

Pali Text Society.

Journal

OF THE

PALI TEXT SOCIETY.

1886.

EDITED BY

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CONTENTS.

	PAGE
PROSPECTUS OF THE SOCIETY	vii
REPORT FOR 1886. BY T. W. RHYS DAVIDS	ix
NĀGĀRJUNA'S "FRIENDLY EPISTLE." TRANSLATED FROM THE TIBETAN BY DR. H. WENZEL	1
THE ANAGATA-VAṂSA. EDITED BY PROFESSOR MINAYEFF.	33
THE GANDHA-VAṂSA. EDITED BY PROFESSOR MINAYEFF	54
INDEX TO VERSES IN THE DIVYĀVADĀNA. BY DR. H. WENZEL	81
NOTES AND QUERIES. BY DR. MORRIS	94
LIST OF MEMBERS OF THE SOCIETY	161
ACCOUNTS	169
WORKS ALREADY PUBLISHED	171

PALI TEXT SOCIETY.

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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: 3, Brick Court, Temple, London E.C.)

Report

OF

THE PALI TEXT SOCIETY

FOR 1886.

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

Our text issues for this year are :

1. Part I. of the Sumaṅgala, edited by myself and Professor Carpenter.

2. The Vimāna Vatthu, edited by Gooneratne Mudaliyar, and seen through the press by myself.

3. The Anāgata Vaṃsa, edited by Professor Minayeff.

4. The Gandha Vaṃsa, edited by the same.

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

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

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

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

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

Thus, among others,

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

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

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

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

				EDITED BY
1.	Anāgata Vaṁsa	... ..	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. Steinthal.
6.	Khudda and Mūla Sikkhā	... ..	1883	Dr. E. Müller.
7.	Gandha Vaṁsa	... ..	1886	Prof. Minayeff.
8.	Cariyā Piṭaka	... ..	1882	Dr. Morris.
9.	Tela Kaṭāha Gāthā	... ..	1884	{ Gooneratne Muda- liyar.

EDITED BY

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

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

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

1. PĪṬAKA TEXTS.

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

2. LATER TEXTS.

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

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

T. W. RHYS DAVIDS.

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

TRANSLATED BY
HEINRICH WENZEL, PH.D.
(PRIVAT-DOCENT AT LEIPZIG UNIVERSITY.)

PREFACE.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Nāgārjuna's "Friendly Epistle."

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

Praise to Manjuṣrī kumārabhūta!

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

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

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

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

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

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

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

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

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

he has expounded them first, that by the belief in them the mind might become virtuous."

5. Steadily observing the tenfold way of virtuous action in body, speech, and thoughts (and also) turning away from spirituous liquors, you will feel a sincere joy in this (your) virtuous life.

Comm. gives the ten virtuous actions in this manner: You must give up killing, stealing, impurity, lying, slander, harsh language, frivolous talk, covetousness, malice, and must adhere to the right doctrine (cf. Dharmas. 56; also "Der Weise und der Thor," p. 13, 9 ff., transl. p. 15 f.). Of these, three concern the body; four, speech; and three, the thoughts. Cf. M. Müller's Note to his translation of the Dhammapada (Sacred Books X.) v. 96; also in Böttlingh's Ind. Spr., the verse beginning *kāyena kurute* and 1559 f.; Udānav. vii. 1 ff.) "Though the drinking of intoxicating liquors (*chan*) is a grave fault, it is not (to be reckoned) as a sin, and therefore is treated separately. There are three kinds of *chan*: from sugar-cane, from rice-meal, and from honey" (cf. v. 33).

6. Knowing that riches are unstable and void (prop. "heartless"—*asāra*), give (of them) according to the moral precepts, to Bhikshu's, Brahmins, the poor and (your) friends, for there is no better friend than giving (liberality).

Comm. "heartless," because it is insatiable.

7. Exhibit morality (*çīla*) faultless and sublime, unmixed and spotless, for morality is the supporting ground of all eminence, as the earth is of the moving and immovable.

8. Exercise the imponderable Transcendental virtues of charity, morality, patience, energy, meditation, and likewise wisdom, in order that, having reached the farther shore of the sea of existence, you may become a Jina-prince. (The six Pāramitās s. Dharmas. 17.)

9. Those families where father and mother are honoured are blessed by (lit. endowed with) Brahma and the teachers; they (*i.e.* the children in their turn) will be honoured and finally reach heaven.

Prof. Windisch draws my attention to a similar passage, Itivuttakam Sutt. 106.

10. Renouncing murder (*lithse*, s. preface), theft, lewdness, lying, wine, eating at improper times, pleasure in high seats, singing, dancing, and (certain) kinds of wreaths.

11. If any one, man or woman, possesses these eight parts of an Arhat's morality, and wishes it in confession, he (or she) is born again among the Kāmāvacara-deva's.

On the eight Çīla's s. Childers s.v. and Uposatha. The Kāmāvacaras s. Dharmas. 127.

Comm. Incense and wreaths are prohibited, if they only serve for pleasure (*cha-vai-don-du*), but not if they are used in the interests of the law (religious service), or for medicinal purposes.

12. View as enemies: avarice (*mātsaryam*), deceit (*çā-ṭhyam*), duplicity (*māyā*), lust (?), indolence (*kausīdyam*), pride (*māna*), greed (*rāga*), hatred (*dvesha*), and pride (*mada*) concerning family, figure (*i.e.* beauty), glory, youth, or power.

These different faults and sins s. Dharmas. 67, 69, 139, also 30, and Dhammasaṅgani 1113-34, 1229.

13. The Muni has taught that carefulness is the abode of immortality (*amṛta*—*i.e.*, according to *Comm.*, *Nirvāṇa*); carelessness (*pramāda*) the abode of death; therefore be always reverentially careful, in order to increase (thy understanding of) the law of virtue.

14. Who, having formerly been careless, afterwards becomes careful, is beautiful like the moon freed from clouds, as (were) *Nanda*, *Aṅgulimāla*, *Kshemadarçin*, *Udayana*.

On *Nanda* (*Dga-vo*), s. Kern, "Buddhismus," I. 133; 153 ff.; *Aṅgulimāla* (*Sor-phreni can*), *ibid.* 219; also "Der Weise und der Thor," ch. 36; *Ajātaçatru* (*i.e.*, *Kshemadarçin* = *Mthoñ-ldan*, supply *dge-va*, s. Schiefner, *Tār. transl.* p. 2, note 1 and Wassiljew's *transl.* preface, p. iv.), s. *ibid.* p. 226 ff. *Udayana* (*Bde-byed*; *Comm.*: *Bde-ldan*) was according to *Comm.*, a nobleman (*kulaputra*), who, after

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

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

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

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

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

Second part of verse not quite sure.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

[†] Böhtlingk points out to me the likeness in Spr. 807.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

This verse seems spurious, as the commentary is wanting.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

About the mountain of bones s. "Der Weise und der Thor," 95, 17. 100, 2 ff. = transl. p. 113. 123.

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

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

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

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

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

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

72. After walking and playing, in company of the

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

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

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

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

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

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

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

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

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

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

¹ Living beings.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

97. The reason why beings must endure these different

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

108. On the fourteen Undeclared worlds, which the

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Amitābha is also sometimes called *Amitāyu*.

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

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

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

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

Anāgata-vaṃsa.

EDITED BY

PROFESSOR J. MINAYEFF,

OF ST. PETERSBURG.

This edition is made from the following MSS. :—

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

mantalācalaṃ nissāya yo māpeti mahāpuraṃ
indālayaṃ hasantaṃ 'va jambudīpassa sikharaṃ
dhammañ carā tato raññā dhīmatādiccavaṃsaja
rājarājābhimaḥitā jinacakkābhijotānā
sūrināyena laddhabbaṃ dhammakyosū 'ti lañjanaṃ
kavisīhena saddoghamahāvīpinacārinā
pamuṭṭhenānulekhānaṃ vilekhādelamissako
yo 'nāgatabuddhavaṃso so mayā tena sādhanā
yathā mūlaṃ tathā katvā mahussāhena sodhito
tenānelakāyavaco so 'haṃ homi bhave bhave ti.

Besides this MS. the editor has availed himself of—

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

namo tassa bhagavato etc.

evaṃ me sutāṃ ekaṃ samayaṃ bhagavā kapilavatthu-
smiṃ viharatī nigrodhārāme rohaniyā nāma nadiyā tīre.

atha kho āyasmā sārīputto anāgatajanaṃ (sic) ārabha
bhagavantaṃ pucchi.

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

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

kathaṃ bhavissati. mama 'ceayena paṭhamam pañca
 antaradhānāni bhavissanti. katamāni pañca antara-
 dhānāni.

adhigama-antaradhānaṃ. paṭipatti-antaradhānaṃ. pari-
 yatti-antaradhānaṃ. liṅga-antaradhānaṃ. dhātu-antara-
 dhānaṃ' ti imāni pañca antaradhānāni bhavissanti.

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

idaṃ sarīputta adhigama-antaradhānaṃ nāma.

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

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

pariyatti-antaradhānaṃ nāma tepiṭake buddhavacane sātthakathā pāli yāva tiṭṭhati tāva pariyatti antarahitaṃ nāma na bhavissati. gacchante gacchante kāle akūlīro (sic) rājāno adhammikā bhavissanti. amaccādayo adhammikā bhavissanti. tato raṭṭhajanapadavāsino ca adhammikā bhavissanti. etesaṃ adhammikatāya devo sammā na vassati. tato sassāni na sammā saṃpajjissanti. tesu asaṃpajjantesu paccayadāyakā bhikkhusaṃghassa paccaye dātum na sakkhissanti. bhikkhū paccaye alabhantā antevāsikānaṃ saṃgahaṃ na karissanti. gacchante gacchante kāle pariyatti parihāyissati. tasmim parihīne paṭhamam eva mahāpakaraṇaṃ parihāyissati. tasmim parihīne yamakam kathā-vatthupuggalapaññatti dhātukathā vibhaṅgo dhammasaṃgaṇī pi. abhidhammapiṭake parihīne suttantaṭṭakam parihāyissati. suttante parihīne paṭhamam aṅguttaranikāyo parihāyissati. aṅguttaranikāye parihīne saṃyuttanikāyo majjhimanikāyo dighanikāyo khuddanikāyo parihāyissati. vinayapiṭakena saddhim jātakam eva dhārayissanti. vinayapiṭakam pana lajjino 'va dhārayissanti. gacchante gacchante kāle jātakam pi dhārayitum asakkonto paṭhamam vessantarajātakam parihāyissati. vessantarajātaka parihīne-pa-apaṇṇakajātakam parihāyissati. jātake parihīne vinayapiṭakam eva dhārayissati. gacchante gacchante kāle vinayapiṭakam parihāyissati. yāva manussesu catuppādikam gātham pavattissati tāva pariyattiantaradhānaṃ na bhavissati. yadā pasanno rājā hatthikhandhe suvaṇṇacaṅkotake sahassthavikam ṭhapāpetvā buddhehi kathitaṃ gātham yo jānāti so imaṃ sahassakahāpaṇaṃ hatthināgena saddhim gaṇhatū 'ti nagare yāva dutiyam pi tatiyam pi bherim carāpetva catuppādikagāthajānanakam alabhitvā sahassthavikam puna rājakulam pavesessati. tadā pariyatti-antaradhānaṃ nāma bhavissati.

idam sārīputta pariyatti-antaradhānaṃ nāma.

gacchante gacchante kāle pacchimakā bhikkhū cīvaraghaṇaṃ pattapoṇaṃ nigaṇṭhasāmaṇiyo viya lābupattaṃ

gahetvā bhikkhāya pattam katvā aggabāhāya vā hatthena vā sikkāya vā olambitvā vicarissanti. gacchante gacchante kāle ko iminā kāsāvena attho 'ti khuddakakāsāvakhaṇḍam chinditvā givāya vā kaṇṇe vā kesesu vā alliyāpento putta-dāram bharanto kasivānijādayo katvā jīvitam kappent-
vicarissati. tadā dakkhiṇasamgamaṃ uddissa etesaṃ pi dānam dassati. tadā dānassa phalam asaṃkhyeyaṃ labhissatīti vadāmi. gacchante gacchante kāle kiṃ iminā ambākan 'ti kāsāvakhaṇḍam chaḍḍetvā araṇṇe migapak-
khino vihedessanti (*sic*).

etasmim kāle lūgaṃ antarahitaṃ nāma bhavissati. idaṃ sārīputta lūga-antaradhānaṃ nāma.

tato sammāsambuddhassa sāsane pañca vassasahassa sakkārasammānaṃ alabhamānā dhātuyo sakkārasammānaṃ labhamānatthānaṃ gacchissanti. gacchante gacchante kāle sabbatthānesu sakkārasammānaṃ na bhavissati. sāsana-
nassa okkantakāle nāgabhavanato pi devālokato pi brahmalokato pi sabbatthānato āgantvā sabbadhātuyo mahābodhimaṇḍale yeva saṃnipatitvā buddharūpaṃ katvā yamakapāṭihāriyasadisam pāṭihāriyaṃ katvā dhammaṃ desissanti. taṃ thānaṃ manussabhūto gato nāma natthi. dasasahassacakkavāḷadevatāyo sabbe saṃnipatitvā sabbe devā dhammaṃ sutvā anekasahassāni dhammaṃ labhissanti. ambho devatāyo ajja sattame divase ambākaṃ dasabalo parinibbāyissatīti ughāsissanti. mayaṃ ito paṭ-
thāya andhakārā bhavissantīti(?) rodissanti. atha dhātuyo tejodhātu(m) samuṭthāya taṃ sarīraṃ asesato jhāyissanti.

idaṃ sārīputta dhātu-antaradhānaṃ nāma.

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

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

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

kappaṭṭho devadatto 'ti vuttattā saṃghabhedako. sesā
pañcānantariyakammaṃ katvā avicimhi nibbattā. niyata-
micchādītṭhikā. ariyupavādakā na passissanti. nigaṇṭhaka
ca saṃghassa kappiyavatthubhedakā na passissanti. avasesā
sattā dinnadānarakkhitasilā upavasuposathā pūritabrah-
macariyā cetiyabodhipatitṭhāpakā. ārāmaropakā vanaro-
pakā. setukārakā susajjitamaggā patitṭhitasilā ca khaṇi-
ta-udapānā passissanti. bhagavato bhāvaṃ patthetvā
antamaso muṭṭhimālaṅ ca ekapadīpaṅ ca ālopamattaṅ ca
dinnā. aññatarapuññakammānumoditā passissanti. pag-
galhitabuddhasāsanā. dhammakathikānaṃ dhammamaṅ-
ḍapaṃ dhammāsanaṃ sajjitvā bijāniṃ upatṭhāpetvā dussa-
vitānamālādḥupadīpā pūjetvā sakkaccaṃ sakkaccaṃ dham-
masavanapavattāpakā passissanti. vessantarajātakasavanā
passisanti. tath' eva amisādīhi saṃghassa katapūjā passis-
santi mātāpitu-upatṭhakānaṃ kule jeṭṭhāpacāyikakamma-
katā passissanti. salākapakkhika - uposathabhaddadinnā
dasapuññakiriyavatthukārakā passissanti. metteyyassa
bhagavato dhammaṃ sutvā ariyabhūmiṃ pāpuṇissanti.

ambhakaṃ bhagavato santike byākaraṇabuddhaṃ dassento
sattā āha :

metteyyo uttamo rāmo pasenādī kosalo 'bhibhū
dighasoṇī ca saṅkacco subho todeyyabrahmaṇo
nālāgiripalaleyyo bodhisattā ime dasa
anukkamena sambodhiṃ pāpuṇissanti 'nāgate 'ti

metteyyasuttaṃ anāgatavaṃsaṃ niṭṭhitam.

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

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

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

namo tassa bhagavato, etc.
 jinavamsaviduṃ buddhaṃ asamañ ñeyyāpāraguṃ
 vanditvā amalaṃ dhammaṃ saṃghaṃ ca guṇālamkātaṃ

.
 bahuṣuto kavi ñānī yo mahābodhināmako
 therō sīlena saṃpanno tenāhaṃ abhiyācito
 anāgatam caraṃ (ca yaṃ ?) vamsaṃ desesi munipuṃ-
 gavo

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

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

tatr' idaṃ visajjanaṃ. kena desito 'ti sabbaññūbuddhena.
 kattha desito 'ti kapilavatthunagare. kadā desito 'ti buddha-
 vamsassāvasane. kassa pucchā 'ti dhammasenāpatinā.
 kaṃ ārabha desito 'ti. mahāpajāpatiyā gotamiyā bhagavato
 upāṇitadussayuggesu ekadussapaṭiggāhakaṃ ajitattheraṃ
 ārabha desito.

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

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

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

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

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

appatto yāva nibbānaṃ saṃsāravatta-aṇṇave
supaṇṇādīgū (?) peto bhaveyyam uttame kule

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

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

namo tassa bhagavato etc.

ekaṃ samayaṃ bhagavā sāvattihīyaṃ upanissāya pup-
phārāme visākhāya karite migāramātupāsāde viharanto
ajitatheram ārabba pucchantaṃ sārīputtatherassa anā-
gate dasabodhisattuppattim ārabba kathesi.

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

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

2. f. *kū* verso. rāma° ud° dutiyo niṭṭhito.
3. f. *kai* recto. dhammarājā° ud° tatiyo.
4. f. *ko* verso. dhammasāmi° ud° catuttho.
5. f. *kaṃ* recto. nāradabuddhuddeso pañcama.
6. f. *kāḥ* verso. raṃsimunibuddhuddeso chaṭṭho niṭṭhito.
7. f. *kha* recto. devātidevassa sammāsambuddhass' ud°
sattama.
8. f. *khā* recto. narasimhassa sammāsambuddhass' ud°
aṭṭhama.
9. f. *khū* recto. tissasso bhagavat' ud° navama.
10. f. *khe* recto. sumaṅgalabuddhass' uddeso dasama
niṭṭhito.

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

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

Anāgata-vamsa.

namo tassa bhagavato arahato sammāsambuddhassa.

sāriputto mahāpañño upatisso vināyako	1
dhammasenāpati dhiro upetvā ¹ lokanāyakaṃ	1
anāgataṃ jin' ² ārabba āpucchi kaṅkham attano	2
tuyh' ānantariko dhīro ³ buddho kīdisako bhave	2
vitthāren' eva 'ham ⁴ sotum icebāṃ' ācikkha cakkhumā	3
therassa vacanaṃ sutvā bhagavā etad abravi	3
anappakaṃ puññarāsīṃ ajitassa mahāyasaṃ	4
na sakkā sabbaso vattum ⁵ vitthāren' eva kassaci	4
ekadesena vakkhāmi sāriputta suṇohi me	4
imasmīṃ bhaddake kappe asaṃjāte ⁶ vassakoṭiye	5
metteyyo nāma nāmena sambuddho dvipaduttamo *	5
mahāpuñño mahāpañño mahāñāni mahāyaso	6
mahabbalo mahāthāmo uppajjissati cakkhumā	6
mahāgati sati e' eva dhītimā bāhusaccavā	7
saṃkhāto sabbadhamānaṃ ñāto diṭṭho suphassito ⁷	7
pariyogaḷho parāmaṭṭho uppajjissati so jino †	7

¹ B. upagantvā.

² B. anāgataja^o.

³ B. thumākantariko viro—C. viro. + B. taṃ.

⁵ B. kātum—C. sotum. ⁶ C. ajāte. ⁷ C.—A. suphussito.

* 5. ASAṂJĀTE VASSAKOṬIYE 'ti saṃvaccharakoṭiye anuppanne asaṃpatte anāgate 'ti attho. atha vā anekavassakoṭiyo atikkamitvā metteyyo bhagavā 'ti attho. inassa buddhuppādassa antaradhānena anāgate vassakoṭiye uppajjissatīti vuttaṃ hoti. anekasatasahassakoṭivassāni atikkamitvā 'va asaṃjāte anāgate uppajjatīti attho.

† 7. . . . sabbadhammesu hutvā apatīhaṭaṃ (?) pavattama-nā nānāvarenañānasamkhātā ñānagati mahantā etassā 'ti

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

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

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

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

acchodakā vippasannā sādusitā ¹ sugandhikā	
samatitthikā kākapeyyā atho vālukasaṅṭhatā ²	16
padumuppalasaṅchannā sabbotukam ³ anāvaṭā	
satt' eva tālapantiyo sattavaṇṇikapākārā ^{4*}	17
ratanamayā parikkhittā nagarasmim samantato	
kusāvati rājadhāni tadā ketumati bhava	18
catukke ⁵ nagaradvāre kapparukkā ⁶ bhavissare	
nilam pitam lohitaṅgam ⁷ odātaṅga ca pabhassarā ⁸	19
nibbattā dibbadussāni dibbā c' eva pasādhanā	
upabhogaparibhogā ca ⁹ sabbe tatth' ūpalambare ¹⁰	20
tato nagaramajjhamhi catusālam ¹¹ catumukham	
puññakammābhiniṅgato kapparukkho bhavissati	21
kappāsikaṅga ca koseyyam khomakodumbarāni ¹² ca	
puññakammābhiniṅgato kapparukkhesu lambare	22
pāṇissarā mutiṅgā ca murajālambarāni ca	
puññakammābhiniṅgato kapparukkhesu lambare †	23
parihāraṅga ¹³ ca kāyuraṅga ¹⁴ gīveyyam ratanamayaṅga	
puññakammābhiniṅgato kapparukkhesu lambare	24

¹ B. sādudakā.—C. sādhusitā.

² B. °saṅṭhitā.—C. attho °sandhatā.

³ B. sabbotukapanāyattā—C. °navatā.

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

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

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

¹¹ C. catussa.

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

¹³ B. °kaṅga.

¹⁴ B. °rī.

* 17. SABBOTUKAM ANĀVAṬĀ 'ti sabbakālam utūhi aviyyuttā niccakālam utusaṅgannā 'ti attho. atha vā SABBOTUKAM ANĀVAṬĀ 'ti sabbakālam utusaṅgannā ca āvaraṇavirahitā ca icchiticchitehi upagantvā paribhogam kātum anucchavikā sabbasādhāraṇā 'ti attho. atha vā na āvaṭā 'ti anāvivaṭā aṅganā na honti dvārattālapākārāparipakkhiṇi yuttā 'ti attho.

† 23. PAṆISSARĀ 'ti hatthatalabheriyo.

unṇataṃ ¹ mukhaphullaṅ ca aṅgadāmanī mekhalā	
puññakammābhiniḅattā kapparukkhesu lambare	25
aññe ca nānāvividhā ² sabbābharañabhūsanā ³	
puññakammābhiniḅattā kapparukkhesu lambare	26
āropitaṃ sayamjātāṃ puññakammena jantūnaṃ	
akaṇaṃ ⁴ athusaṃ||suddhaṃ sugandhaṃ taṇḍulaphalaṃ	
akattḥapākimaṃ sālīṃ paribhuñjanti manusa ⁵	27
dve sakataśahassāni dve sakataśatāni ⁶ ca	
sakate ⁷ sattati c' eva a m b a ṇ a ṃ soḷasaṃ ⁸ bhave *	28
atho pi dve ca t u m b ā n i ⁹ taṇḍulāni pavuccare	
ekabije samuppannā puññakammena jantūnaṃ	29
ye ketumatiyā viharanti saṅkhassa vijite narā	
tadā pi te bhavissanti g u ṇ ī ¹⁰ kāyura dhāriṇo †	30
sampunṇamanasaṃkappā ¹¹ sumukhā ¹² thūlakuṇḍalā	
haricandanalittaṅgā kāsikuttamadhāriṇo ¹³	31
b a h u t a vittā ¹⁴ dhanino ¹⁵ viṇātālapabodhanā ¹⁶	
accantasukhitā niccaṃ kāyacetāsikena ca ¹⁷ †	32

¹ B. ukkallam.

² B. A. °vidhā.

³ B. sayāraṇavibhūsitā.

⁴ C. akalaṃ.

⁵ B. °ssā.—C. akatahi kimāsāli paribhuñjissanti manussā.

⁶ C. sakasaṭāni.

⁷ B. C. °ṭaṃ dve.

⁸ C. adds pi.

⁹ B. tumpāni.—C. tumappāna.

¹⁰ B. kuṇi.—C. guṇi.

¹¹ B. sampanna°.

¹² B. sumudā mala°.

¹³ B. kāsiyuttā padhāriṇo.—C. °tu ṭṭhama°.

¹⁴ B. bahavā.—C. bahupavi°.—A. bahū°.

¹⁵ B. °yo.—C. °ro.

¹⁶ B. viṇātāsabbabodhano.

¹⁷ B. C. te.

* ²⁸. AKANAṃ 'ti akunḍakaṃ . . . AKATṬHAPĀKIMAN 'ti nañgalādihi akatṭhena akasitena paccatīti pāko tena nibbatto pakimo. taṃ akatṭhapaḅimam akatṭhen 'eva uṭṭahitvā pacchā na sakasantīti attho. . . .

† ³⁰. GUṆĪTI suvaṇṇakavacakaṅcukajālāni. . . .

† ³². BAHUTAVITTĀ 'ti vittam c' uccati tuṭṭhi. taṃ janetīti vittam ratanaṃ bahutaṃ vittam etesan 'ti bahutavitta

dasayojanasahassāni jambūdīpo bhavissati	
akaṇṭako agahano samoharita s a d d a l o	33
tayo rogā bhavissanti icchā-anasanaṃ ¹ jarā	
pañcavassasatitthinaṃ ² vivāhā ca bhavissanti	34
samaggā sakhilā ³ niccaṃ avivādā bhavissare ⁴	
sampannā phalapupphehi latā gumbavanā ⁵ dumā	35
caturaṅgulā tiṇajāṭi ⁶ mudukā tūlasannibhā	
nāṭisitā nāccuṇhā ⁷ ca samavassā mandamālutā ⁸	36
sabbadā u t u sampannā anūnā taḷākā nadi	
tahiṃ tahiṃ bhūmibhāge akharā suddhavālukā	
k a l ā y a m u g g a m a t t i y o v i k i ṇ ṇ ā m u t t a s ā d i s ā	37
alamkatuyyānam iva ramaṇīyo ⁹ bhavissati	
gāmanigamā ākiṇṇā accāsanne tahiṃ tahiṃ	38
naḷavelūvanam ¹⁰ iva brahā kukkuṭasaṃpati ¹¹	
a v i c i m a ṇ ṇ e v a p h u t t h ā ¹² manusseki bhavissare [*] 39	
pagāḷhā naranārīhi sampuṇṇā p h u t t a b h e d a n ā	
iddhā phitā ca khemā ca anītianupaddavā ¹³	40
sadā ¹⁴ rati sadā ¹⁴ khiḍḍā ekantasukhasamappitā ¹⁵	
nakkhatte vicarissanti tutthahaṭṭhā pamoditā	41

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

² B. oṭṭhihi.—C. °satti tthinaṃ āvāho vā.

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

⁶ C. ninajāti. ⁷ B. C. nāti-uṇhā.

⁸ C. mannavālukā. ⁹ B. °yā.

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

¹² C. puṭṭhā. ¹³ B. anītima°.

¹⁴ C. saddā. ¹⁵ B. °sukhamappi°.

bahuttavittā bahutaratanavanto 'ti attho . . . VIṆĀTĀLAPPABODHANĀ 'ti viṇāsaddena ca vaṃsatālahatthatalāsaddena ca bodhayantīti viṇātālap-pabodhanā. etena tattha rattidivam nirantaram pavattitadibbagandhappabhavi (vi) ttā dīpitā.

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

bahvannapānā ¹ bahubhakkhā bahumaṃsasurodakā ālakamandā 'va ² devānaṃ visālā rājadhāniya ³	
kurūnam ⁴ ramaṇiyo va jambūdīpo bhavissati	42
ajito nāma nāmena metteyyo dvipaduttamo anubyaṇjanasaṃpanno dvattimsavaralakkhaṇo	43
suvannaṇaṇṇo ⁵ vigatarajo supabhāso jūtimdharo yasaggappatto sirimā abhirūpo sudassano	44
mahanubhāvo asamo jāyissati brahmaṇakule ⁶ mahaddhano mahābhogo mahā ca kulamuttamo akkhitto jātivādena jāyissati ⁷ brahmaṇakule *	45
sirivaḍḍho vaḍḍhamāno ca siddhattho c'eva candako ajitatthāya uppannā pāsādā ratanamayā	46
nāriyo ⁸ sabbaṅgasampannā sabbābharaṇablūsitā ⁹ mahāmajjhimakā ¹⁰ cūlā ajitassa paricārikā	47
anūnā satasahassā ¹¹ nāriyo samalaṃkatā caudamukhī nāna nāri putto so brahmavaddhano	48
ramissati ratisaṃpanno modamāno mahāsukhe ¹² anubhuvā ¹³ yasaṃ sabbaṃ nandane vāsavo yathā	49
aṭṭha vassasahassāni agāraṃhi vasissati kadā ci ratim atthāya ¹⁴ gacchaṃ ¹⁵ uyyāne kīlitaṃ	50
kāmesv ādinavaṃ dhīro ¹⁶ bodhisattānaṃ ¹⁷ dhammatā nimitte cauro disvā kāmarativināsane ¹⁸	51
jiṇṇaṅ ca ¹⁹ vyādhikaṅ c'eva mataṅ ca gatamāyukaṃ ²⁰ sukhitaṃ pabbajjaṃ ²¹ disvā sabbabhūtānukampako	52

¹ B. annapānā khādaniyā.

² C. omits.

³ B. visālarājattāni ca.—C. A. visāṇā. ⁴ B. gurunaṃ.

⁵ B. suvaṇṇo.

⁶ B. C.—A. brahmaṇe kule.

⁷ B. bhavissati brahmaṇakule.—A. oṇe.

⁸ B. nāri.

⁹ B. oṇibhūsitā.

¹⁰ B. mahantā majjhimā.

¹¹ B. oṣṣāni.

¹² B. oḥho.

¹³ B. abhi bhavitvā taṃ sabbaṃ.

¹⁴ B. oṭṭāya.

¹⁵ B. gaccha.

¹⁶ B. viro.

¹⁷ B. oṭṭānudhaṃ.

¹⁸ B. oṣano.—C. nāsane.

¹⁹ B. jiṇṇabyādhitakaṅ.

²⁰ B. katayuttakaṃ.

²¹ B. pabbajitaṃ.—C. ojjitaṃ.

* 45. KULAMUTTAMO 'it kulaṃ uttamaṃ etassā 'ti kulam
uttamo uttamakulasampanno.

nibbindo ¹ kāmaratiyā anapekkho mahāsukhe ²	
anuttaraṃ ³ santapadaṃ esaṃāno 'bhinikkhami	53
sattāhaṃ padhānacāraṃ caritvā purisuttamo	
pāsāden' eva laṅghitvā nikkhamissati so jino	54
mittāmaccasahāyehi nātisālohitehi ca	
caturaṅginisenāya parisāhi catuvaṇṇihi ⁴	55
caturāsītisahassehi rajakaññāhi purekkhato ⁵	
mahatā janakāyena ajito pabbajissati ⁶	56
caturāsītisahassāni brahmaṇā vedapārāgū	
metteyyasmim pabbajite ⁶ pabbajissanti ⁶ te tadā	57
isidatto purāṇo ca ubhayo te pi bhātaro	
caturāsītisahassāni pabbajissanti te tadā	58
jātimitto vijayo ca yugā amitabuddhino ⁷	
paccupessanti sambuddhaṃ caturāsītisahassato	59
suddhiko ⁸ nāma gahapati suddhanā ⁹ ca upāsikā	
paccupessanti sambuddhaṃ caturāsītisahassato	60
saṃgho ¹⁰ nāma upāsako saṃghā ¹¹ nāma upāsikā	
paccupessanti saṃbuddhaṃ caturāsītisahassato	61
saddharo ¹² nāma gahapati sudatto iti vissuto	
paccupessanti sambuddhaṃ caturāsītisahassato	62
itthi yasavatī nāma visākhā ¹³ iti vissutā	
caturāsītisahassehi naranārihi purekkhitā ¹⁴	63
nikkhamissanti nekkhamaṃ ¹⁵ metteyyassānusāsane	
aññe nāgarikā c'eva tato jānapadā bahū ¹⁶	
khattiyā brahmaṇā vessā suddā c'eva anappakā	64
nekkhamābhīmukhā ¹⁷ hutvā nānājaccā mahājanā	
metteyyassānupabbajjaṃ pabbajissanti ¹⁸ te tadā	65

¹ C. onno.² B. okho.³ B. anattāya santi^o esaṃānā.—C. saridhi^o.⁴ B. parisāca^o.⁵ B. purakkhito.—C. parikkhitto.⁶ B. C. ojjī^o.⁷ B. amitta^o.—C. sūyuggā.⁸ B. siddhattho.⁹ B. sudhanā.¹⁰ B. saṅkho.¹¹ B. saṅkha.¹² B. sudhano.—C. suddhano.¹³ B. visāra.¹⁴ B. nānānārihi purakkhito.—C. pūrakkhito.¹⁵ B. nī^o.—C. nikkhama.¹⁶ B. mahā.¹⁷ B. nikkhamā^o.¹⁸ B. ojjī^o.

yasmim ca divase dhīro ¹ nekkhammaṃ abhinikkhami ²	
nikkhantadivase yeva bodhimaṇḍaṃ upehiti	66
aparājite nisabhaṇḍāne ³ bodhipallaṅkamuttame	
pallaṅkena nisiditvā bujjhissati mahāyaso *	67
upetvā ⁴ uyyānavaraṃ phullaṃ nāgavanam jino	
anuttaram dhammacakkaṃ evaṃ so vattayissati	68
dukkhaṃ dukkhasamuppādaṃ dukkhassa ca atikkamaṃ	
ariyaṭṭhaṅgikaṃ ⁵ maggaṃ dukkhūpasama-gāminam	69
tadā manussā hessanti ⁶ samantā satayojane	
parisā lokanāthassa dhammacakkapavattane	70
tato bhīyyo bahū devā upessanti taḥim jinaṃ ⁷	
nesaṃ mocessati ⁸ tadā bandhanā sata-sahassakoṭīnaṃ ⁹	71
tadā so saṅkharājāca ¹⁰ pāsādaṃ ratanamayaṃ	
jinapāmokkhasamghassa ¹¹ niyyādetvā punāparaṃ	72
mahādānam daditvāna ¹² kapaṇiddhikavanibbake ¹³	
taramānarūpo ¹⁴ sambuddhaṃ ¹⁵ deviyā saham ekato ¹⁶	73
mahārājānubhāvena anantabalavāhano	
navutikoṭīsa-hassehi saddhīṃ jinaṃ upehiti	74
tadā hanissati sambuddho dhammabheriṃ varuttamaṃ	
amataṃ dudrabhinighosaṃ catusaccapakāsaṃ	75
rañño anucarā janatā navatisahassakoṭīyo	
sabbe va te niravasesā bhavissante hi bhikkhukā	76
tato devā ¹⁷ manussā ca upetvā lokanāyakaṃ	
arahattavaram ārabha pañhaṃ pucchissare jinaṃ	77

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

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

tesaṃ jino byākareyya arahattavarapattiyā	
asitikoṭisahassehi tatiyābhisamayo bhava	78
khīṇāsavānaṃ vimalānaṃ santacittānaṃ tādīnaṃ	
koṭisatasahassānaṃ paṭhamaṃ hessati samāgamaṃ	79
vassaṃ vuṭṭhassa bhagavato abhighuṭṭhe pavāraṇe	
navutikoṭisahassehi parivāressati ¹ so jino	80
yadā ca himavantamhi pabbate gandhamādane	
hemarajatapabbhāre pavivekagato muni	81
asitikoṭisahassehi santacittehi tādihi	
khīṇāsavehi vimalehi kiḷissati jhānakiḷitaṃ	82
koṭisatasahassāni chaḷabhiññā mahiddhikā	
metteyyaṃ lokanāthaṃ taṃ parivāressanti sabbadā	83
paṭisambhidāsu kusalā niruttipadakovidā	
bahussutā dhammadharā viyattā saṃghasobhanā	84
sudantā soratā dhīrā ² parivāressanti taṃ jinaṃ	
purekkhato ³ tehi bhikkhūhi nāgo nāgehi tādihi	
tiṇṇo tiṇṇehi santehi saddhiṃ ⁴ santisamāgato	85
saddhiṃ sāvakasamṅhehi parivāretvā mahāmuni ⁵	
anukampako kāruṇiko metteyyo dvipaduttamo	86
uddharanto bahusatte nibbāpento sadevake	
gāmanigamarājadhāniṃ carissati cārikaṃ jino	87
āhanitvā ⁶ dhammabheriṃ dhammasaṅkhalāpanaṃ ⁷	
dhammayāgaṃ pakittento dhammadhajaṃ samussayaṃ	88
nadanto sihanadaṃ 'va vattento cakkam uttamaṃ	
rasuttamaṃ saccapānaṃ pāyantaṃ naranārīnaṃ	89
hitāya sabbasattānaṃ nāthānāthaṃ ⁸ mahājanaṃ	
bodhento bodhaneyyānaṃ carissati cārikaṃ jino	90
kassaci saraṇāgamane nivesessati cakkhumā	
kassaci pañcasilesu kassaci kusale dasa	91
kassaci dassati sāmāññaṃ caturo phalamuttame	
kassaci asame dhamme dassati paṭisambhidā	92
kassaci varasampattī aṭṭha dassati cakkhumā	
kassaci tisso vijjāyo chaḷabhiññā pavacchati	93

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

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

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

tena yogena janakāyaṃ ovaḍissati so jino	
tadā vitthārikam hessā ¹ metteyyajinasāsanam	94
bodhaneyyajanam disvā sataśahasā pi yojane	
khaṇena upagantvāna bodhayissati so muni	95
mātā brahmavati nāma subrahmā nāma so pitā	
purohito saṅkharaṅṅo metteyyassa tadā bhava	96
asoko brahmadevo ca aggā hessanti sāvakā	
siho nāma upatthako upatthissati taṃ jinaṃ	97
padumā c'eva ² sumanā ca aggā ³ hessanti sāvikā	
sumano c'eva saṃgho ⁴ ca bhavissant' aggupatthakā	98
yasavati ca saṃghā ⁵ ca bhavissant' aggupatthikā	
bodhitassa bhagavato nāgarukkho bhavissati	99
vīśahattha satakkhando ⁶ sākā vīśasatāni ca	
saṃvellitaggā ⁷ lalitā ⁸ morahattho ⁹ 'va sobhati*	100
supupphitagga satataṃ surabhidevagandhikā	
nālipurā ¹⁰ bhava reṇusuphullā cakkamattakā	101
anuvātapatiṅvātami ¹¹ vāyati dasayojane ¹²	
ajjhokirissanti ¹³ pupphāni bodhimande ¹⁴ samantato	102
samāgantvā ¹⁵ jānapadā ghāyitvā gandham uttamaṃ	
vākyam nicchāressanti ¹⁶ tena gandhena moditā	103
sukho vipāko puṇṇānam buddhassetthassa tādino	
tassa ¹⁷ tejena pupphānam acinteyyo pavāyati	104
aṭṭhasīti bhava hattho āyāmen' eva so jino	
uram bhava paṇṇavīsam vikkhambhe tassa satthuno	105
vīśālanetto ālāraṅkhi vīśuddhanayano isi	
animmisam divāratim aṇum thūlam maṃsacakkhunā	106

¹ C. A. hessam.² B. omits.³ B. c'eva.⁴ B. saṅkho.⁵ B. saṅkhā.⁶ C. vīśa hassassa°.⁷ B. C. pave°.⁸ B. lulitā.⁹ B. C. °piṅcho.¹⁰ B. °ra.¹¹ B. °tam.¹² B. C. °janam¹³ B. °kiranti.¹⁴ B. °ṇḍa.¹⁵ B. C. °tā.¹⁶ B. C. °rayissanti.¹⁷ C. yassa.

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

anāvaranaṃ passeyya samantā dvādasayojanaṃ	
pabhā niddhāvati tassa yāvata paṇṇavisati	107
sobhati vijjulattḥi va dīparukkho 'va ¹ so jino	
ratanagghikasamkāsō ² bhānumā ³ viya bhāhiti	108
lakkhaṇanubyañjanā raṃsi dissanti sabbakālikā	
patanti ⁴ vividhā raṃsī anekasatasahassīyo	109
pādudbhāre pādudbhāre suphullā padumaruhā	
tiṃsabattḥā samāpattā anupattā paṇṇavisati	110
kesarā visatihattḥā kaṇṇikā soḷasaṃ bhave	
surattareṇubharitā padumā kokasamantare	111
kāmāvacarikā devā nimminissanti agghike ⁵	
nāgarājā ca supaṇṇā ca tadā te 'lamkarissare	112
aṭṭha sovaṇṇayā agghī aṭṭha rūpimayāni ⁶ ca	
aṭṭha maṇimayā agghī aṭṭha pavālamayāni ca	113
anekaratanasamcittā ⁷ dhajamālāvibhūsitā	
lambamānā kiḷissanti dhajā nekasatā bahū	114
maṇimuttadāmabhūsitā vitānā somasannibhā ⁸	
parikkhattā kiṅkaṇikajālā vaṭaṃsakaratanā bahū	115
nānāpupphā vikirissanti surabhigandhasugandhikā	
vividhā nānācuṇṇāni dibbamānussakāni ca	116
vicittā nānādussāni pañcavaṇṇikasobhanā	
abhipasaunā buddhasmiṃ kiḷissanti samantato	117
tattha sahassamubbedhā dassaneyyā manoramā	
ratanagghikatoraṇā asaṃbādhā susaṃṭhitā	118
sobhamānā padissanti visālā sabbato pabhā	
tesaṃ majjhagato buddho bhikkhusaṃghapurekkhato ⁹	119
brahmā va pārisajjanaṃ indo 'va vimānantare	
gacchanti buddhe gacchante tiṭṭhamānamhi thassare	120
nisinne sayite cāpi ¹⁰ satthari saha pārise	
catu-iriyaṃpathe niceṃ dhārayissanti sabbadā	121
etā c'auñā ca pūjāyo dibbamānussakā pi ca	
vividhāni pāṭihārāni ¹¹ hessanti sabbakālikā	122

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

anantapuññatejena metteyyam abhipūjitum disvāna tam pātibīraṃ ¹ nānājaccā mahājanā	123
saputtadārāpāṇehi ² saraṇaṃ hessanti satthuno ye brahmacariyaṃ carissanti sutvāna munino vacaṃ	
te tarissanti saṃsāraṃ maccudheyyaṃ suduttaraṃ	124
bahuggihī dhammacakkhūṃ visodhessanti te tadā dasahi puññakiriyāhi tīhi sucaritehi ca	125
āgamādhigamen' eva sodhayitvāna sādaraṃ anudhammacārino hutvā bahū saggūpagā bhava	126
na sakkā sabbaso vattum ettakaṃ iti vā yasaṃ ³ accantasukhitā niccaṃ tasmim gate kālasampade	127
mahāyasā sukhenāpi āyuvaṇṇabalena ca dibbasampatti vā tesam mānussānaṃ bhavissati	128
anubhutvā kāmasukhaṃ addhānaṃ yāvaticchakaṃ te pacchā sukhitā yeva nibbisant' āyusaṃkhayā	129
asitivassasahassāni tadā āyu bhavissare tāvata tittḥamāno so tāressati jane bahū	130
paripakkamānase satte bodhayitvāna sabbaso avasesādittḥasaccānaṃ ⁴ maggāmaggaṃ anusāsīyā	131
dhammokkaṃ dhammanāvañ ca dhammādāsāñ ca osadhaṃ ⁵	
sakkaccena hi sattā ⁶ ṭhapetvā āyatiṃ jino saddhiṃ sāvakaṃghena katakiccena tādinā	132
jālitvā aggikkhandho va nibbāyissati so jino parinibbutamhi sambuddhe sāsanaṃ tassa ṭhāhiti	133
vassasatasahassāni asīti c'eva sahasako tato paraṃ antaradhānaṃ loke hessati dāruṇaṃ	134
evaṃ aniccā saṃkhārā adhuvā tāvakālikā ittarā ⁷ bhedanā c'eva jajjarā rittakā bhavā	135

¹ C. pātibhāriyaṃ.² C. opī kehi.³ C. sāsahaṃ.⁴ C. ditṭhiṃ.⁵ C. osatṭhaṃ⁶ C. so satthā.⁷ C. itarā.

* 127. ETTAKAṃ ITI VĀYASAN 'ti tassa bhagavato parivārasampadaṃ anubhāvaṃ buddhissariyaṃ buddhasampattikan 'ti sabbakārena vattum nasakkā.

tucchamuṭṭhi samā suññā saṃkhārā bālalāpanā ¹	
na kassaci vaso tattha vattati ² iddhimassa pi	136
evaṃ ñatvā yathā bhūtaṃ nibbinde sabbasaṃkhate	
dullabho purisājañño na so sabbattha jāyati	
yattha so jāyati dhīro taṃ kulaṃ sukhaṃ edhati	137
tasmā ³ metteyyabuddhassa + dassanattāya vo idha	
ubbiggamānasā suttuṃ ⁵ karotha viriyaṃ daḥhaṃ	138
ye keciḍha ⁶ katakalyāṇā appamādavihārino	
bhikkhū bhikkhuniyo e'eva upāsakā upāsikā	139
mahantaṃ buddhasakkāraṃ ⁷ ulāraṃ abhipūjayaṃ	
dakkhinti ⁸ bhadrasamitiṃ ⁹ tasmim kāle sadevakā	140
caratha brahmacariyaṃ detha dānaṃ yathārahaṃ ¹⁰	
uposathaṃ upavasatha ¹¹ mettaṃ bhāvētha sādhukaṃ	141
appamādaratā hotha puññakriyāsu ¹² sabbadā	
idh' eva katvā kusalaṃ dukkhass' antaṃ karissathā 'ti	142

anāgatavaṃso niṭṭhito.

¹ C. bala°.	² C. pava°.	³ B. tassa.
⁴ B. °ddhaṃ.	⁵ B. °tṭhu.	⁶ B. keci.
⁷ B. °tthāraṃ.	⁸ B. dakkhanti.	⁹ B. °pamitiṃ.
¹⁰ B. mahā°.	¹¹ B. °vasa.	¹² B. C. kiri°.

Gandha-Vaṃsa.

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

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

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

setṭham sajjanasevitam khemantabhūmanāyakam |
yatindaggaṃ dhammaṃ saṃghaṃ vandāmi sirasā m-ahaṃ ||
ma-kāra-vipulā pathyāgāthā.
saṃgītāpotthakārūḷhā vaṇṇitā gandhakārakā |
yācerā sautavaṃsassa pālakā mama garuno || pathyāvattam.
hatantarāyam icc eva yaṃ gandhavaṃsajotakam |
ajānaṃ saramandehi tasmā lekham tam nissayaṃ . . . pathyā.
sugatagatagavesidiṭṭhijupaññākāmino |
khanṭimettādupettassa niveravhassa uyyojaṃ sakāra
vipulā.

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

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

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

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

namo tassa bhagavato arahato sammāsambuddhassa.

namassitvāna sambuddhaṃ aggavaṃsaparaṃparaṃ |
natvāna dhammaṃ buddhajaṃ saṅghaṃ cāpiniraṅgaṇaṃ ||
gandhavaṃs' upanissāya gandhavaṃsaṃ pakatthissaṃ |
tipitakasamāhāraṃ sādhuṇaṃ jaṅghadāsakaṃ |
vimatinodam ārabbaṃ taṃ me suṇātha sādhuvo ||
sabbam pi buddhavacanaṃ vimuttirasahetukaṃ |
hoti ekavidhaṃ yeva tividhaṃ piṭakena ca ||
taṃ ca sabbam pi kevalaṃ pañcavidhaṃ nikāyato |
aṅgato ca navavidhaṃ dhammakkhandaḥaṅgaṇanato |
caturāsītisahasadhammakkhandaḥapabhedanaṃ² 'ti ||

kathaṃ piṭakato. piṭakaṃ hi tividhaṃ hoti. vinayapiṭakaṃ abhidhammapiṭakaṃ suttantapiṭakaṃ'ti.

tattha katamaṃ v i n a y a p i ṭ a k a ṃ . p ā r ā j i k a k a ṇ ḍ a ṃ p ā c i t t i y a k a ṇ ḍ a ṃ m a h ā v a g g a k a ṇ ḍ a ṃ c u l l a v a g g a k a ṇ ḍ a ṃ p a r i v ā r a k a ṇ ḍ a ṃ ' t i . i m ā n i k a ṇ ḍ ā n i v i n a y a p i ṭ a k a ṃ n ā m a .

katamaṃ a b h i d h a m m a p i ṭ a k a ṃ . d h a m m a s a ṃ g a ṇ i p a k a r a ṇ a ṃ v i b h a ṅ g a p a k a r a ṇ a ṃ d h ā t u k a t h ā p a k a r a ṇ a ṃ p a ṇ ṇ a t t i p a k a r a ṇ a ṃ k a t h ā v a t t h u p a k a r a ṇ a ṃ y a m a k a p a k a r a ṇ a ṃ p a t t h ā n a p a k a r a ṇ a ṃ . i m ā n i s a t t a p a k a r a ṇ ā n i a b h i d h a m m a p i ṭ a k a ṃ n ā m a .

katamaṃ s u t t a n t a p i ṭ a k a ṃ n ā m a . s i l a k k h a n d h a v a g g ā d i k a ṃ a v a s e s a ṃ b u d d h a v a c a n a ṃ s u t t a n t a p i ṭ a k a ṃ n ā m a .

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

² U. bhedaṃ.

katham nikāyato pañcavidhā honti. dīghanikāyo majjhimānikāyo saṃyuttānikāyo aṅguttāranikāyo khuddakānikāyo'ti.

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

catutims'eva suttantā silakkhandhavaggādikā |
yassa bhavanti so yeva dīghanikāyonāmahoti ||

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

diyaḍḍhasatasuttantā dvisuttam yassa santi so |
majjhimānikāyo nāma mūlapaṇṇāsa-ādiko² 'ti ||

katamo saṃyuttānikāyo. sagāthāvaggo nidānavaggo saḷāyatanavaggo khandhakavaggo mahāvaggo'ti ime pañca vaggā samyuttānikāyo nāma. imesu pañcasu vaggesu dvāsatṭhi sattasatādhikasattasuttasahassāni honti.

dvāsatṭhisattasatāni sattasahassakāni ca |
suttāni yassa honti so sagāthādikavaggiko |
saṃyuttānikāyo nāma viditabbo viññūnā'ti ||

katamo aṅguttāranikāyo. ekanipāto dukkanipāto tikkani-pāto catukkanipāto pañcanipāto chakkanipāto sattānipāto aṭṭhanipāto navānipāto dasānipāto ekādasānipāto'ti ime ekādasā nipātā aṅguttāranikāyo nāma. imesu ekādasāsu nipātesu sattapaṇṇāsa pañcasatādhikanavasuttasahassāni honti.

navasuttasahassāni pañcasatāni ca |
sattapaṇṇāsādhikāni suttāni yassa honti |
so aṅguttāranikāyo'ti ekanipātādiko'ti ||

¹ M. pāvīo.

² M. pannā samāo.

katamo khuddakanikāyo. khuddakapātho dhammapadam udānam itivuttakam suttanipāto vimānavatthu petavatthu theragāthā therīgāthā jātakam niddeso paṭisambhidāmaggo apadānam buddhavaṃso cariyāpītakam vinayapītakam abhidhammapītakan'ti ayam khuddakanikāyo. imesu gandhesu anekāni suttasahassāni honti.

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

katham aṅgato. aṅgam hi navavidham hoti. suttam-geyyam veyyākaraṇam gāthā udānam itivuttakam jātakam abbhutadhammam vedalla n'ti navappabhedam hoti. tattha ubhatovibhaṅganiddese khandhakaparivārā suttanipāte maṅgalasuttam ratanasuttam nālakasuttatuvattakasuttāni aññaṃ pi suttanāmakam tathāgatavacanam suttan'ti veditabbam. sabbam pi sagāthakam geyyan'ti veditabban'ti. visesena samyuttake sakalo pi sagāthāvaggo geyyan'ti veditabbam sakalam abhidhammapītakam nigāthakam suttam ca. yañ ca aññaṃ pi aṭṭhahi aṅgehi asaṃgahitam buddhavacanam tam buddhavacanam veyyākaraṇam veditabbam. dhammapadatheragāthā therīgāthā suttanipāte nosuttanā-mikā suddhikagāthā ca gāthā'ti veditabbā. somanassañānamayikagāthāpaṭisamyuttā dve asītisuttantā udānan'ti veditabban'ti. vuttam h'etaṃ bhagavatā'ti ādinayapavatto dvādaṣuttarasatasuttantā itivuttakan'ti veditabbā. apanṇakajātakādini paṇṇāsādhikāni pañcajātakasatāni jātakan'ti veditabbā. cattāro'me bhikkhave acchariyā abbhutadhammā santi¹ iti ādi nayappavattā sabbe pi acchariyaabbhutadhammapaṭisamyuttā suttantā abbhutadhamman'ti veditabbam. cullavedallamahāvedallasammādiṭṭhisakkapaṇhāsamaṅkhārabhājanīyamahāpuṇṇamasuttantādayo sabbe pi vedāñ ca tuṭṭhiñ ca laddhāladdhāpucchitasuttantā vedalla n'ti veditabbam.

katamāni caturāsītidhammakhandhasahassāni. dujānā'ti.

¹ M. ānandeti.

caturāsitidhammakhandhasahassāni sace vitthārena kathissam atipapañco bhavissati tasmā nayavasena kathissami. ekam vatthum eko dhammakhandho ekam nidānam eko dhammakhandho ekam pañhāpucchanaṃ eko dhammakhandho ekam pañhāvisajjanaṃ eko dhammakhandho.

caturāsitidhammakhandhasahassāni kena bhāsītāni kattha bhāsītānīti kadā bhāsītāni kam ārabba bhāsītāni kim attham bhāsītāni kena dhāritāni kenābhatāni kim attham pariyāpunitabbānīti ayaṃ pucchā uddharitabbā. tatrāyaṃ visajjanā. kena bhāsītānīti buddhena ca buddhānubuddhehi ca bhāsītāni. kattha bhāsītānīti. devesu ca manussesu ca bhāsītāni. kadā bhāsītānīti bhagavato dharamānakāle ca bhāsītāni. kam ārabba bhāsītānīti pañcavaggiyādike veneyyabandhave ārabba bhāsītāni. kim attham bhāsītānīti vajjam ca avajjam ca ñatvā vajjam pabhāya avajje paṭipajjitvā nibbānapariyante diṭṭhadhammikasamparāyikatte sampāpunitum. kena dhāritānīti. anubuddhehi c'eva sissānussishehi ca dhāritāni. kenābhatānīti ācariyaparamparehi ābhatāni. kim attham pariyāpunitabbānīti vajjam ca avajjam ca ñatvā vajjam pabhāya avajje paṭipajjitvā nibbānapariyante diṭṭhadhammikasamparāyikatte sampāpunitum karuṇāya ¹ ābhatāni ¹. te ¹ sadevatāya nibbānapariyante diṭṭhadhammikasamparāyikatthe sādhikāni honti. te tattha kehi appamattena pariyāpunitabbāni dhāretabbāni vācetabbāni sajjhayaṃ kātabbānīti.

iti cullagandhavaṃse piṭakattayadīpako nāma
pathamo paricchedo.

ācariyā pana atthi porāṇācariyā atthi aṭṭhakathācariyā atthi gandhakārakācariyā atthi tividhanāmākācariyā.

katame porāṇācariyā. pathamasamgāyanāyaṃ pañca satā khīṇāsavā pañcannaṃ nikāyaṇaṃ nāmañ ca atthañ ca adhippāyañ ca padañ ca byañjanañ ca sodhanakiccaṃ ² anavasesaṃ karimsu ³. dutiyasamgāyanāyaṃ satta satā

¹ M. omits.

² M. sodhanam.

³ M. kiccaṃ.

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

ye porāṇācariyā te yeva aṭṭhakathācariyā nāma.

katame gandhakāraḥkācariyā. mahābuddhaghosādayo anekācariyā gandhakāraḥkācariyā nāma.

katame tividhanāmākācariyā. mahākaccāyanano tividhanāmo.¹

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

katame anekācariyehi³ katā. gandhācariyo kurundigandham nāma akāsi. aññataro ācariyo mahāpacariyaṃ nāma aṭṭhakatham akāsi. aññataro ācariyo kurundigandhassa aṭṭhakatham akāsi. mahābuddhaghoso nāmācariyo visuddhimaggo dighanikāyassa sumaṅgalavilāsīnī nāma aṭṭhakathā majjhimanikāyassa papañcasūdanī nāma aṭṭhakathā samyuttanikāyassa sārathapakāsānī nāma aṭṭhakathā aṅguttaranikāyassa manorathapūraṇī nāma aṭṭhakathā pañcavinayagandhānaṃ samantapāsādikā nāma aṭṭhakathā sattaabhidhammagandhānaṃ paramatthakathā nāma aṭṭhakathā pātīmokkhasamkhāyamātikāya kaṅkhāvitaraṇī nāma aṭṭhakathā dhammapadassa aṭṭhakathā jātakasa aṭṭhakathā khuddakapāṭhassa aṭṭhakathā apadānassa aṭṭhakathā⁴ 'ti ime terasa gandhe akāsi.

baddhadatto nāmācariyo vinayavinicchayo uttaravinicchayo abhidhammāvatāro bud-

¹ U. tividhā°.

² M. omits.

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

dhavamsassa madhuratthavilāsinī nāma atthakathā'ti ime cattāro gandhā akāsi.¹

ānando nāmācariyo sattābhidhammagandhaatthakathāya mūlaṭīkaṃ nāma ṭīkaṃ akāsi.²

dhammapālācariyo nettipakaraṇaṭṭhakathā itivuttakaatthakathā udānaṭṭhakathā cariyāpitakathakathā theragāthāṭṭhakathā vimānavāṭṭhussa vimalavilāsinī nāma atthakathā petavatthussa vimalavilāsinī nāma atthakathā visuddhimaggassa paramatthamañjūsā nāma ṭīkā dīghanikāyāṭṭhakathādīnaṃ catunnaṃ atthakathānaṃ līnaṭṭhapakāsinī nāma ṭīkā jātakatthakathāya līnaṭṭhapakāsinī nāma ṭīkā nettithakathāya ṭīkā buddhavamsaṭṭhakathāya paramatthādīpanī nāma ṭīkā abhidhammaṭṭhakathāya ṭīkāya līnaṭṭhavaṇṇanā nāma anuṭīkā'ti ime cuddasamatte gandhe akāsi.³

dve pubbācariyā niruttimañjūsā nāma cullaniruttīṭīkaṃ ca mahāniruttisaṃkhepaṃ ca akāmsu.

mahāvajirabuddhi⁴ nāmācariyo vinayagaṇḍhi nāma pakaraṇaṃ akāsi.⁵

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

cullavajiro nāmācariyo atthabyakkhyānaṃ nāma pakaraṇaṃ akāsi.

dīpaṃkaro nāmācariyo rūpasiddhipakaraṇaṃ rūpasiddhiṭīkaṃ summapaṇcasuttaṃ⁶ ceti tividhapakaraṇaṃ akāsi.

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

kassapo nāmācariyo mohavīchedanī⁷ vimat-

¹ S.v.d. 1195-1199.

² S.v.d. 1217.

³ S.v.d. 1191-1193, and 1231, 2.

⁴ M. °vacirabuddhikāyo.

⁵ S.v.d. 1200, 1201.

⁶ See below p. 70.

⁷ M. mohache°.

icchedanī buddhavaṃso anāgatavaṃso'ti
catubbidham pakaraṇam akāsi. (S.v.d. 1204, 1221.)

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

dīpavaṃso bodhivaṃso cullavaṃso mahā-
vaṃso paṭisambhidāmaggaṭṭhakathāya gaṇḍhi ceti
ime panca¹ gandhā ācariyehi² viṣuṃ viṣuṃ katā.

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

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

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

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

vuttodayakāro nāmācariyo vuttodayam nāma
pakaraṇam saṃbandhacintā³ nāma³ pakara-
ṇam³ khuddasikkhāya³ navatīkam³ akāsi.

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

khuddasikkhāya purāṇatīkā mūlasikkhāṭīkā
ceti ime dve gandhā dveh'ācariyehi viṣuṃ viṣuṃ katā.

anuruddho nāmācariyo paramatthaviniccha-
yam nāmarūpaparicchedam abhidhamm-
atthasaṃgahapakaraṇam ceti tividham paka-
raṇam akāsi. (S.v.d. 1218.)

khemo nāmācariyo khemam nāma pakaraṇam
akāsi. (S.v.d. 1222.)

sāriputto nāmācariyo vinayatthakathāya sāratt-
hādīpanīnāmaṭīkam vinayasamgahapakaraṇam
vinayasamgahassa ṭīkam aṅguttaratthakathāya sāratt-
hamañjūsam nāma ṭīkam pañcakaṇṇi ceti ime
pañca gandhe akāsi. (S.v.d. 1203, 1244.)

buddhanāgo nāmācariyo vinayatthamañ-

¹ M. cha.

² M. mahā°.

³ M. omits.

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

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

vācissaro nāmācariyo mahāsāmī (S.v.d. 1225, 1257) nāma subodhālaṃkāraṣṣa ṭikā vuttodayavivaraṇaṃ sumāṅgalapasādani nāma khuddasikkhāya ṭikā saṃbandhacintāya ṭika bālāvatāro moggallānabyākaraṇassa pañcīkāya ṭikā yogavinicchayo vinayavinicchayassa ṭikā uttaravinicchayassa ṭikā nāmarūpaparicchadassa ṭikā saddatthassa padarūpavibhāvaṇaṃ khemapakaraṇassa ṭikā sīmālaṃkāro (S.v.d. 1213) mūlasikkhāya ṭikā rūpārūpavibhāgo (S.v.d. 1198, buddhadatto) paccaya-saṃgaho saccasaṃkhepassa ṭikā ceti imā atthārassa gandhe akāsi.

sumāṅgalo nāmācariyo abhidhammāvatāragandhassa ṭikāṃ (S.v.d. 1227) abhidhammatthavikāsaṇī¹ abhidhammasaṃgahassa ṭikañ ca abhidhammatthavibhāvaṇī¹ duvidhaṃ pakaraṇaṃ akāsi.

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

medhaṃkaro nāmācariyo jinacaritaṃ nāma pakaraṇaṃ akāsi.

kaṅkhāvitarāṇiyā linatthapakāsinī nisandeho dhammanusāraṇi ñeyyāsandati ñeyyāsandatiyā ṭikā sumahāvātāro lokapaññattipakaraṇaṃ tathāgatuppattipakaraṇaṃ nalā-tadhātuvaṇṇanā sihalavatthu dhammapadīpako paṭipattisaṃgaho vissuddhimaggagaṇḍhi abhidhammagāṇḍhi nettipakaraṇagaṇḍhi visuddhimaggacullaṭikā sotappamālinī² pasādani okāsalokasūdani subodhālaṃkāraṣṣa navatikā ceti ime vīsati gandhā

¹ M. omits.

² M. °ppahalinī.

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

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

cullabuddhaghoso nāmācariyo jātattagīnid-
ānaṃ sotattagīnidānaṃ nāma dve pakaraṇaṃ akāsi.

raṭṭhapālo nāmācariyo madhurasavāhinī¹
nāma pakaraṇaṃ akāsi.

subhūtaeandano nāmācariyo līngatthaviva-
raṇapakaraṇaṃ akāsi.

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

vimalabuddhi nāmācariyo nyāsapakaraṇassa ma-
hāṭikaṃ nāma akāsi.

guṇasāgaro² nāmācariyo mukhamattasāraṃ
taṭṭikaṃ ca duvidhaṃ pakaraṇaṃ akāsi.

abhayo nāmācariyo saddatthabhedacintāya mahā-
ṭikaṃ akāsi.

ñānasāgaro nāmācariyo līngatthavivaraṇa-
pakāsaṇaṃ nāma pakaraṇaṃ iti akāsi.

aññataro ācariyo gūḷhatthataṭikaṃ bālappabo-
dhanāñ ca duvidhaṃ pakaraṇaṃ akāsi.

aññataro ācariyo saddatthabhedacintāya majjhim-
aṭikaṃ akāsi.

uttamo nāmācariyo bālāvatāraṭikaṃ līngat-
thavivaraṇaṭikaṃ ca duvidhaṃ pakaraṇaṃ akāsi.

aññataro ācariyo saddabhedacintāya navaṭikaṃ
akāsi.

eko amacco abhidhānappadīpikāya ṭikaṃ daṇḍīpa-
karaṇassa magadhābhūtaṃ ṭikaṃ kolad-
dhajanassa sakatabhāsāya ṭikaṃ ca tividhaṃ
pakaraṇaṃ akāsi.

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

¹ M. °saṃgāhītikitti.

² M. sāgaro.

aññatāro ācariyo kārīkāya ṭīkaṃ akāsi.

aññatāro ācariyo etimāsamidīpīkāya ṭīkaṃ akāsi.

kyācavārañño saddabindu nāma pakaraṇaṃ paramatthabindupakaraṇaṃ akāsi.

saddhammaguru nāmācariyo saddavuttipakāsanaṃ nāma pakaraṇaṃ akāsi.

sāriputto nāmācariyo saddavuttipakāsakassa ṭīkaṃ akāsi.

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

navo medhamkaro nāmācariyo lokadīpakasāraṃ nāma pakaraṇaṃ akāsi.

aggapaṇḍito nāmācariyo lokupatti nāma pakaraṇaṃ akāsi.

civaro nāmācariyo jaṅghadāsassa¹ ṭīkaṃ akāsi.

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

navo² vimalabuddhi³ nāmācariyo abhidhammapaṇṇarasatthānaṃ pakaraṇaṃ akāsi.

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

aññatāro ācariyo pañcapakaraṇaṭīkāya navānuṭīkaṃ akāsi.

ariyavaṃso nāmācariyo abhidhammasaṃgahaṭīkāya

¹ M. °sakass.

² M. omits.

³ M. vemala°.

⁴ M. navo vima°.

maṇisāramañjūsaṃ nāma navānuṭikaṃ dvāra-
athāya ṭikāya maṇidīpaṃ nāma navānuṭikaṃ
gaṇḍābharaṇaṃ ca mahānissaraṃ ca jāta-
ka-visodhanaṃ ca iti ime¹ pañca gandhe¹ akāsi.

peṭakopadesassa ṭikaṃ udumbarānāmacariyo
akāsi.

taṃ pana pakudhanagara vāsī² abhidhammasaṃ-
gahassa ṭikā catubhānavārassa aṭṭhakathā mahā-
sārapakāsānī mahādīpanī sārattadīpanī³
gatipakaraṇaṃ⁴ hatthasāro⁵ bhummasaṃ-
gaho bhummaniddeso dasavatthu kāyavira-
tīṭikā jotānā nirutti vibhattikathā sadd-
hammapālinī⁶ pañcagativāṇṇā bālacitta-
pabodhanī dhammacakkasuttassa navatṭh-
akathā daṇḍadhātupakaraṇassa⁷ ṭikā ceti ime
visati gandhā nānācariyehi katā. aññāni pakaraṇāni atthi.
katamāni. saddhammapālanā⁸ bālapabodh-
anapakaraṇassa ṭikā ca jinālaṃkārapakara-
ṇassa navatīkā ca līngatthavinicchayo pā-
ṭimokkhavivaraṇaṃ paramatthavivaraṇaṃ
kathāvivaraṇaṃ samantapāsādikavivara-
ṇaṃ abhidhammatthasaṃgahavivaraṇaṃ
saccasaṃkhepavivaraṇaṃ saddatthabhedā-
cintāvivaraṇaṃ kaccāyanasāravivaraṇaṃ
abhidhammatthasaṃgahassa ṭikāvivaraṇaṃ
mahāvessantarajātakassa vivaraṇaṃ sakkā-
bhimatāṃ mahāvessantarajātakassa navat-
ṭhakathā paṭhamasaṃbodhi lokanīti ca bu-
ddhaghosācariyanidānaṃ milindapaṇhāva-
ṇṇā caturārakkhāya aṭṭhakathā sadda-
vuttipakaraṇassa navatīkaṃ icc evaṃ pañca-
visati pamāṇāni laṅkāpādisu ṭhānesu paṇḍitehi katāni
aheṣuṃ. sambuddhe gāthā ca naradeva nāma gāthā ca

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

yadā have cīvaratthi gāthā ca vīsati ovādagāthā
ca dānasatthari sīlasatthari sabbadānavañ-
ṇanā anantabuddhavañṇanāgāthā ca atthāvī-
sati buddhavandanāgāthā ca atitānāgatapac-
cuppānabuddhavañṇanāgāthā ca asītima-
hāsāvakaavañṇanāgāthā ca navahāraguṇav-
añṇā cā'ti ime buddhapañāmagāthāyo paṇḍitehi
laṅkāḍipādīsu thānesu katā ahesuṃ.

iti cullagandhavamse gandhakārakācariyadīpako
nāma dutiyo paricchedo.

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

mahākaccāyano jambudīpikācariyo so hi avanti-
ratthē ujjenīnagare candapaccotasa nāma
rañño purohito hutvā kāmānaṃ ādinavaṃ disvā gharavā-
saṃ pahāya satthu sāsane pabbajjivā hetthāvuttapakāre
gandhe akāsi.

mahāatthakathācariyo mahāpaccarikācariyo ca
mahākurundikācariyo aññatarācariyehi ime pañ-
cāriyo laṅkāḍipikācariyo nāma tehi buddhaghosāca-
riyassa pure bhūtā cire kāle ahesuṃ.

mahābuddhaghosācariyo jambudīpiko so kira
magadharatthē saṃgāmarañño¹ purohitassa kesī²
nāma brahmaṇassa putto satthu sāsane pabbajjivā laṅkā-
dīpaṃ gato hetthāvuttappakāre gandhe akāsi.

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

mahānāmācariyo aññatarācariyo cullanā-
mācariyo upasenācariyo moggallānācariyo
saṃgharakkhitācariyo vācissarācariyo³ vu-

¹ M. sosaṅkamo°.

² M. ghosī.

³ M. omits.

ttodayakācariyo¹ dhammapālācariyo aññatarā dvācariyā¹ anuruddhācariyo khemācariyo sārīputtācariyo buddhanāgācariyo cullamoggallānācariyo vācītassa¹ pācariyo¹ sumanāgalācariyo buddhapiyācariyo dhammakitti-ācariyo medhamkarācariyo buddharakkhitācariyo upatissācariyo aññatarā visatācariyā saddhammacārācariyo devācariyo² cullabuddhaghosācariyo sārīputtācariyo² ratthapālācariyo¹ ti ime eka paṇṇāsācariyā² laṅkāḍīpikācariyā nāma.

subhūtacandanācariyo³ aggavaṃsācariyo navo vajirabuddhācariyo vepullabuddhācariyo guṇasāgarācariyo abhayācariyo³ nānasāgarācariyo dhammapālācariyo aññatarā dvācariyā uttamācariyo aññataro ācariyo caturāṅgabalamaḥamacco dhammasenāpatācariyo aññatarā tayo ācariyā kyacvārañño ca saddhammaguru-ācariyo sārīputtācariyo dhammābhīnandācariyo aññataro ekācariyo medhamkarācariyo aggapaṇḍitācariyo vajirācariyo⁴ saddhammapālācariyo navo vimalabuddhācariyo ti ime tevisati⁵ ācariyā jambudīpikā hetthāvuttappakāre gandhe pukkāmasaṃkhāte arimaddanānagare akāṃsu.

navo vimalabuddhācariyo jambudīpiko hetthāvuttappakāre gandhe paṇyanagare⁶ akāṃsu. aññatarācariyo ariyavaṃsācariyo¹ ti ime dvācariyā jambudīpikā hetthāvuttappakāre gandhe avāntipure akāṃsu.

aññatarā visatācariyā jambudīpikā hetthāvuttappakāre gandhe kiṅcīpurānagare akāṃsu.

iti cullagandhavaṃse ācariyānaṃ saṃjātāttthānadīpiko
nāma tatiyo paricchedo.

¹ U. omits.

² U. omits.

³ M. °candāca°.

⁴ M. cīvarā°.

⁵ U. omits.

⁶ M. paṇya.

gandho pana siyā āyācanena ācariyehi katā siyā anāyācanena ācariyehi katā.

katame gandhā¹ āyācanena katame² anāyācanena katā.

mahākaccāyanagandho mahā atthakathāgandho mahāpaccariyagandho mahākurundīgandho mahāpaccariyagandhassa atthakathāgandho ime cha gandhe hi ācariyehi attano matiyā sāsanavuddhyatthāya³ saddhammatthitiyā katā.

buddhaghosācariyagandhesu pana visuddhimaggo saṃghapālena nāma āyācitenā buddhaghosācariyeno kato.

dighanikāyassa atthakathāgandho dātthānāmena saṃghattherena āyācitenā buddhaghosācariyena kato. majjhimanikāyassa atthakathāgandho buddhamittānāmena therena āyācitenā buddhaghosācariyena kato.

samyuttanikāyassa atthakathāgandho jotipālena nāma therena āyācitenā buddhaghosācariyena kato.

aṅguttaranikāyassa atthakathāgandho bhaddāntānāmattherena saha ājīvakena āyācitenā buddhaghosācariyena kato.

samantapāsādikā nāma atthakathāgandho buddhasirīnāmena therena āyācitenā buddhaghosācariyena kato.

sattanaṃ abhidhammagandhānaṃ atthakathāgandho cullabuddhaghosonāma bhikkhunā āyācitenā buddhaghosācariyena kato.

dhammapadassa atthakathāgandho kumārakassapanāmena therena āyācitenā buddhaghosācariyena kato.

jātakassa atthakathāgandho atthadassībuddhamittābuddhapīyasamaṅkhātehi tīhi therehi āyācitenā buddhaghosācariyena kato.

khuddakapāthassa atthakathāgandho suttanipātassa atthakathāgandho attano matiyā buddhaghosācariyena katā.

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

apadānassa aṭṭhakathāgandho pañcanikāyaviññūhi pañcahi therehi āyācitenā buddhaghosācariyena kato.

pāṭimokkhasa aṭṭhakathā kaṅkhāvitaranīgandho attano matiyā buddhaghosācariyena kato.

buddhaghosācariyagandhadīpanā niṭṭhitā.

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

uttaravinicchayagandho saṅkha-pālena nāma therena āyācitenā buddhadattācariyena kato.

abhidhammāvātāro nāma gandho attano sissena sumati nāmattherena āyācitenā buddhadattācariyena kato.

buddhavaṃsassa aṭṭhakathāgandho ten'eva buddhasīha nāmattherena āyācitenā buddhadattācariyena kato.

jinālamkāragandho samghapālatherena āyācitenā buddhadattācariyena kato.

buddhadattācariyagandhadīpanā niṭṭhitā.

abhidhammatthakathāya mūlatīkā nāma tīkāgandho buddhamitta nāmattherena āyācitenā ānandācariyena kato.

nettipakaraṇassa aṭṭhakathāgandho dhama marakkhita nāmattherena āyācitenā dhammapālācariyena kato.

itivuttakāṭṭhakathāgandho udānaṭṭhakathāgandho cariyā-pīṭakāṭṭhakathāgandho theragāthaṭṭhakathāgandho therīgāthaṭṭhakathāgandho vimānavatthupetavatthutthakathāgandho ime satta gandhā attano matiyā dhammapālācariyena katā.

visuddhimaggaṭīkāgandho dāṭṭhānāmena therena āyācitenā dhammapālācariyena kato.

dīghanikāyāṭṭhakathādīnaṃ catunnaṃ aṭṭhakathānaṃ tīkāgandho abhidhammatthakathāya anuṭīkāgandho jāta-kāṭṭhakathāya tīkāgandho niruttipakaraṇaṭṭhakathāya tīkāgandho buddhavaṃsaṭṭhakathāya tīkāgandho'ti ime pañca gandhā attano matiyā dhammapālācariyena katā.

dhammapālācariyagandhadīpanā niṭṭhitā.

¹ U. Sumati.

niruttimañjūsā nāma cullaṭikāgandho mahāniruttisaṃkhepo nāma gandho ca attano matiyā pubbācariyehi visuṃ visuṃ katā.

pañcavinayapakaraṇassa vinayagaṇḍhi nāma gandho attano matiyā mahāvajirabuddhiācariyena katā.

nyāsaṃkhāto mukhamattadīpanī nāma gandho attano matiyā vimalabuddhiācariyena kato.

atthabyākkhyāno nāma gandho attano matiyā culla-
vimala buddhiācariyena kato.

rūpasiddhigandhassa ṭikāgandho saṃpapañcasatti¹ ca attano matiyā dīpaṃkarācariyena kato.

saccasaṃkhepo nāma gandho attano matiyā culladham-
mapālācariyena kato.

mohaviechedanīgandho vimaticchedanīgandho attano ma-
tiyā kassapācariyena kato.

paṭisaṃbhīdāmaggaṭṭhakathāgandho mahānāmena
upāsakena āyācītena mahānāmācariyena kato.

dīpavaṃso thūpavaṃso bodhivaṃso cullavaṃso porāṇa-
vaṃso mahāvaṃso cā'ti ime cha gandha attano matiyā
mahācariyehi visuṃ visuṃ katā.

navo² vaṃso² gandho² attano matiyā² cullamahānāmā-
cariyena² kato.

saddhammapajjotikā nāma mahāniddeṣaṣaṭṭhakathā-
gandho devēna nāma therena āyācītena upasēnācariyena
kato.

moggallānabyākaraṇagandho attano matiyā moggallānā-
cariyena kato.

subodhālaṃkāro nāma gandho vuttodayo³ nāma³ gan-
dho³ attano matiyā saṃgharakkhitācariyena kato.

(vuttodayagandho attano matiyā vuttodayakārācariyena
kato⁴).

khuddasikkhā nāma gandho attano matiyā dhammasirā-
cariyena kato.

porāṇakhuddasikkhāṭikā ca mūlasikkhāṭikā cā'ti ime

¹ U. sammapañca°.—See p. 60.

³ M. omits.

² U. omits.

⁴ U. omits.

dve gandhā attano matiyā aññatarehi dvih'ācariyehi viṣuṃ katā.

paramatthavinicchayaṃ nāma gandho saṃgharakkhitatthērena āyācītena anuruddhācariyena kato.

nāmarūpaparicchedo nāma gandho attano matiyā anuruddhācariyena kato.

abhidhammatthasaṃgahaṃ nāma gandho nambhānāmena¹ upāsakena āyācīteno anuruddhācariyena kato.

khemō nāma gandho attano matiyā khemācariyena kato.

sāratthadīpanī nāma vinayaṭṭhakathāya ṭikāgandho vinayasāṃgahagandho vinayasāṃgahassa ṭikāgandho añguttaraṭṭhakathāya navā ṭikāgandho'ti ime cattāro gandhā parakkāmbāhūnāmena laṅkāḍīpissarena rañña āyācītena sārīputtācariyena katā.

sakaṭasaddasatthassa pañcīkā nāma ṭikāgandho attano matiyā sārīputtācariyena kato.

kaṅkhāvitarāṇiyā vinayaṭṭhamañjūsā nāma ṭikāgandho sumedhānāmatthērena āyācītena buddhanāgācariyena kato.

abhidhānappadīpīkā nāma gandho attano matiyā cullamoggallānācariyena² kato.

subodhālaṃkāraṣṣa mahāsīmā nāma ṭikā vuttodayavivaraṇāñ cā'ti ime dve gandhā attano matiyā vācissarena katā.

khuddasikkhāya sumaṅgalapasādanī nāma navo ṭikāgandho sumāṅgaleṇa āyācītena vācissarena kato.

sambandhacintāṭīkā bālāvatāro moggallānabyākaraṇassa ṭikā cā'ti ime gandhā sumāṅgalabuddhamittamahākassa pasāṃkhātehi tīhi therehi ca dhammakittī nāma upāsakena vāniccābhātu upāsakena³ āyācītena vā vācissarena katā.

nāmarūpaparicchedassa padarūpavibhāvanāṃ khemapa-karaṇassa ṭikā sīmālaṃkāro mūlasikkhāya ṭikā rūpārūpavibhāgo paccayasāṃgaho cā'ti ime satta gandhā attano matiyā vācissarena katā.

saccasaṃkhepassa ṭikāgandho sārīputtanāmena therena āyācītena vācissarena katā.

¹ M. nampa.

² U. mogga°.

³ U. omits.

abhidhammāvatarassa ṭikā abhidhammatthasaṃgahassa ṭikā cā'ti ime attano matiyā sumāṅgalācariyena kato.

sāratthasaṃgahanāmagandho attano matiyā buddhapiyena kato.

dantadhātuvannaṇā nāma pakaraṇaṃ laṅkāḍipissarassa rañño senāpatiāyācitenā dhammakittināmācariyena kataṃ.

jinacaritaṃ nāma pakaraṇaṃ attano matiyā medhaṅkārācariyena kataṃ.

jinālaṅkāro jinālaṅkārasa ṭikā attano matiyā buddhakkhitācariyena katā.¹

anāgatavaṃsassa aṭṭhakathā attano matiyā upatisācariyena katā.

kaṅkhāvitarāṇiyā līnatthapakāsini nāma ṭikā nisandeho dhammānusāraṇi ñeyyāsandati ñeyyāsandatiyā ṭikā sumahāvātāro lokapaññattipakaraṇaṃ tathā gatuppattipakaraṇaṃ nalāṭadhātuvannaṇā sīhalavatthu dhammadipako paṭipattisaṃgaho visuddhimaggassa gaṇḍhi abhidhammagāṇḍhi nettīpakaraṇassa gaṇḍhi visuddhimaggacullanavaṭṭikā sotappamālini pasādajauani okāsaloko subodhālaṅkārasa navāṭikā ceti ime vīsati gandhā attano matiyā vīsātācariyehi viṣuṃ katā.

saddatthabhedacintā nāma pakaraṇaṃ attano matiyā dhammasirīnācariyena ² kato.

sumanakūṭavaṇṇanaṃ nāma pakaraṇaṃ rāhulanāmattherena āyācitenā vācissarena kataṃ.

sotattagimabānidānaṃ nāma pakaraṇaṃ attano matiyā cullabuddhaghosācariyena kataṃ.

madhurasavāhini nāma pakaraṇaṃ attano matiyā raṭṭhapālācariyena kataṃ.

līngatthavivaraṇaṃ nāma pakaraṇaṃ attano matiyā subhūta cāndānācariyena kataṃ.

saddanītipakaraṇaṃ attano matiyā aggavaṃsācariyena kataṃ.

nyāsapakaraṇassa mahāṭikā nāma ṭikā attano matiyā vimalabuddhācariyena ³ katā.

¹ M. adds amatāre nāma.

² M. saddha°.

³ M. vaṇṭira°.

mukhamattasāro attano matiyā guṇasāgarācariyena kato.
mukhamattasārassa ṭikā sutasaṃpannakyaevānāmena
dhammarājino ¹ gurusaṃghattherena āyācitena
guṇasāgarācariyena katā.

saddatthabhedacintāya mahāṭikā attano matiyā abhayā-
cariyena katā.

liṅgatthavivaraṇapakāsakaṃ nāma pakaraṇaṃ attano
matiyā nānasāgarācariyena kataṃ.

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

saddatthabhedacintāya majjhimaṭikā attano matiyā añ-
ñatarācariyena katā.

bālāvatārassa ṭikā ca attano matiyā uttamācariyena katā.

saddabhedacintāya navā ṭikā attano matiyā aññatarāca-
riyena katā.

abhidhānappadipikāya ṭikā daṇḍipakaraṇassa magad-
habhūtā ṭikā ca'iti duvidhā ṭikāyo attano matiyā sīhasū-
ranāmarāñño ekena amaccena katā.

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

kārikā nāma pakaraṇaṃ ñānagamblhīranāmena
bhikkhunā āyācitena dhammasenāpatācariyena katā.

etimāsamidipānī nāma pakaraṇaṃ manohāraṇi ca attano
matiyā ten'eva dhammasenāpatācariyena katāṃ.

kārikāya ṭikā attano matiyā aññatarācariyena katā.

etimāsamidipikāya ṭikā attano matiyā aññatarācariyena
katā.

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

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

saddavuttipakāsakassa ṭikā attano matiyā sārīputtācari-
yena katā.

¹ U. rājino.

² M. mahāma°.

³ M. dhammarājassa gurunā aññatarācariyena kataṃ.

⁴ M. ° nam.

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

lokadīpakasūram nāma pakaraṇam attano matiyā navena
 medhaṅkarācariyena kataṃ.

lokuppattīpakaraṇam attano matiyā aggapaṇḍitācariyena
 kataṃ.

jaṅghadāsakassa magadhabhūtā ṭikā attano matiyā va-
 jirācariyena ⁴ katā.

mātikatṭhadīpanī abhidhammatthasaṃgahaṇṇanā sī-
 mālamkāraṇassa ṭikā gaṇḍhisāro paṭṭhānagaṇanānayo cā'ti
 ime pañca pakaraṇāni attano matiyā saddhammajotipālā-
 cariyena katā.

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

kaccāyanassa suttaniddeso attano sissena dhamma-
 cārittherena āyācitenā saddhammajotipālācariyena
 kato.

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

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

abhidhammapaṇṇarasatṭhānavaṇṇanam nāma pakara-
 ṇam attano matiyā navena vimalabuddhācariyena kataṃ.

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

saddasāratthajāliniyā ṭikā panyanagare rañño gurunā
 saṃgharājena āyācitenā ten'eva vimalabuddhācari-
 yena katā.

vuttodayassa ṭikā abhidhammatthasaṃgahassa ṭikāya
 paramatthamañjūsā nāma anuṭikā dasagaṇḍhivaṇṇanā
 nāma pakaraṇam magadhabhūtam vidaggaṃ vidadhimuk-

¹ M. omits.

² M. dividham.

³ M. aññatrā°.

⁴ M. cīvarācīvarena.

⁵ M. mukkā°.

⁶ U. nāgitena.

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

pañcapakaraṇaṭikāya navānuṭikā attano matiyā añña-tarācariyena katā.

maṇisāramañjūsā nāma anuṭikā maṇidīpaṃ nāma dvāra-kathāya anuṭikā jātakavisodhanaṃ ca gaṇḍābharaṇaṃ ca attano matiyā ariyavaṃsācariyena katā.

peṭakopadesassa ṭikā attano matiyā udumbaranāmācariyena makuvanagare ⁴ katā.

catubhānavārassa aṭṭhakathā mahāsārapakāsini mahādīpani sārattadīpani gatipakaraṇaṃ hatthasāro bhummasaṃgaho bhummaniddeso dasavatthu kāyaviraṭṭikā jotanaṃ nirutti vibhattikathā saddhammapālini pañcagativāṇṇaṃ bālaccittapabodhanaṃ dhammacakkasuttassa navatṭhakathā dantadhātupakaraṇassa ṭikā ca saddhammopāyano bālapabodhanaṭikā ca jinalaṃkārassa navatṭikā ca liṅgattthavivaraṇavinicchayo pāṭimokkhavivaraṇaṃ paramatthakathāvivaraṇaṃ samantapāsādikāvivaraṇaṃ catubhāgatṭhakatāvivaraṇaṃ abhidhammatthasaṃgahavivaraṇaṃ saccasaṃkhepavivaraṇaṃ saddatthabhedacintāvivaraṇaṃ saddavuttivivaraṇaṃ kaccāyanasāravivaraṇaṃ abhidhammasaṃgahassa ṭikāvivaraṇaṃ mahāvessantarajātakassa vivaraṇaṃ sakkābhitaṃ mahāvessantarajātakassa navatṭhakathā pathamasambodhi lokanīti buddhaghosācariyanidānaṃ milindapaṇhāvaṇṇaṃ caturakkhāya aṭṭhakathā saddavuttipakaraṇassa navatṭikā cā'ti imāni cattālīsapakaraṇāni attano matiyā sāsanassa jūtiyā ca saddhammassa ṭhitiyā ca laṅkāḍīpādīsu viṣuṃ viṣuṃ ācariyehi katāni.

sambuddhe gāthā ⁵ ca -la- navahāraguṇavaṇṇaṃ cā'ti ime buddhapaṇāmādikā gāthāyo attano attano buddhaguṇapakāsanatthāya attano paresaṃ ca anantapaññāpavattanatthāya ca paṇḍītehi laṅkāḍīpādīsu ṭhānesu viṣuṃ viṣuṃ katā.

iti cullagandhavaṃse gandhakārakācariyadipako
nāma catuttho paricchedo.

¹ U. °mañḍassa. ² M. cattāri. ³ M. vimala°.

⁴ M. pakuto°.

⁵ sambuddha.

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

tattha caturāsītidhammakkhandaṃ saḥassānaṃ¹ piṭakani-kāyaṅgavagganipātadikaṃ nāmaṃ.

kena āropitaṃ kim atthaṃ āropitaṃ'ti.

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

kattha āropitaṃ'ti. rūjagahe vebhārapabbatassa pāde dhammamaṇḍape āropitaṃ.

kadā āropitaṃ'ti. bhagavato parinibbute paṭhamasaṃgāyana-kāle āropitaṃ tike māse nikkhamaniye.

kim atthaṃ āropitaṃ'ti. dhammakkhandaṃ anattāya sattaḥitāya vohārasukhatthāya ca āropitaṃ.

saṃgītikāle pañcasatā khīṇāsavā tesāṃ ca dhammakkhandaṃ nāmaṃ vagganipātakā. imassa dhammakkhandaṃ ayaṃ nāmo hotu imassa pakaraṇassa ayaṃ nāmo'ti abravuṃ sabbanāmādikaṃ kiccaṃ akāmsu.³

dhammakkhandaṃ nāmādiṭṭhānā
niṭṭhitā.

caturāsītidhammakkhandaṃ saḥassāni kena poṭṭhake āropitāni kattha āropitāni kadā āropitāni kim atthaṃ āropitāni. ayaṃ pucchā. tatrāyaṃ visajjanā. kena āropitāni'ti. khīṇāsavamaḥānāgehi āropitāni.

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

¹ M. adds saḥassāni.

² M. karonti.

³ M. adds

te khīṇāsavā yadi nāmādikaṃ kiccaṃ akataṃ na supākataṃ tasmā vohārasukhatthāya nāmādikaṃ kiccaṃ anāgate dhapirakkhāya (?) nāmādikaṃ pavattitaṃ asaṃjānā-māno suṭṭhupakāṭo sabbaso cāveti.

kim attham āropitāni. dhammakkhandhānaṃ avidhaṃ-
sanatthāya saddhammathitiyā sattahitāya aropitāni ¹.

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

¹ M. adds

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

yo koci paṇḍito vīro aṭṭhakathādikaṃ gandhaṃ karoti kārāpeti vā tassa anantako hoti puññasamcayo anantako hoti puññānisamaṃ caturāsīticetiyasahassakaraṇasadiso caturāsītibuddharūpakaraṇasadiso caturāsītibodhirukkhasahassaropanasadiso caturāsītivihārasahassakaraṇasadiso.

yo ca buddhavacanamañjūsaṃ karoti vā kārāpeti vā (so ca buddhavacanamaṃ karoti vā kārāpeti vā) ¹ yo ca buddhavacanamaṃ poṭṭhake lekhaṃ karoti vā kārāpeti vā yo ca poṭṭhakamaṃ vā poṭṭhakamūlaṃ vā deti vā dāpeti vā yo ca telamaṃ vā cuṇṇamaṃ vā dhaññaṃ vā (poṭṭhakapuñchanatthāya yaṃ kiñci navattamaṃ (?) poṭṭhakachidde aniṭṭhāya (?) yaṃ kiñci suttaṃ vā) ² kaṭṭhaphalalakadvayaṃ poṭṭhakamaṃ vūhanatthāya yaṃ kiñci vattamaṃ vā poṭṭhakabandhanatthāya yaṃ kiñci yottamaṃ (vā poṭṭhakalāpapūtanatthāya yaṃ kiñci tavikamaṃ (?) ¹) deti vā dāpeti vā yo ca haritālena vā manosilāya vā suvaṇṇena vā rajatena vā poṭṭhakamaṇḍanaṃ vā kaṭṭhaphalalakamaṇḍanaṃ vā karoti vā kārāpeti vā tassa anantako hoti puññasamcayo anantako hoti puññānisamaṃso caturāsīticetiyasahassakaraṇasadiso caturāsītivihārasahassakaraṇasadiso bhava nivattamāno so silagaṇamaṃ upāgato mahātejo sadā hoti sīhanādo visārado.

āyuvaṇṇabalupeto dhammakāmo bhava sadā |
devamanussalokesu mahesakkho anāmayaṃ ||

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

¹ U. omits.

bhave nivattamāno so paññavā susamāhito |
 adhipaccaparivāro sabbasukhādhigacchati ||
 saddho vihāri hadayaññū¹ sa vihagato bhave |
 aṅgapaccaṅgasampanno ārohoparināhavā |
 sabbasattappiyo loke sabbattha pūjito bhave |
 devamanussasamcaro mittasahāyapālito ||
 devamanussasampatti anubhoti puṇappunam |
 arahattaphalam patto nibbānam pāpuṇissati |
 paṭisambhidā catasso abhiññā chabbidhe vare |
 vimokkhe atthake setthe gamissati anāgate ||
 tasmā hi paṇḍito poso sampassam hitam attano |
 kāreyya sāmaṃ gandhe ca aññe hi pa kārapaye ||
 poṭṭhake ca gandhe pāliatthakathādike |
 dhammamañjūsā gandhe ca lekhaṃ kare kārapaye ||
 poṭṭhakam poṭṭhakamūlam ca telam cuṇṇathusam pi
 ca |
 pilotikādikaṃ suttaṃ kaṭṭhaphaladvayam pi² ca ||
 dhammapūtanatthāya³ ca yaṃ kiñci mahagghavattam |
 dhammabandhanayottam ca yaṃ kiñci ṭhapitam pi⁴ |
 dadeyya dhammavettaṃ pi vippasannena cetasā |
 aññe cāpi dajjāpeyya mittasahāyabandhave'ti ||

gandhakaralekhe lekhaṇāpanānisamsadīpanā
 niṭṭhitā.

iti cullagandhavamse pakiṇṇakadīpako nāma pañcamo
 pariceedo.

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

¹ M. hadaññū.—U. °hato. ² M. oṭṭhayamhi.

³ M. °madana°. ⁴ M. ca. ⁵ U. omits. ⁶ M. °rasa°.

⁷ U. aham.—M. adds

bhogam tvāvidham

jinanuvayam pūram sabbadhammam vicinanto

visati missam gato ||

sabbadhammavissajjanto kikāraṃ'eva bhikkhuno |

chavassāham ganam bhivvā kāmānam abhimaddanam ||

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

iti pāmojjatthāyāraññavāsinaṃ nandapaññācariyena
 kato cullagandhavaṃso
 niṭṭhito.

¹ U. adds araññavihāre.—M. gavesanto.

² M. vanārammaṃ.

³ M. abhiya saṅghe.

Index to the Verses in the Divyāvadāna

BY

DR. H. WENZEL.

- akarunaḥṛdayena, 416, 1.
athāsti kaçcit, 626, 26.
atyāyatam, 458, 27.
atyuddhṛtam iva, 425, 25.
atha tasya pitā, 589, 12.
atha vaiçye, 636, 23.
athāvocaj, 668, 25 (app.).
atho viçeṣaḥ, 626, 11.
adyaiva duḥkhāni, 600, 7.
adyaiva mā bandhu°, 600, 16.
adhyāpākā, 622, 27.
anartharāga°, 594, 1.
anavatapta°, 399, 14.
anīyatām, 411, 22.
anugrahārtham tava, 386, 13.
anuddhato vigata°, 269, 1.
anurādhāyām, 648, 5.
anuvicintayatā, 412, 15.
anṛddhir damayaty, 559, 12.
anena dānena, 227 f.
anyac cāham, 624, 8.
anyam jugupsāmy, 605, 11.
anye toyadharā, 45, 29.
apahāya maurya°, 425, 23.
api divyashu, 224, 14. =
Dhmpd. 187; Udānav. ii.
18.
api paçyema, 392, 19.
apyanyat te, 628, 24.
apyeva pi syād, 71, 20.
apyevātikramed, 96, 5. 125,
4. 265, 13.
apramādena sampādya, 387,
26. 426, 3 (apramādyena).
aprārthanīyam, 623, 2.
abhikāmām, 407, 18.
abhijiti, 648, 13.
amaṅgale sākālike, 517, 1.
12. 24. 518, 28.
amātyam buddhi°, 63, 35.
amātyasya ca, 563, 1.
ayam atra dosho, 625, 28.
ayam muktena, 450, 18. 456,
7.
ardhena gātrena, 378, 23.
alaṅkṛtaç cāpi, 339, 26 =
Dhmpd. 142; Udānav.
xxxiii. 1.
avanamya tataḥ, 555, 10.
avavādakānām, 385, 15.
açoko nāma, 414, 28.
açrūṇi varshaṇam, 652, 22.
açrūṇy avocad, 628, 27.
açleshāyām, 647, 21.

açvinyām, 648, 24.
 ashtādaçāni, 665, 9 (app.).
 asamīkshyaitat, 625, 10.
 asādhāraṇam, 561, 16.
 asau dvādaçavarshāni, 624, 24.
 astamgate mayi, 368, 29.
 asmāsu te kartum, 602, 20.
 asmin pradeçe, 392, 12.
 asyām eva purāpurandara°,
 593, 15.
 ahaṃ tu buddho, 520, 1.
 ahaṃ tu bhāgyarahitaḥ, 179,
 4.
 ahaṃ mahakāruṇikasya, 379,
 12.
 ahipativadanād, 595, 1.
 aho kāruṇikaḥ, 377, 19.
 aho guṇamayam, 135, 12.
 462, 22 (var.).
 aho nāthasya, 142, 16.
 aho bhāvaviçuddhānam, 362,
 8.
 ājñā tadā, 402, 10.
 ājñāpya vyavadhūta°, 431, 13.
 ājñāpradīpena, 396, 9.
 ātmāputram guhaṃ, 388, 6.
 ātmāyattasya, 426, 18.
 āpanno hi param, 142, 18.
 āpāyiko, 165, 19.
 āyantū sattvāḥ, 562, 1.
 āyasau puruṣau, 450, 21.
 456, 11 (var.).
 ārabadhvaṃ nishkrāmata, 68,
 19. 138, 26. 162, 21. 266,
 10. 300, 21. 367, 17. 547,
 21. 569, 1. v. Feer, Mus.
 Guim. II. 184.

Cf. yo hy asmin dharmavi-
 naye.
 ādrāyām, 647, 15.
 āryamauryaçriḥ, 381, 26.
 ālaṃkṛtaçāpi, 339, 26. =
 Dhmp. 142; Udānav. 33, 1.
 Cf. na nagnacaryā.
 āvasiṣṭāç, 637, 3.
 āvāhakāle, 383, 14.
 āçayā gṛham, 593, 3.
 āçāpāçāçatākṛṣṭo, 589, 17.
 ikshukshodavad, 383, 29.
 icchāmi gantum, 602, 7.
 iti karmāṇi, 623, 22.
 iti niḥsaraṇam, 624, 27.
 itihāso, 636, 25.
 ity ete patākā, 624, 18.
 idaṃ ca te, 520, 20.
 idaṃ apaçcimakaṃ, 209, 1.
 idaṃ ālambanam, 377, 23.
 idaṃ kshīram, 626, 15.
 idaṃ puram, 408, 19.
 idaṃ pradhānam, 431, 24.
 idaṃ hi prathamam, 389, 19.
 idaṃ hyavocad, 455, 14.
 imāṃ vipattiṃ, 411, 18.
 imāṃ samudrottama°, 433, 4.
 imāni duḥkhāṅkuçā°, 600, 10.
 imāni yāny, 561, 10.
 imāṃ avasthāṃ, 154, 11.
 iha munivṛshabhena, 393, 11.
 ugraṃ tejasvinam, 637, 7.
 uttarāyāntu, 647, 25.
 uttarāyāṃ nivishte, 648, 20.
 uttare sararājasya, 402, 24.
 uttīrṇo bhagavā°, 56, 10.

utpāte (°tye ?) vā na, 411, 26.

utpāṭya netre, 417, 6.

utsrjya dāridram, 386, 20.

utsrjya dāridryam, 363, 11.

udito jñansūryaṣca, 378, 5.

uddhṛtam māmsacakshur, 412, 21.

udbhṛānto smi, 423, 24.

udrakārāḍakā, 392, 3.

unmattakas tvam, 522, 1.

upāyapāṣair, 181, 3.

urvidharākāra°, 595, 25.

ūcivān atha, 669, 4 (app.).

ṛddhiṃ samutpāḍya, 378, 17.

ṛddhimatām agro, 395, 19.

ṛddhyā khalu, 426, 21.

ekacchatrasamucchrayām, 432, 6.

ekam tvam arhasi, 423, 26.

ekasya bhāṣhyamānasya, 166, 8.

ekikṛtam samuccitya, 459, 9.

eko hy ayaṃ, 562, 6.

etac ca dr̥sh̥tveha, 562, 9.

etac charaṇam, 164, 15 = Dhmpd. 192; Udānav. xxvii. 32.

etat sarām iheshyate, 384, 22.

etad bhāsuraviḥṇa°, 607, 17.

etad vratam, 624, 25.

ete dāḍimāpushpa°, 597, 13.

ete payodā, 321, 23.

ete parvataṣṛṅga°, 598, 27.

evam hy acintiyā, 79, 21. 469, 5.

evam etad, 652, 9.

esha vrajāmi, 423, 5.

eshāṃ hi dakṣhiṇā, 468, 27.

eshā hi nirmalā, 412, 3.

ehi tvam bhoḥ, 651, 27.

ehīti cōktā, 342, 1.

ehy ehi yadi, 180, 8.

airāvaṇasyā°, 74, 6.

aiṣvaryaḍ yady ahaṃ, 412, 25.

kaccic chikhaṇḍī, 563, 14.

kati varshasahasrāṇi, 607, 11.

katham ṣvapākajātiyo, 625, 11.

katham sa buddhimān, 125, 24.

katham hi dhanye, 417, 1.

katham ca teshāṃ, 422, 26.

kathaya kathaya, 415, 25.

kanakācalasannibhā°, 364, 23.

karaṇīyaṇi puṇyāni, 84, 15.

karomi caisha, 380, 5.

kartukāmo bhavishyat, 359, 2.

kartuṃ vighnamato, 384, 16.

karmaṇa parikṛsh̥to, 607, 8.

karmāṇi nirmucya, 588, 7.

karmāṇy evāva°, 588, 3.

karmātmakam lokam, 413, 15.

kashte smin vijane, 420, 10.

kas tasya sādhu, 395, 1.

kākavāṇī, 636, 28.

kāyam yas tu parikshate, 384, 18.

kāyenāham anena, 384, 2.

kārmukam maṇḍalam, 450, 28. 456, 17.

kālikabhujage°, 392, 16.
 kiṃ karma bhramatā, 604,
 29.
 kiṃ kāraṇam, 321, 19.
 kiṃ kuryād udapānena, 56,
 12.
 kiṃ tad bhaved duḥkham,
 607, 3.
 kimtu tvam durmanā, 559,
 26. 28 (var.).
 kiṃ te kāruṇikasya, 383, 25.
 kiṃ dīptaraçmir, 601, 6.
 kiṃ duḥkham, 295, 22.
 kiṃ na paçyati, 605, 22.
 kiṃ nāgo si, 604, 18.
 kiṃ bho mahārṇava°, 457,
 15.
 kuṭāgāre çayitvā, 559, 12.
 kuṭumbam bhidyate, 27, 24.
 kutas tvam āgacchasi, 165, 1.
 kṛtamātre, 404, 6.
 kṛttikāsu, 647, 9.
 kṛtvā caturṇām, 624, 20.
 kṛtvā niveçam sa, 653, 26.
 kecin namasyanti, 41, 19.
 kenoddhrtāni, 416, 25.
 koṣṭāgārāṇi, 559, 20.
 kvacidamaravilāsini°, 599, 21.
 kvacid ugratara°, 597, 23.
 kva tad vadana°, 377, 21.
 kva yāsyasi, 566, 24.
 kshatriyā reṇukā, 637, 8.
 kshareṇa jihvām atha, 417,
 10.
 khagapatisavilāsa°, 595, 12.
 khagastham māṇavam, 252,
 52.

gatvā taṃ nagaratrayam,
 602, 23.
 gatvāpi kecit, 596, 2.
 gandhamādana°, 399, 21.
 gāndhāpaṇam, 590, 25.
 gāndhikāpaṇikah, 590, 17.
 gām bhittvā, 46, 1.
 gītaṃ kunālena, 414, 7.
 gurutārā, na, 624, 15.
 gogardabhor, 382, 19.
 gaur bhutvā, 359, 14.

cakshuḥ kumāra, 406, 28.
 cakshurādini, 413, 29.
 caṇḍālaḥ saha, 623, 5.
 caturdiçam avalokya, 389, 21.
 candrasya khe, 457, 11.
 capalānila°, 597, 27.
 caraṇatalaparāhatā, 393, 3.
 carataḥ piṇḍapātram, 83, 9.
 cittavaçena hi, 383, 18.
 citṛayām ca, 648, 1.
 ciraṃ sukham, 412, 29.
 cīrājinambaradhara, 455, 3.
 chandābharaṇāny açvam, 391,
 24.

jagati daityanarāmara°, 53,
 3. 555, 7.
 jātim bhavān paçyati, 383,
 10.
 jugupsitaḥ, 623, 3.
 jyeshṭhāyām, 648, 7.
 jvalanti sahitāṅgārāḥ, 27, 22.

taṃ vai devā, 613, 8.
 tataḥ kunālasya, 415, 10.
 tato nṛpas tasya, 408, 1.

- tato munis tasya, 366, 19.
tato muhūrtaṃ nṛpa, 415, 17.
tatkālam, 368, 14. 569, 23 (var.). Cf. nānāvīdho.
tatkālam āsam, 401, 11.
tat tathā bhujyatām, 432, 1.
tat tena satyena, 417, 26 (only half).
tat savitur, 651, 18.
tat sāmpratam brūhi, 379, 5.
tathāgatam vapur, 361, 11.
tathāham tvām, 363, 3.
tathyam çikhaṇḍī, 563, 19.
tadanudyam, 360, 21.
tad anenāsmi, 414, 13.
tan mām anartham, 592, 20.
tam akathayad, 512, 20.
tam udgatam vyomni, 378, 26.
tayāpi tasmin, 591, 1.
tavānubhāvāt, 52, 28. 554, 28 (var.).
tasmād ato me, 603, 10.
tasmād vilāṅghyāmi, 593, 8.
tasmān narendra, 379, 26.
tasya jyeshṭhā, 626, 7.
tasya nihsaraṇam, 624, 22.
tasya rājñas tv, 415, 2.
tasyānanyathavādino, 383, 27.
tasyāmishābaraṇa°, 479, 5.
tābhyas saptabhyah, 381, 19.
tāvād avabhāsate, 163, 5.
tāvād avabhāshitam āsa, 163, 7.
tāsām vilāsair, 601, 17.
timīṅgalakshobha°, 589, 14.
timiranikaralekhyā, 601, 10.
tishṭhantampūjayed, 79, 19. 469, 3.
tīrtvā tam, 595, 13.
tīrthyā yadā, 401, 17.
tuṅgatarāṅgasamudgata°, 595, 5.
tubhyam atulyam ca, 203, 16.
tushitā nāma te, 83, 12.
tṛshṇānilaiḥ, 586, 20.
tejasvī cātha, 647, 19.
tena tām rajaniṃ, 377, 25.
teshām tu vastra°, 422, 22.
teshām sarvajña nātho, 179, 2.
teshām acintiyānām, 79, 23. 469, 7.
teshām muninām, 606, 28.
te sāram apaçyantah, 384, 6.
tair eva naika°, 596, 21.
tais tādṛçair, 622, 29.
tyajed ekam, 448, 25. 565, 8 (Böhtlingk, Sprüche, 2627).
tyāgaçūro narendro, 432, 18.
tvam çāstrīkalpo, 387, 20.
tvagmāmsāsthi°, 384, 20.
tvadāçrayāc cāptam, 52, 30. 555, 3 (var.).
tvaddarçanān me, 387, 12.
tvam iha vidhihita°, 512, 24.
tvayā kāntyā, 458, 25.
tvayā punar aham, 359, 15.
damshṭrākarāle, 595, 28.
dattvā saṃghasya, 665, f. (app.).
dadhighṭtanavanīta°, 384, 8.
dantā yasya, 410, 21.
daçeme varshadaçāḥ, 560, 11.

- dākshinyād anṛtam, 431, 3.
dānam manāpam, 388, 21.
dānenāham anena, 433, 9.
dānodakamahattirthe, 608, 26.
dāntena dāntaḥ, 379, 15.
dine dvitiye, 591, 5.
divyaṃ cāsyā, 84, 4.
divyaṃ prāpya, 603, 5.
divyāṅganāgīta,° 606, 8.
dinā durdinacārīnaṣca, 40, 4.
duḥkhaṃ duḥkhasamutpanna,
164, 13 = Dhmpd. 191 ;
Udānav. xxvii. 31.
duḥkhārttam, 424, 8.
duḥkhe mahaty, 600, 24.
durgatibhyaḥ, 580, 23.
durlabhaṃ prāpya, 377, 6.
duhitā cakrakalpasya, 446, 21.
dūraṃ hi karshate, 566, 6.
dūshyair enam, 562, 3.
dṛḍhenāddhy ātmanā, 448, 27.
dṛṣṭas tvayā jvalita°, 392, 26.
dṛṣṭas tvayā lakṣhaṇa°, 390,
11.
dṛṣṭā sā paripūrṇa°, 455, 9.
dṛṣṭo na yair vā, 363, 15.
dṛṣṭo mayā vipra, 516, 24.
dṛṣṭo mayā sa, 533, 2.
dṛṣṭvā ca tām, 445, 4.
dṛṣṭvā tavedaṃ, 407, 9.
dṛṣṭvānvahaṃ, 398, 6.
dṛṣṭvā mahākārunikaṃ, 366,
12.
dṛṣṭvā lokam imaṃ, 586, 24.
dṛṣṭvā harita°, 404, 8.
deva naīva hi, 424, 6.
devāpi santiha, 560, 17.
devālayaṃ, 606, 11.
daivāt kathamecit, 592, 10.
dhanishtāyāṃ, 648, 16.
dhanyāni tasya, 408, 9.
dhanyās te kṛtapunyaṣca, 389,
25.
dhanyās te purushā, 166, 24.
dharāṇi(tala)nimagnāṃ, 594,
6.
dharmapradīpo, 397, 3.
dhātribhiḥ sa, 589, 10.
dhig astu tām, 361, 24.
dhyānastimitagambhīre, 608,
28.
na esha bhartā, 518, 16.
na kārshāpaṇavarshena, 224,
12 = Dhmpd. 186; Udānav.
ii. 17.
na keṣena, 626, 18.
na khalu na viditaṃ, 362, 23.
na khalv esha, 414, 11.
na carasi, 512, 16.
na tasya kathayec, 288, 5.
na nagnacaryā, 339, 23 =
Dhmpd. 141; Udānav. xxxiii.
2.
Cf. alamkṛtaṣ.
na naçyate pūrvakṛtaṃ, 298,
13.
na pranaçyanti karmāṇi, 54,
9. 131, 13. 141, 14. 191, 19.
282, 17. 311, 22. 504, 23.
582, 4. 584, 20.
na praṇāmas tvayā, 360, 25.
na prokṣhaṇair, 624, 5.
na bhāryā, 636, 20.
na bhaishajyāni, 560, 15.

- na me dṛṣṭam, 421, 22.
 na me spṛṣṭaḥ, 421, 24.
 na yāvad evaṃ mama, 592, 12.
 na rājan kṛpaṇo, 560, 2.
 na vapuṣhmattayā, 44, 22.
 na ṣariravināṣaṃ, 377, 4.
 na ṣastravajrāgnivishāni, 416,
 20.
 na saṃyayena tapasā, 560, 24.
 na svarena, 626, 21.
 na hanyād, 624, 17.
 na hi cāmīkaraṃ, 622, 20.
 na hi brāhmaṇa, 623, 16.
 na hy asau, 637, 5. 10 (var.).
 na hy etac charanaṃ, 164, 9 =
 Dhmpd. 189; Udanav. xxvii.
 29.
 nākāsmallavaṇa°, 69, 21. 73,
 7. 140, 1. 267, 1.
 Cf. nāvāvidho.
 nānādushkarakārikā, 605, 3.
 nānāvidho raṅgasahasracitvo,
 69, 10. 72, 19. 139, 20. 266,
 18 (cf. vigatoddhavā; tat-
 kālaṃ; nākasmāl).
 nāsau bhartā, 517, 22. 518, 5.
 nāhaṃ unmattako, 522, 4.
 nāhaṃ narendro, 537, 4.
 nāhaṃ nāgo, 604, 24.
 nāhaṃ punaḥ, 430, 7.
 nityaṃ ṣaityaḡuṇo, 508, 23.
 nityaṃ pāpajane, 508, 25.
 nitye viyoge, 600, 27.
 niṃnā connamate, 365, 24.
 niyojanīyāh, 603, 1.
 niratyayātyantika, 606, 25.
 nirānandā, 421, 28.
 nirāṣravaṃ yasya, 425, 18.
 nirguṇasya, 560, 9.
 nirvāntāmala°, 588, 21.
 nilīnapadmā°, 599, 9.
 nivisṭe tūttarāyām, 648, 12.
 nīcaīḥ coccaīḥ ca, 636, 22.
 nilāñjanācala°, 454, 12.
 nilāmbujaṃ, 520, 4.
 nilotpalaīr asti, 180, 5.
 nṛpātmaakasya, 408, 14.
 netrāni kāntāni, 413, 8.
 netrānurāgeṇa, 406, 16.
 netre kunālapratime, 415, 21.
 naitad bhoktavyam, 44, 12.
 naivāntarīkshe, 532, 27. 561,
 1. 3 (var.).
 naivāsikā, 390, 4.
 norasā pi, 626, 19.
 paṇḍitāḥ ca, 637, 11.
 pakshivīrājita°, 598, 3.
 parāṇugrabakālo me, 378, 7.
 parityakto haṃ, 412, 23.
 paropakāraika°, 586, 17.
 paro pi yaḥ, 589, 25.
 paryāṅke vaḥayitvā, 559, 14.
 parvatāḥ ca, 628, 26.
 parvato spi suvarṇasya, 224,
 16.
 paḥya kshetrasya, 388, 29.
 pāpam na kuryān, 489, 2.
 494, 27.
 pāpecchatā, 629, 17.
 piṅgalaḥ ca, 61, 3.
 pitā ca mātā ca, 652, 25.
 pitā vā yadi, 665, 2.
 puṇyasambhāra°, 590, 6.
 putra auharikatvena, 590, 2.
 putrād vepīṇīyām (?), 560, 13.

punarvasau, 647, 16.
 purākṛtaṃ na paçyati, 481,
 16.
 puraṇi rāshṭrāṇi, 648, 27.
 purā hi tvāṃ, 561, 18.
 pure nivishṭe, 648, 22.
 pure proshṭapadādhyakshe,
 648, 19.
 pure çatabhishāyukte, 648, 17.
 pūrvakena nivāsenā, 654, 23.
 pūrvaphālgunyām, 647, 24.
 pūrvāshādhanivishṭe, 648, 10.
 prakshālaye, 609, 2.
 prakshubdhaçirshoraga°, 594,
 27.
 praṇidhiṃ yatra, 252, 21.
 prabhañjanoddhūta°, 591, 11.
 pravaṇībhūtam, 346, 13.
 pravishṭamātrasya tato, 604, 4.
 „ tu 603,
 25.
 „ punas,
 604, 8.
 praçamadamaratā, 399, 7.
 pritiḥ parā, 405, 22.
 phalaṃ hi maitryā, 417, 18.
 phalitāmala°, 598, 10.

 balacakravartivājyaṃ, 389, 2.
 bahavaḥ çaranam yānti, 164,
 7 = Dhmpd. 188 ; Udānav.
 xxvii. 28.
 bālābhāvād ahaṃ, 388, 26.
 bimbisāra°, 398, 21.
 bodhiṃ ca, 398, 23.
 brahmaṇa pūjyate, 359, 1.
 brahmāṇam çaranam, 358,
 12.

brāhmaṇā brāhmaṇaiḥ, 623,
 6.
 brāhmaṇā yonito, 623, 17.
 brāhmaṇī, 636, 19.
 brāhmaṇe vā, 636, 14.
 brāhmaṇai, 624, 7.
 brāhmaṇo pi, 623, 19.
 bhagavan prasṭtum icchāmi
 yat, 669, 9 (app.).
 jīnapriyasya, 670, 3 (app.).
 bhagavān, 651, 26.
 bhagini bhavati, 636, 17.
 bhadre maivam vocas, 165,
 21.
 bharaṇyam, 648, 25.
 bhavanād iva, 384, 4.
 bhavishyasi tvam, 252, 12.
 bhāryām sadṛçikām, 559,
 16.
 bhuktvā grāmasahasrāṇi, 559,
 4.
 bhuktvānnaṃ, 420, 12.
 bhuktvā çatapale, 559, 6.
 bhujageçvarau, 395, 15.
 bhūteshu saṃsarga°, 425, 8.
 bhūyaḥ kalpasahasra°, 588,
 25.
 bhūratnena hi, 549, 19.
 bhṛtyaiḥ sa bhūmi°, 432, 20.
 bhaikshānnabhojanaṃ, 425,
 16.
 bhoḥ kṛshṇasarpa, 454, 17.
 bhoḥ kṛkilottama, 454, 23.
 bhoḥ pūrṇacandra, 453, 29.
 bhramaracamara°, 589, 2.
 bhrasṭaḥ svāgataçabdo, 178,
 28.
 bhrātā jyeshṭhena, 426, 9.

- maghāyāṃ ca, 647, 22.
 maṅgalyanāmāntara°, 454, 29.
 mattaḥkhaṇḍika°, 598, 5.
 mattālikolahala°, 606, 16.
 manasā sampradhāvāmi, 452,
 12. 26.
 manipushpaç ca, 637, 2.
 manushyatulyaṃ, 379, 1.
 mano bhirāmā ca, 452, 14.
 28.
 manoharāṃ na, 452, 10. 24.
 mantrair hi yadi, 653, 5.
 manye vajramayaṃ, 386, 3.
 mama bhavatu maraṇaṃ,
 407, 20.
 mamāpi hṛdayād ghorā, 378, 3.
 mayāpi yan mātari, 605, 15.
 mayā hi dr̥ṣṭaḥ, 390, 16.
 mayi gamananivṛttim, 594,
 11.
 mahānilotkshipta°, 594, 24.
 mahoragaçvāsa°, 591, 14.
 māṃsaṃ khāditukāmais, 623,
 24.
 mātaraṃ, 623, 27.
 mātāpitṛā, 630, 3.
 mā tāvad eka°, 422, 18.
 mātur hitāyaiva, 596, 24.
 mānuṣhyaṃ saphalikṛtaṃ,
 397, 12.
 mā naishīs tvam, 443, 21.
 mām prati na te, 363, 23.
 mitraṃ jñātim, 624, 2.
 mukto granthaiç ca, 567, 19.
 570, 3 (var.).
 munipātra°, 396, 20.
 munivṛttasya, 411, 4.
 mūḍha caṇḍāla°, 622, 23.
 mūlena samniviṣṭaṃ, 648, 8.
 mṛgaçīrshe, 647, 13.
 mṛtyujvaragr̥hitasya, 422, 5.
 mṛtyuçalyaparīto, 422, 3.
 mṛḍūni te űgāni, 388, 17.
 mṛnmayīṣu, 363, 1.
 meghastanitanirghoṣa, 368,
 18.
 mohasamvardhana, 534, 21.
 mauryaḥ sabhr̥tyaḥ, 405, 6.
 yac cātra yuktaṃ, 627, 1.
 yac cāpi dosho, 627, 4.
 yac chatrusaṅgaiḥ, 430, 1.
 yaḥ prekshati, 224, 18.
 yat kartavyaṃ, 580, 21.
 yat kiṃcit pāpakam, 623, 20.
 yat tac charīraṃ, 396, 28.
 yat tat kalpasahasra, 362, 10.
 yatra paçyed, 450, 19.
 yatrāyaṃ vāryate, 601, 22.
 yatropaviṣṭena, 397, 29.
 yathā kshetre ca, 71, 8.
 yathā tvayā, 71, 10.
 yathā drumasya, 459, 21.
 yathā prakāçatamasor, 623,
 14.
 yathā bhasmani, 623, 13.
 yathā hi jātishv, 626, 23.
 yathā hi dārakā, 626, 13.
 yathā hi mātā, 96, 7.
 yathā hi çreṇyo, 269, 21.
 yathā hy amī, 269, 5.
 yad abhyāsavaçān, 602, 28.
 yadarthena bhagavatā, 359,
 21.
 yadā jagāma, 402, 6.
 yadā pāṃçvañjalir, 402, 21.

yadā bhavati, 252, 23. 27
(var.).
yadā mayā çatru°, 387, 10.
400, 22.
yadāvatīrno, 401, 26.
yadā samudraṃ, 397, 6.
yadāsṛtaṃ karma, 591, 17.
yadi kuryād ayaṃ, 601, 24.
yadi guṇaparivarjito, 383, 20.
yadi tava bhavaduḥkha°, 414, 2.
yadi buddho, 252, 3.
yadi mokṣaṃ na, 358, 9.
yad eva labdhādhikam, 561,
22.
yadyajjano, 587, 23.
yady api kathayishyāmi, 589,
19.
yady uccakulinagatā, 383, 16.
yady esha mārgaḥ, 623, 35.
yam ātape, 561, 12.
yayā dr̥ṣṭaḥ prajāyan, 389,
29.
yas tu dharmavirāgārtham,
560, 4.
yas tu buddhaṃ ca, 164, 11
= Dhmpd. 190 = Udānav.
xxvii. 30.
yasmāt kṛṣṇāni, 653, 7.
yasmād ihārthi, 519, 25.
yasminn eva dine, 590, 21.
yosya putrasahasraṃ, 565, 5.
yasyāyam idṛço, 165, 26.
yasyārthe gahane, 40, 2.
yāṃ loke pravadanti, 605, 5.
yadṛçaṃ vāpyate, 634, 11.
yā devatā çāstur, 410, 26.
yānīmany, 561, 8 = Dhmpd.
149 ; Udānav. i. 5.

yāniha bhūtāni, 340, 5.
yānais tvam, 559, 18.
yāny arjitāny, 600, 12.
yāvaca cayaṃ janapadaṃ, 589,
21.
yāvan mṛtyor vaçam, 561, 14.
yuddhaṃ vivādaṃ, 629, 15.
ye taranty arṇavaṃ, 56, 8.
ye tenādhyushitā, 389, 12.
ye dharmam çaraṇam, 195,
28.
yena çrutaṃ bhava, 421, 16.
ye baddhā vishayena, 605, 24.
ye buddhaṃ çaraṇam, 195, 26.
ye brāhmaṇā, 629, 19.
yebhir na dr̥ṣṭo, 386, 24.
ye mṛtyuṃ gaṇayanti, 591,
25.
ye Ipān api jine, 166, 26.
ye çaktihinā, 593, 5.
yeshāṃ ceto, 592, 16.
yeshu vyāsajyacetā, 587, 3.
ye saṃsārika°, 588, 11.
ye saṅghaṃ çaraṇam, 196, 1.
ye santo hitavādinam, 597, 3.
ye saram upajivanti, 388, 10.
yo bālo, 490, 22.
yo mātary apakāra°, 607, 21.
yo me gajendro, 74, 9.
yo au svamāṃsa°, 348, 4.
yo hi candramasaḥ, 411, 10.
yo hy asmin dharmavinaye,
68, 21. 139, 1. 162, 23.
266, 12. 300, 23. 367, 19.
547, 23. 569, 3.
Cf. ārabadhvaṃ.
raktasya puṃsah, 517, 18.

- raktasya caryā, 517, 9.
 rakto naro, 518, 1.
 raṅgāyām, 451, 3, 7. 456, 21.
 25 (var.).
 rajo tra dvesho, 491, 23.
 rajo tra mohō, 491, 27.
 rajo tra rāgo, 491, 19.
 ratnapradipa°, 601, 14.
 ratnalatāvṛta°, 595, 8.
 ratnāni pratilēbhe, 181, 9.
 ratnāni vāsāsmi, 600, 20.
 ramye kuṅkuma°, 597, 17.
 rāgaça ca nāma, 629, 13.
 rājann atitaṃ khalu, 416, 10.
 rājan na me duḥkhamalo,
 417, 20.
 rājā hy açoko, 410, 3.
 rājyaṃ samṛddhaṃ, 403, 28.
 rājyāni kṛtvāpi, 560, 20.
 rājyāni vistīrṇa°, 606, 19.
 rāmagrāme, 380, 26.
 rudantyām, 451, 5. 456, 23.
 rudraṃ naikakapāla°, 587, 19.
 rūpāni kasmān na, 412, 7.
 rohiṇyām tu, 637, 11.
 labdhāphalasthāç ca, 416, 14.
 lavanajalanivāsini, 365, 17.
 lābhaḥ paraḥ syād, 400, 7.
 lokam sadeva°, 394, 10.
 lokam caityaçatair, 397, 14.
 vaktreṇābhibhavaty ayaṃ,
 362, 1.
 vatsa kena, 592, 7.
 vada suvadana, 416, 5.
 varam naiva tu, 593, 1.
 varnās tathaiva, 626, 16.
 vasanti kāmīrapure, 399, 11.
 ? . . . vaçishṭho, 519, 3.
 vākyam na yuktaṃ, 407, 14.
 vātāhatāmbho°, 602, 14.
 vikasitanava°, 599, 17.
 vigatoddhavā, 368, 10. 569,
 19 (var.).
 Cf. nānāvidho.
 vigāhatas tasya, 270, 16.
 vittāçvaro pi, 591, 21.
 vidyayā ye tu, 622, 26.
 vidhiṃ aparām ahaṃ, 588, 15.
 vināpi mūlyair, 383, 7.
 vinirmitābhā, 390, 22.
 viçākhāyām, 648, 4.
 viçuddhaçila, 43, 22.
 vītarhgañh, 401, 9.
 vyāghrinakhāvali°, 479, 1.
 vyutpannā na, 447, 23.
 çakrasya yena, 395, 13.
 çataṃ sakasrāṇi suvarṇako-
 tyo, 79, 7. 468, 7.
 çataṃ sakasrāṇi suvarṇanish-
 kā, (var.) 78, 9. 15, 23.
 467, 5.
 çataṃ sakasrāṇi suvarṇapar-
 vatā, 468, 23.
 çataṃ sakasrāṇi suvarṇapiṇ-
 ḍam, 467, 13.
 çataṃ sakasrāṇi suvarṇam
 ūdhā, 476, 22.
 çataṃ sakasrāṇi suvarṇar-
 āçayo, 79, 14. 468, 14.
 çataṃ sakasrāṇi suvarṇavāhā,
 79, 1. 467, 30.
 çatakratusamā°, 459, 7.
 çabdāyamāna°, 601, 1.
 çamaçilavipaçyana°, 44, 25.

çaraccandrāmçudhavale, 591,
 9.
 çarīrīnām vṛddhakaraiḥ, 589,
 6.
 çāntim gate, 387, 17.
 çārdūlakarṇaḥ, 653, 20.
 çālāyām brāhmaṇagrāme,
 359, 11.
 çālinam odanam, 559, 8.
 çiraḥ satāram, 652, 19.
 çīghram ānīyatām, 414, 25.
 çīlam raksheta, 634, 14.
 çukraçonita°, 636, 15.
 çubham dharmamayam, 393,
 25.
 çubhāçubham kṛtam, 481, 18.
 çūlāvartas tadā, 450, 26. 456,
 15.
 çṛṇu me tvam, 560, 6.
 çṛṇvanti ye, 596, 17.
 çairīshake ye, 399, 18.
 çravaṇāyām, 648, 14.
 çrīmatpushye, 647, 18.
 çrutvā kunālaā, 417, 14.
 çrutvā ghaṇṭāravam, 422, 1.
 çrutvā takshaçīla°, 408, 24.
 çreshṭo viçishṭo, 653, 16.

 shaḍvarṇāni hi, 392, 7.
 shashṭivarshasahasrāni, 607,
 14.
 Cf. kati°.
 shasṭy arhantaḥ, 402, 27.

 saṃsāradolām, 424, 13.
 saṃsevamānasyā, 294, 13.
 saṃkocayantim, 450, 23; 456,
 13. (cf. ayam muktena.)

saṃkrāmaṇī, 636, 26.
 saṃkleçam bahavaḥ, 588, 5.
 sacandratāram, 268, 21; 272,
 11.
 sacet pitā te, 522, 6.
 saced ṛnam bhavati, 561, 25.
 saṃjñā kṛteyam, 637, 13.
 sadṛçāḥ, 623, 8.
 saddharmacakram°, 394, 28.
 saṃdarçaya, 458, 29.
 sapādajamghāḥ, 626, 9.
 samantadīshṭe, 520, 14.
 samucchṛtotuṅga°, 599, 6.
 samutpatatuṅga°, 606, 22.
 saṃprāptamātrasya, 603, 20.
 sambuddhacittakuçalaḥ, 396,
 23.
 samyaggatā ye, 399, 3.
 saraḥ prasannaṃ, 613, 6.
 sarvajativihīno, 623, 10.
 sarvajātau, 652. 27.
 sarvajñatilo hi, 385, 20.
 sarvajñasantāna°, 96, 11. 125,
 6. (cf. apy evātikramed).
 sarvatra kṇā, 652, 29.
 sarvalokasya yā, 394, 25.
 sarvābhībūr me, 227, 8.
 sarve kshayāntā, 27, 29. 100,
 18. 486, 20.
 sarve yājñaiā, 624, 3.
 saçirshakāḥ, 626, 24.
 saḥasthicarmāḥ, 653, 1.
 saḥasthimāmsām, 629, 21.
 sādhiḥkaṃ yojanaçatam, 44, 14.
 sāmagrajam, 412, 11.
 sāmpratam svāgato, 181, 7.
 siṃha iva yas tu, 363, 25.
 siṃhavyāghragajāçva°, 45, 27.

- sukātaṃ cobhanam, 298, 17.
 481, 20 (var.).
 sucaritavinukhānām, 384, 12.
 suciramapi hi na, 513, 3.
 sutasya me, 406, 1.
 sūtām imām paçyati, 519, 20.
 surakarika°, 599, 13.
 surāpānaṃ, 624, 13.
 suvarṇacauryaṃ, 624, 10.
 suvarṇavarṇo, 72, 13.
 suvarisaharaṇam, 624, 12.
 susvāgatsiṃ, 600, 5.
 sūryacandramasan, 652, 20.
 sūryaprabhām, 366, 1.
 stūpair vicitrair, 388, 2.
 striyo nṛttaṃ, 421, 26.
 sthitvāpi yenaiva, 602, 10.
 sparçasaṃgamaṇam, 449, 20.
 smarasi turaga, 512, 13.
- svagarbhasaṃdhāraṇa°, 590,
 8.
 svajanamehaniḥsaṅgo, 426,
 16.
 svapuāntare, 414, 22.
 svaprāṇasaṃdāha°, 592, 24.
 svargasya dharmalopo, 407,
 22.
 svāgalos ham abhuvan, 181,
 5.
 svātyāṃ pure, 648, 2.
- haste ca, 647, 27.
 hastyaçvaratha°, 447, 16.
 hitvā kauçeyakarpāsū°, 559,
 10.
 himendrarāje, 406, 8.
 hutavahahata°, 596, 28.
 he tvam kuraṅgi, 454, 5.

Notes and Queries¹

BY THE

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AKKULA, PAKKULA, BAKKULA, VAKKULA.

“ATHA kho Ajakalāpako yakkho Bhagavato bhayaṃ . . . uppādetukāmo yena Bhagavā ten’ upasaṅkami, upasaṅkamitvā Bhagavato avidūre tikkhattum akkulopak-kalo ti akkula-pakkulikaṃ akāsi.”

“Yadā sakesu dhammesa pāragū hoti brāhmaṇo
Atha etaṃ pi sācaṅ ca bakkulaṅ c’ ātivattati ti”
(Udāna, I. 7).

The various readings are akkulobakkulo and akkula vakkulikaṃ. The sense requires that we should read akkulo pakkulo ti. The yakkha is described as uttering some fearful sounds, which are represented by the words akkulo pakkulo, each of which, the Commentator says, is an imitative word (anukaraṇasadda). But they are only apparently mimetic, and are not true onomatopoeios, like our nursery exclamation—fee fie foh fum. For akkula = ākula, troubled, perplexed, confounded; vakkula = vākula = vyākula, frightened, agitated. The Commentator says that *some* take this view of the derivation of these terms.

Akkulo pakkulo are merely instances of an *interjectional* use of the words (ākula vyākula, some-

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

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

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

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

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

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

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

Ajakalāpakassa yakkhassa bhavane ti tassa yakkassa vimāne. Tadā kira satthā taṃ yakkhaṃ dametukāmo sāyaṇhasamaye eko adutiyo pattacīvaraṃ ādāya Ajakalāpakassa bhavanadvāraṃ gantvā tassa dovārikaṃ bhavanaṃ pavisanatthāya yāci. 'So kakkhalo bhante Ajakalāpako yakkho, samaṇo ti vā brāhmaṇo ti vā gāraṃ na karoti, tasmā tumhe evaṃ jānātha, mayhaṃ pana tassa ca anārocanaṃ ayuttan' ti tāvad eva yakkhasamāgamaṃ gatassa Ajakalāpakassa santikaṃ

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

Tasmim samaye Sānāgīrahemāvata (sic) Ajakalāpakassa bhavana-matthakena yakkha-samāgamaṃ gacchantā, attano gamane asampajjamāne, 'kinu kho kāraṇaṃ' ti āvajjantā satthāram Ajakalāpakassa bhavane nisinnan disvā tattha gantvā Bhagavantam vanditvā, 'bhante mayam yakkha-samāgamaṃ gamissāmā ti' (MS. gamissāmī ti) āpucchitvā padakkhiṇam katvā gatā yakkhasannipāte Ajakalāpakan disvā tuṭṭhi pavedayimsu—'lābhā te āvuso Ajakalāpaka te bhavane sadevake loke aggapuggalo Bhagavā va [MS. ca] nisinno upasaṅkamtivā Bhagavantam payirupāsatu dhammañ ca suṇāhīti.' So tesam katham sutvā ime ekassa maṇḍakassa samaṇassa bhavane nisinnabhāvaṃ kathentīti kodhābhībhūto hūtvā—'ajja mayham tena samaṇena saddhiṃ saṅgāmo bhavissatīti' cintetvā yakkhasannipātato utṭhahitva dakkhiṇam pādam ukkhipitvā satṭhiyojanamattam kuṭam [read akkamitam?] dvidhā ahoṣi. Sesam ettha yaṃ vattabbaṃ Ālavakasutta-vaṇṇanāyaṃ āgata[na]yen' eva veditabbaṃ. Ajakalāpakassa samāgamo hi Ālavakasamāgamasadiso va. Tam sutvā paṭikaraṇe ti (MS. padikaraṇe) ti vissajjanam bhavanato ti. Tikkhattam nikkhamaṇam pavesanañ ca. Ajakalāpako hi āgacchanto yeva 'eteḥi yeva tam samaṇam palāpessāmīti' Vātamaṇḍalādikena vasse ca samutṭhapetvā tehi Bhagavato kiñci kesaggamattam pi kātum asakkonto nānāvidhapaharaṇa-hattho ativiya bhayānkarūpe bhūtagaṇe nimminivā tehi saddhiṃ Bhagavantam upasaṅkamtivā antanten'eva caranto sabbarattim nānapakāram katvā pi Bhagavato kiñci kesaggamattam pi nisinnatṭhānato cālanam kātum nāsakkhi. Kevalam pana 'ayaṃ samaṇo maṃ anāpucchā mayham bhavanam pavisitvā nisīdatīti' kodhavasena pajjalīti. Ath'assa Bhagavā cittuppatti[m] nātvā 'seyyathāpi nāma caṇḍakukkuṭassa

nāsāya cittaṃ (?) bhindeyya evaṃ so bhiyyosomattāya caṇḍataro assa, evaṃ evāyaṃ yakkho mayi idha nisinne cittaṃ padūseti, yannūnāhaṃ bahi nikkhameyyan ti' sayāṃ eva bhavanato nikkhamitvā abbhokāse nisīdi. Tena vuttaṃ tena kho pana samāyena Bhagavā rattandhakara timisāyaṃ abbhokāse nisinnō hotīti. Tattha rattandhakāratimisayan ti rattiyaṃ andhakaranatamasi, cakkhuvīññānuppattivirahite bahalaṇḍhakāre ti attho. Caturaṅgasamannāgato kira tadā andhakāro pavattatīti. Devo ti megho. Ekamekaṃ phusitakaṃ udaka-binduṃ pāpeti.

Atha yakkho 'iminā saddena tāsetvā imaṃ samaṇaṃ palāpessāmiti' Bhagavato samīpaṃ gaṇtvā akkulo ti ādinā vā bhīsaṇaṃ akāsi. Tena vuttaṃ atha kho Ajakapālako ti ādi. Tattha bhayan ti cittutrasaṃ, chambhitattaṃ ti ūrutthambhaka-sarīrassa chambhita-bhāvaṃ, lomahaṃsaṃ ti lomānaṃ pahaṭṭha-bhāvaṃ. Tihi padehi bhayuppattiṃ eva dasseti. Upasaṅkamīti. Kasmā paṇāyaṃ evaṃ-adhippāyo upasaṅkami? nanu pubbe attanā kātābbavippakāraṃ akāsi? saccam akāsi. Tam paṇ' esa antobhavane khemaṭṭhāne thirabhūmiyaṃ ṭhitassa na kiñci kātuṃ sakkhi, idāni bahi ṭhitaṃ evaṃ bhīṃsāpetvā pālāpetuṃ sakkā ti maññamāno upasaṅkami. Ayaṃ hi yakkho attano bhavanaṃ thirabhūmiti māññati, tattha ṭhitattā ayaṃ hi samaṇo na bhāyatīti ca.

Tikkhattuṃ akkulo pakkulo ti akkula-pakkulikaṃ akāsīti tayo vāre akkulo pakkulo ti bhīṃsāpetukāmatāya evarūpaṃ saddaṃ akāsi. Anukaraṇasaddo hi ayaṃ. Tadā hi so yakkho Sineru(m) ukkhipanto viya, mahāpaṭhavi(m) parivattanto viya ca, mahatā ussāhena asani-sata-saddassa saṅghātaṃ viya ekasmim ṭhāne puñjakataṃ hutvā vinicchayaṇtaṃ disāvajānaṃ kappa-gajjita-kesara-sihānaṃ siha-ninnādaṃ, yakkhānaṃ huṅkāra-saddaṃ, bhūtānaṃ aṭṭhabhāsavaṃ, asurānaṃ appoṭana-ghosaṃ, indassa devaraṇṇo vajranigghosa-nighosaṃ attano gambhīratayā vipphāritatāya bhayānakatāya ca avasesaṃ saddaṃ abhibhavantaṃ iva

ca, kappa-vuṭṭhāṇa-mahāvāta-maṇḍalikāya vinigghosaṃ, puthujjanānaṃ hadayaṃ phālentāṃ viya mahantāṃ patibhayanigghosaṃ avyattakkharaṃ tikkhattuṃ attano yakkhita-gajjitaṃ gajji 'etena imaṃ samaṇaṃ bhimsa-petvā palāpessāmiti.' Yassaṃ nicchāraṇena pabbatāpaṭikaṃ muñciṃsu, vanappati-jetṭhake upādāya sabbesu rukhalatā-gumbhesu pattaphalapupphā nisīdiyīṃsu, tiyojanasahassa-vitthatāyato pi Himavantapabbatarājā ca ekam pi saṅkampi sampavedhi, bhummadevatā ādiṃ katvā yebhuyyena devatānaṃ pi ahud eva bhayaṃ chambhitattam lomahaṃsaṃ pageva manussānaṃ aññesaṃ ca apada-dvipadacatuppadānaṃ mahāpaṭhavīyā udriyana-kālo viya mahati vibhimsakā ahosi, sakakalsmiṃ Jambudīpatale mahantāṃ kolāhalaṃ udapādi. Bhagavā pana taṃ saddaṃ kisminti amaññamāno niccalo nisīdi. Mā kassaci iminā antarāyo hotū ti adhiṭṭhāsi. Yasmā pana so saddo akkulapakkula iti iminā ākārena sattānaṃ sotapathaṃ agamāsi, taṃ tasmā tassa anukaraṇa-vasena akkulo ti yakkhassa ca tissaṃ nigghosa-nicchāranāyaṃ akkula-pakkula-pakaraṇaṃ atthīti katvā akkula-pakkulikaṃ akāsi ti saṅgahaṃ aropayīṃsu. Keci pana ākula-byākula iti pada-dvayassa pariyāyābhīdhānavasena akkulo pakkulo ti āsāsa saddo vutto ti vadanti. Yathā ekaṃ ekaṅganaṃ ti yasmā ekavāraṃ jātako patham upatti-vasen' eva nibbatattā ākulo ti ādi attho akāro tassa ca ākāragamaṃ katvā rassattaṃ katan ti, dve vāre pana jāto bakkulākula-saddo c'ettha jāti pariyāyo kolaṅkolāti ādisu viya vutta-adhippāyānuvidhāya ca saddappayogavigamena pade jalābujasīhavyagghādayo dutiyena aṇḍaja-āsīvisa-kaṇha-sappādayo vuccati, tasmā sīhādiko viya, āsīvisādiko viya ca, ahau te jīvītabhāraṃ imaṃ atthaṃ yakkho padaṅ ca yena dassetiti añño. Apare pana akkhulo bhakkhulo ti pāliṃ vatvā, akkhetuṃ khetuṃ vināsetuṃ ulati pavattatiti akkhulo, bhakkhituṃ ulatiti bhakkhulo . . . vadanti.

AGGINIKĀSI.

"Padumaṃ yathā agginikāsi-phālimaṃ" (Jāt. III. p. 320).

Agginikāsi = suriya. cf Sk. kāsī, 'the sun.'

AGGO.

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

AGHĀVĪ.

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

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

AṆKETI.

“Imasmim̐ pana rukkhe ambāni aṅketvā gahitāni ekam̐ phalaṃ asamente ambhākaṃ jīvitaṃ n’ atthi” (Jāt. II. p. 399).

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

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

AṄGĀRĪ.

“Aṅgāriṇo dāni dumā bhadante phalesiṇo chadanaṃ vippahāya

te accimanto va pabhāsayanti. . . .”

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

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

AṄGINĪ.

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

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

ACCĀVADATI.

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

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

ACCHUPETI.

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

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

AJAKARA.

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

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

AJJHA.

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

AJJHAPPATTO.

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

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

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

"So passasanto malatā phaṇena bhujāṅgamo kakkataṃ ajjhappatto" (Jāt. III. p. 296).

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

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

"Vitapato ajjhappatto bhañji lohitaṃ tapam" (Ibid. p. 450).

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

AJJHAYANA.

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

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

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

Ajjhayaṇa = Sk. adhyāyana.

AJJHĀYAKA.

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

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

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

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

AJJHIṬṬHA.

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

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

AJJHĀRŪHATI.

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

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

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

Ajjhārūha = Sk. adhyārūḍha.

AJJHUPAGACCHATI.

“Dhanaṃ tūniṇ ca nikkhippa saññanaṃ ajjhupāgami” (Jāt. II. p. 403).

Saññaṃ ajjho = pabbajjam upagato; pp. ajjhupagata (Mil. p. 300; Thera G. v. 587, p. 61).

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

AJJHUPEKKHATI.

"Yaṃ so attano orase piye putte. . . disvā ajjhu-
pekkhi" (Mil. p. 275). See Aṅguttara III. 27 ; p. 126-7 ;
III. 100. 13 ; Sum. p. 53.

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

AJJHUPAHARATI.

"Yato ca so bahutaram bhojanam ajjhupāhari
tato tatth' eva saṃsīdi, amattaññu hi so ahu"

(Jāt. II. p. 293).

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

AJJHUPETA.

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

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

AJJHETI.

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

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

AJJHOGĀHETI.

"Yadā āhaṃ bahāraññe suññe vivinakānane
ajjhogāhetvā viharāmi Akatti nāma tāpaso"

(Car. Pit. I. 3).

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

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

AJJHOPANNA.

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

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

AJJHOSĀYA.

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

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

AÑCATI.

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

AÑJANA.

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

“Añjanan ti dve vā tīṇi vā paṭalāni (cataracts in the eye) nihaṇasamatthaṃ khārañjanaṃ” (caustic ointment) (Sum. p. 98).

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

AṬṬAKA.

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

AṬṬIYATI.

“Te sakena kāyena aṭṭiyanti harāyanti jigucchanti”

¹ Abhivadanti here seems to mean welcome, delight in.

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

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

Cf. “Santi Bhagavataḥ ṣṛāvakā ye 'nena pūtikayen ārdīyamānā jehriyānte vijugupsamānāḥ ṣastram apy ādhārayanti” (Divyāvadāna, p. 39, l. 7).

AḶA.

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

AṆḌAKA.

“Aṇḍakavāco” = *sadosavāco* (Jāt. III. p. 260). Aṇḍakā, ‘harsh,’ a blunder for *caṇḍakā*?

ATI.

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

Ati-aggatā = ‘immense superiority’—“Buddho *ati-aggatāya anupamo*” (Mil. p. 278).

Ati-jaccatā = ‘great efficacy’—“Agado *ati-jaccatāya piḷāya samugghātako rogānaṃ antakaro*” (Mil. p. 278).

Ati-ppabhatā = ‘intense brilliancy’—“Suriyo *atipabhatāya timiraṃ ghateti*” (Mil. p. 278).

Atibhārikatā = ‘immense weight’—“Sineru *atibhārikatāya acalo*” (Mil. p. 278). Cf. *atibharitā* (Sum. p. 202).

Ati-vitthāratā = great diffusiveness—“Ākāso *atīvitthāratā ananto*” (Mil. p. 278).

ATINETI.

“Udakaṃ atinetaḃbaṃ” (Cullav. VII. 1. 2. p. 180).
Atineti (ati-nī not in Sanskrit), ‘to lead over,’
‘irrigate.’

ATIPĀTA, ATIPĀTI.

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

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

ATISETI.

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

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

ATI HARĀPETI.

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

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

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

ATTHANTARO.

“Atthañ ca yo jānāti bhāsitaṃ atthañ ca ñatvāna tathā karoti

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

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

ATTHAVĀ.

“So atthavā so dhammaṭṭho” (Thera G. vv. 740, 746, p. 73). Cf. “vacanaṃ atthavantaṃ”; “vācā atthavati” (Mil. p. 172).

Atthavā (Sk. arthavant), ‘significant.’

ATTHIPAÑHENA.

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

ATTHIKAROTI.

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

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

ADEJJHA.

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

Adejjha (= Sk. adhi-jyā), ‘strung.’

ADEJJHA=ADVEJJHA.

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

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

ADHIKARAṆĪ.

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

ADHIPA.

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

ADHIPATI.

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

ADHIKUṬṬANĀ.

“Sattisūlupamā kāmā khandhānaṃ adhikuṭṭanā (Therī G. v. 58, p. 129 ; v. 141, p. 137 = Saṃyutta V. 1, 6, p. 128).

Adhikuṭṭana = ‘a cutter,’ ‘knife,’ from the root kuṭṭ, ‘to cut.’

ADHIPĀTETI.

“Atha kho . . . Bāhiyaṃ Dārucīriyaṃ gāvī taruṇa vacchā adhipātetvā jivitā voropesi” (Udāna I. 10, p. 8.)

We do not find adhipat in the Sanskrit dictionaries in the sense of abhipat, ‘to assail,’ ‘attack.’ The variant lection (Burmese) avibādhitvā points to adhibādhi, but the reading in the text is quite right ; cf. “pāsaṅ ca ty-ahaṃ adhipātayissaṃ” (Jāt. IV. p. 337). See Cul. VII. 1, 2. In the Sutta Nipāta vv. 988-9, 1025, we find “muddhādhipātā” (= muddhāpāta, in v. 987), ‘head-splitting.’

In the Com. to the Therī-Gāthā v. 443, we find adhipātana (= pātā), ‘attack.’ Cf. the following note.

ADHIPĀTAKA.

“Tena kho pana samayena sambahulā adhipātakā tesu telappadīpesu āpāta-paripātaṃ anayaṃ āpajjante.” . . . Patanti pajjotaṃ iv’ ādhipātā” (Udāna VI. 9, p. 72).

Adhipātaka (v. l. atipātaka) = salabha, ‘moth.’¹

In Sutta Nipāta (IV. 16, 10) we have the following reference to adhipātā :—

“Pañcanna dhīro bhayānaṃ na bhāye
bhikkhu sato sa pariyantacārī :
daṃsādhipātānaṃ sirīṃsapānaṃ
manussaphassānaṃ catuppadānaṃ.”

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

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

“Damsādhipātānanti piṅgala-makkhikānañ ca sesa-makkhikānañ ca sesa-makkhikā hi tato adhipatitva^r khādanti (? bādanti), tasmā adhipātā ti vuccanti” (Translation, p. 181).

ADHIBHAVATI.

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

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

ADHIMUCCHITA.

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

“Paṇitaṃ yadi vā lūkhaṃ appaṃ vā yadi vā bahuṃ
Yāpanatthaṃ abhuñjimsu agiddhā nādhimucchitā”
(Thera G. v. 923, p. 84).

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

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

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

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

ADHIVĀSĀKA-JĀTIKĀYA.

“Ahaṃ an-adhivāsaka-jātikāya tumhehi sadd-

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

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

ADHIVĀHANA.

“Viriyam me dhuradhoraḥaṃ yogakkhemā dhivā-
h a n a m” (Sutta N. I. 4. 4).

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

ADHISETI.

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

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

(Sutta N. III. 10. 15).

See Buddhist Suttas, p. 223.

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

ADHĪYATI.

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

(Saṃyutta IX. 10. 4).

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

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

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

ANĀYĀSA.

“Upasanto anāyāso vippasannamanāvilo
kalyāṇasilo medhāvī dukkhass’ antakaro siyā”

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

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

ANĪKAṬṬHA.

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

Anīkaṭṭha (Sk. anīka-stha), 'a sentinel,' 'royal guard'; cf. anīka, 'army,' 'array.'

ANITṬHURĪ.

"Aniṭṭhuri ananugiddho anejo sabbadhī samo"
(Sutta N. IV. 15. 18).

A-niṭṭhurī (Sk. a-nishṭūrin), 'not harsh.'

ANĪTIHI.

"Abhibhū hi so anabhibhūto
sakkhi dhammaṃ anītiham adassī,
tasmā hi tassa Bhagavato sāsane
appamatto sadā namassaṃ anusikkhe ti"

(Sutta N. IV. 14-20).

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

Anītiha, 'without traditional instruction'; Sk. itihā, 'according to tradition.'

ANUKAROTI.

"Na kho Sāriputta Devadatto idān' eva mama anukaronto vināsaṃ patto" (Jāt. I. p. 491, II. 162; see *Āṅguttara* III. 70. 14). "Asanto nānukubbanti [satam]" (Jāt. IV. p. 65).

Anukaroti (Sk. anu-kṛi) 'to imitate' (with gen.).

ANUKKAMATI.

"Hatthikkhandhāvapatitaṃ kuñjaro ce anukkame
Saṅgāme me mataṃ seyyo yañ ce jīve parājito 'ti"
(Thera G. v. 194, p. 25). See *Samyutta*, I. 4. 5, p. 24;
M. P. S. p. 9.

Anukkamati (Sk. anukram), 'to abandon.'

ANUKĀMA, ANUKĀMĀ.

"Ayam Assakarājena deso vicarito mayā
anukāmayānukāmena piyena patinā saha"
(Jāt. II. p. 157).

Anukāmayā (inst. of anukāmā) = kāmaya-mānāya (Com.); anukāmena = anukāmānena (Com.).

ANUGAṆHĀTI.

“Na kho pana maṃ Satthā samparāyiken' ev' atthena anugaṇhāti ditṭhadhammikenā pi anugaṇhāt' eva” (Jāt. II. p. 74).

See Thera G. v. 300, p. 38; Sum. p. 3; Mahāv. I. 26. 1. Anugaṇhāti (Sk. anu-grah), 'to protect.'

ANUGĀYATI.

“Ye keci siddhā saccam anugāyanti” (Mil. p. 120).

“Pārāyanam anugāyissam” (Sutta N. V. 18. 8, p. 206). “Tattha sikkhānugīyanti” (Sutta N. IV. 15. 6).

Anugāyati (Sk. anugai, to sing after or to another), 'to repeat,' 'declare.'

ANUGHĀYATI.

“Bhamarā va gandham anughāyitvā pavisanti” (Mil. p. 343).

Anughāyati (anu-ghrā not in Sanskrit), 'to smell,' 'snuff.'

ANUGIJHATI.

“Thiyo bandhū puthukāme yo naro anugijhati abalā naṃ baliyanti” (Sutta N. IV. 1. 4. See ibid. IV. 10. 7; IV. 14. 7). See Jāt. IV. p. 4.

Anugiddha (Thera G. v. 580, p. 60; Sutta N. I. 5. 4; I. 82; IV. 27; IV. 15. 8).

Anugijhati (Sk. anu-grīh), 'to be greedy after.'

ANUCAṆKAMATI.

“Buddhassa caṅkamantassa piṭṭhito anucaṅkamim” (Thera G. v. 1044, p. 93).

Anucaṅkamati (anu-caṅkram not in Sanskrit), 'to follow.'

ANUCIṆṆA.

“Teh' ānuciṇṇaṃ isibhi maggaṃ dassana-pattiyā dukkhass' antakiriyaṃ tvam Vaddha anubrūhaya”

(Therī G. v. 206, p. 143).

“Suyuddhena suyitṭhena saṃgāma vijayena ca

brahmacariyānuciṇṇena evāyaṃ sukham edhati”

(Thera G. v. 236, p. 30).

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

ANUJĪVITA.

“Ditthigataṃ sīlavatānujīvitaṃ
bhavūpapattiṃ ca vadesi kīdisaṃ”

(Sutta N. IV. 9. 2).

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

ANUJJGĀMĪ.

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

ANUTĀPĪ.

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

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

ANUDASSETI.

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

Anudasseti (caus. of anudṛiṣ, 'to manifest.'

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

“So kho panā yaṃ . . . kittisaddo . . . Bodhisattānaṃ
dasa guṇe anudassati” (Mil. p. 276; 375).

ANUDAHATI.

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

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

ANUDIṬṬHI.

“Ye te mahārāja sattā sa-kilesā yesaṃ ca adhimattā
attānudiṭṭhi . . . te upādāya Bhagavatā bhaṇitaṃ . . .”

Mil. p. 146). “Anudittihīnaṃ appahānaṃ” (Thera G. v. 754, p. 74). Cf. “pubbantānuditthi” Dīgha I. 1. 29; Sum. p. 103.

Attānuditthi, ‘self-regard’?

ANUDĪPETI.

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

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

ANUDDHAMSETI.

“Anuddhamsēyyā ’ti codeti vā codāpeti vā, āpatti pā-cittiyassa” (Suttav. II. p. 148; Saṃyutta VIII. 2. 5). Anuddhamšana (Par. VIII. 15).

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

ANUNAMATI.

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

Cāpo . . . anunamati (Ibid.)

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

ANUNETI.

“Sakaṃ hi ditthiṃ katham accayeyya
chandān unīto ruciyaṃ niviṭṭho”

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

Anunīta (Sk. anu-nī), ‘induced, led.’

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

ANUPAKUṬṬHA.

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

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

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

ANUPAKHAJJA.

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

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

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

ANUPATANA *see* ANUPĀTĪ.

ANUPADASSATI.

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

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

ANUPARIGACCHATI.

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

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

ANUPARIDHĀVATI.

"Tato eva avitivattā sakkāyaṃ nissaraṇābhimukhā ahutvā sakkāyatīraṃ eva *anuparidhāvanta* jātima-
raṇasārino rāgādihi anugatattā punappunaṃ jātimaraṇaṃ
eva anusaranti." (Therī G. Com. p. 194).

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

ANUPARIVATTI.

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

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

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

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

ANUPARIVĀRETI.

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

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

ANUPAVAJJA.

“Kin-nu kho me imehi tihi thānehi anupavajjasasdivaso vitivattatiti” (Mil. p. 391).

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

ANUPAVIṬṬHA.

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

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

We sometimes find anupaviṭṭha: “Puna ca paraṃ maharāja rukkho upagātānaṃ - anupaviṭṭhānaṃ janānaṃ chāyaṃ deti” (Mil. p. 409).

Anupaviṭṭhānaṃ janānaṃ = to persons coming under (for shelter).

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

ANUPAHATA.

“Gimhe . . . anupahataṃ hoti rajojallaṃ”
(Mil. p. 274).

Anupahata (pp. of anu-pra-han, not in Sanskrit),
‘to throw up.’

ANUPĀTĪ.

“A-suddha bhakkho’ si khaṇānupātī” (Jāt. III. p. 523).
“Khāṇānupātī ti pamādakkaṇe anupātana-sīlo.” (Com.)

Anupātī (Sk. anu-pātin), ‘following,’ khaṇānupātī = following the impulse of the moment.

ANUPĀPUṆĀTĪ.

“Kalyāṇadhammo ti yadā janinda
loke samaññaṃ anupāpuṇāti”

(Jāt. II. 65 ; see Mil. p. 276).

Anupāpuṇāti (Sk. anu-prāp), ‘to reach,’ ‘attain;’ anupāpita (Mil. p. 252).

ANUPPIYA.

“Anuppiya-bhāṇī” = anuppiyaṃ yo āha” (Jāt. II. p. 390).

Anuppiya (anu-priya, not in Sanskrit), ‘what is pleasant,’ ‘flattery.’

ANUPESATI.

“Tato rājā aññamaññaṃ anusāreyya anupeseyya”
(Mil. p. 36).

Anupeseti (caus. of Sk. anu-pra-ish), ‘to send forth after.’

ANUPPAVATTAKA.

“Dhammacakkānupavattakā bhikkhū,” ‘turning the wheel of the law’ (Mil. p. 343).

Cf. “cakkānupattako therō” (Thera G. v. 1014, p. 91).

ANUPHARAṆA.

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

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

ANUBUJJHATI.

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

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

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

ANUBHĀSATI.

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

ANUMAJJATTI, ANUMAJJANA.

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

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

ANUPPABANDHATI.

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

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

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

ANUMAÑṢATI.

“ Yathā kalīro susu vaḍḍhitaggo dunnikhamo hoti pasā-
khajāto,

evaṃ ahaṃ bhariyāyānītāya ; a n u m a ñ ṅ a m a ṃ p a b -
bayito’ mhi dānīti ”¹ (Thera G. v. 72, p. 11).

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

Anumaññati (Sk. anu-man), 'to excuse.'

For dunnikkhamo (in the passage quoted above there is the various reading dunnikkhayo. Cf. Jāt. IV. p. 449, where dunnikkhayo = dunnikkaddhiyo.

“Daḥhasmi mūle visate virūḥe
dunnikkhayo veḷu pasākhajāto.”

ANUYĀYATI.

“Cakkavattī divase divase samuddapariyantam mahā-
pathaviṃ anuyāyati” (Mil. p. 391).

Anuyāyati (Sk. anuyā), 'to go through' (Sutta N.).

ANUYOGA.

“Anuyogaṃ dammi,” ‘I give an application’ (Mil. p. 348).

ANULIMPATI.

“Besajjena anulimpati” (Mil. p. 112, 252). Anu-
limpana (Ibid. pp. 353, 394).

Anulimpati (Sk. anu-lip), 'to anoint,' 'besmear.'

ANULEPA.

“Bhesajjapānānulepa” (Mil. p. 152).

Anulepa (Sk. anulepa), 'anointing.'

ANURATTA.

“Idha mahārāja rañño cattāro mahāmattā bhaveyyuṃ,
anurattā laddhayasā vissāsikā” (Mil. p. 146).

Anuratta (pp. of anu-rañj), 'attached, faithful.'

ANURAVATI, ANURAVANĀ *see* ANUSANDAHATI.

ANUVATTANA, ANUVATTĪ.

“Tividhassa sucaritadhammassa anuvattanaṃ”
(Jāt. I. p. 367).

Anuvattana (Sk. anuvartana), 'compliance,'
'complying with.'

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

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

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

ANUVĀCETI.

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

ANUVĀTAM.

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

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

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

ANUVĀSETI.

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

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

ANUVIDHĪYATI.

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

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

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

ANUVIGAṆETI.

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

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

ANUVICINTETI.

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

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

ANUVIJJATI.

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

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

ANUVISAṬA.

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

ANUVUTTHA.

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

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

ANUSAÑCARATI.

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

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

ANUSAÑÑĀTI.

“Tasmim . . . samaye rañño na phāsu hoti atiyātum vā niyyātum vā paccantime vā janapade anusaññātum” (Aṅguttara II. iv. 8). See Jāt. IV. p. 214.

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

ANUSAÑÑĀYATI.

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

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

ANUSATTHI.

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

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

ANUSĀSANĪ.

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

ANUSANDAHATI.

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

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

ANUSIKKHATI.

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

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

ANUSIBBATI.

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

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

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

ANUSETI.

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

“Digharattam anusayitam ditthigatam ajānatam” (Sutta N. III. 9. 56). *Adhered to* for a long time are the views of the ignorant (Fausböll).

Anuseti (Sk. anu-çī, ‘to adhere closely to’), ‘to continue, endure.’

“So ca khvassa kodho na dīgharattam anuseti” (Aṅguttara, 130; Puggala III. 2).

ANUSSAVA.

“No paramparāgato anussavo ti” (Jāt. II. p. 396; ibid. p. 430; IV. p. 441).

Anussava, ‘report,’ ‘tradition.’ Cf. anussutika (Sum. p. 106-7).

ANŪPA, ANOPA.

Childers has anupa, ‘watery,’ but not anūpa. Cf. Sk. anūpa, ‘watery.’ “Anūpakhetta,” ‘a marshy field’ (Mil. p. 129; Jāt. IV. p. 381).

“Haritānopāti udaka-middhamanassa ubhosu passesu harita-tiṇa-sañchinnā anupa-bhūmiyo” (Jāt. IV. p. 358).

ANEKAṂSIKATĀ.

“Paṇḍako anekamṣikatāya mantitaṃ guyaṃ vivarati na dhāreti” (Mil. p. 93).

An-ekamṣika-tā from the adj. ekamṣika, ‘certain.’

ANOVASSAKA.

“Sā taṃ disvā sāmī me anovassakam ṭhānaṃ jānāhiti āha” (Therī G. Com. p. 188; see Jāt. III. pp. 73, 506).

An-ovassaka, ‘dry,’ ‘sheltered from the rain,’ from ovassaka (ava-varshaka not in Sanskrit), ‘rainy,’ ‘wet.’

ANUSĀRA, ANUSĀRĪ, ANUSĀRETI.

“Padānusāra,” ‘tracking the footsteps’ (Jāt. III. p. 83).

“Bodhisatto pi papātān usāreṇa pabbato patanto . . . gumbe laggi” (Jāt. II. 118).

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

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

ANTAVĀ.

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

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

ANTOBHAVIKA.

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

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

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

ANVĀGATA.

“Cutā patanti patitā gidhā ca punar āgatā.

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

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

ANVĀNETI.

“Ye kee’ ime diṭṭhi paribbasānā

idam eva saccaṃ ti vivādiyanti

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

(Sutta N. IV. 13. 1).

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

ANVĀYIKA.

“Paññā hi setṭhā kusalā vadanti

nakkhattarājā-r-iva tārakānaṃ,

sīlaṃ siriṇ cāpi satañ ca dhammaṃ

a n v ā y i k ā paññavato bhavanti ”

(Jāt. III. 348).

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

ANVĀVISATI.

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

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

APAKKHIKA.

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

APAKAḌḌHĀPETI.

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

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

APAKANTATI.

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

“Apakantati (Sk. ap a - k ṛ i ṇ t a t i), ‘to cut off’ ‘to cut.’

APAKAROTI.

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

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

APAKASSATI.

“Sabbe samaggā hutvāna | abhinibbijjayātha maṃ
kāraṇḍavaṃ niddhamatha | kasambhuṃ apakas-
satha.” (Sutta N. II. 6, 8.)

Ap a k a s s a t i = apakaḍḍhati (Sk. ap a - k ṛ i ṣ h), ‘to remove, put away.’

APAṄĠĪ.

“Tayā maṃ h’ asitā paṇḍgi mihitāni bhaṇitāni ca
kisam paṇḍuṃ karissanti, sā va sākḥā Parantapan ti”
(Jāt. III. 419).

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

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

APACITA, APACITI.

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

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

"Dvādas' ime . . . apacitiṃ na karonti;" "Atha papātikāya pi apaciti kātabbā" (Mil. p. 180).

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

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

APACINATI.

"Apacineth' eva kāmāni" (Jāt. IV. p. 175).

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

APANAMATI.

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

APANUDETI.

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

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

APAMĀRIKA.

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

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

APALEPA.

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

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

APALOKĪ, APALOKETI.

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

Apalokī, ‘cautious.’ Apaloketi (apa-lok not in Sanskrit), ‘to look straight ahead,’ ‘to be cautious.’

Childers gives apaloketi in the sense of ‘to give notice of, to obtain consent or permission.’ See Suttav. I. p. 10.

Apalokana-kamma, ‘the proposal of a resolution’ Cullav. IV. 14. 3).

APAVAGGA.

“Tuvam pi tasmim jītapañcamāre
devātideve varadhammarāje
saggā pavagga dhigamāya khippam
cittam pasādehi narādhirāja.”

(Dāth. III. 75.)

Apavagga (Sk. apa-varga). ‘final beatitude, nirvāna.’

APAVYŪHĀPETI.

“Pamsuṃ apavyūhāpesi” (Jāt. IV. p. 349).

Cf pamsuṃ vyūhati (Jāt. I. 321), and see Pāli Journal for 1885, p. 59, l. 22.

APASAVYA.

Childers cites apasavyo, ‘right,’ ‘contrary,’ but without reference to any text.

“Kvāyam kutthī vicarati ti niṭṭhubhitvā abyāmato karitvā pakkāmi” (Udāna V. 3).

The Com. to Udāna V. 3; explains apasavyāmato karitvā by apasavyam katvā, which latter corresponds in form but not in meaning to Sk. apasavyam karoti, ‘to go on the right side.’

Apavyāmato (with the v. l. abyāmato) occurs in Saṃyutta Nikāya XI. i. 9:—

‘This is the reading of **A**, the Burmese MS.; **B** has apa-bhyāmāto; **D**, abhyāmāto; Com. apasavyāmāto.

“Atho kho bhikkhave Vepacitti aṭaliyo upāhanā ārohitvā khaggaṃ olaggetvā chattaṇa dhāriyamānena aggadvārena assamam pavisitvā te isayo silavante kalyāṇadhamme a p a v y ā m a t o karitvā atikkami.”

Here a p a v y ā m a t o karitvā = apasavyaṃ katvā = a v y ā m a t o katvā, ‘to treat disrespectfully’; a p a v y ā m a t o, a v y ā m a t o, and v y ā m a t o seem to have the sense of ‘disrespectfully.’

APĀDAKKA.

“A p ā d a k e h i me mettāṃ, mettāṃ dipādahehi me” (Jāt. II. p. 146; Cullav. V. 6).

A p ā d a k a (=dīghajātika), ‘without feet,’ *i.e.*, ‘a snake.’ The term is also applied to ‘fish.’

APĀYĪ.

“Chāyā va an-apāyīnī” Thera G. v. 1041-3; Mil. p. 72).

A p ā y i n i, f. of a p ā y i transitory from a p a y ā, ‘to go away, fall off.’

APĀLAMBA.

“Hirī tassa a p ā l a m b o || satiyassa parivāraṇaṃ
Dhammāhaṃ sārathīṃ brumi || sammāditṭhi purejamaṃ”
(Saṃyutta I. v. 6).

“Modesty is the drag (of that chariot), meditation is its escort; the law I call the charioteer speeded on by right views.” A p ā l a m b a (not in Childers) is a Vedic term for the hinder part of a carriage, here used for some mechanism to stop a chariot.

Purejama may be compared to Sk. purojava, ‘excelling in speed.’ The term occurs in Sutta Nipāta V. 14. 3; Aṅguttara III. 32. 2, p. 134.

APITHĪYATI.

“Navena sukha dukkhena porāṇaṃ apithīyati” (Jāt. II. p. 157).

“An old (pleasure or pain) is hidden or disappears by reason of a new one.”

Apithīyati (Sk. *api-dhā*)=*paṭicchādiyati*.
See *pithīyati* (Thera G. v. 872, p. 81, and *Dhammapada*, v. 173). Cf. *apihita* (Jāt. IV. p. 4).

APIHA, APIHĀLU.

“So 'ham akaṅkho *apiho* anupayo” (*Samyutta* VII. 2, 8). “*Akuhako nipako apihālu*” (Ibid. VIII. 2, 6).

Apiho (Sk. *a-sṛiha*); *apihālu* (Sk. *a-sṛihālu*), ‘free from covetousness.’

APEKKHAVĀ.

“*Dummano tattha atthāsiṃ sāsanasmim apekkhavā*” (Thera G. 558, p. 59).

Cf. *anapekkhavā* (Ibid. v. 600, p. 62; Jāt. I. p. 141). *Apekkhavā*, ‘longing,’ ‘desiring.’

APPAKKHATĀ.

“*Tumbaṅ ñeva saṅgho uññāya paribhavana akkhantiyā vebhassiyā dubbalyā*” (Suttav. II. p. 241).

Dubbalyā = *appakkhatā* = ‘groundlessly,’ ‘without strong evidence.’

Does *appakkhatā* = *a-pakkhatā*, Sk. *pakshatā*, alliance?

APPAÑÑATTI.

We sometimes find *appaṇṇatti* for *appaññatti*, ‘disappearance’; *appaññattiṃ gacchati* = *attham gacchati*, ‘to disappear.’

“*Niruddhā sā acci appaññattiṃ gatā ti*” (Mil. p. 73). Cf. “*apaṇṇattika-bhāvaṃ agamāsi*=*abbhattham agamāsi*. (Jāt. I. p. 478; see *Sum.* p. 128).

ABBUDA.

Childers gives no instances of *abbuda* in the sense of ‘the second stage of the foetus,’ but see *Mil.* p. 40; in the sense of excrescence, see *Suttav.* I. pp. 275, 294, 307 (*Samyutta*, I. 8. 7); for the meaning of ‘a high numeral’ see *Sutta N.* III. 10. 4, and cf. *nirabbuda* *Suttav.* I. p. 70; *Samyutta* VI. 10, p. 152.

ABBHACHĀDETI.

“Ummāpuppavasamānā gaganā v’ a b b h a c h ā d i t ā
nānādi jaganākiṇṇā te selā ramayanti maṃ ”

(Thera G. v. 1069, p. 95).

A b b h a c h ā d e t i (Sk. a b h y - ā - c h ā d a y a t i), ‘to cover.’

ABBHAÑJATI.

Childers quotes a b b h a ñ j a n a without any reference (see Mahāv. VI. 14. 2, p. 205; Suttav. I. p. 79; Mil. pp. 365, 367), but does not mention the verb a b b h a ñ j a t i (Sk. a b h y - a ñ j). See Suttav. I. p. 83; Jāt. I. p. 438; III. p. 372.

ABBHATĪTA.

“Bahūni vassāni a b b h a t i t ā n i” (Mil. p. 71; see Thera G. vv. 242, 1035; Jāt. III. pp. 169, 541). In Mahāv. p. 40, l. 4 from bottom, read a b b h a t i t a ṃ.

A b b h a t i t a = atikkanta (Sk. a b h y - a t i t a).

ABBHANUMODATI.

Childers has the noun a b b h a n u m o d a n a, but not the verb. See Mil. p. 29, “thero a b b h a n u m o d i” (Ibid. p. 210; Aṅguttara III. 6).

A b b h a n u m o d a t i (a b h y - a n u - m u d not in Sanskrit), ‘to rejoice,’ ‘be glad.’

ABBHĀGATA.

“Ahaṃ manussesu manussabhutā
a b b h ā g a t ā n’ āsanakaṃ adāsīm ”

(Vimāna I. 5, p. 1).

A b b h ā g a t a (Sk. a b h y - ā - g a t a), ‘a stranger.’

ABBHĀHATA.

“Maccun’ a b b h ā h a t o l o k o.” The world is struck by death. (Thera G. v. 448-9, p. 47 = Saṃyutta I. 7. 6.) Cf.

“ti-lakkhaṇ a b b h ā h a t a ṃ dhamma kathaṃ sota-kāmo” (Sum. p. 147). Cf. :—

satti-satta-s a m a b b h ā h a t o (Sum. p. 140).

A b b h ā h a t a pp. of a b h y - ā - h a n.

ABBHUKKIRATI.

“So cakkaratanam abbhukkiritvā saddhim parisāya Cātummahārājika-devalokam agamāsi” (Jāt. II. p. 311-2).

Abbhukkirati (abhy-ud-kṛī not in Sanskrit), ‘to give up.’

ABBHUJJALANA.

“Abbhujjalananāti mantena mukhato aggi-jālā-nīharaṇam” (Sum. p. 97).

Abbhujjalana (abhy-ud-jalana), ‘spitting out fire by means of spells.’

ABBHUDĪRETI.

“Tā . . . rahitamhisukhanissinā imā girāabbhudīresum” (Therī G. v. 402, p. 163).

“Pasannacitto giram abbhudīrayi” (Sutta N. III. 11. 12). See Sum. p. 61.

Abbhudīreti (abhy-ud-īr) ‘to raise the voice, utter.’

ABBHUDDETI.

“Abbhuddayam sārādiko va bhānumā” (Vimāna 64, 67).

Abbhuddeti (Sk. abhy-ud-eti), ‘to rise.’

ABBHUDDHANATI.

“Dhunanti vattanti pavattanti ambare
abbhuddhanantā sukate pilandhare”

(Vimāna, 64, 9, p. 60).

Abbhuddhanati = abhuddhanati? (abhy-ud-dhun), ‘to shake, rattle.’ But is the root dhvan?

ABBHUNNADITA.

“Abhivutṭhā vammatalā nagā isibhi sevītā
abbhunnaditā sikhīhi te selā vamayanti mam”
(Thera G. v. 1065, p. 95).

Abbhunnadita pp. of abhy-ud-nad (not in Sanskrit), ‘to resound.’

ABBHUNNAMATI.

“[Udakadhārā] . . . udakasālato pi abbhunnamitvā Bhagavato citakaṃ nibbāpesi” (M.P.S. p. 68).

Abbhunnamati (abhy-ud-nam not in Sanskrit), ‘to burst forth,’ ‘spout up.’

ABBHUYYĀTI.

“Idha bhante rājā Māgadho Ajātasattu Vedehiputto caturaṅginim senaṃ sannayhitvā rājānaṃ Passenadi-kosalaṃ abbhuyyāsi yena Kāsī” (Saṃyutta III. 2. 6).

Abbhuyyāti (abhy-ud-yāti not in Sanskrit), ‘to march against.’

ABBHOKIRATI, ABBHOKIRAṆA.

“Uppaddhapadumātā haṃ āsanassa samantato abbhokirissaṃ pattehi pasannā sakehi paṇihi”
(Vimāna 5, 9, p. 4 ; 35, 11, p. 34).

“Naṭānaṃ abbhokiraṇaṃ” (Sum. p. 84).

Abbhokirati (abhy-ava-kṛī not in Sanskrit), ‘to cover.’

Abbhokiraṇa (abhy-ava-kiraṇa), ‘bedecking ?’

ABHIKAṆKHATI, ABHIKAṆKHĪ.

“Kāmānaṃ sītibhāvābhikaṅkhinī,” desiring the extinction of lust (Therī G. v. 360, p. 158).

For abhikaṅkhati see Vimāna 5, 1, p. 12.

“Yā c’esā Puṇṇikā jammī udukkhalaṃ abhikaṅkhati” (Jāt. II. p. 428). See Jāt. IV. 241.

Abhikaṅkhati (Sk. abhi-kāṅksh), ‘to long for, desire.’

ABHIKĪRATI.

“Atha mam ekam āsinam aratī nābhikīrati” (Saṃyutta II. 2, 8).

Saññā me abhikīranti viveka-paṭisaññutā” (Thera G. v. 598, p. 62).

Abhikīrati (Sk. abhi-kṛī), ‘to overpower.’

“Dīpaṇ ca kātuṃ icchāmi yaṃ jarā nābhikīratīti” (Jāt. IV. 121).

Abhikīrati = viddhamseti, ‘to conquer.’

ABHIKKHIPATI.

“Tato ca kāsūṃ vilikhāya majjhe
 Katvā taḥiṃ dātūṃ abhikkhipitvā”
 (Dāṭh. III. 60).

Abhikkhipati (abhi-kship), ‘to throw.’ Cf. abhinikkhipati, Dāṭh. III. 12.

ABHIGAJJATI, ABHIGAJJĪ.

“Suro yathā rājakhādāya puṭṭho
 Abhigajjaṃ eti paṭisūvam iccham”
 (Sutta N. IV. 8. 8).

Abhigajjati (Sk. abhigarj), ‘to roar.’

In the following passage abhigajjanti (applied to trees) has the sense of ‘to rustle.’

“Kusumitasikharā ca pādapā abhigajjati va mālu-
 teritā” (Therī G. v. 372, p. 159).

For abhigajjī (applied to birds) compare the follow-
 ing:—

“... Giribbaje citra-chadā vihaṅgamā
 Mahinda-ghosa-tthanitā bhigajjino te taṃ ramissanti
 vanamhi jhāyinam” (Thera G. v. 1108, p. 99).

“Sunīla-gīvā susikhā supekhuṇā sucitta-patta-cchadanā
 vihaṅgamā

Sumaṅju-ghosa-tthanitā bhiggino te taṃ ramissanti
 vanamhi jhāyinam” (Ibid. v. 1136, p. 102).

ABHIGIJJHATI.

“Kāmesa nābhigijjheyya” (Sutta N. V. 2. 8).

Cf. “kāmesu giddhā” (Ibid. IV. 2. 3).

Abhigijjhati (abhi-grīdh not in Sanskrit), ‘to
 crave for.’

ABHICHANNA, ABHICCHANNA.

“Nāgo hemajālā bhichanno = Nāgo suvaṇṇajālana
 abhicchanno (Jāt. II. pp. 370-1, 48; see Sutta N. IV.
 2. 1).

Abhicchanna pp. of abhi-cchad, ‘to cover.’

ABHIJAPPATI.

“Kuhiñci bhavañ ca nābhijappeyya.” Let him not wish for existence anywhere. (Sutta N. IV. 4. 9.)

“Kām’ abhijappanti paticca lābham” (Ibid. V. 4. 4.)

The Sk. abhijalpāti has not the sense of ‘to desire,’ ‘wish for,’ as in Pāli. Cf. abhijappā quoted in Nettipakarāṇa (apud Alwis Inst. 107–110) in the sense of ‘glutinous substance;’ jappā lust, Alw. Inst. 106, 107, 110. See Saṃyutta IV. 3, 4.

Abhijappa, ‘muttering spells,’ occurs in Thera G. v. 752, p. 74; Jāt. IV. p. 204; abhijappana, Sum. p. 97.

ABHIJALATI.

“Saccena dāvaggiṃ abhijjalantaṃ
Vassena nibbāpayi vārido ’va”

(Dāṭh. III. 43).

Abhijjalāti (Sk. abhi-jval), ‘to blaze fiercely.’

ABHIJAVATI.

“Na hi vāggu vadanti vadantā
nābhijavati, na tāṇaṃ upenti”

(Sutta N. III. 10. 12).

Abhijavati (abhi-jū not in Sanskrit), ‘to be eager, active.’

ABHIJĀNA.

“Abhijānato pi . . . sati uppajjati” (Mil. p. 78–9). Cf. Sk. abhijñāna, ‘recollection.’

ABHIJĀYATI.

“Yo ogahane thambho-vivābhijāyati” (Sutta N. I. 12. 8).

Abhijāyati (Sk. abhi-jāyate from root jan). For abhijaneti (caus.), see Mil. p. 390; Buddhavaṃsa II. 129).

ABHIJIGIṂSATI.

“Uccāvaceh’ upāyehi paresaṃ abhijigisāti” (Thera G. v. 743, p. 73).

Abhijīsā = jigīsā = Sk. jigīrshā from root ḥri.
Cf. jigīṃsaṃ (Jāt. III. p. 172), jigīsam (Thera G. v. 1110, p. 99), and see Childers s.v. jigīṃsati.

ABHIJHĀYATI.

“Abhijjhāyīṃsu brahmaṇā” (Sutta N. II. 7, 18).

Abhijjhāyati, Sk. abhi-dhyai, ‘to become covetous.’

Cf. abhijjhā, Sk. abhidhyā, and abhijjhālu (Aṅguttara III. 160).

ABHITAKKETI.

“Yam dhammikam naravaram abhitakkayitvā jāyā patī visayam etam upā gamīṃsu” (Dāṭh. v. 4).

Abhitakketi (caus. of abhi-tark, not in Sanskrit), ‘to search for.’

ABHITATTA, ABHITĀPA.

“Ghammābhitatta” (Jāt. II. p. 223; Sutta N. v. 1. 39) uṇhābhitatta (Mil. p. 97; Cullav. p. 20).

“Pākatika-aggito nerayiko aggi mahābhitāpataro hoti” (Mil. p. 67).

Abhitatta (Sk. abhi-tap-ta), ‘scorched;’ abhitāpa (Sk. abhitāpa), ‘extreme heat.’ Cf. sisābhitāpa, ‘sunstroke’ (Suttav. I. p. 83).

ABHITUNNA.

“Adhimuttavedanābhitunna” (Jāt. I. p. 407; ibid. II. pp. 399, 401; Ibid. IV. p. 330).

Abhitunna (pp. of abhi-tud not in Sanskrit), ‘afflicted,’ ‘tormented.’

ABHIDHARA.

“Abhidhara-māna,” ‘firm-minded’ (Dhammapada, p. 81).

Abhidhara, ‘firm, bold;’ cf. Sk. abhi-dhri, ‘to uphold,’ ‘maintain.’

ABHIDHĀRETI.

“Koṇḍañṇassa aparena Maṅgalo nāma nāyako
tamam loke nihantvāna dhammokkam a b h i d h ā r a y i ti”
(Buddhav. IV. 1 = Jāt. I. p. 34, v. 225).

A b h i d h ā r e t i (caus. of a b h i - d h ṛ i), ‘to hold aloft.’

ABHIDHĀVATI.

“A b h i d h ā v a t h ā ca patathā ca” (Jāt. II. p. 217).

“Balena saddhiṃ caturāṅgikena
a b h i d h a v a n t a m ¹ atibhimsanena
ajeyyasattham paramiddhipattam
damesi yo Ālavakam pi yakkham”

(Dāṭh. III. 47).

A b h i d h ā v a t i (Sk. abhi-dhāv), ‘to rush about.’²

ABHINAMATI.

“Passa samādhī-subhāvitam cittam ca vimuttam || na
cābhīnataṃ na cāpanataṃ na ca sa-saṅkhāra-nig-
gayha cāritavataṃ” (Samyutta I. 4. 8).

A b h i n a t a (pp. of a b h i - n a m), ‘depraved.’

ABHINAVA.

A b h i n a v a - y o b b a n a = Sk. a b h i n a v a - y a u v a n a, very
youthful (Therī G. Com. p. 201) = a b h i - y o b b a n a
(Therī G. v. 258, p. 148), quite new. See Jāt. II. p. 143;
Suttav. I. p. 337.

A b h i n a v a (Sk. a b h i n a v a), ‘quite new.’

ABHINIKKHIPATI.

“Mohandhabhūtā atha titthiyā te
tam dantadhātum abhinikkhipimsu”
(Dāṭh. III. 12; cf. a b h i - k k h i p i t v ā, Dāṭh. III. 60).

A b h i n i k k h i p a t i (a b h i - n i - k s h i p), ‘to throw
down.’

ABHINIGGAṆHANĀ.

“Āmasanā . . . a b h i n i g g a ṇ h ā n ā . . . clupanam.”

¹ The text has a b h i d d a v a n t a m.

² See Com. to Thera G. v. 118, p. 17.

“Abhiniggaṇhaṇā nāma aṅgaṃ gahetvā niggaṇhaṇa” (Suttav. I. p. 121).

Abhiniggaṇhaṇā (abhi-ni-grahaṇā not in Sanskrit), ‘holding.’

ABHININNĀMETI.

“Cittaṃ abhininnāmeti” (Aṅguttara III. 100. 4).

Abhininnāmeti (abhi-nir-nam), ‘to incline, direct.’ Cf. “So kakkato aḷaṃ abhininnāmeyya” (Saṃyutta IV. 3. 4).

ABHINIPPĪLANĀ.

“Abhinippīlanā nāma kenaci saha nippīlaṇa” (Suttav. I. p. 121).

Abhinippīlanā (abhi-nis-pīḍanā not in Sanskrit), ‘embracing,’ ‘squeezing.’

ABHINIBBIJJATI.

“Evam etaṃ avekkhantī rattindivam atanditā
tato sakāya paññāya abhinibbijja dakkhisam”
(Therī G. v. 82, p. 132).

Abhinibbijjate = nibbijjati, ‘to be weary of,’ ‘disgusted with.’ The caus. abhinibbijjeti, ‘to avoid,’ occurs in Sutta N. II. 6. 8:—

“Sabbe samaggā hutvāna abhinibbijjayātha
naṃ.”

ABHINIBBIJJHATI.

“Yo nu kho tesam kukkuṭacchāpakānaṃ paṭhamataraṃ
. . . aṇḍakosaṃ padāletvā sotthinā abhinibbijjheyya
(Suttav. I. p. 3).

See Buddhist Suttas (pp. 233-4).

Abhinibbijjhati (abhi-ni-vyadh not in Sanskrit), ‘to break forth.’

ABHINIVAJJETI.

“Yehi tīhi dhammehi samannāgato bālo veditabbo te
tayo dhamme abhinivajjetvā yehi tīhi dhammehi
samannāgato paṇḍito veditabbo te tayo dhamme samādāya
vattisāmā ti (Aṅguttara III. 1, 2).

Abhinivajjeti (abhi-ni-vṛij not in Sanskrit),
'to avoid.'

ABHINIVASSATI.

"Ahaṃ te anusāsāmi kiriye kalayānapāpake
Pāpāni parivajjetha, kalyāṇe abhinivassatha"
(Car. Pit. I. x. 3).

Abhinivassati = abhi-ni-vasati, 'to cultivate.'

ABHINISSAṬA.

"Gotamo nikkhamma-ninno tibhavābhinissaṭo"
(Thera G. v. 1089, p. 96).

Abhinissaṭa (pp. of abhi-nis-sṛi), 'escaped.'

ABHINIHATA.

"Kimādhikaraṇaṃ yakkha cakkābhinihato ahan
ti" (Jāt. IV. p. 4).

Abhinihata (abhi-ni-han not in Sanskrit),
'oppressed,' 'crushed.'

ABHINĪTA.

"Vātarogābhinīto tvaṃ viharaṃ kānane vane"
(Thera G. v. 350, p. 39; 435, p. 46).

Abhinīta (pp. of abhi-ni), 'attacked.'

ABHINĪLA.

"Bhassarā sucirā yathā maṇi nettāhesuṃ abhinīla-
m-āyatā" (Therī G. v. 257, p. 148, Com. p. 201).

Abhinīla, 'very dark.'

ABHIPATTIKA.

"Duggatā devakañṇāyo || sakkāyasmimṃ patitṭhitā
te cāpi duggatā sattā || devakañṇā abhipattikā"
(Saṃyutta IX. 6. 4).

Abhipattika, 'attaining (to the state of),' from
abhipatti (Sk. abhi-prāpti), 'reaching.'

ABHIPĀRUTA.

"Kassapaṃ . . . pavara-rucira-kāsika-kāsavaṃ abhi-
pārutaṃ disvā na pūjayi" (Mil. p. 222).

Abhipāruta, pp. of abhipārupati (Sk. abhiprāvṛi), 'dressed.'

ABHIPĀLETI.

"Imaṃ padesaṃ abhipālayāmi" (Vimāna, 84. 21, p. 79).

Abhipāleti (Sk. abhi-pāl), 'to protect.'

ABHIPĪLETI.

"Yathā vā pana . . . manussā rasahetu yante uccuṃ piḷayanti, tesu uccuṃ piḷayamānaṃ ye tatha yanta-mukhagatā kimayo te piḷiyanti; evam eva kho Tathāgato paripakkamānase satte bodhento dhammayantaṃ abhipiḷayati, ye tatha micchā paṭipannā te kimī viya marantīti" (Mil. p. 166).

Abhipīleti (Sk. abhi-pīḷ-ayati), 'to crush,' 'squeeze.'

ABHIPŪRETI.

"Yathā vā pana . . . puriso yāvadatthaṃ bhojanaṃ bhuñjeyya chādentuṃ yāva kaṇṭhaṃ abhipūrayitvā" (Mil. p. 238; see Dāṭh. III. 60).

Abhipūreti (Sk. abhi-pūr), 'to fill.'

ABHIPAKIRATI.

Dibbāni pi mandāravappupphāni antalikkhā papatanti tāni Tathāgatassa sarīraṃ okiranti ajjhokiranti abhipakiranti Tathāgatassa puḷaya" (M. P. S. p. 49).

Abhipakirati (abhi-pa-kṛī not in Sanskrit), 'to cover over.'

ABHIPAMODATI.

"Yathā have paṇa-riva ettha rakkhitā
Duṭṭhā mayī aññaṃ abhipamodati"

(Jāt. III. p. 530).

Abhipamodati (abhi-pa-mud not in Sanskrit), 'to rejoice.'

ABHIPAVASSATI.

"Aggasassaṃ abhinipphannaṃ, mahāmegho abhipavassati" (Mil. p. 8).

“Mahāmegho abhippavassati” (Ibid. pp. 36, 304).

Abhippavassati (Sk. abhi-pra-vṛṣh), ‘to rain down fast.’

ABHIPPASANNA.

Rājāp’ imesaṃ abhippasanno” (Suttav. I. p. 43).

Abhippasanna pp. of abhipasīdati (abhi-pra-sad), ‘favourable.’

ABHIPPASĀDETI.

“Abhippasādehi manaṃ arahantamhi tādine” (Thera G. v. 1173, p. 105).

Abhippasādeti (caus. of abhi-pra-sad) = pasādeti, ‘to propitiate.’

ABHIPPAHĀRAṆĪ.

“Esā Nāmuci te senā || kaṇhassābhippahāraṇī” (Sutta N. III. 2. 15).

Abhippahāraṇī f. of abhippahāraṇa (cf. Sk. praharaṇa), ‘fighting.’

ABHIBHĀSANA.

“Silam cittassa abhibhāsanaṃ” (Thera G. v. 613, p. 63).

Abhibhāsana, ‘enlightenment,’ not used in this sense in Sanskrit.

ABHIMATA.

“Matan ti abhimataṃ” (Thera G. Com. to verse 91, p. 13).

Abhimata (Sk. abhi-mata), ‘agreeable,’ ‘pleasant.’

ABHIYUJJHATI.

“’Amhākaṃ santakāni etāni ti abhiyujjhitaṃ te ‘na tumhākaṃ amhākaṃ’ti āgantvā vinicchayaṭṭhānādisu vivadante” (Jāt. I. p. 342).

Abhiyujjhati (abhi-yudh not in Sanskrit), ‘to contend, quarrel.’

ABHIYOGA.

Saddhābhiyoga" (Dāṭh. IV. 7).

Abhiyoga (Sk. abhi-yoga), 'observance.'

ABHIRAKKHA.

"Antarā dvinnam ayujjhapurānam
pañcavidhā ṭhapitā abhirakkhā"

(Jāt. I. p. 204).

Abhirakkhā = ārakkha, 'guard.'

ABHIRADDHI, ABHIRĀDHANA.

"Cetaso āghāto, appaccayo, an-abhiraddhi (Aṅgutara II. vi. 12). See Jāt. IV. p. 274.

"Anabhiraddhī ti kopo yeva so hi an-abhirādhana-vasena an-abhiraddhī ti vuccati" (Com.).

N'eva attano na paresam hitam abhirādhāyatīti anabhiraddhi, kopassa etaṃ adhivacanam (Sum. p. 52).

An-abhiraddhi, an-abhirādhana, 'displeasure, disaffection.'

ABHIRAVATI.

"Māusakā ca dibbā ca turiyā vajjanti tāvade
te pi ajja abhiravanti dhuvam buddho bhavissasi"

(Buddhav. II. 90 = Jāt. I. p. 18, v. 99).

Abhiravati (Sk. abhi-r-u), 'to shout out.'

ABHIROCETI.

"Na dān' aham tayā saddhiṃ samvāsam abhirocaye"
(Jāt. III. p. 192). See Vimāna 64, 24, p. 61; 81, 12, p. 73.

Abhiroceti (caus. of abhiruc), 'to desire.'

ABHIRUTA, ABHIRUDA.

Vihavihābhinadate¹ sippikābhirutehi ca na me tam
phandati cittaṃ" (Thera G. v. 49, p. 8; see v. 1103, p. 98).

We also find abhiruda (Sk. abhiruta), 'vocal, resounding with cries.'

"Kuñjarābhirudā rammā te selā ramayanti maṃ"
(Thera G. vv. 1062, 1064, p. 95).

¹ Vih-a-vih-a = very loud, cf. Sk. vṛih-a-t, loud, high, shrill.

“Mayūra-koñcābhīrudamhīkānane” (Thera G. v. 1113, p. 99). See Jāt. IV. p. 446, l. 2.

ABHILAKKHITA.

“Tāta, ajja abhilakkito mahā-uposathadivaso” (Jāt. IV. p. 1).

“Yā tā rattiyo abhiññatā abhilakkhitā ti ādisu salakkhaṇo” (Sum. p. 18).

Abhilakkhita marked by prognostics (as propitious), cf. Sk. abhi-lakshita, marked with signs.

ABHILAŅGHATI.

“Tasmim̄ khaṇe gaganatalam̄ abhilaṅghantam̄ eva paripuṇṇam̄ candamaṇḍalam̄ Rāhu avatthari” (Jāt. III. p. 364).

Abhilaṅghati (Sk. abhi-laṅgh), ‘to pass across.’

ABHILĀPA.

“Vācābhilāpo abhisajjanā vā” (Sutta N. I. 3. 15), ‘swearing or scolding’ (Fausböll).

Abhilāpakata, Com. on Thera Gāthā v. 118, p. 17.

Abhilāpa (Sk. abhilāpa, ‘word, expression’; See Sum. pp. 20, 23).

ABHILEKHETI.

“Rājā’tha Kittisirimeghasamavhayo so
Cārittalekham abhilekha yī saccasandho”

(Dāth. V. 67).

Abhilekheti (caus. of abhi-likhati), ‘to cause to be inscribed.’

ABHILEPANA.

“Kenassu nivuto loko, kenassu nappakāsati,
ki’ssābhilepanam̄ brūsi kimsu tassa mahabbhayaṃ.
Avijjāya nivuto loko, vevicchā nappakāsati
jappābhilepanam̄¹ brūmi, dukkham assa mahabbhayaṃ” (Sutta N. V. 2. 1-2).

¹ This passage is quoted by Alwis (Inst. p. 107), in a passage from the Nettipakaraṇa, in which jappū is explained by taṇhā.

Prof. Fausböll translates a b h i l e p a n a by 'pollution,' but it would seem more in accordance with the context to render it by 'daubing,' 'covering,' from a b h i l i m p a t i, 'to daub, smear.'

ABHIVAÑCANA.

“Te titthiyā naṃ a b h i v a ñ c a n a n t i
rājādhirājam atha saññāpetvā
jigucchaniye kuṇapādikehi
khipiṃsu dhātum parikhāya piṭṭhe”

(Dāṭh. III. 64).

A b h i v a ñ c a n a (Sk. a b h i - v a ñ c - a n a), 'deceit, fraud.'

ABHIVAṬṬA.

“A b h i v a ṭ ṭ e mahāmeghe” (Mil. p. 176).

“Himavante pabbate a b h i v a ṭ ṭ a ṃ udakaṃ Gangāya nadiyā pāsāṇa . . . -sakhāsu pariyottharati” (Ibid. p. 197; see pp. 286, 349).

A b h i v a ṭ ṭ a ! pp. of a b h i - v a s s a t i (see Mil. pp. 132, 411).

ABHIVAḌḌHI.

“A b h i v a ḍ ḍ h i y ā vāyamati” (Mil. p. 94).

A b h i v a ḍ ḍ h i (Sk. a b h i - v ṛ i d d h i), 'growth,' 'increase.'

ABHIVADATI.

“Sabbe bālaputhujjanā kho . . . ajjhattika-bāhire āyātane abhinandanti a b h i v a d a n t i ajjhosāya tiṭṭhanti” (Mil. p. 69).

A b h i v a d a t i = a b h i v a n d a t i (Sk. a b h i - v a d), 'to welcome.'

ABHIVĀYATI.

“Yathā . . . vāyu supupphita-vanaṣaṇḍantaram-a b h i - v ā y a t i eva eva kho . . . yoginā yogāvacarena . . . pupphitārammaṇa-vanantare ramitabbam” (Mil. p. 385).

A b h i v ā y a t i (a b h i - v ā not in Sanskrit), 'to blow through,' 'pervade.'

ABHIVĀHETI.

“Tattha sabbakilesāni asesam abhivāhayi”
(Buddhav. X. 5).

Abhivāheti (caus. of abhi-vah), ‘to remove,’
‘put away.’

ABHIVIJINĀTI.

“Saṅgame parasenaṃ abhivijinanti” (Mil. p. 39).

Abhivijināti (abhi-vi-ji not in Sanskrit), ‘to
conquer.’ (See Childers, s.v. abhivijayati.)

ABHIVIÑÑĀPETI.

“Methunam dhammaṃ abhiviññāpeti,” ‘to practise
sexual intercourse’ (Suttav. I. p. 18).

Abhiviññāpeti (caus. of abhi-vi-jñā), ‘to
seek,’ ‘to have recourse to.’

ABHIVITARATI.

“Te pucchanti, pucchivā nābhivitaranti” (Mahāv.
II. 34. 10). Cf. Suttav. I. p. 73; II. p. 290:—

“Sañciccā ti jānanto, sañjānanto cecca abhivitaritvā
vitikkamo.”

Abhivitarati (abhi-vi-tṛī, not in Sanskrit), ‘to
go on with.’

ABHIVISITṬHA.

“Ye dhamme Tathāgato anaññañeyyo hutvā sayam eva
abhivisitṭha-nāṇena paccakkhaṃ katvā pavedeti . . .
pe” (Sum. p. 99).

Abhi-visitṭha (abhi-vi-ṣiṣṭha not in Sanskrit),
‘most excellent,’ ‘very distinguished.’ Cf. visitṭha (Mil.
p. 203).

ABHIVEDETI.

“Rattikkhaye ca Anurādhapurassa maggaṃ
jāyāpatīnaṃ atha so abhivedayittha”

(Dāṭh. V. 2; see ibid. V. 11).

Abhivedeti (caus. of abhi-vid) ‘to point out,’
‘communicate.’

ABHIVYĀPETI.

“Yāni tatttha t̄hitāni pupphāni tāni sammā gandhena disāvidisaṃ abhi byā peti” (Mil. p. 251).

Abhivyāpeti (Sk. abhi-vy-āp), ‘to pervade.’

ABHISAṂVISATI.

“Kim iva pūtikāyaṃ asuciṃ savanagandhaṃ bhayānakam Kuṇapaṃ abhisamviseyyaṃ gattaṃ sakipaggharitam asucipuṇṇaṃ” (Therī G. v. 466, p. 169).

Abhisamvisati (abhi-sam-viṣ not in Sanskrit), ‘to stay with.’

ABHISAJJATI, ABHISAJJANĀ.

“N’ev’abhisajjāmi na cāpi kuppe” (Jāt. III. p. 120).

“Vācābhilāpo abhisajjanā vā” (Sutta N. I. 3. 15).

Abhisajjati (abhi-saṅj not in Sanskrit), ‘to scold.’ Abhisajjanā, ‘scolding.’

ABHISAṬA.

Ambapalikā gaṇikā . . . abhisat̄ā atthikānam-atthikānam manussānam paṇṇāsāya ca rattim gacchati” (Mahāv. VIII. 1).

Abhisat̄a, ‘frequented,’ ‘much visited,’ pp. of abhisarati (Sk. abhi-sṛi).

ABHISATTHA.

“Abhisattho va nipatati vayo, rūpaṃ aṇṇam iva tath’eva santam

tass’eva sato avippavasato aṇṇass’eva sarāmi attānan ti”

(Thera G. v. 118, p. 17).

The Commentary explains abhisattha by anusit̄tha, aṇatta. The form sat̄tha = sit̄tha is supported by Jāt. II. p. 299, where sat̄tha = anusit̄tha. (Cf. anusatthā = anusāsaka, Jāt. IV. p. 178-9). But abhisattha is also explained in the Com. by abhilāpakata; in that case abhisattha, ‘abused,’ would be derived from çam̄s and not from çās. See ANUSATTHI.

ABHISANDA.

“Ten'eva kammābhisaṇḍena iddhi-yānam-abhiruyha patthitaṃ nibbāna-nagaram pāpūṇeyyāti” (Mil. p. 276).

Abhisanda (Sk. abhi-shyanda), ‘consequence,’ ‘result.’ Cf. kamma-nissanda (Mil. p. 20).

ABHISANDAHATI.

“Kāḷi itthi brahātī dhankarūpā satthiñ ca bhettvā aparāṇ ca satthiñ ca

bāhañ ca bhettvā aparāṇ ca bāhuṃ sīsañ ca bhettvā dadhi-thālikam va esā nisinnā abhisandahitva”

(Thera G. v. 151, p. 21).

The Editor reads abhisaddahitvā, but this gives no sense, but the v. l. abhisandahitvā, ‘putting together,’ from abhi-san-dhā suits the context.

Abhisaddahati occurs in Thera G. v. 785; Mil. p. 258; Dāth. III. 58.

ABHISANDHĀYA.

“Kam attham abhisandhāya lahucittassa dūbhino sabba-kāma-duhass'eva imaṃ dukkham titikkhasi”

(Jāt. II. p. 386).

Abhisandhāya = paṭicca, sandhāya, ‘on account of,’ ‘because of.’

ABHISANNA.

“[Bhagavato] kāye abhisanne Jivakena vireko kārīto” (Mil. p. 184). The incident here referred to is given in full in Mahāv. VIII. 1. 30:—

“Tena kho pana samayena Bhagavato kāyo dosābhisananno hoti,” cf. abhisanna-kāyo (Ibid. VI. 14. 7).

Abhisanna, pp. of abhisad not in Sanskrit, ‘oppressed with humours,’ ‘full of humours.’

ABHISAMBHAVA.

Dur-abhisambhava, ‘hard to obtain’ (Sutta N. III. 11. 23; Saṃyutta V. 2. 3; Thera G. v. 436). Cf. Sk. abhisambhū, ‘to enjoy,’ ‘attain.’

ABHISAMSAÑĀ.

“Rathassa ghoso apilandhanāni
khurassa nādī-abhisamsañāya ca
ghoso suvaggi samitassa suyati
gandhabbaturiyāni vicitrasavane”

(Vimāna 64. 10, p. 60).

Abhisamsana (abhi-çamsana not in Sanskrit),
brabbling?

ABHISĀPA.

“Muṇḍo virūpo abhisāpa māgato
kapālahattho 'va kulesu bhikkhasu”

(Thera G. v. 1118, p. 100).

Abhisāpam āgato = ‘reviled,’ ‘calumniated.’ Cf.
Sk. abhiçāpa, ‘curse,’ ‘calumny.’ For abhisapati
see Suttav. II. p. 274; Saṃyutta XI. 1, 10.

ABHISĀRIYĀ.

“Dighaṃ gacchatu addhānaṃ ekikā abhisāriyā
Sankete patim mā addasa yā te ambe avāharīti”

(Jāt. III. p. 139).

Abhisāriyā = Sk. abhi-sārikā, ‘a woman who
goes to meet her lover.’ Abhisaraṇatā, ‘appoint-
ment’ (Ibid. p. 139 l. 4).

ABHIHĀRETI.

“Sa piṇḍacāraṃ caritvā || vanam abhihāraye” (Sutta
N. III. 11. 30, 32; see ibid. III. 1. 4, 10; Therī G. v. 146,
p. 137).

Abhihāreti caus. of abhi-hṛi, ‘to go to, repair to.’

In the following passage abhihāreti=abhiharati,
‘to gain, acquire’:—

“Attanā coday’ attānaṃ, nibbānaṃ abhihāraye”
(Thera G. v. 637, p. 65). See Jāt. IV. p. 421.

See note on abhiharati in Vinaya Texts, vol. ii.
p. 440.

ABHIHITA.

“Buddha-gāthābhihito 'mhi” (Saṃyutta II. 1-10).

Abhihita (Sk. abhi-hita) said, spoken. The correct
reading is Buddhagāthābhigito?

AMAMA.

“Kadā nu 'abam bhinnapaṭandharo muni kāsāvatto
a m a m o nirāsayo.” See Jāt. IV. p. 372.

“Gihī dāraposī a m a m o ca subbato” (Sutta N. I. 12,
14).

“A m a m o nirāso” (Udāna III. 7, 9).

A m a m a (Sk. a m a m a) unselfish ; cf. Sk. m a m a t ā,
selfishness.

AMARA.

“Yadā ca avijanantā iriyanti a m a r ā viyā” (Thera G.
v. 276, p. 33).

In the explanation of a m a r ā = vikkhepo (Dīgha I. 1,
2. 23). Buddhaghosa has the following note :—

“A m a r ā nāma maccha-jāti, sā ummujjana-nimmuj-
janādivasena udake sandhāvamānā gahetuṃ na sakkoti”
(Sumaṅgala, p. 115).

A m a r ā (not in Sanskrit), a kind of wriggling slippery
fish, perhaps an eel.

ARITṬHAKA.

“Aritṭhakaṃ nāṇaṃ” (Sum. p. 94).

A r i ṭ ṭ h a k a (Sk. a-riṣṭaka), ‘perfect.’

What does a r i ṭ ṭ h a k a mean in “mahā-a r i ṭ ṭ h a k o
maṇi?”¹ (Saṃyutta IV. 1. 2, p. 104).

In the following passage a r i ṭ ṭ h a seems to be ‘a kind
of spirituous liquor.’ “Amajjaṃ a r i ṭ ṭ h a ṃ pivati”
(Suttav. II. p. 110).

AVAKANTATI.

“Evaṃ hi etaṃ udapādi sarīrena vinābhāvo
puthuso maṃ vikantetva khandaso a v a k a n t a t h a ”
(Jāt. IV. p. 155 ; Ibid. p. 251).

A v a k a n t a t i (Sk. a v a - k ṛ i t), ‘to cut away.’

AVAKUJJA.

“Puggalo a v a k u j j a - p a ñ ñ o ” (Puggala III. 7. p. 31).

Here a v a k u j j a = n i k k u j j a, ‘inverted, turned down-

¹ Does it mean ‘very precious’? maṇi may mean sun-glass, burning-
glass (see Mil. p. 54, l. 6).

ward,' in opposition to ukkujja, 'set up' (Puggala, III 7. 3), and the phrase "puggalo avakujja-pañño" means 'a man who is a hearer but not a doer.'

Avakujja = 'supine,' in the following passage: "Kalalepattharivāna avakujjo nipajj' aham" (Buddhav. II. 52 = Jāt. I. p. 13). For the adv. avakujjakam see Buddhav. X. 4. See paṭikujja, Jāt. I. p. 456.

"Tassa nāṇavar' uppajji anantam vajirūpamam
tena vicini saikhāre ukkujjam avakujjakam."

AVAKKHIPANA.

"Adho avakkhipanena" (Jāt. I. p. 163).

Avakkhipana (ava-kshipana), 'putting down.'

AVAGANDA.

"Na avaganda-kāraṇam bhujjītabbam. Yo anādariyam paticca ekato vā ubbhato vā gandam katvā bhujjīti āpatti dukkaṭassa" (Suttav. II. p. 196; see Pātimokkha Sekh. IV. p. 46).

Avaganda-kāraṇam = 'puffing out the cheeks,' 'stuffing the cheeks out;' gandam katvā = to puff out the cheeks, may be compared with the phrase phañam katvā, 'to spread out the hood,' with reference to a snake.

AVAGGAHA.

"Dubbutthikā ti avaggaḥo. Vassa-vibandho ti vitam hoti" (Sum. p. 95).

Avaggaḥa (Sk. ava-graha), 'drought.'

AVACARA, AVACARAṆA.

"Tāta tvam sūro saṅgām āvacaro."

"Saṅgām āvacaro sūro balavā iti vissuto." (Jāt. II. 95).

Saṅgām āvacara = 'familiar with war, at home in war.' For avacaraṇa see Jāt. II. p. 95, l. 7).

AVAJĀTA.

"Mukhadugga vibhūta-m-anariya || bhūnahu pāpaka
dukkatakāri

purisanta kalī avajāta mā bahubhāṇi 'dha, nerayiko
si."

(Sutta N. III. 10. 8.)

Ava-jāta (Sk. ava-jāta), 'base-born,' as opposed to abhijāta (Mil. 359). See Div. p. 2, l. 13.

AVATIṬṬHATI.

“Saddhā dutiyā purisassa hoti
No ce assaddhiyaṃ avatiṭṭhati
Yaso ca kitti ca tatv' assa hoti”

(Saṃyutta I. 4. 6).

“Kodho mayi nāvatiṭṭhati” (Ibid. XI. 2. 10; Thera G. v. 21). See Jāt. IV. p. 208.

Avatiṭṭhati (Sk. ava-sthā), 'to abide, endure.'

AVADĀNIYE.

“Kāmesu giddhā pasutā pamuḥhā
avadāniye te visame nivīṭṭhā
dukkhūpanitā paridevayanti”

(Sutta N. IV. 2. 3).

Avadāniya (Sk. avadāniya), 'stingy, niggardly.'

AVADEHAKA.

“Udarā vadehakaṃ bhutva sayant' uttānaseyyakā”
(Thera G. v. 935, p. 85).

Avadehaka seems to mean 'a surfeit' from avadih, 'to pollute, besmear.'

AVADHĀRAṆA.

“Khalū ti avadhāraṇatthe nipāto” (Therī G. Com. p. 180; Sum. p. 27).

Avadhāraṇa (Sk. avadhāraṇa), 'emphasis, affirmation.'

AVANI.

“Suciram avanipālo saññamaṃ ajjhupeto” (Dāṭh. IV. 5). Cf. Sk. avani, 'earth.'

AVAPĀYĪ, AVAPIVATI.

“Addharattā vāpāyī,” drinking at midnight (Jāt. I. p. 163). “Addharatte avapivati” (Ibid. Com.).

AVABUJHATI, AVABOJHANTĪ.

“Yathābhutaṃ an-avabojhanti” = yathābhucam ajānantī (Therī G. Com. to v. 159, p. 193).

Avabojjhantī f. of avabojjhanta (ava-budh),
'perceiving, being aware of.'

Avabujjhati = is remembered, occurs in Jāt. III. p. 387. See Sum. p. 52.

"Yo pubbe katakalāyṇo katattho nāvabujjhati
Atthā kassa palujjanti ye honti abhipatthitā."

(See Jāt. I. p. 378; III. p. 256; Sum. p. 53; Thera G. v. 737, p. 73.) For avabodha see Sum. p. 20.

AVAMAṄGALA, AVAMAṄGALLA.

"Bhante mayhaṃ nāmaṃ avamaṅgalaṃ" (Jāt. I. p. 402; Ibid. p. 372).

"Imam avamaṅgalyaṃ anumodanaṃ kathesi,
avamaṅgallesu anumodanaṃ karonto" (Jāt. I. p. 446).

Avamaṅgala, 'inauspicious, unlucky'; avamaṅgalla = avamaṅgalya 'unluck.'

AVARAJJHATI.

"Karissaṃ nāvarajjhissaṃ" (Thera G. v. 167, 22). See Jāt. IV. p. 428, ll. 21, 27.

Avarajjhati here means 'to desist, give up' (from the root rādḥ). The Com. has virajjhissaṃ, but another various reading is avarujjhissaṃ as if from the root rudḥ.

AVALAKKHAṆA.

"Yesaṃ hatthato na labhati [lābhaṃ] tesam asim
'avalakkhaṇo' ti garahati" (Jāt. I. p. 455).

Avalakkhaṇa, 'below the mark,' 'not up to the mark.' See Mil. p. 171, l. 12.

The Sk. avalaksha = 'white.'

AVASAṬA.

Avasaṭā nāma titthāyatanam saṅkantā vuccati"
(Suttav. II. p. 216-7).

Avasaṭa = saṅkanta, gone over to, represents Sk. apa-sṛi, 'to go away,' and not ava-sṛi; cf. oṣaṭa (Mil. p. 24).

AVASĀYA.

“Avasāyī ti. Avasāyo vuccati avasānam nitthānam” (Therī G. Com. p. 176).

Avasāya = Nirvāna cf. Sk. avasāya end.

AVASISSATI.

“Na masi sarīrān’ eva avasissimsu” (M. P. S. p. 68, l. 4).

“Na taṃ tatrāvasissati” (Jāt. II. pp. 61, 62; Sum. p. 212).

For avasitthaka see Jāt. II. p. 311.

Avasissati (Sk. ava-çish), ‘to be left, remain over.’

AVASESAKA.

“Samatittikaṃ an-avasesakaṃ telapattam yathā parihāreyya || evaṃ sacittam anurakkhe patthayāno disam agatapubban ti” (Jāt. I. p. 400).

An-avasesakan ti an-avasiñcakaṃ aparissavanakaṃ katvā (Com.)

An-avasesaka means ‘having nothing remaining or left,’ but ought we not to read an-avasekakaṃ, ‘unspilt’?

AVYĀYATA.

“Avyāyataṃ vilapasi,” ‘thou talkest at random’ (Jāt. I. p. 496).

A-vy-ā-yataṃ (from root yaṃ) ought to mean ‘not excessively,’ ‘briefly’? cf. Sk. vyāyata; perhaps we ought to read avyāvaṭaṃ, unrestrainedly, excessively, from vy-a-vṛi.

The Com. explains avyāyataṃ vilapasi by avyatta-vilāpam vilapasi.

ASSATARĪ.

“Assatarī attavadhāya gabbhaṃ gaṇhāti parābhavāya gabbhaṃ gaṇhāti” (Cullav. VII. 2, 5, p. 188).

That the *she-mule* died in reproducing itself seems to have been a very common notion. Cf. Mil. p. 166; Saṃyutta p. 154.¹

¹ Mules were imported into India from Cambodia. See Jāt. IV. p. 464.

ASSAVATI.

“Āvedhañ ca na passāmi yato ruhiram a s s a v e” (Jāt. II. p. 276).

Assavati (āsrū not in Sanskrit) = paggharati, ‘to flow, issue.’

ASSĀSAKA.

“So bhikkhu uttānto an-assāsako kalam akāsi” (Sutta v. I. p. 84; II. p. 111).

An-assāsako, ‘not able to draw breath’; cf. Sk. āçvāsaka.

AHI-GUṆṬHIKA, AHI-GUṆḌIKA.

This word is sometimes written ahi-guṇḍika (Jāt. I. p. 370; II. 429) and ahi-kuṇḍika (Jāt. IV. p. 308). Guṇṭhika = ‘snarer’ from the root guṇṭh, ‘to snare, trap’; but as the term ahig^o = ‘snake-charmer, ahi-guṇḍika, from the root guṇḍ, to sing, charm (cf. Sk. guṇḍaka, ‘a low pleasing tone’) is perhaps the correct form, but compare Sk. ahi-tuṇḍika.

ĀKAḌḌHANA, ĀKAḌḌHETI.

“Mayaṃ attano balena mahāsamudda-udakaṃ ākaḍḍhema” (Jāt. I. p. 498).

Ākaḍḍhetti, caus. of ākaḍḍhati (see Jāt. III. p. 297) = ‘to draw out (water).’ For ākaḍḍhana see Mil. pp. 154, 352.

ĀKARA.

“Ākara ratanuppādāya” (Mil. p. 356).

“Saddhammādhārako therō Ānanda ratanākaro” (Thera G. v. 1049, p. 93).

Ākara (Sk. ākara), ‘a mine.’

ĀKIṆCAÑÑA.

“Jhāyī jhānaratā dhīrā santacittā samāhitā
ākiñcaññaṃ patthayānā dhammanagare vasanti te”
(Mil. p. 342).

Ākiñcañña, Nirvāna, ‘nothingness.’

ĀKINṆA.

Our word 'loose' has come to be used in sense of 'dissolute, bad;' so in Pāli we find ākiṇṇa used in the sense of (1) at large, (2) loose, bad.

"Aññataro pi kho hatthināgo ākiṇṇo viharati hatthihi hatthinīhi" (Udāna IV. 5, p. 41, ll. 7, 10, 20; p. 42, ll. 6, 9, 15).

"Ākiṇṇa luddo puriso dhāticelaṃ va makkhito" (Jāt. III. pp. 309, 539). The Com. explains ākiṇṇa by gāḷha.

ĀKURATI.

"Jivhā sukkhati, hadayaṃ byāvattati kaṇṭho ākurati" (Mil. p. 152).

Dr. Trenckner takes ākurati to be a denominative of ākula, 'distressed.' It seems to have here the sense of 'swells,' and may be a denom. of aṅkura, 'intumescence.' We find forms like ākura for aṅkura in niraṅkaroti and nirākaroti. So sākacchā = saṅkacchā. Cf. a-saṅkacchikā. (Parivarā II. 1. 96, pp. 70, 71.)

ĀGĀḶHA.

"Saṅgho āgāḷhāya ceteyya" (Parivarā V. 3). In the Com., p. 230, we find that Buddhaghosa reads āgaḷāya, which he explains by daḷhabhāvāya. See Aṅguttara III. 151-2. Āgāḷha = gāḷha (Sk. gāḍha).

ĀGHĀTANA.

"Visamūlaṃ āghātaṃ chetvā pāpeti nibbutiṃ" (Thera G. v. 418, p. 45).

"Āghātana is explained by Childers as 'shambles' (see Thera G. v. 711, p. 71). It signifies 'place of execution' in Mil. p. 110, l. 19, but in the above passage (? read āghātano) it signifies 'killing, destroying.' Cf. Uddham-āghātanikā ti āghātaṃ vuccati maraṇaṃ" (Sum. p. 119).

ĀNAṢJA.

"Tasmim kāle Bāraṇasirājā attano maṅgala-hatthim

ānañja-kāraṇaṃ sikkhāpetuṃ hatthācariyānaṃ adāsi” (Jāt. I. p. 415).

“Ānañja-kāraṇaṃ kāriyamāno dukkhaṃ adbhivāsetuṃ asakkonto ālānaṃ bhinditvā palāyitva” (Jāt. IV. p. 308).

The ānañja-kamma seems to have been (1) a kind of bending of knees as a mark of obsequiousness, or respect (Jāt. IV. p. 49); (2) a kind of squatting down, so as not to be seen.

ĀNANYA.

“Tassa me kim aññaṃ ānaṇyaṃ bhavissati” (Suttav. I. p. 284; Sum. p. 3, l. 18).

Ānaṇya (Sk. ānriṇya), ‘freedom from debt.’

ĀMANTANĀ.

“Āmantanā hati saḥāyamajje” (Sutta N. I. 3, 6).

Prof. Fausböll renders āmantanā by ‘calling,’ but ‘salutation’ seems more in accordance with the context.

ĀMASATI, ĀMASANA.

“Kumbhiṃ āmasati” (Suttav. I. p. 48, p. 57; see Jāt. II. p. 360-1; Jāt. III. p. 319; Sum. p. 107).

Āmasati (Sk. ā-mṛish), ‘to touch, handle.’

“Āmasanena sannipāto jāyati” (Mil. p. 127).

Āmasana (Sk. ā-mṛishana), ‘handling, touching.’

ĀYĀGA.

“Āyāgo sabbalokassa āhutinā paṭiggaho” (Thera G. v. 566, p. 59; see Sutta N. III. 4, 32). Cf. Sk. āyāga, ‘a gift.’

ĀYUVĀ.

“Tes’ aññataro ’yam āyuvā dvāre tiṭṭhati māluterito” (Thera G. v. 234-5, p. 30).

Āyuvā (not in Sanskrit), ‘old.’

ĀYŪHAKA, ĀYŪHATI, ĀYŪHANA.

“Bhagavā . . . addasa Devadattaṃ āyūhitvā anekāni kappakoṭṭhisatisahassāni nirayena nirayaṃ . . . gacchan-taṃ” (Mil. p. 108).

“Ayaṃ moghapuriso kappatṭhiyaṃ eva kammaṃ āyūhissati” (Ibid. p. 109).

Āyūhako (Mil. p. 207). Āyūhana (Sum. pp. 64, 101).

See “Notes and Queries” (Emendations IV.) in Pāli Journal for 1885.

ĀLAMBA, ĀLAMBANA.

“An-ālamba-cara,” ‘not wandering (in many) channels of thought,’ *i.e.*, having mind fixed only on *one* object of thought (Mil. p. 343). An-ālamba = without support in Sutta N. I. 9. 20; Saṃyutta II. 2. 5.

Ālambano—“So [putto] tumbhakaṃ upatṭhako bhavisati” (Mil. p. 126).

Ālambana (Sk. ālambana), ‘support.’ Cf. ālambana-raju = rajju ālambanī (Jāt. III. p. 396).

ĀLĀNA.

“Taṃ ālāne niccalam bandhitvā tomara-hatthā manussā parivāretvā ānañja-kāraṇam kārenti” (Jāt. I. p. 415).

Ālāna (Sk. ālāna), ‘stake or post to which an elephant is fastened.’

ĀLITA.

“Kaṭukaṃ madhurassādaṃ piya-nibandhanam dukhaṃ khuraṃ va madhun ālittaṃ ullittaṃ nāvabujjhati”

(Thera G. v. 737, p. 73).

Ālitta (pp. of ā-lip), ‘besmeared.’

ĀLIMPANA.

“Ālimpanaṃ vijjhāpetuṃ,” ‘to put out a flame’ (Mil. p. 43).

Ālimpāna (= ādīpāna), ‘a flame, conflagration.’

For ālimpeti (Sk. ā-dīp) see Ānguttara III. 100. 13.

ĀVAJATI.

“Na gabbhaseyyaṃ punar-āvajisaṃ,” ‘I shall not return to the womb’ (Jāt. III. p. 434; *ibid.* IV. pp. 49, 107).

Childers does not cite āvajti in the sense of ‘to go.’ Cf. Sk. āvraj, ‘to return.’

ĀVAPANA.

“ Sabbaññūtañāṇassa āvapaṇaṃ katvā dantayugalam adāsi ” (Jāt. I. p. 321; Milinda, p. 279).

Āvapaṇa seems to come from the root vyapa + ā.

See “ Pāli Journal ” for 1885, article Nikkināti, p. 42.

ĀVILATI.

“ [Udakaṃ] calati khubati luḷati āvilati ” (Milinda, p. 259-60).

Āvilati, ‘ becomes turbid,’ a denominative from the adj. āvila, ‘ turbid.’

ĀVEDHA.

Āvedhañca na passāmi yato ruhiram assave ” (Jāt. II. p. 276).

“ Āvedhañca na passāmī ti viddhaṭṭhāne vaṇaṇ ca na passāmi ” (Com.)

Āvedha, ‘ wound.’ Cf. āvedhana, impaling (Jāt. IV. p. 29) :—

“ Koviḷāra-sūle makkhikāvedhanaṃ ” = the impaling of a fly on a kovilāra-stake.

ĀVENI.

Childers has āveṇika on the authority of B. Lot. 648, but not āveṇi. (See Div. pp. 2, 98, 182, 268, 302, 440. Cf. “ Āveṇi-saṅgha-kammāni akāsi ” (Jāt. I. p. 490).

“ Te imehi atṭhārasahi vatthūhi apakāsanti avapakāsanti āveṇi-karonti āveṇi-pavāraṇaṃ karonti, āveṇi-saṅgha-kammaṃ karonti ” (Cullav. VII. 5. 2; see ibid. p. 325; Parivāra XV. 10, p. 202).

ĀSATI.

“ Seti c’eva āsati ca etthāti senāsanam, mañcapīṭhā-dīnam. Ten’ āha senāsane ti ” (Sum. p. 208).

Āsati (Sk. ās), ‘ to sit.’

¹ The various readings are apakāsanti and avapakāsanti.

ĀSAMSA, ĀSAMSATI.

Childers registers āsiṃsā, but not āsamso, &c.

The phrase “puggalo āsamso,” ‘a person without desires,’ occurs in Aṅguttara III. 13. = Puggala IV. 19. = Samyutta III. 3, 1, 5.

From āsamṣati we find the participle āsamṣāna, which is sometimes written āsasānā.

“Dumāni phullāni manoramāni samantato sabbadisā pavanti

pattam pahāya phalam āsasānā . . .”

(Thera G. v. 528, p. 56).

The Com. explains āsasānā by āsiṃsantā gahitukāmā. Nirāsa = nirāsamso. We find the terms nirāsamso, āsamṣāna in a passage in Sutta N. V. 10. 4 (Nirāsaso so, na so āsasāno = nirāsamso so na so āsamṣāno), which Prof. Fausböll translates thus: ‘He is without breathing, he is not breathing,’ instead of ‘He is free from desire, he has no desire.’ Cf. :—

“Etādisam brāhmaṇa disvā yakkham
puccheyya poso sukham āsasāno”

(Jat. IV. p. 18).

The Com. explains āsasāno by āsiṃsanto, and a Burmese MS. reads āsi [ṃ] samāno.

“Thale ca ninne ca vapanti bījam
anūpakhette phalam āsasānā”

(Ibid. p. 38).

ĀḶAKA.

An āḷakā is an ‘arrow-straightener,’ which was formerly made of wood or bone. For a specimen of an Eskimo ‘arrow-straightener’ see Boyd Dankin’s “Early Man in Britain,” p. 238. Cf. :—

“Isattho āḷakam pariharati vaṅka-jimha-kuṭila-nārācassa ujukaraṇāya” (Mil. p. 418).

There is a reference to the process of arrow-straightening in Thera G. v. 29, (cf. Dh. IV. 15. 33) :—

“ Samunnayaṃ attānaṃ usukāro va tejanaṃ
cittaṃ ujum karitvāna avijjaṃ chinda Haritāti ”

In Car. Pit. II. 1. 3, ālaka = ālāna, ‘post or stake’
to which an elephant was tied.

ĀḶĀHANA.

“ So tassā . . . sarirakiccaṃ katvā āḷāhanaṃ nibbā-
petvā ” (Jāt. I. p. 287).

Āḷāhana usually means ‘a cemetery,’ but in the pas-
sage quoted above it signifies ‘the funereal fire.’

ĀHARATI.

Āhaṭa pp. = āhacca, ‘cited’ (Jāt. III. p. 512).

Āhātṽ = aharitvā in the following passage :—

“ Saṅkāra puñjā āhātṽ susāna rathiyāhi ca
Tato saṅghātikam katvā lūkham dhāreyya cīvaram ”
(Thera G. v. 578, p. 60).

The causative āharāpeti is used in the sense of ‘to
call for, ask for, demand’ :—

“ Tassa gatakāle taṃ kulam kahāpaṇe valañjesi. So
āgantvā kahāpaṇe āharāpesi ” (Jāt. I. p. 347 ; see Therī
G. Com. p. 196, l. 13).

ĀHARIMA.

“ Āharimena rūpena na maṃ tvaṃ bādhayissasi ”
(Therī G. v. 299, p. 152).

Āharima, ‘captivating,’ ‘charming.’

EMENDATIONS.

I.

“ Tena kho pana samayena Sakko devānaṃ indo āyas-
mato Mahākassapassa piṇḍapātaṃ dātukāmo hoti pesakāri-
vaṇṇaṃ abhinimminivā tantam vināti, Sujātā asurakaṇṇā¹
vāsaram (?) pūreti ” (Udāna III. 7).

¹ Text has assurakannā.

The reading queried in the above quotation is not in "the most reliable" text **A** (Phayre MS.), but it is introduced into it from the Commentary (evidently of Burmese origin) by the Editor. The reading of **A** is *taṃsaraṃ* (**B** *ṇaṃsaraṃ*) for *ta saraṃ*, 'the shuttle.' The Com. explains "vāsaraṃ pūreti" by "vāsaraṃ bhandeti." *Tasara* or *taṃsara* (Sk. *trasara*) is a well-known word for the 'shuttle' of a loom and is the only reading that makes good sense here. Curiously enough in Sutta N. III. 4. 10, p. 82. *ta saraṃ* occurs with the Burmese reading *vāsaraṃ* (see also I. 12. 9, p. 37) in the sense of 'shuttle.'

II.

"Nelaṅgo setapacchādo ekāro vattati ratho,
anīghaṃ passa āyantaṃ chinnaṣoṭaṃ abandhanan ti"
(Udāna VII. 5, p. 76).

The true reading is not that adopted in the text from the Commentary, but that of **A, D** "nelaṅgo." Buddhaghosa in his Com. on Dīgha I. i. 9. quotes, "Nelaṅgo setapacchādo" (See Sum. p. 75).

III.

"Evaṃ ācariyo sāra-phalake visarukkha-āṇiṃ ākoṭaya-māno viya . . . antevāsiko suvaṇṇa-rajata-maṇimayāya āṇiyā taṃ āṇiṃ paṭivāmayamāno viya punapuna ratanattayassa vaṇṇam bhāsati" (Sum. p. 39).

For *paṭivāmayamāno* read? *paṭivādh°* or *paṭibādhayamāno*, and compare "Taccanto āṇiyā āṇiṃ nihanti balavā yathā" (Thera G. v. 744, p. 73).

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Edmund Gooneratne, Mudaliyār, in Account with the Pāli Text Society, for the Year Ending Dec. 31, 1886.

DATE.	RECEIPTS.	AMOUNT.	DATE.	PAYMENTS.	AMOUNT.
1886.		Rs. Cts.	1886.		Rs. Cts.
Jan. 1.	Balance of Last Year brought forward	1043 45	April 9.	Postage of Petavattu	1 50
Dec. 31.	Subscription received from Six Subscribers for 1885	63 0	June 1.	Visuddhimagga purchased and sent	35 0
			" 12.	Postage 2/50 and Tin Case 1/- of Rs. 600 remitted by Bill of Exchange £43 5s. 8d. ...	3 50
			" 14.	Value of Rs. 600 remitted by Bill of Exchange £43 5s. 8d. ...	600 0
			Nov. 20.	Clearing Case of Publications Postage on Letter	0 43
				of '85, sent per <i>Rera</i>	2 25
				Postage to Straits on one Copy Local Postage on Copies de- spatched... ..	3 90
				Postage, Advertising Fees, &c. ...	4 92
				Balance in my hand on Dec. 31, 1886	5 0
					449 95
				Rs. 1106 45	45

GALLE, December 31, 1886.

E. R. GOONERATNE.

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Subscribers of Five Guineas... ..	73	10	0	Postage and Stationery... ..	17	16	10
Subscribers of One Guinea	84	0	0	Editors	46	0	0
Draft from Prof. Lanman, America, for				Purchase of Books and MSS.	35	0	0
Subscriptions not included in above	24	3	0	Loss by Exchange	0	6	2
Interest from the Bank	11	16	3				
	£203 9 3				£348 18 0		

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