṃ hīnājaccaṃ hi accantolāravamsajā
narindā silasampannaṃ namassantiha bhāvato
417. Mānino brāhmaṇā vāpi gurūsūpi asannatā
te pi silena sampannaṃ namassantiha bhāvato
418. Thānantarena ye vuddhā dhanissariyato pi vā
te pi silena sampannaṃ namassantiha bhāvato
419. Kule jeṭṭhā ca purisā ye ca mātāpitādayo
te pi silena sampannaṃ namassantiha bhāvato
420. Yaṃ namassanti tevijjā sabbabhummā ca khattiyā
cattāro ca mahārājā tidasā ca yasassino
421. Devānam indo pavaro sabbakāmasamiddhiko
so pi silena sampannaṃ namassati sadā sato

422. Jhānissariyatam patto yo hi Brahmā Sahampati
so pi silena sampannam namassati sadā sato
423. Ihāpi yadi sakkāram silam phalati idisam
kin nu sakkāravittthāram paraloke phalissati
424. Pattharivāna sakalam sāgarantaṃ mahāmahiṃ
saddo silavataṃ yāti brahmalokam pi taṃ khaṇaṃ
425. Paṭivātāṇuvātesu sabbatthāvihatakkamo
iti silamayo gandho sabbagandhesu uttamo
426. Lāmakaṃ paccayaṇ cāpi ghaṭanto attadatthikaṃ
yo nipphādetum asamatto-gihibhūto sake ghare
427. So pi silena sampanno akaronto anesanaṃ
Lābhī accantasetthānaṃ paccayānaṃ padissati
428. Padīpentīva taṃ ete vihārā cārudassanā
gagaṇullikhamānaggacetiyaḍḍhajamaṇḍitā
429. Mahāmeghassarodārabheriviññātakālikā
nekabhikkhusahassānaṃ sulabhoḷārapaccayaḍḍ
430. Atitucche pi dissanti dese uccācalūpamā
hārahaṃsahimāmbhodapaṇḍarā cetiyādayo
431. Tucchassāpi vihārassa ulārā yādisi sirī
sabbadesissarassāpi na gehe tādisi sirī
432. Yadi siladumindassa pupphamattam pi idisam
lābhaggadāyakaṃ tassa paralokaphalan nu kiṃ
433. Mahāṇṇavānaṃ sabbesaṃ sah' eva khalu bhūmiyā
balād āvajjitānaṃ va phalogho āgamissati
434. Duṭṭhāpi tan na dhaṃsenti setthesu ca gaṇiyati
tuṭṭho ca satataṃ hoti iṭṭhalobhena sīdati
435. Piyo sabrahmacārīnaṃ bhajanīyo ca silavā
asaṃkito hi sambhogasaṃvāsādi 'raho pi ca
436. Avikkhaṇḍitasīlassa anavajjasukhaṃ hi yaṃ
taṃ brahmāsura devindanāgindānaṃ pi dullabhaṃ
437. Sandiṭṭhikaṃ asaṅkheyyaphalaṃ icc' evamādikam
silasampattijanitaṃ ko nissesam bhaṇissati
438. Ihāpi yadi icc' evam anantaṃ silajam phalaṃ
paralokaphalass' antaṃ ko hi tass' idha ṇassati
439. Ekāhuposathenāpi paranimmitavattisu
ṭhānaso upapajjeyya iti vuttaṃ mahesinā
440. Kālapariyantikassāpi silass' eso phalodayo
apariyantassa hi phalaṃ kiṃ vakkhāma ito paraṃ

441. Parassa vissāsaniyo sajanassa yasāvaho
Kulālaṅkārabhūto ca ācāramhi pamāṇako
442. Anavaḥjasukhaṃ silaṃ kulaṅ ca uditoditaṃ
dhanaṅ ca sāmiddhikaraṃ ṭhānaṃ vuddhā-
nurūpakaṃ
443. Sinānaṃ 'nodakaṅ cāpi gandho cāpi disaṅgamo
anugāmikatā chāyā chattaṃ rakkhitarakkhaṇā
444. Ariyānaṃ atho vaṃso sikkhāpi ca anuttarā
sugatīnaṃ mahāmaggo paṭiṭṭhā avicāliyā
445. Iti diṭṭh' eva dhamme pi ānisaṃse asesake
Ko nu gaccheyya pariyaṅtaṃ vadanto evamādike
446. Velāmadāne paṭṭhāya saṅghe dānaggasammataṃ
vatvā tato pi seṭṭhaṅ ti pañca silaṃ pakāsitaṃ
447. Maggañāṇopakārāya atho silavisuddhiyā
dānassāpy antaram meru sāsapantarato 'dhikaṃ
448. Evaṃ mahānisaṃsaṅ ti viditvā silasampadaṃ
nayaṅaṃ ekanetto va rakkhe silaṃ catubbidhaṃ
449. Pātimokkhasaṃvaro indriyānurakkhaṇaṃ
paccayānv-avekkhaṇaṃ jīvasuddhi eva ca
Taṃ catubbidhaṃ budhā silasuddhim iddhiyā
pūrayitvā paṇḍitā māramaddanaṃ katā
450. Iti silagaṇaṃ vicintayanto
kusalo jīvitahetuto pi silaṃ
avikhaṇḍiya sādhu sodhayanto
Abhinibbāti atandito ghaṭanto

IX. BHĀVANĀNISAMSA-GĀTHĀ.

451. Dāne sile ca ye vuttā ānisaṃsā asesakā
te mandabhāvanāyāpi saṃsiḥhanti asaṃsayaṃ
452. Kilesapaṭipakkhaṃ va sabbhaṃ puññaṃ samāsato
kilesummūlakāraṇā bhāvanā balavantarī
453. Sukaraṃ khujjarājena yaṅ siyā sattudūsaṅaṃ
cakkavattinarindassa kathaṅ taṃ dukkaraṃ siyā
454. Bhāvanābalayogena buddhabhāvo pi sādhiyo
tadaññā kāhi sampatti bhāvanāya asādhiyā
455. Tadaṅgavikkhambhanato samucchadavasena ca
kilesānaṃ pahānaṃ hi vaṇṇenti varavādino

456. Kilese dānasilādi tadaṅgena hananti hi
vikkhambheti hi te jhānaṃ maggo bhindati
sabbathā
- 457 Bhāvanā eva jhānañ ca maggo ti ca vipassanā
samatho ti ca niddiṭṭhā avatthantarabhedato
- 458 Vinīvaraṇaṃ ekaggam ekālabanasañṭhitam
jhānaṃ ti hi samakkhātaṃ sesajjhānaṅgamaṇḍitaṃ
459. Kāmacchando ca byāpādo thīnamiddhaṃ sakuk-
kuccaṃ
uddhaccaṃ vicikicchā ca pañca nīvaraṇāni 'me
460. Ekaggatā ti cittaṃ ekālabanasañṭhiti
samatho ca samādhi ca avikkhepo ti taṃ vidū
461. Vitakko ca vicāro ca pīti cāpi sukhaṃ pi ca
upekkhā ceti pañca te sesajjhānaṅgasaññitā
462. Caturaṅgaṃ tivaṅgañ ca duvaṅgekeka-aṅgakaṃ
icc' evaṃ pañcadhā bhinnaṃ ekaggam jhāna-
saññitaṃ
463. Yad eva khalu ekaggam pañcamajjhānasammataṃ
tad ev' ālababhedena arūpajjhānasammataṃ
464. Ākāso c' eva viññānaṃ tadabhāvo ca taggataṃ
cittam arūpajjhānassa ālabā caturo matā
465. Ayaṃ vutto navavidho samatho ti pavuceati
samāpatti ti taṃ eva vadanti vadataṃ varā
466. Aniccādippakārena yathābhūtatthadassanaṃ
vipassanā ca paññā ca vicayo ti pavuceati
467. Catusaccābhisamayaṃ nāṇaṃ nibbānagocaraṃ
maggāñānaṃ ti akkhātaṃ aggaṃ nibbānapāpa-
kaṃ
468. Samatho vipassanā cāpi yogino hi manorathaṃ
pāpenti nibbānapuraṃ rathandhuri yugaṃ viya
469. Ubhayaṃ samāyogā na sā siddhi asādhīyā
tassānisamse viññātā n'atthi añño anāyako
470. Diṭṭhadhammasukhatthaṃ vā phāsatthaṃ vā
vipassitaṃ
bhavasampattipatthentā abhiññatthāya vā puna
cattāratthavase ñatvā nibbattenti samādhayo
471. Kilesasaṅkhobhābhāvā sukhaṃ cittavivekajaṃ
diṭṭhadhamme pi vedeti pavaram bhāvanārato

472. Dassaniyo ca so hoti Kassapo va mahitale
paññavā Sāriputto va Moggallāno va iddhimā
473. Nissaṅgo Ratthapālo va Nando v' indriyasamvuto
Puṇṇo Sunāparanto va khantiyā ativissuto
474. Cīvarādisu santuṭṭho 'riyavaṃsānupālo
sambhāvito ca viññūhi sadā sabrahmacārihi
475. Puṇṇo Mantāniputto va Soṇatthero va viriyavā
nirāmisayaso bhāgī Anuruddhādikā viya
476. Aratiratisaho hoti nālābhe paritassati
pavivekabhavā pīti pharate tassa mānasam
477. Nirāmisam sukham eva manan tam bhāvanābhavam
mānasam aparāyattam mahāpurisasevitam
478. Bhāvitatto 'nubhotiha tidasindasukhādhikam
ditṭhadhamme sukham jhānam iti tasmā vibhāvitam
479. Anāvilamhi cittamhi phāsu hoti vipassitum
Anāvilamhi udake mukhass' olokanam viya
480. Aparihīnajhānassa yathādhikavasena hi
rūpārūpabhava hoti bhavo 'nantaguṇodayo
481. Bhāvanābalayuttassa abhiññāpi samijjhare
sādhu sādhitavijjassa visesā iva mantajā
482. Iddhi paracittañāṇaṇ ca purimajāti-anussati
dibbacakkuṇ ca sotaṇ ca pañcābhiññā imā matā
483. Imāpi bhāvitattassa sacittavasavattikā
tapovisesā hontiti bhāvetabbā hi bhāvanā
484. Sunetto sattavassāni bhāvetvā mettā uttamam
Sattasamvattakappesu nemam lokam punāgami
485. Samvatte ca vivatte ca brahmaloke 'va samsarī
Chattimsakkhattum devindo āsi ten' eva kammunā
486. Anekasatakkhattum so cakkavatti mahāyaso
āsiti sutvā kiṃ aññaṃ bhāvanāvapañnanam vade
487. Aniccānantasaññāyo mettāto pi mahapphalo
tāsam phalamahattam ko padesaññūpavañṇaye
488. Dahantā va udentīha bhavataṇham yato hi tā
ātimando pi aggiva vattamāno sakāsayaṃ
489. Tato tā sattasaṅkhāre asiliṭṭhassa bhāvato
mettāto pi viṣiṭṭhāti vuttā nibbānamaggadā
490. Velāmadāne paṭṭhāya yāva mettādikam phalam
vatvā aniccasaññaṇ tu accharāghātakālikam

491. Tato mahapphalataraṃ idan ti paridīpayi
dīpabhūto tilokassa nāyako siddhidāyako
492. Tasmā aniccasaññā 'va bhāveyya satatam budho
saṃsāraghoranarakā muttikāmo mahāguṇam
493. Kammatthānatthāne patitthapetvāna cittam ari-
bhūte
nīvarane bhañjitvā kāmaraññajayam karitvāna
494. Rūpagarubhāram ujjhiya arūpaloke pi saṅgam
apahāya
calam iti bhavagatam akhilaṃ ñatvā katvāna viri-
yavaram
495. Bodhīpakkhīyadhamme bhāvetvā bhāvanābalap-
pattā
gatamaṇamaṇam ajaram vigataraṇam vīrapu-
risagatam
496. Asulabham abbhutam atulam niccam nīrujam
asokam atisantam
khaṇavaram avirodhentā nibbānapuram bhajatha
khippam

X. PATTIDĀNĀNISAMSA-GĀTHĀ.

497. Attattham anapekhitvā parattham diyate yato
karuṇākataññutāyogā pattidānam visesitam
498. Patikārapare loke āsādāsabyatamgate
Upakārasamatthassa sato ko na kareyya kiṃ
499. Matassa kammadosena petabhūtassa jantuno
iha vā vyasanatthassa upakattā sudullabho
500. Ye ānisamsā nidditthā dāne mānappahāyina
savisesā 'va te sabbe pattidāne pi vediyā
501. Yadi te anumodanti paradattūpajivikā
petā dānam pariggayha tesam tam upakappati
502. Yam yam tam uddisitvāna dānavatthu padīyate
tam tam tassa khaṇen' eva uppajjati asamsayam
503. Itidam Sāriputtassa mātipetāya dānato
sādhitabban tu sandehavigamattham vijānatā
504. Tassābhāve pi aññassa sajanassopakappati
tasmim sante asante pi dāyakā tu anipphalā

505. Samsāre anamattagge so loko tassa ñātihi
suñño assāti atthānaṃ iti ñeyyaṃ hi yuttito
506. Yassa tassa manussassa ukkaṭṭhā lāmakāpi vā
paccayā sulabhā eva viriyena pariyesato
507. Petā hi nekavassāni khuppipāsaturāpi ca
paccayā na labhant' eva gavesantāpi sabbaso
508. Tesāṃ sakammadosena sannānaṃ byasanaṇṇave
byasanāpagamopāyam atthiti suviniechitaṃ
akaronto care yo hi tamhā nikkaruṇo nu ko
509. Tasmā santo sappurisā kataññū katavedino
petadānādikaṃ patti denti kārūññacoditā

XI. ANUMODANĀNISAMSA-GĀTHĀ.

510. Issāvyaṇṇapādamaccherāṃ vihiṃsā cāpi nāsiya
guṇārādhitaṇṇacitto yaṃ anumodati modako
511. Yato tato mahesakkho surūpo bhogavāpi ca
dighāyuko sadā haṭṭho hoti puññānumodako
512. Vissajjetvāna nissaṅgaṃ catupaññāsa koṭiyo
katvā Jetavane ramme vihāraṃ cārudassanaṃ
513. Soṇṇabhiṅkārāhatthassa sudattassa sirīmato
disvā sabbaññubuddhassa saṅghassa dadato sirīṃ
514. Aho dānaṃ ti bahuso udānaṃ abbhudirayaṃ
mānavo anumodanto adento kākaṇaṃ pi ca
dāyakato pi adhikaṃ alattha kusalodayaṃ
515. Akatvā kāyavācāhi adatvā kiñci hatthato
cittappasādamatto pi yadi evaṃ phalāvaho
516. Anumodanaṃ puññaṃ cittāyattam mahāphalaṃ
akaronto caranto hi socaṇiyo ayaṃ jano

XII. DESANĀNISAMSA-GĀTHĀ.

517. Dārādārakanettādi dānaṃ datvā anekaso
viraviriyena yo laddhaṃ dhammaṃ deseti saddhayā
518. Apatthento yasolābhasakkārādīni attano
hitajjhāsayato eva satthu kiccakaro 'va so
519. Desakassa abhāvena yato apparajakkhakā
bahū saṃvijjamānāpi na phusant' eva nibbutiṃ

520. Tasmā sakkacca saddhammaṃ uggahetvā yathā-
tathaṃ
saddhammagaruko hutvā aviññātaṃ avedayaṃ
521. Satthuno paṭipattiva caranto parahetukaṃ
anāmisagarū hutvā dhammaṃ deseyya paṇḍito
522. Sabbadānaṃ dhammadānaṃ jinātiti jino 'bravi
Desayī desakavaro desanā dullabhā ti ca
523. Atho padīyamāno hi tato khippaṃ vigacchati
Dhammo padīyamāno hi ubhayatthābhivaḍḍhati
524. Yoniso manasikāro atho saddhammadesanā
maggāñāssa hetūti vutto maggaññunā sadā
525. Sabhāvañāṇaṃ dhammānaṃ saṃsārādīnavaññutā
saccānañ cābhisamayo sabbe te desanā bhavā
526. Yato 'yaṃ desako dhammaṃ sabbasampattikāraṇaṃ
deseti tasmā tassidha sabbasampattiyo phalaṃ
527. Evam mahānisamsaṃ pi yo saddhammaṃ sudulla-
bhaṃ
samattho pi na deseti viphalan tassa jivitaṃ

XIII. SAVANĀNISAMSA-GĀTHĀ.

528. Saddhammaṃ suṇamānassa yo hi atthānusārino
pamodo nidhiladdhassa daḍḍassā pi n' atthi so
529. Kilesamakkhikā cittaṃ santattaṃ savaṇagginā
nāliyaṃti santattaṃ ayopiṇḍaṃ va makkhikā
530. Paññavā suṇamāno hi saddhammaṃ buddhadesi-
taṃ
sugambhīram avitathaṃ madhuraṃ amataṃ viya
531. Labhate paramaṃ pītiṃ devindenāpi dullabhaṃ
tad evālam phalan tassa mā hotu paralokikaṃ
532. Saddhammassidha gahaṇaṃ na hoti savaṇaṃ vinā
gahaṇena vinā atthaparikkhā nopajāyati
533. Atthan tu aparikkhanto attano vā parassa vā
asamattho 'va so hoti hitatthapaṭipattiyā
534. Pariyattiṃ vinā dhammo na tiṭṭhati kudācanaṃ
savaṇaṃ vinā pariyatti tasmāpi savaṇaṃ varaṃ
535. Nekakappasatussāhasamānito pi satthunā
saddhammo na patitṭhāti savaṇena vinā yato

536. Tato tassāpi ussāhavisesaṃ samapekkhiya
sotabbo eva saddhammo api nibbānadassinā
537. Yaṃ paññāvuddhikaraṇaṃ saddhammatthitikāra-
ṇaṃ
phalaṃ tassa pamātuṃ ko samattho sugataṃ vinā
538. Devarajjam pi sādhetuṃ samatthenāpi taṃ khaṇe
anādiyitvā taṃ dhammo sotabbo sugatāgato

XIV. PŪJĀNISAMSA-GĀTHĀ.

539. Mānaṃ pariccajivāna uppādetvāna gāraṇaṃ
guṇaṃ upaparikkhitvā upakāraṃ va tādisaṃ
540. Buddhādisu guṇaḍḍhesu upakārisu vāpi ca
saddhākataññutāpaññāgāravādihi maṇḍito
yato karoti pūjaṃ yo bhāvato vandanādihi
541. Tato so jāyati aḍḍhe kulamhi uditodito
asaṅkitechhi sattehi bhāvato vadanārahe
542. Parattha pūjakosanto yattha yatthūpapajjati
tattha tattha viṣiṭṭhaṃ so ṭhānaṃ labhati pūjyaṃ
543. Pasādaniyavatthumhi pasādassa phalena hi
aninditaṅgapaccaṅgo hoti pāsādiko naro
544. Kataññunā guṇavatā katapuññaphalena hi
akataññujanassāpi katam phātiṃ gamissati
545. Kataññuno pi ca katam purāhi akataññunā
mahāpabbatamattam pi accantānuṃ va dissati
546. Tasmā pubbopakāriṣṣa upakārāni paṇḍito
kareyya hi yathāsatti katāni avināsayaṃ
547. Paññāpubbaṅgamaṃ katvā puññakammāni paṇḍito
phalopabhogakāle pi hoti accantapaññavā
548. Sayam guṇaḍḍho hutvāna guṇaḍḍhe Buddhasāvake
pūjayaty assa hi phalaṃ guṇaḍḍhaggo va ṇassati
549. Abhivādanasilassa niccaṃ vaddhāpacāyino
cattāro dhammā vadḍhanti āyuvanṇo sukhaṃ balaṃ
550. Ekapupphaṃ cajivāna asitiṃ kappakotiyo
duggatiṃ nābhijānāmi ekapupphass' idam phalaṃ
551. Pūjā ca pūjanīyānaṃ etam maṅgalaṃ uttamam
icc' evamādigāthāhi pūjāsampatti dipitā

552. Buddhe dhamme ca saighe vā kato eko pi añjalī
pahoti bhavadukkhaggiṃ nibbāpetuṃ asesakaṃ
553. Iminā pūtikāyena dubbalena pabhaṅgunā
avassacchaḍḍanīyena yadi sakkā mahāphalaṃ
554. Puññaṃ kātuṃ asārena sāraṃ varasukhāvahaṃ
careyya taṃ akatvāna ko hi nāma sacetano

XV. VEYYĀVACCĀNISAMSA-GATHĀ.

555. Āpadāsu sahāyānaṃ lābho iṭṭhatthasiddhi ca
parivārasampadā ceti veyyāvaccaphalam matā
556. Gilānaguṇavantānaṃ dānādikiriyaṣu vā
veyyāvaccābhisambhūtaṃ ko phalaṃ vaṇṇayissati
557. Yo gilānaṃ upaṭṭhāti so upaṭṭhāti maṃ iti
mahākāruṇikenāpi so bhusaṃ parivaṇṇito
558. Sabbaññuṃ sabbadassāvīṃ sayambhūṃ aggapug-
galaṃ
upaṭṭhāti kathaṃ vā so kim idaṃ abbhutabbhutaṃ
559. Parattham eva attattham iti passati so muni
tenānacchariyan tassa upakāriva so naro
560. Tasmā gilānupaṭṭhāne sammāsambuddhavaṇṇito
mahāguṇe yathāsatti kareyya param ādaraṃ
561. Buddhādināṃ guṇaḍḍhānaṃ veyyāvaccassa ko
guṇaṃ
vaṇṇituṃ cintituṃ vāpi samattho avināyako
562. Pabhaṅgurena kāyena sukaraṃ puññaṃ uttamaṃ
na kareyya kathaṃ viññū anummatto sacetano

XVI. SAMPAHAṂSĀNISAMSA-GATHĀ.

563. Pamodabahulo hoti sadā sabbhi paṣaṃsiyo
pasannamukhavaṇṇo ca paṣaṃsābhirato naro
564. Puññakammaṃ karontānaṃ guṇaṃ tassa vibhā-
vayaṃ
hāsaṃ sañjanayitvāna yato vaḍḍheti ādaraṃ
565. Tato so jiṇṇagehassa upatthambhakaro viya
labhate vipulaṃ puññaṃ puññakammappaṣaṃsako

566. Puññaṃ asaddahantassa aññato va sukhatthino
andhabhūtassa lokassa anatthatthābhisāngino
567. Ālassenābhibhūtassa aviññūjanasevino
puññakammādarakaro satthukiccaṃ 'va so kare
568. Ye cānumodane vuttā guṇā ye cāpi desane
te ca yojjā yathāyogam asesā sampahaṃsane

XVII. SARAṆĀNISAMSA-GĀTHĀ.

569. Tathāgataṃ vitarāṇaṃ catumāraraṇañjayaṃ
saraṇaṃ ko na gaccheyya karuṇābhāvitāsayaṃ
570. Svākkhātaṃ tena saddhammaṃ saṃsārabhaya-
bhañjakaṃ
Karuṇāguṇañjan tassa saraṇaṃ ko na gacchati
571. Paripitāmataraṃsaṃ saddhammosadhabhājanaṃ
saṅghaṃ puññakaraṃ ko hi saraṇaṃ nāgamissati
572. Ekādasaggisantāparahitaṃ ratanattayaṃ.
karuṇāguṇayogena anotattātīsitalaṃ
573. Saraṇaṃ ti gataṃ dukkhaṃ na sakkoti patāpitaṃ
yathā tiṇukkā nimmuggā anotattam abhāsare
574. Bhītā hi saraṇaṃ yanti nadīpabbatakānane
kā hi tesāṃ saraṇatā maraṇaṃ yesu vijjati
575. Yo ca Buddhañ ca dhammañ ca saṅghañ ca sara-
ṇaṃ gato
maraṇassāpi nāsajja karaṇaṃ tamhi vijjati
576. Aho aññānarājassa āṇā balavati bhusaṃ
sadose saraṇaṃ yāti yāya andhikato jano
577. Dosavase karuṇābalahīno yo saraṇaṃ ti naro upa-
gacche
So karuṇaṃ maraṇaggahakiṇṇe saṃsarat' eva
bhavodadhimajjhe
578. Yo atulo asamo dipadaggo kālabalapparimaddana-
sūro
taṃ saraṇaṃ ti gatassa hi loke sabbaraṇesu bhayan
na hi atthi
579. Te na Tathāgatapabbatarājaṃ ye saraṇaṃ ti gatā
naradevā
te maraṇādibhayena vihīnaṃ nissaraṇaṃ viraṇaṃ
upayanti

XVIII. ANUSSARAṆĀNISAMSA-GĀTHĀ

580. Yasmim̄ khalu mahānāma samaye ariyasāvako
Tathāgataṃ 'nussarati saddhammaṃ saṅghaṃ eva
vā
581. N' ev' assa tasmim̄ samaye rāgādipariyutthitaṃ
cittaṃ hotīti suttesu anussati viśesitā
582. Yaṃ yaṃ dānādikusalaṃ anussarati bhāvato
tassa tassānurūpaṃ hi yasañ cānussati phalaṃ
583. Buddhass' ekagaṇaṃ vāpi sato 'nussarato hi yā
pīti sā tibhavissariyaladdhassāpi na vijjati
584. Taṃ anussarato rāgadosamohamahaggayo
khaṇena parinibbanti mahoghen' eva aggino
585. Suciraṃ parasattatthe avicchinnā anussati
yassa taṃ sarato puññaṃ ko hi añño minissati
586. Na manussāmanussehi nāgarogānalehi vā
īsakam pi bhayaṃ hoti ratanānussatikkhāṇe
587. Tasmānussaraṇīyesu Buddhādisu sagāraṃ
anussareyya satataṃ saṃsārūpasamatthiko

XIX. APPAMĀDĀNISAMSA-GĀTHĀ.

588. Sabbam̄ puññaṃ samodhāya phalaṃ tassa viśesayaṃ
nāyako nidhikaṇṇam hi viśesenābhivaṇṇayi
589. Asādhāraṇam aññesaṃ acorāharaṇo nidhi
paccekabodhijinaḥhūmim̄ sabbam̄ etena labbhati
590. Sabbaññuññasataraṃsipajjotenāvabhāsītā
karuṇāpuṇṇacandena katasītapariggahā
591. Dasa Buddhāmalabalodāraggahavibhāsītā
kusalosadhītārāhi saṅkiṇṇā sabbato disaṃ
592. Suddhāsādhāraṇaññasuvāṇṇamaṇisānuhi
Buddhadhammoruselehi avaruddhā samantato
593. Vesārajjamigindehi parisāvanarājisu
sukhavissatthacārīhi accantam̄ upasobhitā
594. Lokadhammānilākampadhitimeru dhajuggamā
satipaṭṭhānaratṭhadḍhā padhānānilavijitā
595. Saddhammadeśanāvassadhārāhi pariśīcitā
bojjhaṅgakusumākīṇṇā maggañjasamaḥpathā

596. Guṇaṇṇavaparikkhittā silāmalatalā subhā
Buddhabhūmi hi yā loke laddhā vīravarehi sā
597. Visitthā sabbabhūmiṇaṃ yadi puññaena labbhati
alabbhaniyaṃ puññaena loke aññaṃ hi kiṃ siyā
598. Sabbhaṃ puññaṃ hi nissesaṃ manussatte samijjhati
taṃ pabbatanadīvijjūjalacandādicāñcalaṃ
599. Tasmā imaṃkhaṇavaraṃ laddhāsabbatthasādhakam
ādittacelasīsā 'va yogaṃ samanuyuñjatha
600. Pamādaṃ dūrato katvā appamādo 'va seviyo
kalyāṇamitte nissāya bhāvanīyaguṇākare
601. Pamādo sabbadosānaṃ hetūti parikkittito
appamādo tathā sabbaguṇānaṃ hetu sammato.
602. Pakkhandati anatthesu pamādo parikkappito
subhaṃ sukhañ ca niccañ ca attāti vipariyesato
603. Tato asuci bibhacchaṃ duggandhaṃ kimisaṅkulaṃ
dehaṃ paramajegucchaṃ bhajāniyaṃ ti passati
604. Hatthāhārika-aggīva hatthasamparivattato
iriyāpathacakkena bharaṇiyaṃ sudukkhatto
605. Pabhaṅguraṃ parāyattaṃ paccayāyattam appakaṃ
patikārantaraṃ disvā mayhate sukhasaññayā
606. Cittassānantaraṃ cittaṃ pavattantaṃ nirantaraṃ
uppajjitvā nirujjhantaṃ api dīpasikhā viya
607. Lahuppavattito tattha adisvāna aniccatam
niccaṃ ti patigaṇhāti pamatto cittasantatiṃ
608. Dubbale paccayāyatte nissāre khandhapañcake
sarīrindriyaviññāṇasamavāyena sādhitam
suriyakantindhanādiccasambhūtam iva pāvakaṃ
609. Kiriyaṃ avijānanto attā atthīti maññāti
maññanto Mārapāsena āsāsaññaena bajjhāti
610. Baddho tena yathākāmakaraṇiyo va hoti so
ajjhohaṭṭo va balisaṃ maccho āmisataṇhayā
611. Appamatto tu dhammānaṃ sabhāvam anugāhati
sabhāvam anugāhanto maññaṇiyaṃ na passati
612. Tato so tibhavaṃ disvā nissāraṃ bhaṅguraṃ
dukhaṃ
naraṅke ciravattho va tato nibbindate bhusaṃ
613. Tato so sattaṅkhaṅgare virajjati na rajjati
viratto na cirassa' eva vimuccati samāhito

614. Vimuttisāraṃ nāthassa sāsanaṃ sāraddassino
appamattassa vasato sā vimutto na dullabhā
615. Tasmā hi appamādena vihareyya sagāraṃ
pattam paramavīrehi patthento paramaṃ padaṃ
616. Iti Saddhammopāyanam idam atigambhīram
amalavipulattham
uddissa Buddhasomaṃ uparacitaṃ ganthabhīrū-
nam
617. Mandānaṃ dhammakathāna yānabhiññānam api ca
sugamataram
bhavatūti suttiyuttim avokkamitvā avitthiṇṇaṃ
618. Thātu ciraṃ saddhammo dhammadharā ca idha
tiṭṭhantu
saṅgho bhavatu samaggo sabbo loko sukhībhavatu
619. Mama Saddhamopāyanaracanussāhena janitapuñ-
ñena
bhavatu sakalo pi loko tilokaniṭṭharāṇasamatthiyo
620. Buddhapādena sahitaṃ laddhā mānusa sambhavaṃ
sāsane pabbajitvāna nālaṃ bhikkhu pamajjitum
621. Kikīva aṇḍaṃ camarīva vāladhiṃ
piyaṃ va puttāṃ nayaṃ va ekakaṃ
tath' eva silaṃ anurakkhamānakā
supesalā hotha sadā sagāravā

-
1. Diṭṭhamittādiṭṭhamittā sabbe sappurisādayo
anumoditvā-m-imāṃ puññaṃ pāpunantu sivaṃ
padaṃ
2. Rājārājādhirājāno maccāmaccādisādhavo
anumoditvā-m-imāṃ puññaṃ sādhayantu sivaṃ
padaṃ
3. Sabbe sattā ca bhūtā ca hitā ca ahitā ca me
anumoditvā-m-imāṃ puññaṃ bodhayantu sivaṃ
padaṃ ti
Pattidānānumodanāyi
4. Bhavābhava saṃsaranto yāva nibbānapattiyā
jātissarena nāṇena tihetupaṭṭisandhiko

5. Uppannuppanabuddhesu pūretvā sabbapāramī
Maṅgalo viya sambuddho hutvā loke anuttaro
6. Saṃsāre saṃsaranānaṃ sattānaṃ hitamāvahaṃ
dhammanāvāya te netvā tārayissam bhavaṇṇavāti
7. Iti 'nekehi nāmehi kittiyā ca mahesinā
vuṭṭhānagāminīsattā parisuddhā vipassanā
8. Pabbayogo bāhusaccam desabhāsā ca āgamo
paripucchā adhigamo garusannissayo tathā
mittasampatti c' evāpi paṭisambhidapaccayāti

Notes.

[For the present text of the Saddhammopāyana I have had the use of a MS. (in Sinhalese writing) in the British Museum, Oriental, No. 2248, and the very accurate edition (in Sinhalese character) with Sanna by Batuwantudāvē Pandit printed at the S'āstrādhāra Press, 1874. The differences between the MS. and the printed text are not very numerous or important. I have distinguished between va = eva and va = iva by printing 'va whenever it stands for eva.]

| PAGE. | V. | PAGE. | V. |
|-------|---|-------|---|
| 37. | 27. MS. cāpi. B. c'eva. | 39. | 65. B. paṭivedo. |
| | 30. MS. -atthiko | 40. | 68. B. sampasaññitā. |
| 38. | 35. MS. rajjadāno ucit- tāyo. The Sanna divides rajjadāno- citatāya into rajja- dāne and ucitatāya. | 73. | MS. sudubbuddham B. na subuddham |
| 44. | K ā ṇ a k a c c h o p a - m e n a for Kāṇa- kacchapomena. See Therī G. v. 500, Com. p. 215. | 80. | MS. vañcanā. |
| 49. | MS. ca. B. va . . . khaṇaggassātipā tanam. | 81. | MS. mittābhijjanti kāraṇā. |
| 39. | 55. B. sampavācāhi. | 84. | MS. yaṃ yaṃ nijj- hāti . . . tasseva ijjhati aññāyen- aññā. |
| | | 41. | 85. MS. omits yo. 92. MS. cittatā. B. vicittā. 98. MS. lobhādhiggahitā ante. |
| | | 42. | 103. MS. andhakarakatā- nanā. |

PAGE. V.

42. 104. MS. virūpatova.
B. virūpateva according to Sanna = virupatā iva.
108. MS. aññamaññāvalambiya.
113. assasiṅgo, 'horns of a horse,' is not the usual expression to denote anything impossible or extraordinary. We expect to find sasa-singo = sasa-visāṇa, 'the horns of a hare' (see Jāt. III. p. 477, v. 80; Telak. 56).
43. 128. MS. pi ca.
B. api.
135. MS. ayam.
B. pyayam.
137. MS. avejjhāhārabhojinam.
44. 144. MS. khalupaṃsumhi.
153. MS. nāsārajjūhi.
B. nāsārajjumhi.
45. 159. B. ākoṭṭetvāna.
160. MS. yāvane . . .
passantā.
172. MS. mātito.
46. 178, 179. These are from Aṅguttara III. 35. 4.
179. MS. pharivā.
B. phuṭā.

PAGE. V.

46. 181. MS. . . . viravanto
vidhāvanto ito
tato
47. 189. MS. udikkhanteva.
194. MS. koṭṭisimbali (see Telakataḥa G. v. 38).
B. kuṭasimbali
MS. c'eva. B. cāpi.
198. MS. tahim.
201. MS. hi patikāratthopi dukkhamo
48. 210. MS. pāpakammānisevanan ti
MS. adds after v. 210
puññakammārato
siyā ti ettha
49. 225. MS. adds vigatūpakilesehi desitānusatīti yā.
227. MS. garūpadeso gamato.
231. MS. saraṇena saraṇattanam.
235. MS. aññāhi sam-patti.
242. MS. yahim.
B. yamhi.
50. 247. MS. pāpakammārātāvāsa.
248. sabbotuka (see Anāgata Vamsa v. 15-17).
252. MS. kāmajasukham.
52. 281. MS. khaṇe.
B. khate.

PAGE. V

52. 277. MS. katassavāvag-
anthesu parisam
akatassavam.
52. 282. MS. patato va.
B. pāteva.
Sanna' pāto iva.
290. MS. avaso anubha-
vissāmi.
53. 294. MS. akatāsato.
297. MS. itṭhanimittāni.
312. MS. appadūsiyo.
54. 313. MS. sattuṇṇajaharo.
324. MS. yamhi.
325. MS. tuṭṭham haṭṭ-
hatthasiddhiyā.
326. MS. paralokikaṃ.
329. MS. -sādhakathāya.
55. 338. MS. ameyyanan tu
santānaṃ dussilā.
340. MS. anayāsutta-
yuttiyā.
344. MS. vinayādiṃ.
56. 353. MS. jivitukāmo.
358. MS. natṭhākapīviya.
362. MS. parikkapato.
57. 370. MS. nīrajaṃ.
380. MS. adhakkhipanto.
382. MS. athavā corajett-
hassa ko na gara-
heyya jīvikāṃ.
58. 385. MS. sakko ti.
388. MS. na. B. nu.
396. MS. vaṇacchādana-
coḷaṃ.
397. MS. sahavajjito.
400. MS. atthāya.
59. 405. MS. addhitā.

PAGE. V.

59. 406. MS. sahapubbaṃ.
407. MS. viriyādhigataṃ.
412. MS. tatthato.
417. MS. garusūpi.
60. 426. B. lāmakā paccayā.
433. MS. balā āvajjitānañ
ca.
61. 443. MS. anugāmikataca-
chāyā.
449. MS. paccayābhivek-
khanāṃ.
452. MS. kilesummūla-
kāraṇabhāvanā.
62. 464. MS. tadābhāvo.
63. 476. MS. hoti alābhe.
490. MS. mettādijaṃ.
64. 494. MS. malaṃ.
B. calaṃ.
65. 505. MS. anamattagehi
samsāre.
507. B. pariyesantāpi.
508. sannānaṃ cf. Dh. p.
v. 327.
514. MS. kusalodakaṃ.
66. 522. MS. desayī desaka-
varo desetā ca
dullabho.
524. MS. hetuhi.
529. MS. analliyanti.
532-3. MS. gahanāṃ.
67. 546. MS. pubbopakarasa-
sa.
548. MS. pūjayantassa.
550. MS. asiti.
68. 555. MS. parivārasampa-
dam . . . matāṃ.
557-8. MS. upatṭheti.

PAGE. V.

68. 559. MS. tena anacchar-
antassa.
562. MS. pabhaṅgunena.
. . . anumatto.
69. 566. MS. ca. B. va.
571. MS. puññākaraṃ so.
573. MS. nimuggaṃ.
577. MS. maraṇaggaha-
kinne.
70. 580. MS. anussarati . . . ca.
581. MS. visesatā.
584. B. mahoghon eva.
MS. and Sanna
mahoghena va.
588. MS. nidhikaṇḍaṃ.
589. MS. acoraharaṇo
(see Kh. viii. 9, 15).
590. MS. pajjoteṇavabhā-
sitā, altered from
pajjotenevabhāsītā
. . . . katamsīta
pariggahā.
592. MS. -suvanṇamani
siddhihi.
593. MS. sukhavissanaka-
cārīhi.
594. MS. padhānilavijitā.
595. MS. bojjaṅgakusu-
mākiṇṇa.
71. 596. MS. vīravehi yā.
602. MS. attānīti vipari-
yaye.
604. MS. hatthahārika-
aggīva. . . iriyā
pathikacakkena
haraṇiyam.
605. MS. pabhaṅgunaṃ

PAGE. V.

71. 605. . . . paccayāmat-
tam appakaṃ pa-
tikārakaraṃ.
607. MS. paniganihāti.
608. MS. sūrakantīn-
dhanādiccasam-
bhūtam.
611. MS. hi. B. tu.
612. MS. bhaṅgunaṃ.
72. 615. Here ends the "Ap-
pamādānisamsa-
gāthā."
617. MS. pīca. B. apīca.
MS. avitthinnaṃ.
618. MS. thātuma ciraṃ
saddhammo sad-
dhammadharā id-
ha thātuma.
619. MS. samattho ti.
In the MS., ll. 618, 619
follow. 620, 621.
After line 621, MS. adds—
"Iti bhadanta Ānandatthere-
na kataṃ Saddhamopāyana-
sa saññāharaṇaṃ samattaṃ."
621. This verse is bor-
rowed from Bud-
dhaghosa's Sum-
aṅgala Dīgh. I. 1.
7, p. 56.
72. 1. MS. daḥhamittādiṭ-
ṭhamittā, but at end
of Sanna diṭṭha°.
3. Pattidānānumoda-
nāyi not in MS.
text, occurs at
end of Sanna.

Verses 7 and 8 are not in the MS. text, but occur at end of Sanna.

Instead of these lines, MS. has, "subham atthu sayambhu hessam."

Index of Subjects and Words.

A.

- Amsa, 154.
 Akataññū, 31.
 Akampa, 594.
 Akkhaṇa, 4, 6, 15, 16.
 Akkhama, 95.
 Akkhāna, 237.
 Akkhi, 380.
 -gaṇḍaka, 103.
 Akkhika, 286.
 Akhila, 494.
 Aṅkura, 273.
 Aṅkusa, 147.
 Agga, 243, 328, 349, 352.
 -puggala, 92, 558.
 Aggi, 33, 199, 352, 370, 404, 584.
 Agha, 51.
 Aṅga, 83, 159, 361, 455-6.
 -paccaṅga, 188, 543.
 ekekaṅga, caturaṅga, tivāṅga, duvaṅga, 462, an-aṅga, 361.
 Aṅgāra, 32, 195, 208.
 Accanta, 11, 28, 29, 85, 288.
 Acci, 250.
 Accuta, 47.
 Accharā, 244, 298, 490.
 Acchindati, 122.
 Acchera, 298, 244.
 Ajjana, 98.
 Ajjita, 98.
 Ajjhāyasa, 219, 518.
 Ajjholambati, 284, 296.
 Ajjhohata, 610.
 Añjana, 286.
 Añjasa, 328, 595.
 Aññadattika, 394.
 Aññū, 252.
 Atṭita, 205.
 Atṭhāna, 505.
 Atṭhi, 46, 103.
 Atṭhi-karoti, 220.
 Aḍḍha, 270, 312, 548, 540-1, 561.
 Aḍḍhatā, 316.
 Aṇḍa, 621.
 -ja, 275.
 Aṇṇava, 38, 433, 508.
 Atandita, 46, 100, 336, 450.
 Atikkama, 64.
 Atikkamati, 341, 346, 348, 349, 353, 373.
 Atikkamanacitta, 64.
 Ati
 -ghora, 285.
 -tuccha, 430.
 -dukka, 95.
 -manda, 204, 488.
 -mandaka, 273.
 -lūkha, 409.
 -vissuta, 473.

- Ati
 -santa, 496.
 -hattha, 323.
 Atipātaka, 49.
 Atipāti, 50.
 Atimaññati, 609.
 Atiricceti, 23, 126.
 Atula, 345, 496, 578.
 Attattha, 28, 70.
 Atta-sukha, 30.
 an-atta, 45.
 Attha, 28, 29, 30, 37, 65, 99.
 anattha, 87.
 Atthika, 30, 206, 322, 334-5, 341
 Atthi, 332, 334, 374, 403.
 Adinnadāyī, 78.
 Addita, 37, 281.
 Adhamasiya, 308.
 Adhama, 387.
 Adhika, 19, 337, 447, 514.
 Adhiggahita, 98.
 Adhippāya, 62.
 Adhippāyaka, 66.
 Adhimutti, 378.
 Anamattagga, 505.
 Anaya, 362.
 Anala, 586.
 Anavajja, 436.
 Anāmisa, 521.
 Anāvila, 479.
 Anicca, 365, 466, 487, 492.
 Anila, 594.
 Anivattiya, 13.
 Anu, 271, 346.
 Anukula, 297, 312.
 Anukulaka, 242.
 Anugāmika, 443.
 Anugāmiya, 311.
 Anugāhati, 611.
 Anupassī, 411.
 Anupāya, 405.
 Anupālaka, 474.
 Anuposiya, 318.
 Anubhavati, 290.
 Anubhāviya, 34, 293.
 Anumatta, 347.
 Anumāna, 74.
 Anumodaka, 512.
 Anumodati, 501, 510, 514.
 Anumodana, 213, 218, 516,
 568.
 Anummatta, 205.
 Anulomika, 65, 66.
 Anurakkhati, 32.
 Anurakkhana, 449.
 Anurakkamānaka, 621.
 Anuvāta, 425.
 Anusāra, 91.
 Anusārī, 528.
 Anussati, 225, 231, 482, 581-2.
 Anussarati, 580-2, 583, 587.
 Anesana, 392, 427.
 Anodaka, 443.
 Anopama, 237.
 Antima, 278.
 Andhakāra, 14, 280.
 Andhikata, 576.
 Anna, 106, 214.
 Annāpa (=anna + āpo), 100.
 Anv-avekkhana, 449.
 Apakka, 102.
 Apakkamati, 294.
 Apakāra, 283.
 Apagama, 508.
 Apacāyī, 549.
 Apatthita, 79.

- Apaneti, 63.
 Apaviddha, 366.
 Apāya, 5, 43, 75.
 Apuñña, 54, 75.
 Appameyya, 338.
 Appadūsiya, 312.
 Apparajakkhaka, 519.
 Appesakkha, 89.
 Appita, 233.
 Abbhanumodanā, 218.
 Abbhudireti, 514.
 Abbhuta, 345, 496.
 Abyāpajjha, 397.
 Abhijappati, 99.
 Abhijānāti, 550.
 Abhijjhā, 56, 69.
 Abhiññā, 228, 470, 482.
 Abhitunna, 281.
 Abhinibbāti, 450.
 Abhinibbuta, 35.
 Abhinivesa, 71.
 Abhipīlita, 278, 279.
 Abhimaṇḍita, 17.
 Abhimaddati, 288.
 Abhirata, 82, 568.
 Abhivaḍḍhati, 288, 523.
 Abhivādana, 549.
 Abhivaḍḍhanī, 68.
 Abhivaṇṇeti, 588.
 Abhisankhārika, 309.
 Abhisāṅgī, 566.
 Abhisamaya, 15, 467, 525.
 Abhisambhūta, 556.
 Abhisevana, 210.
 Abhejja, 312.
 Amata, 1, 209, 530, 571.
 Amatadāyī, 6.
 Amejja, 312, 363.
 Amala, 246, 591, 596.
 Amitābha, 255.
 Ambuja, 360.
 Ambuda, 270, 275.
 Ambhoda, 430.
 Ayo, 529.
 Arati, 476.
 Ariṭṭha, 279.
 Arindama, 276.
 Aribhūta, 493.
 Ariya, 254, 444.
 Arūpa, 228, 463, 480.
 Arūpaloka, 494.
 Alaṅkāra, 249.
 Alliyati, 102, 529.
 Avañjha, 345.
 Avagāhati, 37, 327, 370, 383.
 Avagunṭhana, 314.
 Avacarika, 254.
 Avaññāta, 88, 90.
 Avatthantara, 457.
 Avabhāsaka, 14.
 Avabhāsita, 590.
 Avamaññati, 271.
 Avaruddha, 592.
 Avasa, 290.
 Avassam, 293.
 Avassusati, 46.
 Avīci, 37, 194.
 Avitatha, 530.
 Avilopiya, 311.
 Avera, 338-9.
 Asāṅkita, 435, 541.
 Asagguṇa, 382.
 Asannata, 417.
 Asama, 578.
 Asādhāraṇa, 589, 592.
 Asāhiya, 94.

- Asipattavana, 194.
 Asiliṭṭha, 489.
 Asuci, 378, 603.
 Asubha, 368.
 Asura, 366, 436.
 Assa, 367.
 Assaddhiya, 80.
 Assama, 277.
 Assavaṇiṇya, 82.
 Assāda, 37, 51.
 Assāsa, 299, 313.
 Assita, 401.
 Assuta, 377.
- Ā.
- Ākara, 1, 36, 345.
 Ākāra, 363.
 Ākāsa, 42, 464.
 Ākiṇṇa, 595.
 Ākoṭeti, 159.
 Āgama, 227, 249.
 Āgamana, 224, 356.
 Āgasā, 294.
 Ācāra, 441.
 Āciṇṇa, 90.
 Ājīva, 342, 375, 392.
 Āṇā, 347, 347, 576.
 Āṇatti, 59, 60, 354.
 Ātapati, 123.
 Ātāpa, 396.
 Ātura, 507.
 Ādara, 2, 21, 39, 48, 207, 560,
 564.
 Ādicca, 14, 17, 40.
 Ādiccabandhu, 74.
 Āditta, 599.
 Ādeyya, 83.
 Ānana, 103.
- Ānisamsa, 263.
 Āpadā, 312, 555.
 Āpātha, 356.
 Āpo, 100.
 Ābaddha, 372.
 Ābādha, 85.
 Ābhā, 286.
 Āmaṭṭha, 333.
 Āmaya, 397.
 Āmisa, 374, 388, 610.
 Āyato, 257.
 Āyatta, 477, 605.
 Āyāta, 407.
 Āyu, 234, 239, 240, 258.
 Ārakkha, 357, 365.
 Ārammaṇa, 251.
 Ārādhita, 510.
 Āruppasaññā, 5, 10.
 Āruhati, 188.
 Ārogya, 234.
 Āroha, 317.
 Ārohana, 299.
 Ālamba, 245, 463.
 Ālambana, 369, 387, 458,
 460.
 Ālaya, 200.
 Āliyaṇa, 190.
 Ālassa, 567.
 Āvajjita, 433.
 Āvaṭa, 33.
 Āvuta, 391.
 Āvaraṇa, 12.
 Āvaha, 15, 26, 98, 206, 228.
 Āvāsa, 247.
 Āsaṅga, 361.
 Āsajja, 325, 575.
 Āsana, 222, 393.
 Āsaya, 246, 357, 488, 569.

Āsava, 1.
 Āsā, 78, 111, 498, 609.
 Āsevita, 93, 237.
 Āhata, 187, 401.
 Āharaṇa, 589.
 Āhāra, 100, 395, 406.
 Āhārika, 604.

I.

Icehā, 242, 320.
 -secchā = sa + icchā, 249.
 Itṭha, 67.
 Itthī, 64, 79.
 Itthika, 79.
 Iddhi, 449.
 Iddhimā, 32, 472.
 Inda, 276, 421.
 Indattana, 234.
 Indhana, 608.
 Indriya, 280, 342, 364, 365,
 371, 449, 473.
 Iriyāpatha, 604.
 Isi, 200, 384.
 Issattha, 390.
 Issamānaka, 89.
 Issara, 348, 431.
 Issariya, 418, 583.
 Issariyatā, 422.
 Issā, 313, 510.
 Issāluka, 97.
 Īsaka, 586.

U.

Ukka, 573.
 Ukkatṭha, 506.
 Ugga, 286.
 Uggadaṇḍa, 304.
 Uggaheti, 520.

Uggama, 594.
 Ujuka, 321.
 Ujjhiya, 494.
 Ulāra, 26, 260, 416.
 Ulāratā, 254.
 Utuka, 248.
 Udagga, 323.
 Udara, 102.
 Udaggatā, 298.
 Udadhi, 322, 577.
 Udāna, 514.
 Udāra, 429, 591.
 Udaya, 40, 230, 258, 261.
 Udikkhati, 308.
 Udeti, 14, 41, 442, 488.
 Uddisati, 502.
 Uddhacca, 459.
 Upakattā, 499.
 Upakappati, 501, 504.
 Upakaraṇa, 69.
 Upakāra, 283, 447, 498, 539,
 546.
 Upakārī, 540, 546, 559.
 Upakkama, 58.
 Upakkilesa, 216.
 Upaklesa, 225.
 Upagama, 406.
 Upajāyati, 97, 237, 532.
 Upajīvika, 501.
 Upatṭhāna, 560.
 Upatṭhāpeti, 356.
 Upatthambha, 565.
 Upadāyaka, 319.
 Upadesa, 227.
 Upaddava, 267, 398.
 Upanissaya, 265, 320.
 Upabhoga, 268, 341, 547.
 Upabhojīya, 411.

Upaparikkhati, 539.
 Upamā, 29, 44, 259.
 Upayāti, 579.
 Upaladdha, 4, 386.
 Uparacita, 616.
 Uparujjhati, 280.
 Upavaṇṇeti, 487.
 Upalāliya, 375.
 Upalālita, 301.
 Upasama, 587.
 Upasamana, 335.
 Upasādhiya, 320.
 Upasobhita, 593.
 Upāya, 10, 12, 350, 385, 389.
 Upāyana, 616, 619.
 Upāgata, 280.
 Upekkhā, 461.
 Uposatha, 439.
 Uppāṭana, 140.
 Uppādeti, 539.
 Ubbigga, 8, 77, 291.
 Ubbillabhāva,
 Ummatta, 88.
 Ummūla, 452.
 Uyyāna, 248.
 Uru, 345, 592.
 Ullikkhati, 428.
 Ussāha, 49, 223, 384, 535,
 536, 619.
 Ussinghati, 166.

E.

Ekagga, 458.
 Ekaggatā, 460.
 Ekajālikata, 202.
 Ekapuggalasutta, 44.
 Ekanta, 191.
 Erapatta, 347.

O.

Okāsa, 15.
 Ogha, 433, 584.
 Ocita, 387.
 Ocitatā, 35, 387.
 Ojohara, 313.
 Otatta, 573.
 Otthata, 246.
 Odana, 113.
 Onaddha, 182.
 Opama, 93.
 Obhāsa, 325.
 Olokana, 479.
 Osadha, 571.

K.

Kaccha, 104.
 Kaṇṭaka, 102, 201.
 Kataññū, 509, 540, 544.
 Kataññutā, 497, 544.
 Katavedī, 509.
 Kanta, 608.
 Kapaṇatā, 315.
 Kappa, 256, 257.
 Kappita, 247.
 Kampa, 401.
 Kama, 425.
 Kamala, 325.
 Kammakaraṇā, 7.
 Kammattāhāna, 493.
 Kammapatha, 56, 57.
 Kammī, 196, 292.
 Karaṇa, 59.
 Karuṇā, 33, 287.
 Kalaha, 135.
 Kasā, 147.
 Kasi, 390.
 Kassapa, 392, 472.

Kākāṇa, 514.
 Kāṇakaccha, 44.
 Kānana, 574.
 Kāmagaṇa, 261.
 Kāmacchanda, 459.
 Kāmaloka, 233, 261.
 Kāmāvacarika, 254.
 Kāruṇṇa, 509.
 Kāladanḍa, 287.
 Kāyika, 55.
 Kāruṇika, 330, 557.
 Kālahatthī, 195.
 Kāsu, 208.
 Kikī, 621.
 Kitti, 234.
 -sadda, 276.
 Kibbisa, 204.
 Kibbisaka, 290.
 Kimi, 603.
 Kimu, 137.
 Kilesa, 455, 6.
 Kileseti, 364.
 Kisa, 101.
 Kukkucca, 459.
 Kukkura, 90.
 Kukkuḷa, 194.
 Kucchi, 373, 381.
 Kujati, 166.
 Kuñcita, 102.
 Kuṭhita, 132.
 Kudittḥī, 86.
 Kumbha, 195.
 Kula, 234.
 Kusa, 349.
 Kusīta, 391.
 Kusuma, 246, 595.
 Kuhana, 375.
 Kesa, 103.

Koṭṭha, 257.
 Koṭṭisimbālī, 194.
 Kopīna, 106.
 Komārabhacca, 351.
 Kovida, 350.
 Kosa, 542.

KH.

Khaṇa, 4, 16, 17, 45, 46, 584.
 Khata, 281.
 Khattiya, 420.
 Khaṇati, 394.
 Khanti, 473.
 Khamana, 202.
 Khānu (and khāṇu), 13.
 Khāra, 194, 281.
 Khittacitta, 88.
 Khinna, 80.
 Khujja, 453.
 Khuddadesa, 348.
 Khuppipāsā, 9, 101, 507.
 Khepa, 42.

G.

Gagāṇa, 428.
 Gaṇīyati, 434.
 Gaṇḍaka, 103.
 Gati, 320.
 Gathita, 394, 407-8.
 Gandha, 243, 246, 425.
 Gantha, 616.
 Gamana, 55.
 Gambhira, 530.
 Gamma, 254.
 Garahati, 382.
 Garu = guru, 1, 74.
 Garu, 494.
 Garubhāva, 42.

Garuka, 520.
 Gala, 379.
 Gahaṭṭha, 375.
 Gahaṇa, 12, 532.
 Gāmī, 285, 297.
 Gādha, 394.
 Gilāna, 222, 556-7, 560.
 Gimha, 275.
 Gihi, 376, 426.
 Guṇaḍḍha, 312, 561.
 Gutti, 341.
 Guru, 227, 417.
 Gūtha, 194.
 Gūhana, 65.
 Gūhayati, 189.
 Gocara, 365, 367, 467.
 Gopita, 398.
 Govikatta, 381.
 Ghata, 319, 329.
 Ghatati, 426, 450.
 Ghatabindu, 201.
 Ghara, 20.

C.

Cakka, 604.
 Cakkavatti, 238, 453.
 Cañcala, 317, 598.
 Catugguṇa, 240.
 Caturāṅga, 64.
 Caturāṅgika, 58.
 Canda, 41, 590, 598.
 Candaka, 92.
 Candanikā, 132.
 Camarī, 621.
 Camma, 140.
 Carati, 241.
 Cala, 430, 494.
 Cāga, 214, 323.

Cārī, 241, 599.
 Cāru, 428, 512.
 Cāvana, 61.
 Cāveti, 63.
 Citta, 58, 64.
 Citta, 241, 264.
 Cintā, 165, 216
 Cinteti, 289.
 Cīvara, 393, 396.
 Cetanā, 53, 57, 72, 211, 226.
 Cetiya, 428, 430.
 Cela, 599.
 Codita, 509.
 Cora, 313, 357, 382.
 Cola, 396.
 Chaḍḍeti, 257.
 Chatta, 443.
 Chavi, 363.
 Chādana, 396.
 Chāyā, 123, 443.
 Cheda, 349.

J.

Jacca, 416.
 Jaḷa, 12, 86, 90.
 Jantu, 67, 285, 297.
 Jambudīpa, 391.
 Jambudīpaka, 23.
 Jarā, 278.
 Jara, 288.
 Jala, 246, 401.
 Java, 278.
 Jāla, 50, 314.
 Jālā, 50.
 Jighacchā, 118, 388.
 Jigucchiya, 332, 408.
 Jiṇṇa, 565.
 Jiṇṇaka, 299.

Jina, 372.
 Jeguccha, 603.
 Jetavana, 512.
 Jhāna, 235, 422, 457, 462-3.
 Jhāyī, 255.

D. TH.

Dahati, 488.
 Thiti, 537.

T.

Taggata = tadgata, 464.
 Taca, 46, 102, 103.
 Taṇhā, 395, 409.
 Tanu, 363.
 Tamba, 286.
 Taḷita, 80.
 Tāḷeti, 151.
 Taruṇa, 169.
 Tāṇa, 224, 289.
 Tiṇa, 573.
 Tidasa, 411, 420, 478.
 Tiṇha, 381.
 Tiracchāna, 8.
 Tiriya, 96.
 Tiloka, 29, 276, 491.
 Tujjati, 279.
 Tuccha, 431.
 Tevijja, 420.
 Toseti, 304.

TH.

Thaddha, 90.
 Thana, 360.
 Thira, 321.
 Thina, 459.
 Thūla, 101, 346.
 Theyya, 55, 61.

D.

Da, 1, 26, 72.
 Daḷidda, 89, 528.
 Daḷiddiya, 78.
 Daṇḍa, 286, 399.
 Danta, 360.
 Dassana, 402, 428, 466, 512.
 Dassaniyatara, 325.
 Dassāvi, 558.
 Dassī, 409, 536, 614.
 Dahana, 20.
 Dāthā, 286.
 Dāthī, 286.
 Dāna, 20, 35, 211-3, 228,
 264.
 -pati, 275, 303.
 Dāyaka, 276.
 Dāyī, 214.
 Dāyika, 211, 229.
 Dāra, 55, 64, 79, 517.
 Dāraka, 517.
 Dārūṇa, 5, 7, 78, 286.
 Dāsabyatā, 498.
 Dāha, 201.
 Diṭṭhadhamma, 272, 470-1.
 Diṭṭhi, 13, 333.
 Dina, 239.
 Dibba, 239.
 -cakkhu, 482.
 Disaṅgama, 443.
 Dighāyuka, 511.
 Dina, 188, 324-5.
 Dinatta, 78.
 Dīpa, 315, 606.
 Dīpeti, 49, 349.
 Dukkara, 18.
 Dukkāratta, 20, 24, 29, 36.
 Dukkha, 30, 34.

Dukkhamā, 201.
 Duggati, 208, 321.
 Duggandha, 80, 603.
 Duṭṭha, 86, 434.
 Duddama, 367.
 Dunnita, 366.
 Duppeyya, 158
 Dubbaca, 95, 197.
 Duminda, 432.
 Durakkha, 398.
 Duratikkama, 95.
 Duratikkamana, 293.
 Dubbala, 262.
 Dummati, 292.
 Duranta, 95, 293.
 Durāsada, 384.
 Durukkhepa, 347.
 Dullabha, 17, 27.
 Dullabhatta, 40, 46.
 Dussaha, 95, 118, 196.
 Dussīla, 338.
 Dūta, 287.
 Dūsana, 453.
 Dūseti, 361, 379, 384.
 Deḍḍubha, 292.
 Deyyadhamma, 331.
 Deva, 240.
 -loka, 252.
 Desaka, 217, 219, 519, 522,
 526.
 Desanā, 213, 219, 524, 568,
 595.
 Deseti, 219, 522, 526
 Deha, 363, 399, 603.
 Dovārika, 356.
 Dosa, 33, 43, 53.
 Dvāra, 54, 356.

Dh.

Dhamseti, 357, 434.
 Dhaja, 428, 594.
 Dhanissariya, 418.
 Dhammadhara, 618.
 Dhārā, 595.
 Dhāvati, 378.
 Dhiti, 594.
 Dhura, 355, 392, 371, 413.
 Dhuri, 468.
 Dhuva, 331.

Ñ.

Ñāṇa, 73, 447.
 Nātakārī, 352.
 Ñāti, 407, 505.
 Ñāpeti, 389.
 Ñeyya, 26, 269, 406, 505.

N.

Nakha, 104.
 Nāta, 380.
 Nādī, 21, 194, 574.
 Nanda, 473.
 Nandana, 248.
 Nayana, 448, 621.
 Naraka, 32, 492, 612.
 Nahāru, nhāru, 46, 103.
 Nāga, 436, 586.
 Nādita, 245.
 Nātha, 307.
 Nāyaka, 491.
 Nāvā, 321.
 Nāsa, 58, 319.
 Nāsā, 153.
 Nāsiya, 510.
 Nikkaruṇa, 508.
 Nikkhitta, 316.

- Niggata, 165.
 Niggamana, 172.
 Nigghosa, 245.
 Nigrodha, 270.
 Nijjita, 360.
 Nittha, 72, 285.
 Nittharaṇa, 334, 619.
 Niddaya, 143, 159.
 Nidditṭha, 457, 500.
 Nidhi, 528, 588.
 Nindita, 254, 361.
 Nipp hala, 504.
 Nipp hādeti, 319, 426.
 Nibbatta, 226.
 Nibbatteti, 470.
 Nibbāna, 17, 26, 41, 260, 386,
 411, 467, 496, 489, 536.
 Nibbāpeti, 552.
 Nibbindati, 612.
 Nibbuti, 48, 415, 519.
 Nibbeṭheti, 153.
 Nibbijjhati, 153.
 Nimitta, 285, 297.
 Nimmala, 250.
 Nimmugga, 573.
 Niyata, 292, 302.
 Niratthika, 68.
 Niraya, 7, 285.
 Nirāmisa, 475, 477.
 Nirāhāra, 389.
 Nirujjhati, 606.
 Nillajja, 382.
 Nivāraṇa, 396.
 Nisevita, 373.
 Nisevana, 406.
 Nissaṅga, 371, 398, 411, 473,
 512.
 Nissaraṇa, 579.
 Nissāra, 51, 608, 612.
 Nihita, 311.
 Nihina, 86.
 Nīraja, 370.
 Nīruja, 496.
 Nīcavutti, 88.
 Nīyati, 292, 302.
 Nīla, 246, 270, 360.
 Nīvaraṇa, 459, 493.
 Nuṭṭhubhita, 121.
 Netta, 38, 330, 360, 448.
 Nerayika, 193, 198.
 P.
 Pakāra, 94, 466.
 Pakkhandati, 13, 352, 602.
 Pakkhī, 245.
 Paccakkha, 416.
 Paccāṅga, 83.
 Paccantavisaya, 11.
 Paccantima, 5.
 Paccaya, 232, 403, 410.
 Paccavekkhati, 412.
 Paccavekkhaṇa, 413.
 Paccēkabodhi, 589.
 Paccānutāpa, 288.
 Pajjota, 590.
 Paññā, 343.
 Paṭikkhitta, 346.
 Paṭigānhāti, 607.
 Paṭiggāha, 264, 266, 316.
 Paṭiggāhaka, 268.
 Paṭicchati, 354.
 Paṭiñña, 59.
 Paṭiññāya, 376.
 Paṭidhāvati, 167.
 Paṭipakkha, 211, 452.
 Paṭipakkhika, 216.

- Paṭipajjati, 30.
 Paṭipatti, 28, 29, 37, 40, 213, 521.
 Paṭibhāveti, 24.
 Paṭivāta, 425.
 Paṭivedha, 65.
 Paṭisaṅkhāṇa, 393.
 Paṭisaṅkhāya, 394.
 Paṭisedhana, 397.
 Paṭiseveti, 396, 403.
 Paṭṭhāna, 321.
 Paṇidha, 344.
 Paṇḍaka, 79.
 Paṇḍara, 430.
 Paṇhi, 147, 153.
 Patāpeti, 573.
 Patikāra, 201, 498, 605.
 Patitthatta, 319.
 Patoda, 367.
 Patta, 245.
 Patti, 229, 379.
 Patha, 241, 595.
 Patthana, 69.
 Pattharati, 424.
 Pattheti, 66, 319, 518.
 Pada, 47, 616.
 Paditta, 208.
 Padīpa, 250.
 Padīpeti, 63, 332, 428.
 Padissati, 427.
 Padiyati, 502, 523.
 Paduma, 359.
 Padesa, 252.
 Padesaññū, 487.
 Padhāna, 594.
 Papāta, 208, 282, 353.
 Pabala, 75.
 Pabbata, 352, 545, 574.
 Pabhaṅgu, 51, 553.
 Pabhaṅgura, 562, 605.
 Pabhā, 250.
 Pamajjati, 16, 620.
 Pamāṇaka, 441.
 Pamāda, 600-1.
 Pamināti, 537.
 Pamoda, 528, 563.
 Pamodeti, 248.
 Payata, 100.
 Payoga, 60, 61, 63, 400.
 Payojana, 395.
 Payojeti, 262.
 Payujjati, 400.
 Para, 36, 45.
 Parakkama, 253.
 Parakkamati, 175.
 Paranimittavatti = Paranimitta vasavatti, 439.
 Paraloka, 316, 327.
 Paralokika, 531.
 Paralokiya, 326.
 Parāmaṭṭha, 332-3.
 Parikappati, 362, 602.
 Parikittita, 224, 601.
 Parikujati, 145.
 Parikkhati, 413, 553.
 Parikkhaṇa, 403.
 Parikkhā, 532.
 Parikkhitta, 596.
 Pariggayha, 501.
 Pariggaha, 61, 64, 315, 590.
 Pariggahita, 64.
 Pariccejati, 539.
 Pariccatta, 374.
 Paricita, 409.
 Paricchāta, 102.
 Pariṇāma, 265.

- Paritassati, 476.
 Paritta, 251, 261.
 Parittaka, 42.
 Paritajjita, 147.
 Parittāna, 396.
 Paridīpeti, 305, 491.
 Paridūseti, 409.
 Parinibbāti, 584.
 Parininna, 103.
 Paripīta, 571.
 Paripucchaka, 90.
 Paripūreti, 371.
 Paribhuñjati, 394.
 Parimaddana, 578.
 Parimohita, 206.
 Pariyatti, 534.
 Pariyantika, 440.
 Pariyutthita, 581.
 Pariyesati, 506.
 Parirakkhiya, 343.
 Parivaṇṇita, 557.
 Parivāra, 230, 555.
 Parisā, 277.
 Parisāvana, 593.
 Parisiṅcati, 595.
 Parisodhita, 414.
 Parissanta, 9, 101.
 Parisosita, 9.
 Parihāra, 227.
 Parirundhati, 203.
 Palambati, 110.
 Parūḷha, 104.
 Pallaṅka, 47.
 Pavatti, 607.
 Pavadati, 114.
 Pavara, 421, 471.
 Paviveka, 476.
 Pasamsaka, 565.
 Pasamsana, 213.
 Pasamsā, 223, 231, 563.
 Pasamsiya, 563.
 Pasaṅkamati, 277.
 Pasāda, 407, 515, 543.
 Pasādaniya, 543.
 Passa, 154.
 Passanna, 38.
 Pahatṭha, 308.
 Pahātabba, 412.
 Pahāyī, 500.
 Pahāsa, 223.
 Pāṇi, 147, 238.
 Pātīmokkha, 342, 355, 449.
 Pāda, 199.
 Pādapa, 270.
 Pāpa, 21, 52.
 Pāmuja, 167.
 Pārattika, 273.
 Pāramī, 328.
 Pāla, 285.
 Pāleti, 33.
 Pārisuddhi, 342.
 Pāvaka, 608.
 Pāsa, 314, 362, 609.
 Pāsāda, 299.
 Pāsādika, 543.
 Pāsamsiya, 231.
 Pāsāna, 238.
 Piṭṭhikaṅṭaka, 102.
 Piṇḍa, 359, 390, 398, 529.
 -pāta, 393.
 Pidahati, 321.
 Pipilika, 23.
 Pipāsā, 288.
 Pipāsita, 151.
 Piyatta, 66.
 Pilandhana, 243.

Pillaka, 164.
 Pisāca, 313.
 Pileti, 33.
 Piti, 247, 461.
 -bhakkha, 255.
 Puccha, 168.
 Pūjanīya, 230, 551.
 Pūjā, 213, 230, 542, 551.
 Pūjeti, 548.
 Pūjiya, 542.
 Puñja, 23, 286.
 Puṇṇa, 473.
 Pūti, 258.
 Puthujjana, 363.
 Pubbaka, 214.
 Pubbaṅgama, 547.
 Putta, 30.
 Puppha, 550-1.
 Pura, 468, 496, 545.
 Puñña, 4, 19, 20, 21, 24.
 Puññakamma, 52.
 Peta, 97, 98, 100, 499, 503.
 -loka, 96.
 Pettivisaya, 9.
 Pesala, 621.
 Pesuñña, 55, 66, 81.
 Peseti, 369.
 Potthaka, 363, 383.

PH.

Phandati, 291.
 Pharati, 476.
 Pharusa, 55, 67.
 Phala, 22, 24, 26, 75.
 Phalatta, 330.
 Phalattana, 244.
 Phalati, 242, 272, 423.

Phāti, 544.
 Phāsula, 101.
 Phulla, 325, 360.
 Phusati, 124, 519.
 Phenila, 132.

B.

Bandhu, 74, 281.
 Bala, 234.
 Balavantarī, 452.
 Bālaka, 351.
 Bāli, 359.
 Balisa, 610.
 Bavhābādha, 89.
 Bavhābādhattana, 77.
 Bāhira, 376.
 Bindu, 124, 201.
 Bila, 23.
 Bija, 24, 270, 273, 318.
 Bibhaccha, 603.
 Byaggha, 388.
 Bahula, 11, 79.
 Bāhulya, 77.
 Budha, 50, 449, 492.
 Buddha, 14, 17, 159-2.
 -putta, 46.
 Buddhasoma, 3, 616.
 Buddhi, 263.
 Bubbula, 262.
 Bojjhaṅga, 595.
 Bodhīpakkkhiyadhamma, 495.
 Bodhisatta, 334.
 Brahmā, 255, 422, 436.
 -loka, 256, 260, 424, 485.
 Byathati, 287.
 Byasana, 289, 362, 508.
 Byāpajjha, 338, 397.
 Byāpanna, 70.

Byāpāda, 70, 85, 459.
Brahminda, 41.

BH.

Bhakkha, 255, 388.
Bhajati, 275.
Bhaṅga, 48, 78.
Bhaṅgura, 612.
Bhañjaka, 570.
Bhaṅḍa, 61.
Bhatta, 118.
Bhadda, 319, 329.
Bhandava, 372.
Bhayānaka, 7, 208.
Bhava, 33, 333, 335.
Bhāga, 256.
Bhāgī, 411, 475.
Bhājana, 571.
Bhāyitabbaka, 95.
Bhāra, 31, 494.
Bhāvanā, 15, 213, 216, 228,
233, 451, 454.
Bhāveti, 48.
Bhāsana, 68.
Bhikkha, 390.
Bhikkhu, 429.
Bhikkāra, 513.
Bhindati, 47.
Bhīma, 196, 315.
Bhīru, 207, 300, 616.
Bhumma, 420.
Bhūmī, 22.
-phalabhūmī, 22.
Bheda, 66, 457, 463.
Bheri, 429.
Bhesajja, 393, 397.
Bhoga, 86, 228, 264-5, 333.

Bhogavā, 511.
Bhojana, 52, 388, 407-8.

M.

Maṃsa, 330, 398.
Makasa, 50.
Makkhikā, 396, 529.
Magga, 48, 233.
Maṅgala, 551.
Maccha, 610.
Maccharī, 89, 97.
Macchera, 313, 510.
Maccu, 295, 304.
Majja, 267.
-pāyī, 88.
-pāna, 87.
Majjhima, 260.
Mata, 55.
Maṅḍitā, 244, 540.
Maṅḍuka, 292.
Mattaka, 238.
Maddana, 449.
Maddī, 218.
Madhura, 530.
Manuññāginda, 245.
Manussatta, 17, 18, 19, 27.
Mano, 369.
-maya, 259.
-ratha, 34.
Manta, 481.
Mantāniputta, 475.
Manda, 43, 86, 258, 451.
Mandatā, 19.
Mayūra, 92.
Marāṇa, 292, 293.
Mariyati, 139.
Mala, 220.
Mahaggha, 18.

Mahagghatā, 26.
 Mahāyanta, 195.
 Mahī, 424, 472.
 Mahitā, 276.
 Mahesakha, 511.
 Mahesi, 215, 439.
 Māna, 500, 539.
 Mānasa, 279, 284.
 Mānī, 389, 417.
 Māra, 318, 449, 609.
 Māraṇa, 295, 569.
 Māsa, 239.
 Miginda, 593.
 Micchā-jīva, 215, 373, 376.
 -diṭṭhi, 56, 71, 86.
 Mita, 196.
 Middha, 459.
 Mināti, 585.
 Milāta, 161.
 Mukha, 80, 304.
 Muccati, 402.
 Mucchā, 288.
 Mucchita, 408.
 Muṇḍiya, 51, 374.
 Mūga, 12.
 Mūla, 51, 316.
 Mūlha, 302-3.
 Muti, 221.
 Muttā, 244, 360.
 Mutti, 492.
 Mudā, 306, 308.
 Muddhā, 262, 354.
 Muni, 255, 274, 559.
 Muninda, 11, 349.
 Muyhati, 282, 605.
 Musā-rata, 80,
 -vāda, 65.
 Megha, 429.

Mettā, 484, 487.
 Meru, 347, 447, 594.
 Mokkha, 228, 265.
 Moggallāna, 472.
 Modaka, 263, 510.
 Modana, 229.
 Moha, 14, 53.

Y.

Yathakkamaṃ, 269.
 Yathābalaṃ, 97.
 Yathāsatti, 97.
 Yamadūta, 287.
 Yaso, 306, 518.
 Yassasī, 420.
 Yācaka, 324, 331.
 Yāna, 297.
 Yuga, 468.
 Yutta, 244.
 Yutti, 340, 505, 617.
 Yoga, 454.
 Yogi, 468.
 Yojeti, 110, 359.
 Yojja, 568.

R.

Raṃsi, 124.
 Rakkhaṇa, 443.
 Rakkhasa, 189, 313, 366.
 Rakkhiya, 347.
 Racana, 619.
 Raceti, 1, 619.
 Rajja, 234.
 Rajjati, 613.
 Rajju, 148, 153.
 Ratthaddha, 594.
 Ratthapāla, 473.
 Raṇa, 231, 578.

Raṇaṅjaya, 498, 569.
 Ratana, 18, 241, 572.
 Ramati, 249.
 Ramma, 248, 512.
 Rasa, 395, 409.
 Rahita, 8, 12.
 Rāga, 68, 211.
 Rājī, 593.
 Rittaka, 257.
 Rittahattha, 309.
 Rukkha, 242, 275.
 Rudati, 281.
 Rūpa, 228, 494.
 Rūpārupika, 236.
 Rūpārupabhava, 236.
 Ruhira, 38.
 Rogī, 86.
 Rodhana, 57.
 Ropeti, 34, 318.
 Romakupa, 119.
 Roruva, 195.

L.

Lakkhiya, 105.
 Lajja, 387.
 Lajjita, 35.
 Latā, 245 401.
 Laddhi, 65.
 Lava, 106.
 Lavaṇa, 158.
 Lāpu, 102.
 Lābha, 268.
 Lābhī, 427.
 Lāmaka, 28, 253, 426.
 Lālana, 387.
 Lālati, 168.
 Liyana, 190.
 Ludda, 286.

Lepa, 395.
 Loka, 1, 19, 31
 -issara, 348.
 Lobha, 53, 266.
 Loma, 104.
 Lohakumbha, 195.

V.

Vamsa, 474.
 Vaṅka, 286.
 Vaggu, 245.
 Vacchara, 239.
 Vañcita, 304, 319, 331, 387.
 Vajjeti, 10, 11, 200.
 Vaddhana, 361.
 Vaddhi, 316.
 Vana, 395-6.
 Vaṇijja, 332, 390, 395.
 Vaṇita, 395.
 Vaṇṇana, 223, 486.
 Vattha, 217.
 Vatthu, 54, 264.
 Vadhaka, 58.
 Vaddhana, 247, 307.
 Vana, 357.
 Vanta, 379, 408.
 Vandanā, 221, 540.
 Varāha, 378.
 Vāla, 139.
 Vali, 104.
 Vallita, 102.
 Vasa, 264.
 Vasanuga, 249.
 Vasati, 398.
 Vasavattika, 483.
 Vassa, 595.
 Vācā, 55.
 Vācika, 55.

- Vāta, 396, 401.
 Vādī, 218, 455.
 Vāreṭi, 100, 364.
 Vāladhi, 621.
 Vāluka, 244.
 Vāhaka, 31.
 Vikappiya, 358.
 Vikkhaṇḍita, 436.
 Vikkhaṇḍiya, 450.
 Vikkhambhana, 455.
 Vikkhambheti, 456.
 Vikkhepa, 220, 460.
 Vigacchati, 523.
 Vigama, 388, 503.
 Vighātita, 314.
 Vighāsa, 389.
 Vicakkhaṇa, 200, 393.
 Vicaya, 466.
 Vicarati, 133.
 Vicāra, 461.
 Vicāliya, 444.
 Vicikicchā, 459.
 Vicitta, 92, 245.
 Vicintiya, 193, 273.
 Vicetana, 190.
 Vicināti, 344.
 Vicchaddana, 136.
 Vicchaddita, 121.
 Vicchinna, 34, 117, 370, 585.
 Viññū, 45.
 Vijāta, 121.
 Vijāyati, 133.
 Vijānāti, 44, 240, 272, 609.
 Vijju, 244, 598.
 Viññeyya, 91, 211, 258, 305, 340.
 Viññātā, 36.
 Viññāta, 429.
 Viññāṇa, 464, 608.
 Vitakka, 461.
 Vitarāṇa, 569.
 Vitthiṇṇa, 391, 617.
 Vidayhati, 160.
 Vidārīta, 381.
 Viddesaniya, 82.
 Vidha, 262.
 Vidhi, 336.
 Viddha, 20, 289.
 Vinaya, 344, 350.
 Vināyaka, 344, 561.
 Vināseti, 59, 314, 546.
 Viniggata, 23.
 Vinicchita, 508.
 Vinijjita, 318.
 Vinimileti, 189.
 Vinimutta, 1, 4, 16, 225.
 Vinīvaraṇa, 458.
 Vindu, 201.
 Vipakkha, 247.
 Vipakkhika, 71.
 Vipariyaya, 124, 333.
 Vipariyesati, 602.
 Vipassanā, 457, 466.
 Vipāka, 12, 73, 197, 235.
 Vipula, 271.
 Viphala, 527.
 Viphālita, 188.
 Vibhāvī, 382.
 Vibhāveti, 41, 330, 564.
 Vibhāsita, 591.
 Vimāna, 241, 297.
 Vimamsati, 91.
 Vimuccati, 613.
 Vimutti, 614.
 Vimokkha, 34, 264.
 Vimohita, 363.

- Viyoga, 77, 164.
 Virajjati, 613.
 Virāṇa, 579.
 Virata, 338.
 Virati, 215, 341.
 Viratta, 613.
 Virala, 101.
 Viravati, 179, 188, 291.
 Viriya, 343, 517.
 Viriyavā, 475.
 Virūpa, 85.
 Virodheti, 45, 496.
 Vilaṅghati, 168.
 Viliyati, 383.
 Viliyana, 201.
 Vivajjeti, 210, 353, 395, 399.
 Vivaṭṭa, 485.
 Vivasa, 291.
 Viveka, 471.
 Visaṅka, 176.
 Visaṅkita, 128.
 Visaṅṅi, 117.
 Visāda, 117.
 Visārada, 277.
 Visiṭṭha, 260, 264, 269, 332,
 489, 542.
 Visiṭṭhaka, 334.
 Visuddha, 269, 383.
 Visuddhi, 447.
 Visesatā, 265.
 Visodheti, 321.
 Vissajjeti, 512.
 Vissattha, 168, 593.
 Vissara, 188.
 Vissāsaniya, 306, 441.
 Vihaṅga, 241.
 Vihata, 313, 425.
 Vihāra, 428, 431, 512.
 Vihimsa, 510.
 Vihīna, 579.
 Vihethaka, 89.
 Vuddhi, 537.
 Vekalla, 5, 17.
 Vega, 295.
 Vejja, 279, 351.
 Vethita, 362.
 Vedanā, 368.
 Vediya, 20, 56.
 Vedhamāna, 190.
 Veyyāvacca, 213, 222, 230,
 555-6.
 Vera, 310, 339.
 Velāmadāna, 446, 490.
 Vesa, 384.
 Vesārajja, 593.
 Vokkamati, 617.
 Vohariyati, 212.
 Vyathati, 109, 287.
 Vyasana, 499.
 Vyākula, 103.
 Vyāpāda, 56, 510.
 S.
 Saṃyutta, 211.
 Saṃrakkhati, 364.
 Saṃvacchara, 239.
 Saṃvaṭṭa, 484-5.
 Saṃvara, 372.
 Saṃvāsa, 307, 435.
 Saṃvijjati, 579.
 Saṃvibhāga, 97.
 Saṃsarati, 577.
 Saṃsāra, 13, 492, 505, 570.
 -sāgara, 315.
 Saṃsijjhati, 451.
 Saṃsita, 306.

- Saṃhata, 388.
 Saṃharati, 253.
 Sakkāra, 221, 518.
 Saṅkappa, 358.
 Saṅkama, 35.
 Saṅkula, 603.
 Saṅkhāra, 489, 613.
 Saṅkhobha, 471.
 Saḡārava, 587, 615.
 Sagga, 27, 237, 238, 297.
 Saṅga, 362, 364, 494.
 Saṅgaha, 328.
 Saṅgha, 446, 513.
 Saṅghāta, 195.
 Saṅgutṭha, 298.
 Sacca, 15.
 Sajjati, 51.
 Sajjanīya, 365.
 Sañcāra, 244.
 Sañcita, 319.
 Sañchanna, 244.
 Sañjaneti, 564.
 Saññā, 48, 58.
 Saññita, 531, 461-2.
 Saḡiḡa, 168.
 Saṅṡhāna, 101.
 Saṅṡhāpeti, 380.
 Saṅṡhita, 458.
 Saṅṡhiti, 460.
 Sataraṃsi, 590.
 Sati, 343, 365, 368, 369, 370.
 Satipatṡṡhāna, 594.
 Sattu, 314.
 Satthā, 350, 353.
 Sadda, 424.
 Saddahati, 566.
 Saddita, 100.
 Saddhā, 343, 355, 372.
 Saddhātā, 39.
 Santatta, 529.
 Santāpa, 9, 572.
 Santamānasatā, 268.
 Santhuta, 31.
 Sanditṡṡhika, 273-4, 303, 305, 327.
 Sandeha, 503.
 Sandhi, 279.
 Sapatta, 79.
 Sabrahmacāri, 1, 435, 474.
 Sabbaññū, 513.
 Samakkhāta, 70, 458.
 Samaṅa, 368.
 -dhamma, 376.
 Samatha, 457, 460, 465, 468.
 Samattha, 37, 289.
 Samatthātā, 109.
 Samatthiya, 619.
 Samanuyuñjati, 599.
 Samapekkhiya, 536.
 Samaya, 6, 284.
 Samavāya, 608.
 Samāgata, 167.
 Samādahati, 401.
 Samādhi, 403, 460, 470.
 Samānabhāva, 38.
 Samānīta, 535.
 Samāpatti, 465.
 Samāyoga, 45, 469.
 Samāhita, 402, 613.
 Samijjhati, 481, 598.
 Samiddhika, 421.
 Sāmi, 347.
 Samuggāha, 360.
 Samucchinna, 314.
 Samuccheda, 455.
 Samutthāta, 144.

- Samuṭṭhita, 119.
 Samuddhaṭa, 143.
 Samupaṭṭhāti, 283.
 Samupāgata, 324.
 Samodhāya, 588.
 Sampaticchana, 59, 62.
 Sampatta, 56.
 Sampadā, 210, 230-1, 266,
 319, 323.
 Sampatti, 16, 27, 57, 235,
 315, 318, 470.
 Sampaditta, 33.
 Sampaduṭṭha, 70.
 Sampaphulla, 245.
 Sampamodita, 301.
 Samparivajjeti, 52, 208.
 Samparivattati, 604.
 Sampahaṃsana, 568.
 Sampahatṭha, 301.
 Sampuṇṇa, 22.
 Sampha, 55, 68.
 -ppalāpa, 83.
 Samphassa, 243.
 Sambhava, 57, 228.
 Sambaddha, Sambandha, 81,
 83.
 Sambuddha, 47, 254.
 Sambhava, 171, 305.
 Sambhāvana, 224.
 Sambhāveti, 474.
 Sambhoga, 435.
 Sammata, 15, 25.
 Sammā-jīva, 373, 376
 -ditṭhi, 71.
 Sammāna, 355.
 Sammulha, 292.
 Samvijjati, 519.
 Sayana, 393.
 Sayanīghara, 135.
 Sayambhū, 558.
 Savaṇa, Savana, 10, 213, 229,
 529, 532.
 Sara, 82, 249, 429.
 Saraṇa, 31, 224, 231.
 Sarīra, 262, 368, 401, 403.
 Salāka, 115.
 Salla, 289.
 Sasa, 276.
 Sahavyatā, 90.
 Sahāya, 312, 355.
 Sahita, 620.
 Sākhā, 270.
 Sāgara, 289.
 Sādhaka, 16, 41, 228, 262,
 599.
 Sādhakatā, 329.
 Sādhāraṇa, 310, 326.
 Sādhāraṇaka, 310.
 Sādhika, 19.
 Sādhitabbaka, 21.
 Sādhiya, 258, 454, 469.
 Sādheti, 84, 405, 481, 558,
 608.
 Sādhuka, 220.
 Sānu, 592.
 Sāmiddhikara, 442.
 Sāra, 18, 25, 36, 317, 554, 614.
 Sāriputta, 472, 503.
 Sāreti, 367.
 Sāvaka, 364, 369.
 Sāvana, 67.
 Sāsana, 614.
 Sāsapa, 270, 447.
 Sāsapi, 257.
 Sikkhā, 444, 606.
 Sikkhāpada, 341.

Siṅga, 139.
 Sitta, 281.
 Sittha, 383.
 Siddhi, 14, 17, 325, 469.
 Sineru, 262.
 Sineha, 372.
 Sippi, 247.
 Simbali, 194.
 Sirī, 384, 431, 513.
 Sirimā, 513.
 Siro, 101.
 Siroruha, 286.
 Sisira, 124.
 Sīti, 531.
 -bhāva, 32.
 Sītala, 32, 573.
 Sītalibhāva, 33.
 Sidāpeti, 43.
 Sināna, 443.
 Sīla, 213, 342.
 Sīsa, 599.
 Sīha, 274.
 Sukarattana, 20.
 Sukha, 30, 235.
 Sukkha, 102.
 Sugati, 43, 444.
 Suci, 86.
 Suta, 11, 91.
 Sūtiḡhare, 135.
 Suttanta, 330.
 Sutti, 340, 617.
 Suddhi, 392, 449.
 Sunāparanta, 473.
 Sunetta, 484.
 Suriya, 608.
 Suvannamaṇi, 246.

Suvā, 379, 408.
 Susāna, 136.
 Sūla, 279.
 Senāpati, 274.
 Seyyā, 278.
 Sela, 592.
 Sevati, 393, 397.
 Sevana, 87.
 Sevī, 567.
 Soka, 281, 289.
 Sociya, 262.
 Socanīya, 516.
 Soṇatthera, 475.
 Soṇṇa, 360, 513.
 Sota, 482.
 Sodheti, 450.
 Sopāna, 246, 317.
 Sovanna, 116.
 Sossati, 116.
 Sneha, 397, 406.
 Svākkhāta, 570.

H.

Hamsa, 430.
 Hadaya, 196, 372.
 Hari, 359.
 -dāṭhī, 286.
 Hāra, 430.
 Hāsa, 564.
 Hima, 430.
 Himsā, 55, 57.
 Hikkā, 279.
 Hita, 219.
 Himavā, 193.
 Himavanta, 238.
 Heṭṭhima, 238, 240, 256.

Notes and Queries.

BY THE

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ACCĀDAHATI.

Childers has no references for this word ; but the gerund *a c c ā d h ā y a*, occurs in the phrase “*pāde pādam a c c ā - d h ā y a*” (M. P. S. IV. p. 47 ; Aṅguttara III. 16. p. 114).

ACCĀDETI, from root *chad*, ‘to put on,’ occurs in M. P. S. IV. p. 46 : “*maṃ a c c h ā d e h i*. Aṅguttara III. 13, p. 107, “*Kasāyāni vatthāni a c c h ā d e t v ā*” (see *Vimāna* 22. 5 ; see *Thera G.* v. 70).

AÑJASA.

The only meaning given to *a ñ j a s a* by Childers is that of ‘road,’ but it also signifies (as in Sanskrit) ‘smooth,’ ‘even.’

Ākāsa-dhātu a ñ j a s o hoti (Sum. p. 201).

“*Sukhaṃ sukhattho labhate tad ācaram kittiṃ ca pappoti yas’ assa vaddhati*

Yo ariyam aṭṭhaṅgikam a ñ j a s a ṃ ujuṃ bhāveti maggaṃ amatassa pattiyaṭi”

(*Thera Gāthā* v. 35).

“*Tvaṃ ca me maggaṃ akkhāhi a ñ j a s a ṃ amat’ogadhaṃ*” (Ibid. v. 168).

“*Maggaṃ c’ imaṃ akuṭṭilam a ñ j a s a ṃ sivaṃ*” (*Vimāna Vatthu* 16, 7 ; see also 50. 20).

ATI-DHONA-CĀRĪ.

Childers on the authority of some Commentary explains this term as 'one who lives transgressing the paccaya-sannissitā-sīla' (cf. the Com. to Dhammapada v. 240), "atidhona cārī ti dhonā vuccati cattāro paccaye. Idha pavatham etehi paccavekkhitvā paribhuñjanattham paññātam atikkamitvā cattāro atidhona cārī nāma idaṃ vuttam hoti," &c.

"Ayasā va malam samutṭhitam tadutṭhāya tam eva khādati

evam atidhona cārīnam sāni kammāni nayanti duggatim" (Dhammapada v. 240).

Prof. Fausböll translates a tidh^o by 'transgredientes;' Prof. Max Müller by 'transgressing;' but they throw no light upon the meaning of dhona.

Ati-dhona-cārī means, I think, 'practising impurity,' 'transgressing purity.'

Dhona occurs several times in the Sutta Nipāta, and is translated by Prof. Fausböll, who connects it with the root dhu, 'to shake,' 'he who has shaken off sin.'

"Dhona ssa hī n' atthi kuhlīnci loke
pakappitā ditthi bhavābhavesu
māyañ ca mānañ ca pahāya dhono
sa kena gaccheyya anūpayo so"

(Sutta Nipāta IV. 3. 7; see II. 12. 9; IV. 6. 10).

The Mahāniddeśa connects dhona with dhov (Sk. dhāv), 'to wash,' as well as with dhu, 'to shake:—

"Dhona vuccati paññā. Taya paññāya kāyaduccaritam dhutañ ca dhotañ ca sandhotañ ca niddhotañ ca
pe assā (read arahā?) imehi dhoneyyehi
dhammehi samupeta upāgato tasmā arahā dhono"
(Com. on Sutta Nipāta IV. 3, 7).

Dhona signifies an arahat, 'one by whom all sin has been washed away,' and represents an old pp. dhana (Cf. Sk. dhata, 'purified,') whereas from dhu, 'to shake,' the pp. is in Pāli dhuta or dhuna.

There is another *d h o n a* in Jāt. III. p. 160.

“ Ayam eva so Piṅgiya *d h o n a*-sākho
yahim ghāṭayim khattiyānaṃ sahaṣṣaṃ
alaṅkate candanasāralitte
tam eva dukkham paccāgataṃ mamāti.”

D h o n a is explained in the Com. by patthāṭa, ‘ spreading.’ But as the Nigrodha tree was consecrated to a devatā, I think *d h o n a* means ‘ pure,’ ‘ consecrated.’

ADDĀYATE.

“ Addāyate (v. l. allāyate) ayaṃ rukkho api vāri ca sandati ” (Jāt. IV. p. 351).

Here *addāyate* (Sk. ārdrayate) means ‘ to be wet.’

ANUDHĀRETI.

“ Setaṅ ca chattaṃ *a n u d h ā r a y u ṃ* marū ” (Sum. p. 61).

A parallel passage in Jāt. I. p. 53 has *d h a r i y a m ā n o*.

In the prose version, preceding the Gāthā, we have, without any various reading, *a n u h ī r a m ā n e*, from *a n u h ṛ i* (setamhi chatte *a n u h ī r a m ā n e* sabbā ca disā anuviloketi), which in Sanskrit means ‘ to imitate.’

A n u d h ā r e t i (*a n u - d h ṛ i*, not in Sanskrit), ‘ to hold up.’

APACCHĀPURIMAM, APUBBAM ACARIMAM.

“ Bodhisattassa patanaṅ ca kañcanakakkāṭakassa sātā-kantarato laṅhanaṅ ca kākassa āgantvā Bodhisattassa ure miliyanaṅ ca *a p a c c h ā p u r i m a ṃ* ” (Jāt. III. p. 295).

A p a c c h a - a p u r i m a ṃ, ‘ not before and not after,’ -- simultaneously.

“ Evam eva kho . . . dhammasantati sandahati, añño uppajjati añño nirujjhati, *a p u b b a ṃ a c a r i m a ṃ* viya sandanati ” (Mil. p. 40). See Mahāvyaṭpatti p. 41.

A p u b b a ṃ a c a r i m a ṃ occurs also in Puggala I. 19, and it is thus explained in the Com., “ apure *a p a c c h ā e k a p p a h ā r e n a*.” See Dhammapada pp. 83, 90.

ABHAYŪVARA.

“A bhayūvarā ime samanā Sakyaputtā, na yime labbhā kiñci kātum” (Mahāvagga I. 42).

The Cambodian MS. Or. 1261 (British Museum) supports this reading.

In the Vinaya Texts I. p. 197 abhayūvara is translated ‘secure from anything.’ There is no such word as uvara; but ūvara might possibly represent uvvara = udvara from vṛi + ud. This, however, would not satisfy the requirements of the sense of the word.

In Jaina Prakrit uvarao is equivalent to Pāli uparato, and I think that abhayūvara = abhayūparata, a term which we actually find in the Puggala I. 12, p. 13. “Satta sekhā bhayūparatā ye ca puthujjanā silavanto: arahā abhayūparato.”

The Com. to the Puggala has the following note—
“Bhayaena uparato ti bhayūparato. Sattā pi sekhā puthujjanā va bhāyitvā bhāyitvā pāpato oramanti pāpaṇa na karonti . . . Khīnasavo imesu catasu bhayesu* ekam pi na bhāyati, so hi sabbaso samucchinnabhayo, tasmā abhayūparato vuccati.”

ABHINIROPANA.

“Vitakkassa abhiniropana-lakkhaṇaṃ tathaṃ avitathan” (Sum. p. 63).

“Vitakkitan ti abhiniropana-vasena pavatto vitakko” (Ibid. p. 121).

“Sammā - abhiniropana - takkhaṇo sammā-saṅkappo” (Ibid. p. 314, l. 2).

“Visesato pan’ ettha sammā-saṅkappo sahajātadhamme abhiniropeti” (Ibid. 314, l. 14).

Abhiniropana, ‘investigation, reasoning,’ from the causal of abhi-ni-ruh, not in Sanskrit, ‘to investigate.’

The Mahāvīyatpatti (p. 94) has abhinirūpaṇā.

* The four fears are duggati-bhaya, vatta-bhaya, kilesa-bhaya, apavāda-bhaya.

AVAKKHALITA.

“N’ atthi tattha vālaggamattam pi a v a k k h a l i t a ṃ”
(Sum. p. 66).

A v a - k k h a l i t a (v. l. a p a - k k h a l i t a) from a v a - s k h a l, not in Sanskrit, ‘move,’ ‘falter.’

AVADĀYATE.

Bhūtānaṃ nāvadāyissaṃ (Jāt. IV. p. 178).

A v a - d ā y a t i (a v a - d ā y not in Sanskrit), ‘to have pity on,’ ‘have compassion for.’ Cf. Sk. a v a - d a y a t e.

AVAGATA.

“Gato ti a v a g a t o a t i t o p a t t o p a ṭ i p a n n o t i a t t h o” (Sum. p. 67).

A v a g a t a = apagata (see also Sum. p. 141). Compare a v ā k a r i = apākari, ‘removed’ (Vimāna 48. 5).

AVASEKO.

“Yathā hi yaṃ telam mānaṃ gaheṭṭuṃ na sakkoti, visanditvā gacchati, taṃ a v a s e k o t i v u c c a t i” (Sum. p. 141).

AVA-SEKA is the Sk. a v a - s e k a, ‘sprinkling.’ See my note on AVASESAKA in the P. T. S. J. for 1886.

AVYĀSEKA.

“A v y ā s e k a - s u k h a n t i k i l e s a - v y ā s e k a v i r a h i t a t t ā a v y ā s e k a ṃ a s a m m i s s a ṃ p a r i s u d d h a ṃ a d h i c i t t a s u k h a ṃ p a ṭ i s a m v e d e t i t i” (Dīgha II. 65; Sum. p. 183).

“A v y ā s e k ā a m u k h a r ā a t t h a c i n t ā v a s ā n u g ā” (Thera Gāthā v. 926).

ĀḶAMBA.

“Ā ḷ a m b o g a g g a r o b h i m o s ā d h u v ā d i p a s a ṃ s i y o” (Vimāna 18. 9 = 50. 24).

The Sanskrit is āḷambara, ‘drum;’ and we find the corresponding āḷambara also in Pāli (Ibid. 54. 18); but the shorter form is confined to the Pāli.

ĀTĀPETI.

“Ye paṇa taṃ nibbānaṃ pariyesanti te kāyañ ca cittañ ca ātāpetvā . . . ekantasukhaṃ nibbānaṃ anubhāvanti” (Mil. p. 314-5).

“Visamabhojanena kāyaṃ ātāpeti” (Ibid. p. 315).
ĀTĀPETI, the causal of ātāp, ‘to inflict pain upon.’

ĀNADATI.

“Sampeṣito va raññā nāgo koṅco va ānāditi vā Paṭisakkivā nisīdi garubhāraṃ asahamāno”

(Jāt. IV. p. 233).

Ānāditi (Sk. ānad), ‘to trumpet.’

ĀPHUSATI.

“Tathev’ ahaṃ samathasamādhiṃ āphusim” (Vimāna XVI. 9).

Āphusati (ā-spriç, not in Sanskrit), ‘to attain to,’ ‘to reach.’

ĀBHUJATI.

in “pallankaṃ ābhujati” (Jāt. I. 71. l. 27; Sum. pp. 58. 210), ‘to sit cross-legged as a devotee with straightened back,’ ābhujati signifies ‘to bend to or in.’ Sanskrit ābhujati = to bend slightly.

For ābhujati we often find the reading ābhujati (see the passage quoted in the Sum. p. 210. note 10). In Jāt. IV. p. 456, we read of a serpent sarīraṃ dānamukhe vissajjetvā bhoge ābhujitvā, &c.

Here ābhujati is used in the sense of ‘to contract,’ and we may compare “saṅkhipitvāna bhoge” (Dāṭha Vamsa 4. 35).

In Buddhavaṃsa 2. 92. = Jātaka. I. p. 18 verse 101 we find the phrase mahāsamuddo ābhujati, ‘the great ocean contracted, or receded.’

In Milinda Pañha we find ‘Kāyo pana ābhujati nibhujati samparivattati.” (p. 254.)

We have in Sanskrit compounds of bhuj with a va, ā, ni r, and vi-nir, and there is a curious use of vini bhujati

in Mil. p. 63, where we should expect to find *vinibbhajitva*:
 “Sakkā nu kho . . . tesam rasānaṃ ekatobhāvangatānaṃ
vinibbhujitvā vinibbhujitvā rasam āharitum.”
 Here *vinibbhujati* is to separate, isolate. A confusion
 between the two words is also evident from the fact that
vinibbhujitvā occurs with the various reading *vinib-*
bhajitva in Therī G. 47:—

“Yo naṃ *vinibbhujitvā abbhantaram* assa *bāhiraṃ*
kayirā.”

“Sā *ubbhujitvā aṅgajāte abhinisīdi*” (Sutta Vibhaṅga
 I. p. 40).

Here *ubbhujati* means to lift up (the clothes). See
 Cullavagga VIII. 10. 2.

ĀMANTAṆIKĀ.

“*Āmantaṇikā rañño 'mhi Sakkassa vasavattino*” (Vi-
 māna XVIII. 8).

Does *ā m a n t a ṇ i k ā* here mean ‘a favourite queen’?

ĀMANTAṆĪYO.

“*Ācariyo brāhmaṇo mayhaṃ kiccākicesu vyāvaṭṭo*
garu ca ā m a n t a ṇ ī y o ca dātum arahāmi bhojanaṃ”
 (Jāt. IV. p. 371).

Com. *ā m a n t a ṇ i k o t i āmantetabbayuttako.*

Cf. Sk. *ā m a n ṭ r a ṇ ī y a*, ‘to be addressed,’ from *ā-m a n-*
t r a y a t e.

ĀBANDHANA.

“*Ā b a n d h a n a t t h e n a ṇ ā t i e v a ṇ ā t i - p a r i v a ṭ ṭ o*”
 (Sum. p. 181).

Ā b a n d h a n a (Sk. *ābandhana*), ‘tie,’ ‘bond.’

ĀMASATI, ĀMASANA.

“*Kumbhiṃ ā m a s a t i*” (Sutta Vibhaṅga I. p. 48).
 (Jāt. III. p. 319).

“*Āmaka-mamsa-macchānaṃ paṭiggahaṇaṃ e v a b h i k -*
k h ū n a ṃ n a v a ṭ ṭ a t i n o ā m a s a n a ṃ” (Sum. p. 78).

Ā m a s a t i (Sk. *ā-mṛiṣ*), ‘to touch, handle.’

ĀMENḌITA.

“Hāse soke pasāde ca kare ā menḍitaṃ budho”
(Sum. p. 228).

Āmenḍita, v. l. ā m e ḍ i t a, (from ā m ṛ i ḍ not in Sanskrit), ‘sympathy.’

“Ā m e ḍ i t a m karoti,” ‘to show sympathy.’

Childers has ā m e ḍ i t a in the sense of ‘repetition.’
Perhaps ā m e ḍ i t a is the true reading.

ĀYAMATI, ĀYĀMATO.

Childers gives no authority for the use of these words:
“Pitṭhi me āgilāyati, tam ahaṃ āyamissāmīti
vatvā niddaṃ upagato” (Jāt. I. p. 491).

“Atisambādhe caṅkāme āyāmato ratanike vā aḍ-
ḍharatanike vā atisambādhatā catuttho doṣo”
(Jāt. I. 7).

ĀYUSSA.

“Pañc’ ime dhammā a n ā y u s s ā ”

“Pañc’ ime dhammā ā y u s s ā ”

(Aṅguttara V. 125).

Ā y u s s a (Sk. ā y u s h y a), ‘conducive to long life.’

ĀLEPA.

“Sisacchaviṃ sibbetvā ālepam adāsi” (Mahāvagga
VIII. 1. 18).

Ālepa, Sk. ā l e p a, ‘liniment, ointment.’

ĀLOKETI.

“Nando anudisaṃ āloketi” (Sum. p. 194; see pp.
193, 196).

Ā l o k i t a (sb.), ‘looking at’ (Ibid. pp. 193, 204);

Ā L O K E T Ā, ‘a looker on’ (Ibid. p. 194).

Ā l o k a n a (Sk. ā l o k a n a), ‘regarding’ (pp. 194–196).

Ā l o k e t i (Sk. ā l o k a y a t i), ‘to regard.’

ĀVARATI.

“Ajjatagge samma dovārika ā v a r ā m i dvāraṃ Nigaṅ-
ṭhā naṃ ” (Sum. p. 235).

For āvaṭa see Sum. p. 267.

Ā v a r a t i (Sk. āvṛi), ‘to shut to.’

ĀVEṬHATI.

“Ā v e ṭ h i t a ṃ (v. l. ā v e ṭ i t a ṃ) piṭṭhito uttamaṅ-
gaṃ ” (Jāt IV. p. 383-385).

Ā v e ṭ h a t i (Sk. ā v e ṣ ṭ ṭ ṭ), parivatteti, ‘to turn round.’

ĀSAṄGA, ĀSAṄGĪ.

“Appo hutvā bahu hoti vadḍhat’ eso akhantijo
āsaṅgā bahupāyāso tasmā kodhaṃ na rocaye ”

(Jāt. IV. p. 11).

“Ā s a ṅ g ī ā s a ṅ g a k a r a ṇ o ” (Com.).

Ā s a ṅ g ī = Sk. āsaṅga, ‘attachment’; ā s a ṅ g ī =
āsaṅgin, not in Sk., ‘attached.’

ĀSAJJANA, ĀSADATI, ĀSĀDETI.

“Kiṃ nu toraṇaṃ ā s a j j a paṭikkamasi kuṅjara ” (Jāt.
II. 95).

“Ayaṃ pana Mittavindako . . . khuracakkaṃ ā s ā-
de si ” (Ibid. III. pp. 206, 207; see Cullavagga VII. 3. 12).

“So tassa aggaṇaṅguṭṭhaṃ eva ā s ā d e s i ” (Ibid. I.
481).

See Jāt. II. 52; III. 331; IV. 425; Saṃyutta IV. 2. 8;
Cullavagga I. 27; Sum. p. 276.

Ā s a d a t i (Sk. ā-sa-d), ‘to approach, attack, strike.’

Ā s a j j a = Sk. āsādyā, ‘approaching.’

Ā s a j j a n a, ‘attack’ (Cullavagga VII. 4. 8).

ĀSAPPANĀ.

“Yasmā pana Buddhānaṃ eka-dhamme pi ā s a p p a n ā
p a r i s a p p a n ā n’ atthi ” (Sum. p. 69; see p. 214).

Ā s a p p a n ā and p a r i s a p p a n ā from ā-sṛip (not
in Sanskrit) are used for ‘doubt, distrust.’ See Dhamma-
saṅgaṇi, 1004, 1118, 1235.

ĀSABHA, ĀSABHAṆṬHĀNA.

Childers quotes āsabhā in the sense of 'belonging to a bull, taurine,' without any references.

Āsabhā is used with the meaning of great, noble, exalted:—

“Āsabhīṇ ca vācaṃ bhāsati” (Jāt. I. p. 53; Sum. p. 61).

Āsabhāṇṭhāna = the noble state, the state of a Buddha.

“Āsabhāṇṭhānan ti settha-tṭhānaṃ uttamattṭhānaṃ” (Com. to Aṅguttara IV. 8). See Mahāvyaṭpatti, p. 90.

“Āsabhāṇṭhānatṭhāyī” (Sum. p. 31).

Nisabhō is employed in the meaning of a great man (usabha, vasabha) in Saṃyutta III. 2, 9.

“So ñāti-saṅghaṃ nisabhō bharitvā
anindito saggam upeti ṭhānan ti.”

“Aparājite nisabhāṇḍāne bodhipallaṅkamuttame
pallaṅkena nisīditva bujjhissati mahāyaso”

(Anāgata Vaṃsa v. 67).

The Com. explains nisabhāṇḍāne by uttamattṭhāne, and there is a v. l. mahattṭhāne.

We must, therefore, correct nisabhāṇḍāne to nisabhāṇṭhāne = āsabhāṇṭhāne.

IKKHAṆIKĀ.

“Rājagahe ikkhaṇikā ahoṣi” (Sutta Vibhaṅga I. p. 107). See Jāt. I. 456, 457.

IṆĀYIKA.

Childers, on the authority of the Abhidhānappadīpaka, assigns to iṇāyika the sense of 'debtor,' but cites no texts in support of this meaning. In the following passages the word is used to denote 'a creditor,' not 'a debtor':

“Na hi mayhaṃ brāhmaṇa paccūsamhi iṇāyikā
Detha dethāti codenti . . .”

(Samyutta VII. 1. 5).

“Te iṇāyikehi upaddutā vasitum asakkontā” (Jāt. IV. p. 159).

“Iṇāyikehi codiyamāno cintesi” (Ibid. p. 256).

In the Commentary to v. 443 of Therī G. p. 213, we find *dhanika* explained by *iṇāyika*: “*dhanika-purisa-pāta-bahulambhī iṇāyikānaṃ purisānaṃ adhipatana-bahule, bahūhi iṇāyikehi abhibhavitabbe.*” The Com. to Cār. Pit. II. 6 explains “*dhanikehi paripīḷito*” by “*iṇāyikehi codayamāno.*”

In *Sumaṅgala*, p. 215, we find *iṇa-sāmika* = creditor.

“Tass’ evaṃ pahīna-kāmacchandassa yathā iṇa-muttassa purisassa iṇa-sāmike disvā n’eva bhayaṃ na chambhitattam hoti.”

Iṇāyika can hardly therefore represent Sk. *ṛinika*, ‘a debtor.’

In the following passage from the *Mahāvagga* *iṇāyika* is employed for ‘debtor.’

“Tena kho pana samayena aṇṇataro puriso iṇāyiko palāyitvā bhikkhasu pabbajito hoti. Dhanikā passitva evaṃ āhaṃsu—ayaṃ so amhākaṃ iṇāyiko handa naṃ nemāti” (*Mahāvagga* I. 46).

In the first and third quotations *codeti* is used in the sense of ‘to dun,’ but for *codiyamāna* we sometimes find *tujjamaṇa* (*Sum.* p. 213).

Vodāya in *Jāt.* IV. p. 184, is wrong, and *codāya* ought to be in the text.

IṆJATI, IṆJANĀ.

Lomaṃ na iṅje, *Therī G.* v. 231, p. 145; *Thera G.* v. 386, p. 42; *Samyutta* V. 5. p. 132; VII. 2. 8, p. 181. *Sumaṅgala*, 167.

Lūgita, *Therī G. Com.* p. 185, is used much in the same sense as *iṅjita* (1. movement, gesture; 2. evil impulse, or

affection). See Jāt. II. pp. 195, 408; Sutta N. V. 3. 1; Aṅguttara III. 32.

“Esā kāyassa iñjanā” (Sutta Nipāta, I. 11. 1).

ITIHĀSA.

Childers gives no references for *itihāsa*, but see Dīgha III. 1. 3 (Sum. p. 247).

ITIHĪTIHA.

“Ye me pubbe vyākamsu
‘icc-āsi iti bhavissati
sabban taṃ itihītihaṃ
sabban taṃ takka-vaddhanam”

(Sutta N. V. 9. 1 = V. 18. 12).

Itihītiha, ‘oral tradition.’ Cf. *Sk. itihā*, this indeed, according to tradition.

ĪTI, ĪTIKA.

“Sabbā itiy o apagacchanti” (Mil. p. 152).

“So vuccati meghe anītik o anupaddavo vassati” (Mil. p. 304).

Īti (Sk. īti), ‘ill, calamity.’

Cf. “Iddhā phitā ca khemā ca aniti-anupaddavā” (Anāgata Vaṃsa, 40).

INDHANA.

“Aneḍho dhūmaketu vā ti an-indhana o aggi viyā” (Jāt. IV. pp. 26-7; see Therī G. Com. p. 211).

Indhana = Sk. *indhana*, ‘fuel.’ For *idhuma*, ‘fire-wood’; see *Tela-kaṭāha-gāthā*, p. 53, J. P. T. S. 1884.

IRIYATI.

“Kacci suddho iriyasi” (Jāt. III. 498).

In the Com. *iriyasi* is explained by *viharasi*. Cf. *viharatīti iriyati*, pāleti (Sum. p. 70).

In the following passages *iriyati* has its primary meaning of ‘to move, wander about.’ Cf. *Sk. iyarti*, *āryati*

from the root ṛi, 'to move,' and irte from root ir, 'to move.'

"Yadā ca avijānantā iriyanti amarā viya"
(Thera G. v. 276, p. 33).

"Bhagavā hi kāme abhibhuyya iriyati" (Sutta Nipāta V. 12. 1).

ISIKĀ.

Childers has isikā, a reed; but we ought perhaps to read isīkā, as the word is printed at Sum. p. 105, "isikā viyaṭhito." Compare, however, esika = Sk. aishika. Childers gives esika as fem., but it is neuter in Jāt. II. p. 95; and fem. in Com. to Anāgata Vaṃsa v. 7.

ISSANTI.

"Devā na issanti purisa-parakkamassa" (Jāt. III. p. 7).

Issati = Sk. irshyati, 'to envy.' Kaccāyana quotes the form issayati, 'to envy.'

ISSATTHA, ISSĀSA, ISSĀSĪ.

"Tena kho pana samayena āyasmā Udayi issāsō hoti"
(Sutta Vibhaṅga II. p. 124; see Milinda, p. 232). "Dhanuggahāti dhanu-ācariya-issāsā" (Sam. p. 156).

Issāsa = Sk. ishvasa, 'an archer.'

Issattha = Sk. ishvastra is also used for 'an archer,' "issattho ālakam pariharati" (Mil. p. 418; see Sutta Nipāta III. 9. 24). For issatthaka see Mil. p. 419.

"Issāsino katahatthāpi dhīrā dūrepātī akkhaṇavedhino pi" (Jāt. IV. p. 494).

"Issāsino tī issāsā dhanuggahā" (Com.).

ĪSO.

"Īso vanāni carasi samāni visamāni ca" (Jāt. IV. 209).

"Iso," 'lord,' applied to a 'black lion.'

ĪHATI.

“Vedena ī h a t i ghaṭati vāyamatī ti vedehi” (Sum. p. 139).

I h a t i (Sk. ih), ‘to endeavour,’ ‘attempt.’

UKKAṂSA, UKKAṂSATI, UKKAṂSATO, UKKAṂSANA, UKKAṂSIKĀ.

“U k k a ṁ s āvakamse ti u k k a ṁ s āvakamsāni hāyana-vaḍḍhanānam ev’ etaṁ vevacanam” (Dīgha II. 23; Sum. p. 165).

“Narī naro nijjhāpayam dhanena
u k k a ṁ s a t i yattha karoti chandaṁ”

(Jāt. IV. p. 108).

For the causal ukkaṁseti see Jāt. II. p. 390.

“Eka-bhikkhussa hi eko araṇṇatthāya eko dhotapādaka-rakkhanatthāyāti u k k a ṁ s a t o dve upāhana-saṅghātā ca vaṭṭanti” (Sum. p. 82). Cf. u k k a ṁ s e n a (Ibid. p. 110). Ukkamsaka (Jāt. II. p. 152).

“Anatt-u k k a ṁ s a n a t o apara-vambhanato” (Sum. p. 228).

“Sāmu k k a ṁ s i k ā ti sāmam u k k a ṁ s i k ā” (Ibid. p. 277).

U k k a ṁ s a (Sk. utkarsha), exaltation, praise.

U k k a ṁ s a t i (Sk. ut-kriśh), ‘to praise.’

U k k a ṁ s a t o, ‘in excess.’

UKKAṬṬHITA.

“Viṣam yathā halāhalaṁ telaṁ u k k a ṭ ṭ h i t a ṁ yathā” (Jāt. IV. p. 118).

Bdf. read p a k k u d h i t a ṁ = pakuṭhitam. See “Notes and Queries” in Pāli Text Society’s Journal for 1884, p. 84.

U k k a ṭ ṭ h i t a, pp. of ukkaṭṭh (Sk. ut-kvath), ‘to boil up.’

UKKANTATI.

“Maṁsam u k k a n t a t i” (Jāt. I. p. 164).

U k k a n t a t i (Sk. ut-kṛit), ‘to tear off,’ ‘tear out.’

Cf. o k k a c c a (v. l. u k k a c c a) (Jāt. IV. p. 210).

UKKAMATI.

“Sāmaṇero maggā ukkamitvā purato gacchanto asubhaṃ disvā aṭṭhāsi” (Sum. p. 185).

Sometimes we find *okkamati* with abl. in the sense of *ukkamati* “Atha kho Bhagavā maggā okkamma (v. l. ukkamma) (Udāna VIII. 5).

Ukkamati (Sk. *ut-kram*), ‘to step aside.’

UKKALISSATI.

“Ukkalissanti nu kho mama sāvakā” (Mil. p. 143).

Ukkalissati = *ukkilissati* (Sk. *ut-kliṣ*), ‘to become depraved.’

UKKĀSIKA.

“Anujānāmi bhikkhave ukkāsikanti” (Cull. V. 1. 5).

‘I allow you, O Bhikkhus, the use of an *ukkāsika*’ (Vinaya Texts III. p. 68).

Buddhaghosa explains *ukkāsika* by “*vattavaṭṭi*” which is not very intelligible.

In Khudda-Sikkhā, section xix., corresponding to Cull. V. 1, no mention is made of *ukkāsika*; but what we do find instead is *vattavaḍḍhi*. This evidently must correspond to Buddhaghosa’s *vattavaṭṭi*.

Ukkāsikā, from the root *kash*, might be translated by ‘rubber,’ a kind of pad (*vattṭi* = Sk. *vartti*), or roll of cotton, with which the delicate bather could rub himself without too much friction.

If *vattavaṭṭi* be the true reading, it may mean ‘a pad of (cotton) cloth’; if *vattavaḍḍhi* be correct, it may signify ‘a rubbing-pad.’

UKKIṆṆA.

“Ukkiṇṇa-parikhāsūti khāta-parikhāsu” (Dīgha III. 210, Sum. p. 274).

“Ukkiṇṇanta raparikhama purama” (Jāt. IV. p. 106).

Ukkiṇṇa pp. of *ukkirati* (Sk. *ut-kṛī*), ‘to dig up.’

UKKILEDETI.

“Kusalo bhisakko dosama ukkiledetvā niharati” (Sum. p. 255).

Ukkiledetva caus. of ukklid (Sk. ut-klid, not in Sk., but cf. ut-kleda), 'to moisten,' 'soften.'

UKKHEṬITO.

"Rāgo ca me catto vanto mutto pahino paṭinissaṭṭho ukkheṭito samukkheṭito" (Sutta Vibhaṅga I. p. 96-7).

Ukkheṭita (ut-kheṭ not in Sanskrit: cf. root khet, 'to consume'), 'annihilated.'

UGGAHĀYATI.

"Te uggahāyanti nirassajanti kapīva sākhaṃ pamuñcaṃ gahāya" (Sutta Nipāta IV. 4. 4).

Uggahāyati = uggāheti (Sk. ud-grāhayati), 'to take hold of, take up.'

UGGĀRA, UGGIRATI, UGGILATI.

"Iti imehi dvihi kāraṇehi ayaṃ paribbājako yasmā niccaṃ pi Bhagavantam usūyati tasmā taṃ usūyā-vis'-uggāraṃ uggiranto ratanattayassa avaññaṃ eva bhāsati veditabbo" (Sum. p. 41).

See Jāt. I. p. 150; Udāna II. 6; Sutta Vibhaṅga II. p. 147. For uggilati see Jāt. III. p. 529.

Uggāra = Sk. ud-gāra, 'vomiting'; ud-girati = ud-girati (Sk. ud-grī), 'to vomit.'

UGGHAṬITAÑÑŪ, UGGAṬITAÑÑUTĀ.

"Yassa puggalassa saha udāhaṭavelāya dhammābhisamayo, ayaṃ vuccati ugghaṭitaññū" (Puggala IV. 15).

For the abstract noun see Sumaṅgala p. 291.

Ugghaṭitaññū, 'wise, intelligent.' Cf. Sk. ud-ghaṭita-jna.

UGGHĀTI, UGGHĀTĪ.

"Ete vivāda samaṇesu jātā etesu uggahāti nighāti hoti, etam pi disvā kathojjam na h' aññadatth' atthi pasam-salābha" (Sutta Nipāta IV. 8. 5).

Uggahāti (ud-ghāti = Sanskrit ud-ghāta), 'a blow.'

In the following passage *ugghāti* seems to mean 'rugged, hilly' = Sk. *ugghātin*, 'uneven.'

"Padumānusatam maggam padmapattavibhūsitam
Ṭhitam vaggum anugghāti(m) mitam gacchati
vāraṇo" (Vimāna V. 3).

UGGHATṬHA.

"Ghamme pathe brāhmaṇa eka-bhikkhum ugghatṭha-pādam tasitam kilantam paṭipadāya saṅkhā-upāhanāhi; sādakkhiṇā kāmduhā tava ajjāti" (Jāt. IV. p. 20).

We find a parallel passage in Sutta Nipāta V. 1. 5, where the text has *ugghatṭa-pāda* (v. l. *ugghatṭha-pāda*),* 'with swollen feet' (Fausböll).

Ugghatṭha (Sk. *ud-grishṭa*), 'rubbed'; *ugghatṭha-pāda*—'foot-sore,' 'with blistered feet.'

For *ugghamseti* (not in Childers, see Cullavagga V. 1, p. 105).

UGGHOSANĀ.

"Ugghosanāya mahatiṃ Licchavi-rājaparisaṃ sannipātetvā" (Sum. p. 310).

Ugghosanā (*ud-ghoshana* cf. Sk. *ud-ghosha*), 'proclamation.'

UCCHĀDONA.

Childers gives no reference for this word, but see Sum. p. 220; Mil. pp. 241, 396, Therī G. v. 89; Aṅguttara III. 31.

The verb *ucchādeti* (Sk. *ut-sādayati*) occurs in Sum. p. 88.

"Tesam sarira-gandha-haraṇatthāya gandha-cuṇṇādihi ucchādenti. Evarūpaṃ ucchādanaṃ na vaṭṭati."

See note on *USFADA*.

UÑCHĀ.

Childers has no mention of *uñchā* (Sk. *uñcha*, *uñchana*), 'gleaning.' See Sutta Nipāta V. 1. 2; Sutta Vibhaṅga I. p. 87; Therī G. v. 329, p. 155; Jāt. IV. pp.

* *Ughatta*, like *omaṭṭa*, &c., is the Sinhalese reading, *ugghatṭha*, the Burmese variant.

23, 471. Uñchācarīyā, Jāt. II. 272, III. pp. 37, 515; Sumaṅgala, p. 270-71; Therī G. Com. p. 208; unchāpatta, Thera G. v. 155, p. 21.

UḍḍAYHATI, UḍḍAYHATI.

“Uḍḍayhate na ramati” (Jāt. III. p. 22).

Uḍḍayhati (ud-dah not in Sk.) ‘is burnt, is tortured.’

We find uḍḍayhati and uḍḍhayaḥaṇa in Puggala I. 20.

UTUKA.

“Athāpi tasmim nagare nānāvīthī tahiṃ tahiṃ
sumāpitā pokkharāṇī ramaṇiyā supatitṭhā
Acchodakā vippasannā sādusitā sugandhikā
samatitthikā kākaḥpeyyā atho vālukasaṇṭhatā
padumuppalasañchannā sabbo tukam anāvata”

(Anāgata Vaṃsa, vv. 15-17).

Utuka = utukāla, cf. Sk. ṛitukāla.

For sādusitā v. l. sādhusitā, read sandhupitā = perfumed.

UTTARI-BHĀVETI.

This expression means ‘to cultivate especially.’

“Pañca vuttari-bhāvaye” (Dhammapada v. 370) is translated by Prof. Fausböll, ‘quinque (sensus) removeat.’ In Prof. Max Müller’s translation it is rendered ‘rise above the five.’ See Thera G. v. 15, p. 3. The Com. to Dhammapada explains it by “saddhāṇi pañcendriyāni uttariṃ bhāveyya.”

UTTASATI, UPRĀSTA, UTRĀSA, UTRĀSĪ, UTRĀSETI.

“Rakkhito khaggahattehi uttasamaṃ viharim pure
So’jja bhaddo an-utrāsī pahinabhayabheravo”

(Thera G. v. 86. 3, p. 80. See Jāt. II. 443, where uttaseti = ‘to impale’).

“Cetaso ubbego utrāso” (Sum. pp. 111, 149), “Nasati loko ti tikkhattum saddaṃ anusāvetvā manusse utrāsetvā (v. l. uttāsetvā) . . . puna saddaṃ akāsi.

Manussā sunakhaṃ utra stā (v.l. utrāsā) . . . taṃ pavattim rañño ārocayimsu” (Jāt. IV. p. 182).

For uttasta see Jāt. I. p. 414; utra sta, Sutta Nipāta V. 1. 11; Cullavagga, p. 184; Mil. p. 23.

“Bhīrū chambhī utra sī palāyī” (Samyutta III. 3. 4).

UDAÑCANĪ.

“Sukhaṃ vata maṃ jīvantam pacamānā u da ñ ca n ī
Cori jāyappavādena telam loṇaṅ ca yācatiti”

(Jāt. I. p. 417).

This word seems to signify ‘a drainer,’ and is applied to a woman who draws all she can from her husband. Cf. Sk. u da ñ ca na, ‘a pail for drawing water out of a well.’ The Com. has the following note: “U da ñ ca n ī cāṭito vā kūpato vā udakaṃ ussiñcana - ghaṭikāya’ etam nāmaṃ, sū pana u da ñ ca n ī viya, udakaṃ viya ghaṭikā yen’ atthikā hoti taṃ taṃ ākaḍḍhati yevāti attho.”

UDDHAGGA, UDDHAGGIKA.

“U d d h a g g a r ā j i m i g a r ā j ā b a l i d ā ṭ h ā v u d h o m i g o ”
(Jāt. IV. 345).

The term u d d h a g g a r ā j i is applied to a tiger, and the Com. has the following note: “U d d h a g g a r ā j i t i u d d h a g g ā h i s a r i r a r ā j i h i s a m a n n ā g a t o .”

“U d h a g g i k ā d i s u u p a r i - p h a l a - n i b b a t t a n a t o u d d h a m a g g a m a s s ā a t t h i t i u d d h a g g i k ā ” (Dīgha II. 14; Sum. p. 157-8; Samyutta III. 2. 9).

UDDHUMĀYAṆA.

Hatthapādānaṃ u d d h u m ā y a n a - k ā l e -- a t t h e t i m e o f t h e s w e l l i n g u p o f t h e h a n d s a n d f e e t (Jāt. IV. p. 37).

U d d h u m ā y a n a (not in Sanskrit), ‘puffing or swelling up.’

UDAPĀNA.

“Arāma-ropā vanaropā ye janā setukārakā

Papaṅ ca u d a p ā n a ñ ca ye dadanti upassayaṃ

Tesaṃ divā ca ratto ca sadā puññaṃ pavaḍḍhati”

(Samyutta I. 5. 7. See Jāt. III. p. 216; Sum. p. 298).

U d d ā l a k a = Sk. u d d ā l a k a, the Uddāla plant (Cordia Myxa).

UDDĀLANAKA, UDDĀLETI.

“Yo pana bhikkhu mañcaṃ vā pīthaṃ vā tūlonaddhaṃ kāraṇeṃ, u d d ā l a n a k a ṃ p ā c i t t i y a ṇ a ṃ ” (Pācittiyaṃ Dhammā 88 ; Sutta Vibhaṅga II. p. 169).

“Payoge dukkataṃ paṭilābhena u d d ā l e t v ā p ā c i t t i y a ṇ a ṃ d e s e t a b b a ṃ ” (Sutta V. p. 170).

U d d ā l a n a k a, ‘a tearing out.’

U d d ā l e t i caus. of u d - d a l, ‘to tear out.’

UDDIYA, UDDIYANA.

“Kāsikāni ca vatthāni u d d i y ā n e ca kambale te tattha bhāre bandhitvā yāvat’ icchimsu vaṇijā” (Jāt. IV. p. 352).

The Com. says: “u d d i y ā n e ca kambale ti u d d i y ā n ā m a k a m b a l ā a t t h i .”

UDDEKA.

“Uddekam adāsi” (Mahāvagga VIII. 1. 24, 26, p. 277).

U d d e k a = Sk. u d - r e k a, ‘a vomit.’ See Childers s.v. u d r e k a.

UDDEHAKA.

U d d e h a k a in pheṇ’ u d d e h a k a, from u d - d i h, ‘to throw up’ (Mil. p. 357).

UDRIYATI.

Childers registers u d r i y a n a but not the verb u d r i y a t i (Sk. u d - d r i, ‘to burst or split open.’)

U d r i y a t i occurs in Sutta Vibhaṅga II. p. 254:—

“Kiss’ idaṃ vo ayye pariveṇaṃ u d r i y a t i .” There is also the variant reading u n d r i y a t i (= u d - d r i y a t i) See Parivāra, p. 232 ; Mahāvagga III. 8, 1 ; Saṃyutta IV. 3. 2.

The form u d ā y a t i = bhijjhati occurs in Dīgha III. 1. 23 (Sum. p. 266) where there is also the v. l. u n d r i y a t i.

UDDHAṂSATI.

“Citrā manoramā bhūmi na tatth’ u d d h a ṁ s a t e rajo”
(Vimāna LXXVIII. 4).

The pp. u d d h a s t a occurs in Aṅguttara III. 69.

U d d h a ṁ s a t e (Sk. u d - d h v a ṁ s), ‘to be covered.’

UNNAṄGALA.

The expression “u n n a ṅ g a l a ṁ k a r o t i” is very common in the Jātaka book, but does not seem to occur elsewhere.

“Rājā . . . sakala-Jambudīpaṁ u n n a ṅ g a l a ṁ k a t v ā dānam adāsi” (Jāt. II. p. 367; III. p. 129; IV. p. 355).

U n n a ṅ g a l a ṁ k a r o t i must literally mean (1) to make an up-ploughing, (2) to turn up, (3) to stir up. It is sometimes represented in parallel passages by the verb k h o b h e t i or s a ṅ k h o b h e t i, “So . . . sakala-Jambudīpaṁ khobheti mahādānaṁ pavattento” (Jāt. IV. p. 176; see II. p. 119; Ibid. p. 191). Cf. “Tuṭṭhassa sakala-sarīraṁ khobhayamānā pīti jāyati” (Sum. p. 217).

It does not, I think, mean that he ransacked the world in order to give, but that he excited the world by his giving.

UNNATI, UNNAMA, UNNAMATI, UNNĀMETI.

U n n a t i, or u ṇ ṇ a t i, ‘pride, upishness’ is given in the Dhammasaṅgaṇi 1116, 1233, as a synonym of māno.

“Yo evarūpo māno . . . u ṇ ṇ a t i u n n a m o k e t u k a m y a t ā c i t t a s s a - i d a ṁ v u c c a t i m ā n a s a ṅ ṅ o j a n a ṁ .” Cf. Sk. u n n a t i, ‘rising.’

“Yathā nāma unname (on rising ground) vaṭṭaṁ udakaṁ yena ninnam tena gacchati, &c.” (Sum. p. 154). Khud. Pāṭh. vii. 7. Cf. Mil. p. 349.

U n n a m a (not in Sanskrit) = pride. See extract under UNNATI above.

“U n n a t ā b h ū m i p p a d e s ā o ṇ a m a n t i, o ṇ a t ā u n n a m a n t i” (Sum. p. 45; see Udāna VI. 10).

For u n n ā m e t i (u n n a m a y a t i), ‘to exalt,’ sometimes written unṇāmeti see Sutta Nipāta II. 13. 8.

“Etādisena kāyena yo manne uṇṇa metave paraṃ vā arajāneyya kim aññatra adassanā?” (Ibid. I. 11. 14).

Uṇṇaṭṭa (v. l. ukkallaṃ), ‘a kind of embossed ornament,’ must be referred to this group.

“Uṇṇaṭṭaṃ mukha-phullaṅ ca aṅgadāmaṇī mekhalā Puññakammābhiniḃattā kapparukkhesu lambare”

(Anāgata Vamsa v. 25).

Mukha-phulla = mukha-phullaka, is found in Mahāvīyatpatti p. 78.

UNNALA, UNNAḢA.

“UnnaḢa vicarissanti kalahābhiratā magā” (Thera G. v. 958).

It is often found with the dental l. See Puggala III. 12. p. 35.

Un-nala means ‘uplifted, insolent,’ and is perhaps connected with a root nal.

UNNĀDĪ, UNNĀDINĪ.

“Manussā unnādino hutvā Jetavanam pavisitvā” (Jāt. II. p. 216).

“Sakalarājasenā unnādinī ahosi” (Sutta Vibhaṅga I. p. 336).

Unnādī, ‘tumultuous, noisy.’ Cf. Sk. unnāda, ‘crying out.’

UPAKACCHAKA.

“Yathā nāma yo keci yodho paṭisattum upakacchake gahetvā ākaḍḍhitvā khippataram sāmīno upaneyya so yodho loke samattho sūro nāma” (Mil. p. 293; Sutta Vibhaṅga I. p. 39).

“Sambādho nāma ubho upakacchakā muttakaranam” (Sutta Vibhaṅga II. p. 260).

Upakacchaka, ‘the waist, hip, the part below the girdle.’ Cf. Sk. upakaksha, ‘reaching to the shoulder.’

UPAKAṆṆA UPAKĀṆṆAKA.

“Mā kho tvam Kappaṭa pacālesi, mā taṃ upakaṇṇanam hi tālessam” (Thera G. v. 200).

U p a k a ṇ ṇ a k a - j a p p i, 'one who whispers into the ear (of another),' 'a spreader of reports' (Aṅguttara Niākyā V. 111).

In the first passage u p a k a ṇ ṇ a m h i means 'under the ear,' 'close to the ear;' Cf. Sk. u p a k a r ṇ a m, 'close to the ear'; u p a k a r ṇ i k ā, 'report,' 'rumour.'

UPAKĀRI.

"Edisā nāma amhākaṃ upakārino n' atthīti" (Sum. p. 187).

U p a k ā r ī = Sk. u p a - k ā r i n, 'a benefactor.'

UPAKIṆṆA.

"Rājakūpakīṇṇaṃ idaṃ subhaṃ vimānaṃ" (Vimāna XXXV. 1).

U p a k i ṇ ṇ a, the pp. of u p a k i r a t i (Sk. u p a - k r ī), 'to cover.'

UPAKKITAKA.

"Atha kho āyasmato Nandassa saḥāyakā bhikkhū āyasmantaṃ Nandaṃ bhatakavādena ca u p a k k i t a k a vādena ca samudācaranti : bhatako kir' āyasmā Nando u p a k k i t a k o kir' āyasmā Nando accharānaṃ hetu brahmacariyaṃ carati" (Udāna III. 2).

U p a k k i t a k a, 'a dealer,' from u p a - k r ī, 'to purchase.'

UPAKŪJATI.

"Imā tā pokkharāṇiyo rammā cakkavākūpakūjītā
Mandālakehi sañchannā padumuppalakehi ca"

(Jāt. IV. p. 359).

U p a k ū j a t i (Sk. u p a - k ū j), 'to fill with a sound.'

UPAKKOSATI.

"Manussā sannipatitvā . . . rājaṅgaṇe upakkosimṃsu" (Jāt. IV. p. 81; Ibid. p. 317; Sum. p. 281).

UPAKKAMA, UPAKKAMATI.

“Dissanti vejjānaṃ upakkame bhesajja-pānānulepā, tena tesāṃ upakkamena rogo paṭini-vattatiti” (Mil. p. 152; see Ibid. p. 151; Thera G. v. 143).

Here upakkama (Sk. upa-krama) is employed in the sense of unfair means, treachery, plotting. See Sum. pp. 69, 71, 318; Mil. p. 135.

Upakkamika (not in Sanskrit) is also found in this sense.

“Upakkamikena paṭipīlito akāle marati” (Mil. pp. 135, 304).

The verb upakkamati (Sk. upa-kram), ‘to attack,’ occurs in Udāna VI. 8.

“Aññamaññaṃ pañhi pi upakkamanti leddūhi pi upakkamanti,” &c.

It occurs in quite a different sense in Sutta Vibhaṅga I. pp. 110, 111.

UPAKKHALATI.

“Sāmi appamatto hoti mā pādaṃ khani-y-asmani yathā te upakkhalitvā pādo pāsāṇasmiṃ na khaññati tathā oṭarati” (Jāt. III. p. 433).

Upakkhalati (upa-skhal, not in Sanskrit), ‘to stumble, trip.’

UPAGAṆHANA, UPAGAṆHĀTI.

“Apilāpanalakkhaṇā sati upagaṇhana-lakkhaṇā cāti” (Mil. p. 37).

“Tato yogāvacaro ahite dhamme apanudeti hite dhamme upagaṇhāti” (Ibid. p. 38).

Upagaṇhana = Sk. upagrahaṇa, ‘meditating.’

Upagaṇhāti (Sk. upa-grah), ‘to take up.’

UPAGHĀTĪ.

“A-parūpaghātī = param avihethetvā” (Jāt. IV. 36).

Upaghātī (Sk. upaghātīn), ‘injuring, hurting.’

For upaghātā see Sum. p. 273.

UPAGŪHATI.

“Ehi taṃ upagūhissam . . . ehi upagūhassu man ti” (Jāt. III. p. 437; see Ibid. I. pp. 346, 349; Jāt. II. p. 424).

Upagūhati (Sk. upa-gūh), ‘to hide, conceal.’

In Jāt. III. p. 350, “mañcakaṃ upagūhitvānipajji:” it means, ‘to clasp, embrace.’

UPACAYA, UPACINĀTI, UPACCIYATI.

“Jhānāni upacetuṃ bhāvetuṃ” (Thera G. v. 199. Com.).

Upacināti (Sk. upa-ci), ‘to cultivate.’

“Odana-kummāsūpacayaāti odanena c’ eva kummāsena ca upacito vaddhito” (Dīgha II. 83; Sum. p. 220).

Upacaya :- Sk. upacaya, ‘accumulation, increase.’ For upacita, ‘accumulated’ see Saṃyutta III. 2. 10.

Upacciyati (passive) occurs in Thera G. v. 807 :

“Yathāssa passato rūpaṃ sevato vāpi vedanaṃ
khiyyati nopacciyati evaṃ so carati sato.”

UPACCHEDAKA.

(1) Upacchedaka (upaccheda see Sum. pp. 136, 159) in “jīvitindriyūpacchedaka,” ‘destroying, or cutting off, the principle of life’ (Sum. p. 69).

(2) A stopper in “vacanupacchedaka,” ‘a talk-stopper’ (Jāt. I. p. 418).

Upacchedaka is not in Sanskrit, but, cf. chedaka, ‘cutting off.’

UPAJĪVATI, UPAJĪVĪ.

“N’eva taṃ upajīvāmi na pi te bhatak’ amhase” (Jāt. III. p. 309).

See Sutta Nipāta III. 9. 19. 21; Thera G. v. 943, p. 86; Jāt. III. pp. 309, 338, 339; Mil. p. 231.

For upajīvī, upajīvinī see Mil. pp. 122, 160;

Therī G. Com. p. 182; Sutta Nipāta I. 12. 11; “Upāsako kocchabhaṇḍūpajīvī” (Vimāna LXXXIV. 46.)

U pa j i v a t i (Sk. u pa - j i v), 'to live by,' 'be supported by.'

UPATĀPA.

"Idaṃ [nibbānaṃ] . . . n i r u p a t ā p a ṃ" (Thera G. v. 512, p. 173).

N i r - u p a t ā p a, 'free from pain.' Cf. Sk. u p a t ā p a, 'pain.' See Jāt. II. p. 178; IV. pp. 11, 126.

For u p a t ā p a n a see Jāt IV. p. 13.

UPADĀYHATI.

"Atipātena upaḍayhati" (Mil. p. 277).

U p a ḍ a y h a t i (pass. of u p a - d a h), 'to be burnt up.'

UPATTHAMBHANA, UPATTHAMBHETI.

"Yathā . . . puriso gehe patante aññena dārūnā u p a - t t h a m b h e y y a, u p a t t h a m b h i t a ṃ s a n t a ṃ e v a ṃ t a ṃ g e h a ṃ n a p a t e y y a, e v a ṃ e v a k h o . . . u p a t t h a m - b a n a - l a k k h a ṇ a ṃ v i r i y a ṃ" (Mil. p. 36).

"Yathā hi patato gehassa u p a t t h a m b h a n' a t t h ā y a t h ū ṇ a b a l a v a p a c c e a y o h o t i n a t a ṃ t h ū ṇ ā y a a n - u p a t t h a m - b i t a ṃ t h ā t u ṃ s a k k o t i" (Sum. p. 124).

U p a t t h a m b h a n a (Sk. upastambhana), 'support.'

U p a t t h a m b h e t i caus. of u p a t t h a m b h a t i (Sk. u p a - s t a m b h), 'to shore up, support.' In Dhammapada p. 303 it signifies 'to stop, check.' Cf. sakkā vatthum u p a t t h a m b h e t u ṃ (Sum. p. 113).

UPADAṂSETI.

"Sādhu hi kira me mātā patodaṃ u p a d a ṃ s a y i" (Thera G. v. 335).

U p a d a ṃ s e t i, 'to cause to pierce'? Or does "pato- daṃ u p a d a ṃ s e t i" = to goad, urge on. Cf. Sk. u p a - d a ṃ ṣ, 'to bite, excite.'

In the following u p a d a ṃ s e t i = u p a d a s s e t i' (See below.)

"Atha kho Susimassa devaputtassa devaputta parisā . . . v a ṇ ṇ a n i b h ā u p a d a ṃ s e t i" (Samyutta II. 3. 8, p. 64).

See *Āṅguttara* IV. 3. 2. For *upadhamsitā* in *Puggala* p. 49, read *upadaṃsitā*.

UPADASSETI, UPADISSATI.

“Ingha bhante Nāgasena kāraṇaṃ upadassehi” (*Mil.* p. 276).

“Evarūpena kho . . . kāraṇasatena . . . sakkā Buddhābalaṃ upadassayitum” (*Ibid.* p. 347; see p. 209).

Upadasseti (caus. of *upa-driṇ*), ‘to make manifest,’ ‘show.’

“Te ca pāpesu kammesu abhiñhaṃ upadissaro” (*Sutta Nipāta* I. 7. 25).

They are continually caught in sinful deeds (*Fausböll*).
Upadissati (*Sk.* *upa-driṇyate*), ‘to be manifested, to be found out.’

UPADAHATI.

“Tathāgato sabbasattanaṃ ahitaṃ apanetvā hitaṃ upadahaati” (*Mil.* p. 164; see *Sutta Vibhaṅga* II. p. 149; *Āṅguttara* III. 69. 7. *M. P. S.* p. 48).

Upadahaati (*Sk.* *upa-dhā*), ‘to furnish,’ ‘supply.’

UPADDAVATI.

“Ativiya me tumhe upaddavethāti” (*Sum.* p. 213).
Cf. *upadduta*, ‘distressed’ (*Sutta Vibhaṅga* I. p. 283).
Upaddavati (*Sk.* *upa-dru*), ‘to annoy, trouble.’

UPANANDHATI, UPANAYHATI.

“So tasmīṃ upanandhi” (*Cullavagga* V. 13. 2; *Sutta Vibhaṅga* II. 83).

“Atha kho so bhikkhu pipāsāya pīṭito upanandhaṃ bhikkhuṃ etad avoca” (*Cull.* V. 13).

“Upanandho bhikkhu taṃ bhikkhuṃ etad avoca” (*Sutta Vibhaṅga* II. p. 83-4).

Upanandhati = *upanaddhati* (*Sk.* *upa-nah*), ‘to tie up,’ ‘to harbour a grudge against,’ ‘to bear enmity towards.’

Cf. the use of *upanayhati* in *Dhammapada* v. 3. *Jāt.*

III. p. 488 ; Mahāvagga X. 3. 1, p. 349 with upanāho, Puggala II. 1, p. 18 ; upanahī, Thera G. v. 502, p. 52 ; upanayhitatta, upanayhana (Dhammasaṅgaṇi, Puggala pp. 18, 22).

Upanayhati, 'to cherish enmity,' is only a secondary meaning from that of 'to tie up,' 'bind up.' Cf. the following :—

“Pūtimacchaṃ kusaggena yo naro upanayhati
Kusāpi pūti vāyanti, evaṃ bālūpasevanā”

(Jāt. IV. p. 435-6).

“Bālūpasevano pūtimacchaṃ upanayhanam kusaggaṃ viya hoti” (Com. p. 436).

UPANIKKHAMATI.

“Catukkhattum pañcakkhattum vihārā upanikkhamim” (Therī G. vv. 37-8, pp. 127-8 ; v. 169, p. 139 ; Jāt. III. p. 244).

Upa-nikkhamati (Sk. upa-nish-kram), 'to go out, depart.'

UPANIKKHEPA.

“Upanikkhepatopi sati uppajjati” (Mil. p. 78).

“Upanikkhittam bhaṇḍam disvā sarati, evaṃ upanikkhepatopi sati uppajjati” (Ibid. p. 80).

Upanikkhepa (Sk. upa-ni-kshepa), 'a putting near, depositing.'

Upanikkhipana, 'depositing' (as a snare), occurs in Sutta Vibhaṅga I. p. 74.

For the use of upanikkhipati to, 'deposit,' see Sum. p. 125 ; Sutta Vibhaṅga I. pp. 51, 77. In Mahāvagga I. 20-1, p. 28, it means 'to set down.'

UPANIJJHĀYATI.

Childers has upanijjhāyana (see Mil. p. 127), but not the verb upanijjhāyati (upa-ni-dhyai, not in Sanskrit), 'to consider, look at.'

“Yaṃ bhikkhave sadevakassa lokassa . . . pajāya

sadevamanussāya idaṃ saccaṃ ti upa ni j j h ā y i t a ṃ tad anariyānaṃ etaṃ musā ti yathābhūtaṃ sammappaññāya sudiṭṭhaṃ ayam ekūpassanā” (Sutta Nipāta III. 12. 33-5 ; Mahāvagga V. 10. 8, p. 193 ; Cullavagga X. 14, p. 269 ; Sutta Vibhaṅga I. p. 118 ; Mil. p. 124).

UPANIDHI.

“Upa ni d h i n ā m a u p a n i k k h i t t a ṃ b h a ṇ ḍ a ṃ ” (Sutta Vibhaṅga I. p. 51).

Upa ni d h i (Sk. u p a n i d h i), ‘pledge, deposit.’

“Evaṃ eva kho bhante Sakiyānī janapadakalyāṇī imesaṃ pañcannaṃ accharāsātānaṃ upanidhāya saṅkhyam pi na upeti kalabhāgam pi na upeti upanidhim pi na upeti” (Udāna III. 2).

Here u p a n i d h i = comparison. Cf. the use of u p a n i d h ā y a, ‘compared with.’

UPANIDHĀYA.

Upa ni d h ā y a is sometimes found in the sense of u p ā d ā y a (Sum. p. 29), ‘compared with.’

“Pātiyaṃ udakaṃ u p a n i d h ā y a hatthe udakaṃ parittaṃ . . . pe . . . Sinerupādakamahāsamuddē udakaṃ u p a n i d h ā y a cakkavālamahāsamudde udakaṃ parittan ti, iti upari upari udakaṃ u p ā d ā y a heṭṭhā heṭṭhā udakaṃ parittaṃ hoti, evaṃ eva upari upari guṇe u p ā d ā y a silaṃ appamattaṃ oramattakan ti veditabbaṃ” (Sum. p. 59 ; see p. 283).

See Thera G. v. 496, p. 52 ; Udāna III. 2=Jāt. II. 93 ; Aṅguttara III. 70. 20-3.

UPANIBAJJHATI, UPANIBANDHANA.

“Yo yobbane na upanibajjhati kvāci” (Sutta Nipāta I. 12. 12).

Upa ni b a j j h a t i (pass. of u p a - n i - b a n d h a t i not in Sanskrit), ‘to be attached.’ See Sutta Vibhaṅga I. p. 308 and compare Mil. pp. 254, 412.

“Thambhe upanibaddhakukkuro viya” (Sum. p. 216).

For upanibandhana see Sum. p. 128, Mil. p. 253.

UPANIBBATTA.

“Ajjhāyakā tveva dutiyaṃ akkharaṃ upanibbat-
tanti evaṃ . . . brāhmaṇānaṃ garahavacanaṃ uppa-
naṃ” (Sum. p. 247).

UPANIVATTATI.

“Ubhayen’eva so tādi rukkhama va upanivattati”
(Sutta Nipāta III. 11. 34).

Upa-ni-vṛit not in Sanskrit, ‘to return.’

UPAPACCIYATI.

“Sigālo antokucchiyaṃ upapacciyamāno appa-
maṃsalohito paṇḍusarīro hutvā nikkamanamaggaṃ na
passati” (Jāt. IV. p. 327).

Upapacciyati (- paccati the pass. of pacati), ‘to be tormented.’

UPAPARIKKHĀ.

Childers gives no references for the use of upaparik-
khā, ‘investigation,’ but compare. Dhammasaṅghaṇi 16.
Puggala I. p. 25; Sutta Vibhaṅga I. p. 314.

“Sutānaṃ dhammānaṃ dhāraṇā upaparikkhā”
(Sum. p. 171).

UPAPĀTIKA.

“Sā bhikkhuni-kāle silam rakkhanti gabbhavāsaṃ jiguc-
chitvā upapātika-ttabhāve cittaṃ ṭhapesi || tena
carimattabhāve Vesāliyaṃ rāja-uyyāne ambarukkhamaṇe
opapātikā hutvā nibbatti” (Therī G. Com. p. 200).

Upapātikattabhāva, ‘the opapātika, state
of re-birth’; upapātika, ‘phenomenal.’ See Childers
S.V. OPAPĀTIKO.

UPAPĀDITA.

“Dakkheyy-ekapadaṃ . . . khantiyā upapāditam”
(Jāt. II. p. 236).

Upapādita (Sk. upa-pādita), ‘accomplished.’

UPABBAJATI.

“Bahū hi phassā ahitā hitā ca avitakkitā maccum
upabbajanti” (Jāt. IV. p. 270).

“Pasū manussā mīgaviriyasetṭha
bhayadditā setṭham upabbajanti”

(Ibid. p. 295).

“Na kalāni upabbaje muni” (Thera G. v. 1052,
p. 94).

Upabbajati -- upagacchati (upa-vṛij, not in
Sanskrit), ‘to resort to,’ ‘go to.’

UPABHUÑJATI, UPABHOGĪ.

“Phal’assa upabhujimha nekavassagaṇe bahū”
(Jāt. III. p. 495).

Upabhujati (Sk. upa-bhuj), ‘to enjoy.’

“Dissanti kalyāṇapāpakānaṃ kammānaṃ vipākupā-
bhogino sattā” (Mil. p. 267). For upabhoga see
Jāt. II. 81.

Upabhogī (Sk. upabhogin), ‘enjoying.’

UPAMĀNITA.

“Uppala-sikharopamānite vimale hāṭaka-sannibhe
mukhe” (Therī G. v. 382, p. 160).

Upamānita, not in Sanskrit, ‘like.’ Cf.-Sk. upa-
māna, ‘comparison.’

UPAYĀNA.

“Raññaṃ upayānaṃ bhavissati.”

“Rañño upayānāpayānaṃ vyākaroti” (Sum.
pp. 94-5).

Upayāna, ‘arrival.’ Cf. Sk. upayāna, ‘arrival,’
‘approach.’

UPARACITA.

“Dārudaṇḍādīhi uparacita-rūpakāni” (Therī G. Com. p. 211). See Saddham. 616.

Uparacita (u p a - r a c, not in Sanskrit), ‘formed.’

UPARIṬṬHA.

“Samaṇaṃ paṭipādesiṃ upariṭṭhaṃ yasassinam” (Thera G. v. 910, p. 84).

See Dhammasaṅgaṇi 1017, 1300, 1401.

Upariṭṭha (Sk. u p a r i ṣ h ṭ a), ‘eminent.’

UPARUJJHATI, UPARUNDHATI, UPARODHETI.

“Ye kho te veghamissena nānatthena ca kammunā
manusse uparundhanti pharusupakkamā janā.”
(Thera G. v. 143).

“Vitakke uparundhiya” (Ibid. v. 525, p. 54).

“Manovicare uparundha cetaso” (Ibid. v. 1117, p. 100; see Sutta Nipāta IV. 14. 2; Mil. p. 151).

“Nagaraṃ uparundhiṃsu” (Jāt. IV. p. 133).

Uparundhati (Sk. u p a - r u d h), ‘to keep in check, restrain, blockade.’

Uparodheti occurs in Sutta Vibhaṅga, I. p. 73. For Uparodha, ‘obstacle,’ see Jāt. III. p. 252.

Uparujjhati (passive) occurs in “jivitaṃ uparujjhati” (Thera G. v. 145, p. 20; see Saṃyutta VII. 1. 6, p. 165).

UPARŪḤHA.

“Tato so katipāhassa uparūḥhesu cakkhusu
Sūtaṃ āmantayi rājā Sivīnaṃ ratthavaḍḍhano”
(Jāt. IV. p. 408).

Uparūḥha (Sk. u p a - r u ḥ), ‘recovered,’ ‘restored’?

UPAROPA, UPAROPAKA.

“Koṭṭhako na hoti, tath’ eva ajakāpi pasukāpi uparope vihethenti” (Cullavagga VI. 3. 9, p. 154).

“Eko kira uyyānapālaputto uparopakesu . . . udakaṃ āsiñci” (Jāt. II. p. 345).

“Imasmim uyyāne tāva etāni uparopaka avirūhanaṭṭhānāni” (Jāt. IV. p. 359).

UPAROPA, uparopaka, not in Sanskrit, ‘sapling.’

UPALAMBATI.

“Nibbattā dibbadussāni dibbā e’eva pasādhanā
Upabhogaparibhogā ca sabbe tatth’ upalambare”
(Anāgata Vamsa v. 20).

Upalambati (upa-lamb, not in Sanskrit), ‘to hang.’

UPALĀLETI, UPALĀLETI.

“Rūpasapasamsakā hutvā rūpaṃ upalālentā (v. l. upalālentā) vicarimsu” (Jāt. II. p. 151).

See Saddhamopāyana v. 375. For upalālana see Saddham. v. 387; Khudda S. xli. 19.

Upalāleti (upa-lālayati, not in Sanskrit), ‘to boast of,’ ‘exult in.’

UPALIMPATI, UPALIPPATI, UPALEPA.

“Appossukkhassa bhadrassa na pāpaṃ upalimpati”
(Sutta Vibhaṅga I. p. 312).

“Sevamāno sevāmānaṃ samphuṭṭho samphusaṃ paraṃ
saro diddho kalāpaṃ va alittam upalimpati
Upalepa bhayā dhīro n’ eva pāpasakhā siyā”
(Jāt. IV. p. 435).

See Mil. p. 337 and cf. an-upalitta, ‘not cleaving to’
(Sutta Nipāta II. 14. 16).

Upalimpati, pass. upalippati (Sk. upa-lip).

Upalepa (Sk. upa-lepa), ‘defilement.’

UPALOHITAKA.

“Upalohitakā vaggū, ‘red and sweet’ (spoken of
the jujube fruit) (Jāt. III. p. 21).

Upalohitaka = rattavaṇṇa.

UPAVANA.

“Kānanam . . . suṭṭhu ropitaṃ . . . upavanaṃ
viya” (Therī G. Com. p. 201).

Upavana (Sk. upa-vana), ‘a planted forest, park.’

UPAVĀDĪ.

“Yam musābhaṇato pāpaṃ yam pāpaṃ ariyū p a v ā d i n o
tam eva pāpaṃ phusati yo te dubbhe Sujampatiti”
(Saṃyutta XI. 1. 7, p. 225).

U p a v ā d ī (Sk. u p a - v ā d i n), ‘blaming, reproaching.’

UPAVĀYATI.

“Mālute u p a v ā y a n t e site surabhiḡandhake
avijjaṃ dālayissāmi nisinno nagamuddhani”

(Thera G. v. 544, p. 57).

“Bhagavā . . . mettāvātena u p a v ā y i” (Mil. p. 97;
see Digha V. 27; Sum. p. 307).

U p a v ā y a t i (u p a - v ā, not in Sanskrit), ‘to blow
softly.’

UPAVĀHANA.

“Saṅghāti-raj-u p a v ā h a n a” (Sutta Nipāta II. 14.16.17).

U p a v ā h a n a (Sk. u p a - v ā h - a n a), ‘carrying away,’
‘washing away.’

UPAVIJAÑÑĀ.

“Upavijaññā gacchanti addasāhaṃ patim matam pan-
the” (Therī G. v. 218, p. 144; Com. p. 197; see Dātha
Vaṃsa III. 38).

“Tena kho pana समयena aññatarassa paribbājakassa
daharā māṇavikā pajāpatī hoti gabbhinī u p a v i j a ñ ñ ā”
(Udāna II. 6, p. 13).

U p a v i j a ñ ñ ā (u p a - v i - j a n y ā, not in Sanskrit),
‘about to bring forth a child.’

UPAVĪṆA.

“Yathā . . . vīṇāya pattam na siyā . . . u p a v ī ṇ o n o
siyā . . . jāveyya sadda te?” (Mil. p. 53).

U p a v ī ṇ a (u p a - v ī ṇ a, not in Sanskrit), ‘neck of a
lute.’

UPAVHAYATI.

“Yaññupanīto tam u p a v h a y e t h a
kālena so juhāti dakkhiṇeyyo ti”

(Saṃyutta VII. 1. 9).

Upavhayati (Sk. upa-hve), 'to invoke, call upon.'
 There is a various reading upavuhayetha =
 upavuhyetha? from upa-vah, 'to bring near.'

UPASAÑKAMATI.

Upasañkamati is sometimes used for upakamati, 'to attend on as a physician, to treat.' See Mil. pp. 169, 233, 353; Sum. p. 7.

UPASAṂHITA.

"Nimittam parivajjehi subham rāgūpasamhitam"
 (Sutta Nipāta II. 11. 7; see Thera G. v. 970, p. 88; Jāt. II. pp. 134, 172).

Upasaṁhita (pp. of upa-sa-n-dhā), 'accompanied by,' 'connected with.'

UPASSUSSETI.

"Kiñ ca me pahittassa lohitam n' upasussaye"
 (Sutta Nipāta III. 2. 9; see Aṅguttara II. 2).

Upasusseti caus. of upasussati, 'to dry up.'

UPASOBHATI, UPASOBHETI.

"Kapi va sibacammena na so ten' upasobhati"
 (Thera G. v. 1080, p. 96).

"Nāriganā candana sārālitā

Ubhatō vimānaṃ upasobhayanti"

(Vimāna LII. 6). See Mahāvagga VIII. 1.

Upasobhati (Sk. upa-ṣubh), 'to appear fine.'

UPĀTIPANNA.

"Ye ve na taṇhāsu upātipannā vitareyya oghaṃ
 amamā caranti" (Sutta Nipāta III. 5. 9, p. 88).

Upātipanna (upātipad, not in Sanskrit), 'lost.'

UPĀTIVATTA.

"Jātimaraṇam upātivattā" (Sutta Nipāta III. 6. 11).

"Devā musāvādam upātivatto" (Jāt. III. p. 7).

U p ā t i v a t t a (u p ā t i - v ṛ i t), 'escaped from,' 'free from.'

UPĀDINNA, UPĀDINNAKA.

"Atthi rūpaṃ u p ā d i ṇ ṇ a ṇ ṇ" (Dhammasaṅgaṇi 585).

"Ajjhatarūpe 'ti ajjhattaṃ u p ā d i n n a r ū p e" (Sutta Vibhaṅga, p. 113).

"An-u p ā d i n n a k a ṃ muñcitvā u p ā d i n n a k a ṃ gaṇhāti" (Sum. p. 187; see p. 217, where u p ā d i ṇ ṇ a k a occurs).

U p ā d i n n a, from u p a - d ā, 'assumed,' 'undertaken.'

UPĀRAMBHA.

Childers cites this word from the Abhidhānapo with the meaning of 'being angry with a person?' In the following passage it seems to mean 'ill-disposed, hostile.'

"U p ā r a m b h a c i t t o d u m m e d h o s u ṇ ā t i j i n a s ā s a n a ṃ" (Thera G. vv. 360-3, p. 40).

"Tattha [pariyatti] duggahitā u p ā r a m b h ā d i h e t u p a r i y ā p u t ā a l a g a d d ū p a m ā" (Sum. p. 21; Ibid. p. 263).

UPAHARATI.

"Hand'assa dhanam u p a h a r ā m ā t i" (Sum. pp. 301, 302).

U p a h a r a t i (Sk. u p a - h ṛ i), 'to bring, to offer.'

UPAHIMSATI.

"Te pi 'haṃ u p a h i ṃ s e y y a ṃ" (Jāt. IV. 156).

U p a h i ṃ s a t i (Sk. u p a - h i ṃ s), 'to inquire, hurt.'

UPPIḬA.

"Sukhī an-u p p i ḷ a p a s ā s a - m e d i n i ṃ" (Jāt. III. p. 443).

U p p i ḷ a (Sk. u t - p i ḍ a), 'oppressing.'

For u p p i ḷ e t i see Jāt. I. p. 483; II. p. 245; Therī G. Com. p. 188.

UPOCITA.

"Mahāsayanamu p o c i t a = s i r i s a y a n a m u p o c i t a" (Jāt. IV. p. 371).

U p o c i t a (upa-ava-ci, not in Sanskrit), 'abounding in.'

UBBATTETI.

Childers has no instances of *ubbatteti* in the sense of 'to cause to swell or rise' (as a river or sea), 'to overflow.' Cf. Sk. *ud-vṛit*, 'to swell, rise.'

"Gaṅgāsotaṃ *ubbattetvā*" (Jāt. III. p. 361).

"Samuddaṃ *ubbattetvā*" (Ibid. IV. p. 161-2).

UBBANDHA.

"Varam me *idha ubbandhaṃ yañ ca hīnaṃ pun' ā-care*

dāḥapāsaṃ karitvāna rukkhasākhāya bandhiya"

(Therī G. v. 80, p. 131).

Ubbandha (Sk. *ud-bandha*), 'hanging oneself.'

UBBAHA.

"Sukhumaṃ *sallaṃ dur-ubbahaṃ*" (Thera G. v. 124).

Dur-ubbaha 'hard to draw out,' from *ud-vṛih*, 'to draw out.' Cf. *udabbahati*, 'to draw out' (Sutta Nipāta. I. 1, 4, where we ought perhaps to read *udabbahi*).

UBBIGGA, UBBIJJANĀ, UBBEGAVĀ, UBBEGĪ, UBBEJITĀ.

"*Ubbiggo utraṣṭo samviggo*" (Mil. p. 23).

Ubbigga-hadaya (Jāt. III. p. 313, v. 131; see Thera G. v. 408).

"*Niccaṃ ubbegino kākā vaṅkā pāpena kammaṇā laddho piṇḍo na piṇeti*" (Ibid. p. 313; v. 133).

The Com. explains *ubbegino* by *ubbegavanto*.

Ubbiggo=Sk. *ud-vigna*; *ubbegavā* and *ubbegī* are formed from *ud-vega*, 'distress.'

"*Paritassanā ti ubbijjanā phandaṇā*" (Sum. p. 111).

Ubbijjanā, 'agitation.'

For *ubbejitā* (Cf. Sk. *ud-vejita*), see Puggala IV. 13.

UBBISATI.

“Tassāsanne eko paccantagāmakō kadaci vasati kadāci ubbisati . . . Vānaragaṇo ubbisita kāle (v. l. ubbasita kāle) āgantvā tassa phalāni khadati” (Jāt. II. p. 76.

Ubbisati (Sk. u d - v a s), ‘to live away’

UBBHATA, UBBHĀRA.

“Kathaṅ ca bhikkhave ubbhataṃ hoti kaṭṭhinam? Atth’ imā . . . mātikā kaṭṭhinassa ubbhāraya” (Mhv. VII. 1. 7).

For ubbhata = uddhata, ‘drawn out,’ see Jāt. IV. p. 195.

Ubbhata (Sk. u d - d h ṛ i), ‘suspended.’

Ubbhāra = uddhāra (Sk. u d - d h ā r a), ‘suspension.’
Cf. ubbhaṃ = uddhaṃ.

For u d d h ā r a, ‘debt,’ see Jāt. II. p. 341.

UBBHIDA.

“Ubbhidodako ti ubbhinna-udako” (Dīgha II. 78; Sum. p. 218).

Ubbhida (Sk. u d - b h i d a), ‘breaking or bursting forth.’

For u b b h i d a, ‘kitchen salt,’ see Mhv. II. 8. 1.

UBBILLĀVITA.*

Under the article, “Ubbillāpita” † (see Jāt. II. p. 9), Childers, in his Pāli Dictionary, discusses very fully the exact meanings of ubbillāvitatta, ubbillāvita, and ubbilla, without coming to any decision as to the etymology of these terms. Of the first he says, “I have little doubt that ubbillāvitatta is simply ubbillāpita + tva, ‘state of being puffed up,’ p pass-

* *Academy*, September, 1887. No. 8vo, p. 153.

† “Cetaso ubbillāvitattam” (Milinda, p. 183, l. 9-10; Brahmajāla Sutta p. 9, ed. Grimblot, Sum. p. 122), “Ānandito sumano ubbillāvito” (Mil. p. 183, l. 11-12).

ing into *v*." He considers that the passive participle, *ubbillāpita*, pointed to a verb, *ubbillāpeti* or *ubbilleti*, representing an original *ud-velayati*, 'to throw upwards,' from a root *vil* or *pil*; and he quotes the adjective *ubbillāvī* from Buddhaghosa's Commentary on the Brahmajāla Sutta, "Ubbillāvino bhāvo ubbillāvitattaṃ. Kassa ubbillāvitattaṃ cetaso ti? Uddhacāvahāya. Ubbillāpanapītiyā etaṃ adhivacanaṃ" (see Sumaṅgala, p. 53, Pāli Text Society's edition, 1886), which presupposes a noun *ub-billa*, 'elation,' whence a denominative verb, *ubbillēti*, might be derived.

This *ubbillā*, according to Childers, would represent a possible (Sanskrit) *udvilya* or *udvella*. There is a Sanskrit *audbilya*, 'elation,' in *Divyāvadāna*, p. 82, l. 30, and a variant *audvilya* in *Saddharmapūṇḍarīkā* (B. Lot. 308), which Childers rightly, we think, sets down as a coinage of the North Buddhists in their attempts to Sanskritise such Pāli words as they did not quite understand.

Dr. Ed. Mueller (*Pāli Gram.*, p. 12) derives *ubbillā* from "udvela in *ubbillābhāva*, 'lengthiness.'" (*Saddhammopāyana* v. 167 p. 36). But *ubbillābhāva* does not mean 'lengthiness,' but 'elation' (see *Sum.* p. 122). The form *ubbillā* seems to have led Childers off the track of the true source of the word *ubbillāpita*. Instead of starting with the noun *ubbillā*, I would begin with the verbal form *ubbillāvita* and its variant *ubbillāpita*. Before going further, it must be noted that the Burmese texts occasionally furnish us with a reading less Prakritised than that of the Sinhalese versions, and, therefore nearer to the Sanskrit than the Pāli corresponding term. The Burmese various reading in this case is *uppilāpita* for *uppilāvita*, from *uppilāveti*, the causal of *uppilavati* (= *upplavati*, 'to float over or upon,' 'to bound,' 'to be buoyant.' Cf. Sanskrit *utplavate*).

Childers makes no mention of *plu* (sometimes *pilu* or

pa lu in Pāli) with ut; but uppilavati occurs with the sense of 'to float' in Milinda, p. 80—"Khuddako pi pāsāno vinā nāvāya udake uppilaveyyāti"; "Kummo udake uppilavanto" (Ibid. p. 370). "Udake-pitthe lābu-katāham viya appakena pi uppilavanti" (Sumāṅgala p. 256, l. 8). In Jāt. III. p. 485, upplavamāna is employed in the Commentary to explain pariplavanta. We also find uppilavati in the sense of 'to be joyous, elated' (after drinking intoxicants)*. In an amusing story in the Jātaka, book II. p. 97, we have an account of some asses that got intoxicated and elated through imbibing sour wine-lees, while the thorough-bred horses remained sober after drinking much stronger liquor:

"Sindhavakule jātasindhavā pana grandhapānam pivitvā nissaddā sannisinnā na uppilavanti."

The Gāthā has

"Dhorayha-sīlī ca kulamhi jāto
na majjati aggarasam pivitvāti."

Here uppilavati = majjati, 'to be elated, buoyant'; the causal participle uppilāvita or uppilāpita would thus signify 'elated,' 'buoyed up.'

The form uppilāpita offers no difficulty, for uplāpeti (=uplāveti, uppilāveti) occurs in Jāt. IV. p. 162, in the sense of 'to flow over, overwhelm':

"Uplāpayam [samuddam] dīpam imam ulāram"
(Cf. uplāvita Mah. 230).

We have, too, the form opilāpeti for opilāveti (=ava + plu), 'to cause to sink,' which is well established (see Jāt. I. pp. 212, 238; III. 301; Sutta Nipāta, I. 4. 7, p. 14; Mahāv. X. 4. 5; Sutta V. II, p. 15). The passing of *v* into *p* is seen in Pāli palāpa, lāpa = Sanskrit palāva, lāva. The change from uppilāvita to ubbillāvita is probably due to the influence of the *v* (Cf. Pāli vanibbaka = Sk. vanīpaka. The doubling

* 'Elevated' is a slang term applied to those persons whose depressed spirits are raised by the spirits they have imbibed.

of the consonant *l*, though not common, receives support from such forms as *paribbasāna*=*parivasāna*, *ummā*=*uma*, *upakkilesa*=*upakleṣa*.

In *Udāna* IV. 2, p. 37, we find the expression “*manaso ubbilāpa*” (*v.l. ubbilāva, uppilāva*), ‘elation of mind.’ Here we have a single *l* in all the MSS., which lends great support to the etymology, here proposed, of *ubbillāvita*. On referring to the Com., consulted by the editor, a MS. of Burmese origin, though in Sinhalese writing, we find the following note :

“*Manaso uppilāpāti (sic) cetaso uppilāpā vitakakārā cīttassa uppilāpīta -hetukāya manasā uppilāpetvā.*”

All this, however, leaves the noun *ubbillā* unexplained ; but the form *ubbilāva* tends to show that there was a noun *uppilāva* or *ubbilāva*, contracted to *ubbillā* just as *an-avaya*=*Sk. an-avayava* and *appatissa*=*Sk. appatissava*. Other compounds of *plu* occur not registered by Childers. Cf. *upaplavati* (*Sutta Nipāta* V. 18. 22, p. 208), *niplāvete*=*viplāveti* (*Jāt. I. p. 326*) and *sam-uppilavati* (*Sutta Nipāta* III. 10. 14).

Dr. Trenckner thinks that the *Sk. ud-vell* is against the etymology here proposed. Pāli, however, has *vel-lita*, *pavellita*, *saṃvellita*; and as the Prakrits record *uvvellita* there is no reason why Pāli should prefer *ubbillita* to *ubbellita*.

UMMASATI, UMMASANĀ.

“*Ummasānānāma uddham uccāranā*” (*Sutta Vibhaṅga* I. p. 121).

“*Itthi ca hoti itthisaññi sāratto ca bhikkha ca naṃ itthiyā kāyena kāyaṃ . . . omasati ummasati . . . āpatti saṅghādisesassa*” (*Ibid. I. p. 121*).

Ummasati (*un + mriç*), ‘to rub up against.’

UMMUJA, UMMUJANA, UMMUJATI.

“*Udake ummujja-nimujjaṃ karonti*” (*Jāt. IV. p. 139*). See *Udāna* I. 9; *Aṅguttara* III. 60. 4).

For *u m m u j j a n a* see Sum. p. 115, and *u m m u j j a t i* Jat. III. 507, Sum. pp. 37, 127; Udāna I. 9; Puggala VII. 1, p. 71.

U m m u j j a (*u n - m a j j a*), 'emerging.'

U m m u j j a n a (Sk. *u n - m a j j a n a*), 'emerging.'

U m m u j j a t i (Sk. *u n - m a j j a t i*), 'to emerge.'

UMMI, ŪMI.

Childers gives no references to any text for the use of *u m m i*, *ū m i*, but see Sutta Nipāta IV. 14. 6; Thera G. v. 681.

"*Api n utaṃ . . . udakaṃ . . . ū m i jātaṃ hoti*" (Mil. p. 260).

The pl. *ūmiyo* occurs in Jāt II. p. 216.

URŪḤHAVĀ.

"*Sataṃ hemavatā nāgā isādantā u r ū ḥ h a v ā*" (Vimāna XX. 9).

U r ū ḥ h a v ā (*u ḍ - r u ḍ h a v ā* not in Sanskrit), 'large,' 'immense.'

ULLAṄGHANA, ULLAṄGHETI.

"*Ullaṅghana-samattha*," 'fit to sail over,' applied to a ship (Jāt. IV. p. 5).

In Sutta V. *ulla ṅ g h a n ā* = 'passing over or across'?

"*U l l a ṅ g h a n ā n ā m a u d d h a m u c c ā r a n ā*" (Sutta Vibhaṅga I. p. 121).

"*Itthi ca hoti, itthisaṅṅhī sāratto ca bhikkhu ca naṃ itthiyā kāyena kāyaṃ . . . o l a ṅ g h e t i u l l a ṅ g h e t i . . . ā p a t t i s a ṅ g h ā d i s e s a s s a*" (Sutta Vibhaṅga I. p. 121).

U l l a ṅ g h e t i (Sk. *u l - l a ṅ g h*), 'to pass across.'

ULLAPANA.

"*Ūhasanam pi sannipāto u l l a p a n a m pi sannipāto*" (Mil. p. 127).

"*Ummādana u l l a p a n ā k ā m ā c i t t a p a m ā t h i n o*" (Therī G. v. 357).

For *ullapana*, 'laying claim to,' see *Sutta Vibhaṅga* I. p. 101.

Ullapanā (*ud-lapana*), 'calling out.'

ULLIKHANA, ULLIKHITA.

"Kocchan ti massūnaṃ kesānañ ca ullikhana = kocchaṃ" (*Therī G. Com.* p. 212).

"Upaḍḍh ullikhitehi kesehi" (*Udāna* III. 2).

Ullikhana, 'cutting.' *Ullikhita* (*Sk.* *ul-likh*), 'cut.'

In *Mahāvagga* VII. 1. 5, *ullikhita* = marked.

ULLOLA.

"Janapado ullolo bhavissati" (*Jāt.* IV. p. 476; see p. 306).

Ul-lola, 'agitated, disturbed,' from *ud-lud*.

For *ullola*, 'wave,' see *Jāt.* III. p. 228.

ULLOKAKA, ULLOKETI.

"Puthusatthārānaṃ mukh ullokakāti puthujjanā" (*Sum.* p. 59).

"Sāmino tuṭṭha-paṭṭhaṃ mukhaṃ ullokayamāno vicaratīti mukh ullokako" (*Ibid.* p. 168).

"Sabbe Bhagavantam eva ullokayamānā nisīdīmsu" (*Ibid.* p. 153; *Mil.* p. 398; *Jāt.* I. 253; II. 221; see *Samyutta* XI. 1. 3; *Cull.* VII. 3. 8).

For *ullokita* (*sb.*) see *Sum.* p. 193.

UYYODHIKA.

"Uyyodhikan ti yattha sampahāro dīyati" (*Dīgha* I. 1. 14; *Sum.* p. 85; *Sutta Vibhaṅga* II. p. 107), 'a plan of combat.'

URABBHA.

Childers has no references for this word; but see *Samyutta* III. 1. 9; *Puggala* p. 56; *Anguttara* III. 99. 7.

USUMĀ, USMĀ.

"Usmā-tthānā apakkamma tasu tāsū rukkhacchāyāsū nisīdīmsu" (*Sum.* p. 310).

“Dve tvayo pallaṅke u s u m a ṃ gāhāpento ” (Ibid. p. 186).

See Dhammasaṅgaṇi 964; Mil. 153; Jāt. I. 243; II. 433.

U s m ā = u s u m ā, ‘heat.’

USSAṆKĪ.

“Bhīto ubbiggo u s s a ṇ k ī utraṣṭo antepuraṃ pāvīsi ” (Sum. p. 135).

“Bhīto ubbiggo u s s a ṇ k ī . . . vihāsiṃ ” (Udāna II. 10).

U s s a ṇ k ī (u t - ṣ a ṇ k h i n not in Sanskrit), ‘distrustful,’ ‘fearful.’

USSAKKATI.

“Mahāsamudde udakaṃ . . . u s s a k k i t v ā velāya paharati ” (Mil. p. 260, l. 22).

“Mahāsamudde udakaṃ hatthasatam pi dve pi hatthasatāni gagane u s s a k k a t i t i ” (Ibid. l. 25).

U s s a k k a t i (= u t - s ṛ i p not in Sanskrit), ‘to rise up.’

USSADA.

Childers quotes u s s a d a in the sense of ‘protuberance,’ but in the first passage referred to (Dhammapada p. 95) u s s a d a does not mean this.

In the second reference Dhammapada, p. 339 = Jāt IV. p. 188 u s s a d a means ‘a bump or swelling.’ “Gohanukena koṭṭhāpetvā u s s a d e dassetvā.”

In the first reference u s s a d a must mean ‘rubbing in a scented unguent,’ ‘anointing.’

“Alaṅkato maṭṭha-kuṇḍalī

Mālābhārī haricandan u s s a d o ”

(Dh. p. 95 = Jāt. IV. p. 60 = 83. 1; Vim. 53. 7).

The Com. explains haricandan u s s a d o by suvaṇṇavaṇṇa-
ṇena candena a n u l i t t o .

We can compare this with “Alaṅkatā suvasanā mālinī
candan u s s a d ā ” (Thera G. v. 267).

We find parallel expressions where *ussada* = *ucchādana* is replaced by another term. Cf. "Alaṅkāṭā suvaśanā mālinī candanokkhitā" (Therī G. v. 145).

Okkhita = *okhita*, from Sk. *okh*, 'to adorn.'

"Alaṅkāṭā candana-sāra-vositā" (V. Vimāna LXIV. 15, 16).

"Pitacandanalittāṅga" (Ibid. XLVII. 1).

"Nāriḅaṅā candana-sāra-littā" (Ibid. LII. 6, 8).

The expression *sattussada*, 'having the seven protuberances' (Mahapadhāna Sutta), one of the thirty-two superior marks of a Buddha, seems to refer to the soles, palms, shoulders, and back, which were rounded and full (see Man. Buddhism p. 382, 2nd ed.). This term occurs in Mahāvyaṭpatti, p. 6.

But *sattussada* in Dīgha III. 1. 1 is explained as follows: "Sattussadan ti sattehi ussadaṃ, ussannaṃ bahujaṇaṃ ākiṇṇa-manussaṃ posāvaniya-hatthi-assa-mora-migādi aneka-satta-samākiṇṇāṇi cāti attho" (Sum. p. 245). Here *ussada* = crowd, multitude. In Jāt. IV. p. 309 we have *catussadaṃ*. "Catussadaṃ gāṃvaram samiddhaṃ dinnaṃ hi so bhuñjatu Vāsavena." The Com. has the following explanation: "Catussadan ti ākiṇṇamanussatāya manussehi pahūṭadhaññatāya dhaññena sulabhadārutāya dārūhi sampannodakatāya udakenāti catūhi ussannaṃ catussadasamannāgatan ti attho."

There is a metaphorical use of the word *ussada* in the sense of 'desire' or 'conceit.'

"Tam ahaṃ brūmi brāhmaṇaṃ

.

sīlavantaṃ an-ussadaṃ"

(Sutta Nipāta III. 9. 31).

Ibid IV. 14. 6; Udāna I. 4 = Mahāvagga I. 2. 3 = Sutta Nipāta IV. 3. 4:—

"Yass' ussadā n' atthi kuhiñci loke," for whom there are no desires anywhere in the world (Fausböll). Oldenberg translates 'whose behaviour is uneven to

nothing in the world' (Vinaya Texts I. p. 80). But is not the sense rather arrogance or conceit (superbia)?

For the use of *ussanna* see Sum. p. 7; Jāt. III. 418; Jāt. IV. 140; Therī G. v. 444; Sumaṅgala p. 179; Sutta Vibhaṅga I. p. 286; Dh. p. 94; Cull. X. 15. 1.

USSĀDA, USSĀDANAM, USSĀDETI.

“Ko majjhe saṃsīdo, ko thale *ussādo* (v. l. *ussāro*)” (Sum. p. 122).

Ussāda — ‘throwing-up on.’ Cf. Sk. *ut-sādaka*.

“Yathā . . . mahāsamuddo na matena kuṇapena saṃvasati, yaṃ hoti mahāsamudde matam kuṇapam tam khippam eva tīram upaneti thalam vā *ussādeti*” (Mil. p. 250 = Cullavagga IX. 1. 3; Mil. p. 187).

In a parallel passage in Udāna v. 5. 3 we find *ussāreti* (Burmese lection). See Mahāvagga VIII. 1. 22; Cullavagga VI. 11. 3; Jāt. I. 419, 434. Cf. *ussāraṇa-bhaya* (Jāt. I. p. 419).

“Idh' ekacco yodhajīvo sahati rajaggam . . . api ca kho *ussādanam* yeva sutvā saṃsīdati . . .” (Puggala V. 3).

Ussādana (Sk. *ut-sādana*), ‘rout, defeat’?

Ussādeti (Sk. *ut-sādayati*), ‘to cause to rise up on,’ ‘to throw on.’

USSUSSATI.

“*Ussussati* anāhāro” (Sutta Nipāta V. 1. 10).

Ussussati (Sk. *ucchush*), ‘to be dried up.’

ŪHANA.

“*Ūhana* - lakkhaṇo kho . . . manasikāro, chedana-lakkhaṇo paññāti” (Mil. p. 32).

Ūhana = Sk. *ūhana*, ‘synthesis’ as opposed to *chedana*, ‘analysis.’

ŪHASATI, ŪHASANA.

“*Ūhasanam* pi sannipāto ullapanam pi sannipāto” (Mil. p. 127).

Ūhasati (= *ud-has*), not in Sanskrit, ‘to laugh.’

ŪSA.

Childers defines ūsa as 'salt ground,' but in *Āṅuttara* III. 70. 6 it seems to be used for some 'saline substance,' perhaps nitrate of soda for cleansing clothes.

EKATTA.

Childers gives *ekatta*, 'unity,' but it is also used in the sense of 'solitude.'

"Na me taṃ phandati cittaṃ, *ekatta-nirataṃ hi me*" (*Thera G. v. 49, p. 8*). See *Mil. p. 162*.

EKĀGĀRIKA.

"*Ekāgārikan ti, ekam eva gharaṃ parivāretvā vilumpanaṃ*" (*Sum. p. 159*).

See *Āṅuttara* III. 50; 151. 2; *Puggala p. 55*.

ERETI.

"Lahuko vata me kāyo phutṭho ca pītisukhena vipulena tūlam iva eritaṃ mālutena pilavati va me kāyo"

(*Thera G. v. 104; see v. 754*).

Vāterita (*Vimāna* XXXIX. 4), *hadayerita* (*Ibid.* LXIV. 20. 22).

"Na ukkhipe no ca parikkhipe pare, na okkhipe pāra-gataṃ na eraye" (*Thera G. v. 209; see v. 260*).

"Yathā pi nāvaṃ puriso 'dakamhi
ereti ce naṃ upaneti tiraṃ"

(*Jāt. IV. p. 478*).

"Khippam giraṃ eraya vaggu vaggum haṃso va paggayha sanikaṃ nikūjaṃ" (*Thera G. v. 1270*).

Ereti (*Sk. erayati*), 'to move, raise, raise the voice, utter.'

EḶĀKA.

"So na eḷaka-m-antaraṃ [paṭigaṇhāti]" (*Āṅuttara* III. 151. 2; *Puggala p. 155; Sihanāda Sutta, Dīgha VIII.*).

Eḷaka is explained in the Commentary by *ummāra*, 'threshold.' It is evidently the same word in the first

term of the compound "eḷakka-pādaka-pīṭha" (Cullavagga VI. 2. 24) explained in the Vinaya Texts (III. p. 165) as 'a chair raised on a pedestal.' The translation throws no light on the meaning of eḷakka. Buddhaghosa has the following note: "Eḷakka-pādaka-pīṭhaṃ nāma dāru-pattikāya upari pāde ṭhapetvā bhojana-phalakaṃ viya katapīṭhaṃ vuccati." The chair (pīṭha) stood on a low projecting platform of wood or stone (eḷakka) by which it was mounted, and on which the sitter placed his feet. Such a chair was disallowed to the bhikkhus as being too comfortable.

Eḷakka in the sense of 'threshold' was merely a slab of wood or stone placed under an entrance door.

Nothing is known of the origin of the word. Can it be connected with Sk. eḍuka, 'a wall, tomb,' originally a stone slab?

OKAḌḌHATI.

"Taṃ maṃ taṭṭa sattavāho ussannāya vipullāya vaḍḍhiyā
Ok a ḍ ḍ h a t i vilapantiṃ acchindivā kulagharassa"
(Therī G. v. 444).

Ok a ḍ ḍ h a t i (Sk. a v a - k r i s h), 'to drag along.'

OKAPPETI.

"Aparam pi bhante uttarim kārāṇaṃ brūhi yenāhaṃ
kārāṇena o k a p p e y a n t i" (Mil. p. 150).

"Tasmā tassa balavato . . . oṇamanena sadevako loko
oṇamissati o k a p p e s s a t i . . ." (Ibid. p. 234).

"Tibi ākārehi diṭṭhe vematiko diṭṭhaṃ n' o k k a p e t i
diṭṭhaṃ nassarati" (Sutta Vibhaṅga II. p. 4).

"Acira-pabbajitassa hi kathā o k a p p a n i y ā n a hoti"
(Sum. p. 143).

Ok a p e t i (Sk. a v a - k l ṛ i p), 'to consider as possible,'
'to be fit.'

Ok a p p a n ā, in Dhammasaṅgaṇi p. 12, is given as one
of the synonyms of saddhā.

OKIRINĪ, OKILINI.

"Idhāhaṃ . . . addasaṃ itthim upakkaṃ o k i l i n i m,

o kiriniṃ . . . sā issāpakatā sapattiṃ aṅgarakaṭāhena okiri” (Sutta Vibhaṅga I. p. 107).

Here upakka or uppakka = baked. Does okilini (= [o] kilinnakasarirā) mean ‘dried up,’ and okirini (= aṅgaraparikiṇṇā), ‘sooty,’ ‘begrimed with soot.’

OKKANTATI.

“ Issassa upakkhandhamhā okkaccacaturaṅgulaṃ tena nemim̐ pariharesi . . . ” (Jāt. IV. p. 210).

Okkaccā-ti okkantitvā (Com.).

Okkantati (Sk. avakṛit), ‘to cut off’

OKKANTI, OKKAMANA.

“ Bodhisattassa gabbh’ okkantiyā ” (Sum. p. 130).

“ Mātu-kucchiṃ okkamane ” (Ibid. p. 145).

Okkanti (= Sk. avakṛanti), ‘descent.’

Gabbh’ okkanti = entrance into the womb.

Okkamana (= avakramana), ‘descent.’

OKASSETI.

“ Tato suciṃ gahetvāna vaṭṭim̐ okassayām’ aham̐ ” (Therī G. 116, p. 135).

“ Yadi bhante Nāgasena Tathāgatassa tā upamā aññatā, tena hi Buddho asabbaññū; yadi ñātā, tena hi okassa pasayha vimamsāpekho paṇāmesi, tena hi tassa akāruññatā sambhavati ” (Mil. p. 210).

“ Sutaṃ me taṃ bhante vajjiyā kulitthiyo kulakumāriyo tā na okassa pasayha vāsenti ” (M. P. S. p. 3).

Okasseti (Sk. avakṛish), ‘to drag out or away,’ ‘draw away.’

OGAṆA.

“ Migaluddo mahārājā Pañcālānaṃ rathesabho

Nikkhanto saha senāya ogaṇo vanam̐ āgamā ”

(Jāt. IV. p. 432).

Ogaṇa = avagaṇa (Sk. ogaṇa), ‘without a retinue.’ Cf. opatta = nippatta = leafless (Jāt. III. p. 495).

OGADHA.

Childers quotes no texts in dealing with this word, but compare :—

“Tvañ ca me maggam akkhāhi añjasam amat’ ogadhama” (Thera G. v. 168, p. 22). For antogadha see Sum. p. 59.

OGAMANA.

“Ogamana nanti atthaigamanaṃ” (Dīgha I. 1. 25 ; Sum. p. 95).

Ogamana = Sk. avagamana, ‘setting.’

OGGATA.

“Anoggata smiṃ suriyasmiṃ tato cittaṃ vimucci me” (Thera G. v. 477).

“Rattandhakāre ti oggate suriye” (Sutta Vibhaṅga II. p. 268).

Oggata = apagata, ‘set.’

OCARAKA, OCARATI.

“Ete bhante māma purisā carā ocarakā janapadaṃ ocaritā āgacchanti, tehi paṭhamam ocinṇam ahaṃ pacchā osāpayissāmi” (Saṃyutta III. 2. 2).

“Ete bhante mama purisā corā ocarakā janapadaṃ ocaritvā āgacchanti, tehi paṭhamam otiṇṇam, ahaṃ pacchā otarissāmi [v. l. osāyissāmi]” (Uddāna VI. 2).

Ocaraka occurs also in Sutta Vibhaṅga Pār II. 4. 1, p. 47, and is explained by the Old Com. (Pār. II. 4. 27, p. 52) as follows :

“Ocarako nāma bhaṇḍam ocaritvā āchikkhati itthannāmaṃ bhaṇḍam avaharā ti.”

The Com. to the Udāna explains ocarakā by heṭṭhācarakā and carapurisā ; ocaritva by vimamsitvā and osāyissāmi by paṭipajjissāmi karissāmi.

Buddhaghosa on Pār. II. 4. 27 has the following note :

“Ocaratīti ocarako. tattha tattha anto anupavisa-tīti vuttam hoti.”

Ocaraka (not in Sanskrit), ‘emissary,’ ‘agent.’ In

Div. 127. 26, *avacarakā* = footman, runner; *ocarati* (Sk. *ava-car*, 'to go down towards'), 'to visit.'

OCINĀTI.

Nānāratana-m-ocita (Jāt. IV. p. 135) *dum-ocita* (Ibid. p. 156).

Ocita (Sk. *ava-cita*) = *sañcita*, 'filled.'

"... *Acchāya atibharitāya amataghatikāyaṃ dhammakatamatto, katapadaṃ jhānāni ocetum*" (Thera G. v. 199).

Oceti (Sk. *upa-ci*) = *upaceti* = *bhāveti*, 'to cultivate.'

OṬṬHI-VYĀDHI.

"*Tadā tassa rañño eka oṭṭhiviyādhi . . . mahabalā ahosi.*"

Oṭṭhiviyādhi is a female elephant. Does it mean 'lip [trunk] striker'? (Jāt. III. 385-7).

OṆI.

"*Oṇi-rakkha nāma āhatam bhaṇḍam gopento*" (Sutta Vibhaṅga I. p. 53).

"*Oṇim rakkhatīti oṇirakkho yo parena attano vasanaṭṭhāne ābhatam* (MS. *āhatam*) *bhaṇḍam idaṃ tāva bhante muhuttam oloketha yāva aham idaṃ nāma kiccam katvā āgacchāmīti vutte rakkhati*" (Buddhaghosa).

Oṇi (*avaṇi*?) must here signify 'treasure, property.'

OṆOJETI.

"*Sovaṇṇena bhinkārena udakam oṇojetvā*" (Mil. p. 236; see *Mahāvagga* I. 22. 18).

"*Oṇojetha āvuso sanghassa cīvaram*" (Sutta Vibhaṅga I. p. 265); see *Dīpavaṃsa* XIII. 29, and cf. *oṇojana* (*Cullavagga* II. 1. 1). *Oṇoja* (*Cull.* p. 37).

Oṇojeti (Sk. *avanējayati*), 'to dedicate,' 'consecrate.'

OTAPPATI, OTĀPETI.

"*Pāniyaṃ otappati*" (*Cullavagga* VI. 3. 7).

“ Bhikkhū sa-udakaṃ pattam o t ā p e t i ” (Ibid. V. 9. 3; see Mhv. I. 25. 16).

O t a p p a t i (Sk. a v a - t a p), ‘to heat, warm.’

OTALLAKA.

“ Kuto nu āgacchasi rummavāsi
O t a l l a k o p a m s u p i s ā c ā k o v a ”

(Jāt. IV. pp. 380-4).

“ O t a l l a k o t i l ā m a k o o l a m b a - v i l a m b a - n a n t a k a - d h a r o ”
(Com.).

O t a l l a k a = o t ā l a k a = o t ā r a k a ? Cf. Sk. a v a - t ā r a ṇ a, ‘the ends or border of a garment.’

OTTAPATI, OTTAPPETI.

“ Yaṃ n a o t t a p p a t i o t t a p p i t a b b e n a n a o t t a p p a t i p ā p a k ā n a ṃ a k u s a l ā n a ṃ d h a m m ā n a ṃ s a m ā p a t t i y ā i d a ṃ v u c c e t i a n - o t t a p p a ṃ ” (Puggala II. 5).

“ Athāyaṃ itarā pajā puññābhāgā ti me mano
sāṅkhātum no pi sakkomi musāvādassa o t t a p p e t i ”
(Samyutta VI. 2. 3).

O t t a p a t i = a v a t a p p a t i f o r a p a t a p p a t i
(Sk. a p a - t r a p), ‘to be ashamed.’

The N. Buddhist form for o t t a p p a is a p a t t r ā p y a
(Mahāvyyatpatti p. 32).

ODAPATTIKIYĀ, ODAPATTAKINĪ.

“ O d a p a t t i k i y ā m a y h a ṃ s a h a j ā e k a s ā s a n i ” (Cariyā Pit. II. 4. 8, p. 86).

Among the ten kinds of wives mentioned in Sutta Vibhaṅga I. p. 139 we find o d a p a t t a k i n ī upon which we find the following note (p. 140), “o d a p a t t a k i n ī n ā m a u d a k a - p a t t a ṃ ā m a s i t v ā v ā s e t i .”

O d a p a t t i k i y ā = ‘water-bowl-carrier.’

ODACYA.

This word is given in the Dhammasaṅgaṇi 9, 86 as one of the synonyms of piti.

O d a g y a = a u d a g r y a , ' elation ' (not in Sanskrit)
from u d a g r a .

ODANIKA.

"O d a n i k a - g h a r a - v i t h i " (Jāt. III. 49).

O d a n i k a , ' a c o o k . '

ODARIKA.

"Hitvā gihitvaṃ anavositatto mukhanaṅgalī o d a r i k o
kusito" (Thera G. v. 101, p. 15).

"Puggalo . . . luddho o d a r i k o " (Mil. p. 357-8).

Cf. o d a r a in Dhammapada p. 96.

O d a r i k a (Sk. a n d a r i k a), ' gluttonous.'

ONAMATI, OṆAMATI.

"Unnatā bhūmippadesā o ṇ a m a n t i , o ṇ a t ā unna-
mati" (Sum. p. 45).

"So so muñcati pupphāni o n a m i t v ā dumuttamo"
(Vimāna XXXIX. 3).

"Siho jivitapariyādāne pi na kassaci o ṇ a m a t i " (Mil.
p. 400). Cf. a n - o ṇ a m i - d a ṇ ḍ a j ā t a (Mil. p. 238).

O n a m a t i (Sk. a v a - n a m), ' to bend, stoop.'

ONAYHIYATI, ONĀHA.

"Jālena ca o n a h i y ā n ā
tattha hananti ayomayakūṭehi"

(Sutta Nipāta III. 10. 13).

O n a y h i y a t i (Sk. a v a - n a h), ' to cover.'

O n ā h a and p a r i y o n ā h a are given in the Dham-
masaṅgaṇi 205, as synonyms of middha, ' sloth.'

OPATATI.

"Yathā kalandako paṭisattumhi o p a t a n t e
. . . . naṅgutṭhalakutena paṭisattum paṭibāhati" (Mil.
pp. 368, 396).

"Yadā kilesā o p a t a n t i " (Ibid. p. 368).

For o p ā t e t i see Sutta Vibhaṅga II. p. 15.

O p a t a t i (Sk. a v a - p a t), ' to fall down.'

OPĀTA.

“Opātaṃ khananti” (Jāt. I. p. 143).

Opāta (Sk. a va - pā ta), ‘hole, pit.’

OPĀNA.

Opāna - bhūta (Jāt. IV. p. 34: Vimāna LXV. 4; LXVI. 4; Sum. p. 177; Mahāvagga VI. 31. 11).

Opāna (Sk. a va - pā na), ‘a pond or pool for watering.’

OPILĀPETI.

“Taṃ payāsaṃ . . . usake opilāpehīti” (Sutta Nipāta I. 4. 7, p. 14).

See Jāt. I. pp. 212, 238; III. p. 301. Saṃyutta VII. 1. 9. Mahāvagga X. 4. 5.

Opilāpeti, the caus. of a va - plu, ‘to keep under,’ ‘to sink.’

OPUÑCHETI.

“Bhumiñ ca catujātiya gandhehi opuñchetvā . . . dhaje bandhiṃsu” (Jāt. IV. p. 377-8).

Opuñcheti (a va - proñch, not in Sanskrit), ‘to cleanse.’

OPUTA.

“Puthū pañcahi nīvaraṇehi āvutā nivutā oputā paticchannā patikujjitā ti puthujjanā” (Sum. p. 59).

Oputa = ovuta (Sk. a pa - vṛi), ‘obstructed.’

“Etthāyaṃ jano āvaṭṭo nivuto ovuto pihito pariyaṇaddho” (Mil. p. 161).

Ovaṭṭa, another form of the word, occurs in (an-ovaṭṭa) Sutta Vibhaṅga II. p. 52.

OPUNĀTI, OPUNĀPETI.

Childers only gives the metaphorical use of this word in the sense of ‘to sift.’

“Masīṃ karitvā mahāvāte vā opuneyya” (Aṅguttara III. 33. 2).

“Sīghasīghaṃ bhusikaṃ uddharāpetvā sīghasīghaṃ opunāpeyya” (Ibid. III. 92. 3).

“Bhusikaṃ uddharāpetvā opunāpetabbhaṃ opunāpetvā atiharāpetabbhaṃ” (Cullavagga VII. 1. 2, p. 181).

“Esāhaṃ bhante yo me Ālāre Kālāme pasādo taṃ mahāvāte vā opunāmi sīghasotāya vā nadiyā pavāhemi” (M. P. S. IV. p. 45).

Opunāti (ava-pū not in Sanskrit), ‘to winnow.’

OMATTHA.

“Sattiyā viya om a ṭ ṭ h o dayhamāne va matthake
Kāmarāgappahānāya sato bhikkhu paribbaje te”

(Saṃyutta I. 3. 1 ; II. 2. 6 =Thera G. v. 39).

Om a ṭ ṭ h a = o m a ṭ ṭ a (Sk. a v a - m r i s h), ‘struck.’

OMADDATI.

“Omadda khippaṃ palighaṃ esikāni ca abbaḥā” (Jāt. II. 95).

See Cullavagga VIII. 4. 5, p. 214.

Omaddati (Sk. a v a - m r i d), ‘to crush,’ ‘press down.’

ORABBHKA.

“Orabbhiko vā urabbhaghātako” (Aṅguttara III. 99. 7 ; see Puggala p. 56 ; Therī G. v. 242, p. 146 [the Com. p. 199, explains orabbhika by orabbhaghātika] ; Sutta Vibhaṅga I. p. 106).

ORUNDHATI.

“Orundhiya naṃ pari rakkhissā mi” (Jat. IV. p. 480). Orundhiya = orundhitvā (Com.).

Oruddha (Therī G. vv. 445, 453).

Orundhati (Sk. a v a - r u d h), ‘to restrain.’

ORAMATI.

Childers has no notice of oramati, the proper meaning of which is ‘to leave off cease.’ See Sutta Vibhaṅga I. p. 54.

“Bhikkhu bhikkhuṃ so ānāpetvā vippañisāri

sāveti mā avaharīti, so suṭṭhūti o r a m a t i, ubhinnaṃ anāpatti.”

But in Mil. p. 361 o r a m a t i seems to mean ‘to be pleased,’ ‘to be satisfied.’

“Sace so me bhante paṭisunitvā nandati o r a m a t i evāhaṇ taṃ pabbājemi nissayaṃ demi.”

In Jāt. I. p. 498 o r a m a t i is used in the sense of ‘to strive’ :—

“O r a m ā m a n a pārema” = we strive but do not succeed. The Com. has “udakam . . . ākaḍḍhema osārema.”

A parallel expression occurs in Jāt. III. p. 185 : “V i k k a m ā m i n a pāremi.”

We see that o r a m ā m a = v i k k a m ā m a , ‘we use effort,’ ‘we strive.’

There is a similar expression in Çakuntala p. 146 (ed. Williams, 1876) : “Naṃ sahiḡāmī dosotti v a v a s i d ā b i ṇ a p ā r e m i ṇivedidum.”

Can o r a m ā m a be an error for o s ā y e m a from a v a - s ā ? See note on OSĀPETI.

OLAGGETI, OLUGGA.

“Atha kho bhikkhave Vepacitti asurindo aṭaliyo (v. ll. āṭaliyo, āṭaliko) upāhanā ārohitvā khaggaṃ o l a g g e t v ā assamaṃ pavisitvā” (Samyutta XI. 1. 9; see Sum. p. 41).

“Olaggessāmi te Citta āṇidvāre va hatthinaṃ” (Thera G. v. 355).

“Tvam o l a g g o n a gacchasi” (Ibid. v. 356).

O l a g g e t i (caus. of a v a - l a g), ‘to attach,’ ‘fasten;’ o l a g g a = Sk. a v a - l a g n a ; for o l u g g a see Sum. p. 41.

OLAṄGHANĀ, OLAṄGHETI.

“O l a ṅ g h a n ā nāma heṭṭhā onamanā” (Sutta Vibhaṅga I. p. 121).

O l a ṅ g h a n ā (not in Sanskrit), ‘passing under.’

For o l a ṅ g h e t i see extract quoted in ULLAṄGHETI.

OLIKHATI.

“Kese me olikhissan ti kappako upasaṅkami”
(Thera G. v. 169).

“Bahūvatasamādānā aḍḍham sīsassa olikhim”
(Therī G. v. 88; Com. p. 183).

Olikhati (ava-likh, not in Sanskrit), ‘to cut off.’

OLĪYATI, OLĪYANA.

“Ete te ubho ante anabhiññāya olīyanti eke, atidhāvanti eke” (Udāna VI. 8).

In the Dhammasaṅgaṇī 1156, 1236, olīyana, ‘hesitating,’ is used as a synonym of thīna cf. an-olīna-vuttitā Ibid. 1367.

See Jāt. III. 322, where olina = impeded? Cf. Sk. avalīna, ‘sticking to.’

OLUBBHA.

“Piṇḍapātaṃ caritvāna daṇḍaṃ olubbha dubbalā”
(Therī G. v. 17, p. 125).

“Daṇḍaṃ olubbha gacchāmi” (Ibid. v. 27, p. 126).

See Jāt. I. p. 126.

Olubbha, ‘leaning on,’ though connected in meaning with avā-lamb, looks as if it were derived from avā-labh (not in Sanskrit).

OVAṬṬIKĀ.

“Sakkā hoti hatthena pi dvīhi pi aṅgulīhi [udakaṃ] gahetuṃ ovaṭṭikāya maṃ pi kātuṃ?” (Sum. p. 218).

“So taṃ sūciṃ nālikāya pakkhipitvā ovaṭṭikāya katvā” (Jāt. III. p. 282).

“Bodhisatto ovaṭṭikato sūcināḷikaṃ niharitvā adāsi”
(Ibid. p. 285).

Here ovaṭṭikā seems to be a kind of ‘bag.’

There is an ovaṭṭikā in the sense of valaya, ‘bracelet;’ “chabbaggiyā bhikkhū ovaṭṭikāma dhārenti” (Cullavagga v. 2. 1; Com. on Mhv. V. 29, 4), and a form ovaṭṭiyā (Mahāvagga VII. 1. 5) = ovaṭṭikā.

There is also the form *ovaddheyya* or *ovattḥeyya*
= turned back.

All these seem to point to Sk. *apa-vṛit*.

OVAMATI.

“Atha kho udapāno sabbam taṃ tiṇaṃ ca bhusañ
ca mukhato *ovamitvā* acchassa udakassa yāva
mukhato pūrito vissandanto maññe aṭṭhāsi” (Udāna
VII. 8).

Ovamati (*ava-vam*, not in Sanskrit), ‘to throw
up.’

OVARIYATI.

“Kiṃ te aparādhitaṃ mayā yam maṃ *ovariya-*
māna titṭhasi” (Therī G. v. 367-8).

Ovariya pass. of *apa-vṛi*, ‘to avoid’?

OVASSATI.

“Kadā nu maṃ pāvusakālamegho navena toyena sacīvaram
vane

Isippayātamhi pathe vajantaṃ *ovassate*”

(Thera G. v. 1102, p. 98).

“Kassapassa kuṭi *ovassati*” (Mil. p. 223-4).

“Viharassa kuḍḍo *ovassati*” (Cull. VI. 3. 4; see
V. 16. 1; VIII. 3. 3: Sutta Vibhaṅga II. 33, 39).

Ovassati (*ava-vrish* not in Sanskrit), ‘to rain
down on,’ ‘to leak.’

For *ovasāpeti*, ‘to cause to be rained down on,’ see
Mahāvagga VIII. 15. 2, p. 291).

OSSAJATI, OSSAJATI.

“Kuto samuṭṭhāya mano vitakkā
kumārakā dhaṅkam iv’ *ossajanti*”

(Saṃyutta X. 3 = Sutta Nipāta 5. 1, p. 48).

‘Whence arising doubts vex the mind, as boys vex a
crow’ (Fausböll).

Here is an illusion to a game played by Hindu lads of

tying a string to a crow's leg, first letting it go a little way, and then jerking it back.

The original meaning of *ossajati* is to let go or release.

"*Hadaye ossajāmi*" = "*hadaye vissajjemi*" (Jāt. IV. p. 260).

"*Atha kho Bhagavā Cāpāle cetiye sato sampajāno āyusañkhāraṃ ossajji, ossaṭṭha ca Bhagavato āyusañkhāre mahābhūmicālo ahoṣi*" (M. P. S. p. 26).

"*Yadā Tathāgato sato sampajāno āyusañkhāraṃ ossajjati tadāyaṃ paṭhavī kampati*" (Ibid. p. 27). See Thera G. 321.

"*Ossaṭṭha kāyo urago caratu*" (Jāt. IV. pp. 460, 461).

Ossaṭṭha = *nissatṭha* (Com.).

Cf. *āyusañkhāro ssa jjaṇa* (Sum. p. 130).

OSAÑHETI.

"*Akkhīni añjetvā keso saṇhetvā*" (Jāt. IV. p. 219).

"*Bhikkhū kocchena keso saṇhenti*" (Cullavagga V. 2. 3).

Saṇheti (ava - ślakṣhṇayati not in Sanskrit), 'to comb out,' 'to smooth.' Cf. *Hindu uñchṇā*, 'to comb the hair.'

OSĀPETI, OSETI.

"*Majjhe gahetvā ubhato osāpeti, ubhato koṭisu gahetvā majjhe osāpeti*" (Jāt. I. 25).

"*Ete bhante mama purisā carā occarakā janapadaṃ ocaritvā āgacchanti tehi paṭhamaṃ ocaṇṇaṃ ahaṃ pacchā osāpayissāmi*" (Saṃyutta III. 2. 2 = Udāna VI. 2. See extract and notes under *OCARAKA* and *ORAMATI*).

Here *osāpeti* = *ṭhapeti*, from *ava - sā*.

In Thera G. v. 119 *osiya* (v. l. *opiya*) is explained by *ṭhapetvā* and *osenti*, in Therī G. Com. p. 202, by *paṭisāmetvā ṭhapenti*. See Sutta Vibhaṅga II. p. 15.

For *osāpeti* we find *oseti* (see Saṃyutta XI. 2. 10; Thera G. v. 119; Therī G. v. 283), in the sense of 'to put, place,' for which we find the v. l. *opeti*.

"*Kheḷam sarīre osi* (text *opi*)" (Jāt. IV. p. 457).

OHANATI.

“Indakhīlaṃ o h a c c a-m-anejā
te caranti suddhā vimalā”

(Saṃyutta I. 4. 7).

O h a n a t i (Sk. a v a - h ṛ i), ‘to take away.’

O h a c c a may also represent o h a n t y a as well as
a v a h ṛ i t y a.

KAṬAGGAHA.

“Yadā jīṇṇā bhavissamā ubho daṇḍaparāyanā
ubho pi pabbajissāma, ubhayattha kaṭaggaho”

(Thera G. v. 462, p. 49).

“Ayañ ca te rājaputti ubhayattha k a ṭ a g g a h o
devalokūpapattī ca kittī ca idha jīvite”

(Jāt. IV. p. 322).

The Com. explains k a ṭ a g g a h a by j a y a g g a h a.

Kaṭaggaha = a lucky throw, the lucky die, in contra-
distinction to k a l i g g a h a, ‘an unlucky throw.’

KAṬAGGAHA.

“Na c’ eva bhogā tathārūpā na ca puññāni kubbanti
Ubhayattha k a l i g g a h o andhassa hatacakkhuno”

(Aṅguttara III. 29).

For k a l i in sense of ‘bad die’ see Dhammapada vv.
202, 252.

KAṬUKUṆCAKA.*

K u t u k u ṇ c a k a occurs in the following passage from
the Divyāvadāna, p. 8, l. 3 :

“Ā k r o ṣ a k ā r o s h a k ā vayam matsarīnaḥ k u t u k u ṇ -
c a k ā vayam

dānam ca na dattam anv api yena vayam piṭṭilokam
āgataḥ.”

On p. 302, l. 3, of the same work the word recurs :

* See *Academy*, Feb. 25, 1888, No. 825, pp. 136, 137.

“ Ete pi matsarinā āsan k u t u k u ñ c a k ā āgrihītapari-
shkāras.” *

The editors, not understanding this unusual term, have admitted into their text (p. 302) the variant reading k u t -
k u ñ c a k ā, which they connect with Pāli k u k k u c c a k a,
'remorseful.' Childers, however, refers the well-known
k u k k u c c a to the Sanskrit k a u k r i t y a. It sometimes
appears under the form k u k u c c a, as if from k u - k r i t y a;
and, in Aṅguttara Nikāya IV. 196, we find a k u k -
k u c c a k a j ā t a, in the sense of 'well-formed,' applied to
a tree. It is possible that k u k k u c c a, 'remorse,' has a
different origin, and may be derived from k ū t + k r i t y a
(Cf. Sk. kūt, 'to sorrow'). But, be this as it may, k u k -
k u c c a is never used in Pāli texts along with m a c c h a r ī,
m a c c h a r a, or k a d a r i y a, but with u d d h a c c a, &c.
In the passages quoted above, k u t u k u ñ c a k a has not
the sense of 'remorseful.'

The metre of the verse quoted from p. 8 of the Divyā-
vadāna would seem to show that the reading k u t u k u ñ -
c a k ā is to be preferred to that of k u t k u ñ c a k ā. If,
then, this term does not bear the meaning, 'remorseful,'
what is its true signification? Sanskrit gives us, appa-
rently, no direct clue to the meaning, so recourse must be
had to Pāli for its signification. Childers's dictionary here
fails us entirely, and we are compelled to look elsewhere
for help in solving the difficulty. It may be noted that
ā k r o ç a k ā and r o s h a k ā correspond to Pāli a k k o s a k ā
and r o s a k ā, which are usually found together (see Saṃ-
yutta-Nikāya III. 3. 1, p. 96; Sutta Nipāta, p. 24) in con-
nection with m a c c h a r ā; m a t s a r i n a h is the Pāli
m a c c h a r i n o; and it may be assumed that in meaning it is
synonymous with k u t u k u ñ c a k ā.

On pp. 291, 298, of the Divyāvadāna, m ā t s a r y a
(= Pāli m a c c h a r i y a) is associated with ā g r i h ī t a, in
Pāli a g g a h ī t a (not in Childers; but compare a g g a -

* The editors suggest 'ostentatious' as the meaning of ā g r i h ī -
t a p a r i s h k ā r a; but the context shows that it signifies 'having
beggarly belongings,' hence 'mean,' 'shabby.'

hitatta in Puggala Paññatti II. § 3. 13; Dhammasaṅgani, § 1122, p. 199), which literally means 'drawn tight or close;' hence closefisted, mean greedy. But, in the Puggala, among the synonyms of macchariya we find not only aggahitatta and kadariya, but also katukañcukatā (written katakañcukatā in the Dhammasaṅgani), an abstract noun formed from an adjective katukañcuka or katakañcuka, corresponding to an original krita-kañcuka or krita-kuñcaka, 'close,' 'near,' 'greedy' (Cf. Sk. krita-kapata, 'fraudulent'). Kañcuka or kuñcaka must be referred to the root kañc or kuñc, 'to draw together,' 'contract' (Cf. Sk. kañcuka and kañcukita).

The compiler or compilers of the Divyāvadāna, not recognizing the origin of katukañcuka, tried to Sanskritize it into kutukuñcaka, connecting it, perhaps, with kūtukuñcaka or kutukuñcaka. But, whatever may be the etymology of the word, there is no doubt as to its meaning, which cannot be settled offhand by an appeal to the Sanskrit dictionary. As with ekodibhāva, no amount of ingenuity exercised by Sanskrit scholars can determine its meaning apart from the Southern Buddhist texts, where it is employed in its true and legitimate sense. That Pāli terms have been altered in the process of Sanskritization needs no proof. We have several specimens in the Divyāvadāna.

The editors furnish us with a good example in sambhinna-pralāpa (p. 302) = Pāli samphappalāpa, 'nonsense.' Sampha was a word evidently unknown to the Sanskrit compiler, but it is not uncommon in Pāli. We have also a verb samphappalapati (Sum. p. 74). To this we may add vardhanīya = Pāli bhājana; niṣparusha = Pāli nippurisa. This term is applied to music, and does not mean, 'not harsh,' 'soft,' but 'not human,' 'not produced by human beings,' but by gandharvas or heavenly musicians (see Vimāna 64.10. p. 60). In the translation of the Jātaka book (p. 75), "nippurisehi turiyehi paricāriyamāno (v.l. parivāriyamāno)," the

same expression as occurs in Culla. VII. i. p. 180, is rendered 'attended by musical instruments which played of themselves.' In the Vinaya Texts, III. p. 225, it is translated 'waited upon by women performing music.' This expression, I venture to think, may be rendered thus—'entertained by heavenly music.' The Sanskrit parallel passage (Div. p. 6) is *nishparushena* (v.l. *nishpurushena*) *tūryena kridati ramate paricārayati*" (see Jāt. I. p. 58). *Utkutukaprahāna* = Pāli *ukkutikapadhāna*; *lūha* (pp. 13, 81) = Pāli *lūkha*; *phuttaka* (p. 29), a kind of bark cloth = Pāli *pothhaka* (see Jāt. II. p. 432, where the form *pothha* also occurs); *phelā* = Pāli *pelā* (see *pedā*, pp. 251, 365); *abhiprāya* = *adhiprāya*, Pāli *adhippāya*; *abhya vagāhya* = *adhya vagāhya*, cf. Pāli *ajjhogāhetvā*; *abhinirnameyāmi* = *abhinirnamayāmi*, cf. Pāli *abhininnāmeti*.

Kadalīcheda, 'a kind of sword cut.' "Bodhisattvo . . . tān stambhañ *kadalīchedena khaṇḍa-khaṇḍaṃ chettum ārabdhaḥ*" (p. 459, l. 12).

We have a similar expression in Pāli; cf. *kalīraccheja* (Mil. p. 193).

The term *kadalī* is applied to the soft stem of the plaintain tree, while *kalīra* denotes the top sprout of a plant or tree. Cf. "tadā so rājā tassa tāpassa kuddho hatthapāde vaṃsakalīre viya chedāpesi" (Mil. p. 201).

"Tasmim khaṇe coraghātako tikhiṇaparasaṃ gahe tvā kumārassa taruṇavaṃsakalīre viya dve hatthe chindi" (Jāt. III. p. 180).

A reference to Pāli explains many difficult expressions, as *asammosa-dharmaṇ*, which does not mean 'ever alert,' but 'whose dharma or doctrine is without confusion'; *tadbahulavihārin* = Pāli *tabbahulavihārī*, 'living intent on that'; *sthavika*, p. 475, answers to Pāli *thavika*, 'a bag'; *kataccha* or *katacchu*, 'a vessel' (?), p. 398, corresponds to Pāli *katacchu*, 'a ladle or spoon' (not found in our Sanskrit dictionaries), the etymology of which is, perhaps, to be

sought in some of the modern Prakrits. The modern Hindu dialects have *karacchul* in the sense of 'spoon' used by glass- and metal-workers.

On p. 286, l. 2, we have the puzzling expression, "*sarvaṃ santa-h-svāpateyam*"; on p. 439, "*sarva-santaṃ svāpateyam*"; and, on p. 291, "*prabhūta-sattā-svāpateyam*." If we take the word as it occurs on p. 291, we find it a part of a stock phrase, which we get in a simpler form in the *Dīgha Nikāya* V. 10 (*Sumaṅgala*, p. 295); *Sutta Vibhaṅga* I. p. 18; *Samyutta*, pp. 94, 95.

In the Pāli parallel passages there is no *prabhūta-sattā-svāpateya*; but *Buddhaghosa*, in commenting on the passage referred to in the *Kūṭadanta-sutta*, has the following note: "*Tāta idam evaṃ bahum dhanam kena saṅgharitaṃ ti? Tumhākaṃ pitāmahādihi yāva sattaṃ ākula-parivattāti*." The word *sattama*, *Sk. saptama* (as well as *satta*) may, perhaps, have been used in the sense of 'going back to the seventh generation,' hence 'long accumulated,' 'of long standing' (see *Jāt.* II. p. 47).

In the phrase on *Div.* p. 439, I think we ought to read "*sarvaṃ saptā-svāpateyam aputram*," which would correspond to a Pāli phrase, "*sabbam sattaṃ māsāpateyam aputtakam*." Cf. the following passage in the *Samyutta Nikāya*, where *sattama* means the seventh (in succession):

"*idam sattaṃ māsāputtakam sāpateyyam rājakoṣam paveseṭi*" (*III.* 2. 10, p. 92).

Sattama, 'best,' occurs in *isi-sattama* (*Vimāna* XXI. 1.)

The phrase, *paḥu-santo*, 'being rich,' occurs in the *Sutta Nipāta* (I. 6. 7, p. 18), but it throws no light on the passages under discussion.

KOṆCA-NĀDA.

As *sīha-nāda*, means a lion's roar, *koṇca* ought to mean 'an elephant.' It does so in *Milinda Pañha*, p. 76:—

"*Atthi pana te hatthipāṃmokkho ti? Āma*

bhante atthīti.” “Kin nu kho. . . . So hatthī kadāci karahaci koñcanādaṃ nadatīti.” “Āma bhante nadatīti.” “Tena hi . . . so hatthī koñcānaṃ sisso ti?”

Koñca = krauñca, from a root kruñc, ‘to trumpet.’ We find such a root in Buddhist Sānskrit, “hastinaḥ kroñcanti” (Div. p. 251).

The Editors of the Divyāvadāna explain kroñcati by ‘to trumpet’; but suggests confusion with kroçati. The root, kruç, however, is itself a weakening of a root, kruk, of which kruc and kruñc are variants. In Sutta Vibhaṅga I. p. 109, we find koñca used for the ‘trumpeting’ of an elephant.

“Idhāhaṃ āvuso Sappinikāya nadiyā tīre ānañjaṃ samādhim samāpanno nāgānaṃ ogayha uttarantānaṃ koñcaṃ karontānaṃ saddaṃ assosin ti.”

Here koñcaṃ karoti = ‘to trumpet.’

In the Com. to verse 310 Therī G. p. 210, turiyā or koriya is explained by “kuñca-kāra-kukkuṭi,” ‘a cackling hen?’

EMENDATIONS.

I.

“Ime hi nāma aññatitthiyā durakkhātadhammā vassāvāsaṃ alliyissanti sañkāpayissanti” * (Mahāvagga III. 1. 1).

‘Shall the ascetics who belong Titthiya schools, whose doctrines is ill-preached, retire during the rainy season, and arrange places for themselves to live in’ (Vinaya Texts I. p. 298).

The translators propose to read sañkappayissant. In verse we do find such forms as sañkāpeti for sañkappeti, but not in prose. At first one feels inclined to read sañkāmayissanti, ‘to take possession of’; but the Sinhalese copy of the Com. reads sañkhāpayissanti which may be a causative of kshi, ‘to dwell,’ and signify ‘to settle down quietly,’ ‘live at ease.’

* The various readings are sañkāyissanti, sañkhāpayissanti.

II.

“Gāmanigamā ākiṇṇā accāsanne taḥiṃ taḥiṃ
 naḷaveluvanam iva brahā kukkuṭasampati (v. l.-patā)
 avīcī maññe va p h u ṭ ṭ h ā manussehi bhavissare”
 (Anāgata Vamsa vv. 38, 39).

The Commentary on v. 39 is as follows :—

“Āvīcī maññe va pu ṭ a (sic) . . . manussehi ran-
 t a r a p u t a (!) pūrita bhavissanti.”

In the text v. 39 for p h u ṭ ṭ h ā read p h u ṭ ā; and in the
 Com. read—

“Āvīcī maññe va p h u ṭ ā . . .
 manussehi - r - a n t a r a p h u ṭ ā pūritā,” &c.

There is a somewhat similar passage in prose in Aṅgut-
 tara III. 5. 6 : “Sutaṃ me . . . ayaṃ loko avīcī maññe
 puṭo ahosi manussehi kukkuṭasampatikā gāmanigama-
 rājadhāniyo ti.”

III.

“Atha kho . . . Vepacitti ataḷiyo upāhānā
 arohitvā . . . assamaṃ pavisitvā” (Samyutta XI. 1. 9).

For a ṭ a l i y o we have the various readings ā ṭ a l i k o,
 ātaḷiyo. These together with the reading in the text are
 all wrong. Ātaḷiyo is an adjective and ought to agree
 with upāhānā, but it does not. We ought I think read
 ekaṭalika-upāhānā, a compound that is well known
 from the Jātaka-book :—

“Tasmā so pi rājā soḷavassapadesikaṃ puttamaṃ pakkosivā
 ekaṭalika-upāhānā ca paṇṇacchattaṇ ca . . .
 datvā” (Jāt. II. p. 277).

The various readings (Burmese) are eka-paṭaṇi-
 kaṃ, eka-paṭalikaṃ.

“Mayhaṃ maggaṃ gacchantassa ekaṭalika-upā-
 hānā c’eva paṇṇacchattaṇ ca laddhuṃ vattati” (Jāt. III.
 p. 79).

The various readings are ekaṃ pakalikaṃ
 ekapaṅvālika (see also Jāt. III. p. 81, where we find
 the various reading, eka-paṭalika).

Ekaṭālikā-upāhanā might mean 'single-soled sandals.' The reading *ekapaṭālikā*='single-lined'? Compare "anujānāmi bhikkhave *ekapaṭālikāṃ upāhanam*" (Mhv. V. 1. 30).

Buddhaghosa explains *ekapaṭālikāṃ* by *eka-paṭālaṃ* (See Vinaya Texts II. p. 13).

IV.

"*Kūtāgāre ṣayitvā tvam nirvāte sparṣitāgate āsīno vrikshamūleshu kaccin na paritapyase*" (Divyāvadāna p. 559, 1. 12).

Sparṣitāgate, as it stands in the passage quoted above, is hopelessly unintelligible; and the interesting notes at the end of the *Divyāvadāna* offer no solution of the difficulty, though a very slight alteration would suffice to make sense.

Bearing in mind, as pointed out in the *Academy*, March 27, 1886, p. 222, that Northern Buddhist texts often contain Sanskritizations of Pāli forms, we must turn to Southern Buddhist texts for help in amending what is obviously a corrupt or false reading.

Nirvāte is plain enough, and corresponds to Pāli *nivate* (= Sanskrit *nivāte*). Childers does not register *nivāta* in the sense of 'sheltered,' but assigns to it the meaning of 'lowliness,' though 'calmness' would be more in accordance with the etymology of the word: "*Gāraṇaṃ ca nivātaṃ ca*" (Sutta Nipāta II. 4. 8).

Nivāta, however, does occur in Pāli texts in the sense of 'shelter'd (from the wind)':

"*Channā me kūtikā sukhā nivātā*"

(Thera Gāthā, st. 1; see also 51-54).

"*Sa hi parisā . . . nivate paḍipāsikhā viya ca niccalā va nisinnā ahoṣi*" (Sum. p. 42).

"*Nivate ti pabbatapāde*" (Jāt. IV. p. 92).

Cf. *nivātaja*. (Ibid. p. 156), *nivātaka* (Jāt. I. p. 289).

Sparṣitāgate appears to correspond to Pāli *phus-*

sitaggale. This compound, not given by Childers, seems to mean 'with well-finished bolts,' hence 'well-secured.' It occurs in Thera Gāthā (st. 385) :

“Mā sitena pareto vihaññittho ; pavisa tvam vihāram
phus[s]itaggalam.”

But what is more important to the elucidation of the passage quoted from the Divyāvādāna is the occurrence of a similar expression in two passages in the Aṅguttara Nikāya :

“Kūtāgarāni . . . nivātāni phussitaggalāni ”
(III. 1, p. 101).

“Kūtāgarāṃ . . . nivātāṃ phussitaggalam ”
(III. 34, p. 137).

(See Childers's note on a passage in the Mahāvamsa, 124, s.v. PHASSITO).

With these passages before us we cannot go far wrong in restoring the text by reading sparçitārgale for sparçitāgate.

v.

“Anujānāmi . . . añjanam kāḷañjanam . . . kapalla-
lanti” (Mahāvagga VI. 11).

The translators of the Vinaya Texts vol. ii. p. 50, do not translate kapalla but they give Buddhaghosa's explanation showing that the word means 'lamp-black' used as a collyrium. Kapalla might stand for kapāla but I venture to think we ought to read kajjala, a well-known term for 'lamp-black.'

MISCELLANEOUS.

I. VULTURE OR PIGEON.

In the Hitopadeça and Pañca Tantra keenness of sight is ascribed to a pigeon ; in the Jātakas to a vulture. The Pāli may, perhaps, be the original.

“Yo 'dhikād yojanaçatāt paçyatihāmisham khagah
Sa eva prāptakālas tu pāçabandham na paçyati”
(Hitopadeça I. 57).

This verse is found in Pañca Tantra, ii. 18 :

“Ardhārdhād yojanaçatād āmisham vaikshati khagaḥ
So 'pi pāçvasthitam daivād bandhanam na ca paçyati.”

The stanza as it occurs in the Jātaka book, ii. p. 51, is applied to a *vulture*, and not to a *pigeon* :

“Yan nu gijjho yojanasatam kunapāni avekkhati
Kasmā jālañ ca pāsañ ca āsajjāpi na bujjhasīti.”

II. FLAMINGO OR CRANE.

In Sanskrit literature frequent mention is made of the faculty possessed by the haṃsa to separate the milk from a mixture of milk and water.

“Haṃso hi kṣhīram [ādatte] tan miçrā varjayatyapaḥ”
(Çakuntala VIII. 160).

In Buddhist literature this power is ascribed to the koñca.

“Saddhīmaçaram ekato vasam misso aññajanena vedagū
vidvā pajahāti pāpakam koñco khīrapako va ninnagan
ti” (Udāna VIII. 8).

In Sumaṅgala, p. 305, Buddhaghosa compares an ariyasāvaka to a koñca, because if a mixture of spirit and water were put to his lips the water only would enter it!

“Bhavantare pi hi ariyasāvako jīvita-hetu pi n' eva
pānam hanti, na suram pivati. Sace pi 'ssa surañ ca
khīrañ ca missetvā mukhe pakkipanti, khīram eva pavisati
na surā. Yathākiṃ? Yathā koñcasakuñānam khīra-missa-
udake khīram eva pavisati na udakam.”

III. THE TORTOISE SALUTATION.

“Bodhisatto nadiyā t̥hitako va mātaram vanditvā
hatthakacchapakam katvā . . . gacchatha ammā
ti āha” (Jat. III. p. 505).

What is hatthakacchapaka?

It seems to be equivalent to “kacchapa-hatthaka”
'a kind of obeisance from kacchapa, 'a tortoise,' and
hattha, 'hand.'

In Çakuntala 6. 135 (p. 229 ed. Williams, 1876) we have the expression, "Kapota hastakam kritvā" "a mode of joining the hands in humble entreaty or respectful representation or fear, from kapota, 'a pigeon,' and hasta, 'a hand.'"

In Sumāṅgala, p. 291, we read of a crocodile prostration, evidently marking great respect: "Rājā sumsumāra-patitena theram vadanto: 'naḥamāyassa arahattaṃ vandāmi puthujjana-bhūmiyaṃ pana thatvā rakkhita-sīlam eva vandāmi' āha."

SPELLICANS.*

In the *Dīgha Nikāya* we find a list of games to which certain *Samaṇas* and Brahmins are said to be addicted. The phrase is put into the mouth of the Buddha; and the list occurring in one of the very oldest fragments imbedded in the Buddhist Scriptures (in the *Silas*), dates back very probably to the time when Gotama was living. Of each word in this list we have the traditional interpretation preserved to us in the great commentary by Buddhaghosa, who wrote about A.D. 430. One of the games is called *Santikama*, and Buddhaghosa explains it:

“Little pieces [or men of the kind used in games] or bits of crockery are put all in a heap together. Then these they remove or replace with the nail, and, if any object in the heap shakes, he [the player] is beaten.”

See the *Sumaṅgala Vilāsinī*, just edited for the Pali Text Society by myself and Prof. Carpenter (p. 85).

Santikama may be rendered ‘Neighbourhoods;’ but the game is clearly what is now called Spellicans. As now played, each piece has a number on it, and each player continues to withdraw (with a hook) one or other of the various pieces until in so doing he shakes the rest. Then the other player has his turn; and, when all the pieces are removed, the numbers on those taken by each player are added up, and the player with the highest number wins.

Is anything known of the history of this game in Europe? The name for it is evidently old, and connected, not with *spielen*, ‘to play,’ but with our words *spill* (a bit of paper or wood) and *splinter*. That it should have existed 500 B.C. in India need not surprise us. A study of the migration of games might be expected to yield results as interesting as those of the migration of stories.

T. W. RHYS DAVIDS.

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| Jan. 1. | Balance in hand on December 31, 1886, brought forward | 449 95 | Feb. 4. 1250 Olas purchased | 22 50 |
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| | | | 20. By Cheque on the London and West- minster Bank. Colonel Olcott's Sub- scription for '85 and '86... .. | 21 0 |
| Mar. 8. | Clearing Expenses of Case, per <i>Navarino</i> | 0 87 | 8. Clearing Expenses of Case, per <i>Navarino</i> | 0 87 |
| " 15. | Posting '86 Publications to Colonel Olcott | 0 62 | 15. Posting '86 Publications to Colonel Olcott | 0 62 |
| " 20. | Publishing Pāli Text Society's Notice in Sandaresa | 2 30 | 20. Publishing Pāli Text Society's Notice in Sandaresa | 2 30 |
| Aug. 26. | Expenses in Copying Atthasālini, and Mailing same | 20 75 | Aug. 26. Expenses in Copying Atthasālini, and Mailing same | 20 75 |
| " 28. | Value of Cūla and Mahā Niddesa and Commentary, and Mailing same | 20 75 | " 28. Value of Cūla and Mahā Niddesa and Commentary, and Mailing same | 20 75 |
| Nov. 19. | Expenses incurred in Copying Nettippa- karana and Aṭṭhakathā... .. | 35 37 | Nov. 19. Expenses incurred in Copying Nettippa- karana and Aṭṭhakathā... .. | 35 37 |
| Dec. 15. | Clearing Case of '86 Publications, per <i>Manora</i> | 4 25 | Dec. 15. Clearing Case of '86 Publications, per <i>Manora</i> | 4 25 |
| " 19. | Copying and Mailing Lalāta Dhātuvamsa | 5 50 | " 19. Copying and Mailing Lalāta Dhātuvamsa | 5 50 |
| " 30. | Local Postage, Stationery, Messengers, &c. Balance in my hand on December 31, 1887 | 7 50 770 67 | " 30. Local Postage, Stationery, Messengers, &c. Balance in my hand on December 31, 1887 | 7 50 770 67 |
| | | <hr/> Rs. 974 95 | | <hr/> Rs. 974 95 |

GALLE, December 31, 1887.

E. R. GOONERATNE.

ACCOUNTS, 1886.

| RECEIPTS DURING 1886. | £ | s. | d. | | £ | s. | d. |
|---------------------------------------|----------|----|----|----------------------------|----------|----|----|
| Three Subscribers of Five Guineas ... | 15 | 15 | 0 | Printing ... | 188 | 3 | 3 |
| Forty Subscribers of One Guinea ... | 42 | 0 | 0 | Postage and Stationery ... | 5 | 17 | 6 |
| Received from Ceylon (12th July) ... | 43 | 5 | 8 | Publisher's Charges ... | 38 | 0 | 0 |
| Sale of MSS. ... | 11 | 0 | 0 | Loss by Exchange... .. | 0 | 2 | 9 |
| Interest ... | 9 | 0 | 0 | | | | |
| | £121 0 8 | | | | £232 3 6 | | |

PĀLI TEXT SOCIETY.

Work Already Done.

| NAME OF TEXT. | YEAR. | EDITOR. |
|----------------------------------|-------|---|
| 1.*Anāgata Vaṅsa ... | 1886 | Prof. Minayeff. |
| 2. Aṅguttara, Parts I.-III. ... | 1885 | Dr. Morris. |
| 3.*Abhidhammattha Saṃgaha... | 1884 | Prof. Rhys Davids. |
| 4. Āyāraṅga Sutta ... | 1882 | Prof. Jacobi. |
| 5. Udāna ... | 1885 | Dr. Paul Steinthal. |
| 6.*Khudda- and Mūla-Sikkhā ... | 1883 | Dr. Ed. Müller. |
| 7.*Gandha Vaṅsa ... | 1886 | Prof. Minayeff. |
| 8.*Chakesa Dhātu Vaṅsa ... | 1885 | Prof. Minayeff. |
| 9. Cariyā Piṭaka .. | 1882 | Dr. Morris. |
| 10.*Tela Kaṭāha Gāthā ... | 1884 | { Gooneratne Mudaliyar. |
| 11. Thera Gāthā ... | 1883 | Prof. Oldenberg. |
| 12. Therī Gāthā ... | 1883 | Prof. Pischel. |
| 13.*Dāṭhā Vaṅsa | 1884 | Prof. Rhys Davids. |
| 14. Dhamma Saṃgaṇi ... | 1885 | Dr. Ed. Müller. |
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| 17. Puggala Paññatti ... | 1883 | Dr. Morris. |
| 18. Buddha Vaṅsa ... | 1882 | Dr. Morris. |
| 19. Majjhima Nikāya, Part I. ... | 1887 | Mr. V. Trenckner. |
| 20. Saṃyutta Nikāya, Part I. ... | 1884 | M. Léon Feer. |
| 21.*Saddhammopāyana ... | 1887 | Dr. Morris. |
| 22.*Sandesa Kathā ... | 1887 | Prof. Minayeff. |
| 23.*Sīmā Vivāda Vinicchaya Kathā | 1887 | Prof. Minayeff. |
| 24. Sutta Nipāta, Part I. ... | 1884 | Prof. Fausböhl. |
| 25. Sumaṅgala Vilāsini, Part I. | 1886 | { Prof. Rhys Davids & Prof. Carpenter. |
| 26. Vimāna Vatthu ... | 1886 | { Gooneratne Mudaliyar. |

* The twelve texts marked with an asterisk appeared in the Journal.

[The Society's Address is—22, ALBEMARLE STREET, W.]