

# Pali Text Society

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## Journal

OF THE

# PALI TEXT SOCIETY.

1885.

EDITED BY

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# PĀLI TEXT SOCIETY.

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## COMMITTEE OF MANAGEMENT.

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(With power to add workers to their number.)

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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 2500 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 Pâli, 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.

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*\* \* \* Subscriptions for 1886 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 "Pâli Text Society." (Address: 3, Brick Court, Temple, London, E. C.)*

# REPORT

OF THE

## PĀLI TEXT SOCIETY FOR 1885.

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THE Pāli Text Society continues to prosper. We have had this year the accession of 3 new five-guinea subscribers and of 14 yearly subscribers, raising our numbers in Europe, America and India to 58 five-guinea and 99 yearly subscribers. The number of the latter in Ceylon has indeed fallen off, but this was to be expected, and does not now materially interfere with the position of the Society, as we are no longer dependent on our Ceylon friends (who helped us so much when help was of the greatest advantage). We are now rendered independent of them by the large accession to our numbers outside Ceylon, and the number of subscriptions still received from there is sufficient for the purchase of MSS.

Our issues this year are the :

1. The Cha-kesa-dhātu-vaṃsa, edited by Prof. Minayeff.
2. The Sandesa-Kathā, edited by Professor Minayeff.
3. The Udāna, edited by Dr. Steinthal.
4. The Dhamma-Saṅgaṇi, edited by Dr. Müller.
5. The Aṅguttara (Nipātas 1-3), edited by Dr. Morris.

Besides this we have a paper of miscellanies from Dr. Morris, and the usual contents of the Journal. Altogether our issue this year is more considerable than it has ever yet

been, amounting to about 850 pages of print. I expected to be able to add the Anuruddha Śataka, but Mr. Bendall was not able to get it ready in time for publication in this year's Journal.

The full list of work already accomplished is therefore :

- |                                      |           |                               |
|--------------------------------------|-----------|-------------------------------|
| 1. Aṅguttara, Pt. I.                 | edited by | Dr. Morris, 1882.             |
| 2. Abhidhammatha-saṅgaha             | „ „       | Dr. Rhys Davids, 1884.        |
| 3. Âyâraṅga Sutta                    | „ „       | Prof. Jacobi, 1882.           |
| 4. Kuddha-and Mûla-sikkhâ            | „ „       | Dr. E. Müller, 1883.          |
| 5. Cariyâ-piṭaka                     | „ „       | Dr. Morris, 1882.             |
| 6. Tela-kaṭāha-gāthâ                 | „ „       | Gooneratne Mudaliar,<br>1884. |
| 7. Thera-gāthâ                       | „ „       | Prof. Oldenberg, 1883.        |
| 8. Therî-gāthâ                       | „ „       | Prof. Pischel, 1883.          |
| 9. Dāthâ-vaṃsa                       | „ „       | Dr. Rhys Davids, 1884.        |
| 10. Pañca-gati-dîpana                | „ „       | M. Léon Feer, 1884.           |
| 11. Puggala-Paññatti                 | „ „       | Dr. Morris, 1883.             |
| 12. Buddha-vaṃsa                     | „ „       | Dr. Morris, 1882.             |
| 13. Sagātha-vagga of the<br>Saṃyutta | „ „       | M. Léon Feer, 1884.           |
| 14. Sutta-nipāta (Pt. I. Text)       | „ „       | Prof. Fausböll, 1884.         |
| 15. Cha-kesa-dhātu-vaṃsa             | „ „       | Prof. Minayeff, 1885.         |
| 16. Sandesa-kathâ                    | „ „       | Prof. Minayeff, 1885.         |
| 17. Udâna                            | „ „       | Dr. Steinthal, 1885.          |
| 18. Dhamma-saṅgaṇi                   | „ „       | Dr. Müller, 1885.             |
| 19. Aṅguttara (Nipâtas 1-3)          | „ „       | Dr. Morris, 1885.             |

Next year we shall issue probably all, certainly most of the following :

- |                           |           |                                      |
|---------------------------|-----------|--------------------------------------|
| 1. Pajjamudhu             | edited by | E. R. Gooneratne, Esq.               |
| 2. Anuruddha Śataka       | „ „       | Mr. Bendall.                         |
| 3. Vimâna-vatthu          | „ „       | E. R. Gooneratne, Esq.               |
| 4. Peta-vatthu            | „ „       | Prof. Minayeff.                      |
| 5. { Dîgha Nikâya and     | „ „       | Prof. Rhys Davids and                |
| 6. } Sumaṅgala Vilâsini   | „ „       | Prof. Carpenter (Part<br>1 of each). |
| 7. Sutta Nipâta, Part II. | „ „       | Prof. Fausböll.                      |

Dr. Steinthal of Berlin has undertaken to edit the Mahāvamṣa, so that the works in progress including the above seven, are :

- |                       |                                       |                         |
|-----------------------|---------------------------------------|-------------------------|
| 1. Dīgha Nikāya,      | to be edited by Prof. Rhys Davids and |                         |
|                       | Prof. Estlin Carpenter.               |                         |
| 2. Sumaṅgala Vilâsinî | „ „                                   | Prof. Rhys Davids and   |
|                       |                                       | Prof. Estlin Carpenter. |
| 3. Saṃyutta Nikāya,   |                                       |                         |
| Part II.              | „ „                                   | M. Léon Feer.           |
| 4. Aṅguttura Nikāya,  |                                       |                         |
| Part II.              | „ „                                   | Dr. Morris.             |
| 5. Peta-vatthu        | „ „                                   | Prof. Minayeff.         |
| 6. Vimāna-vatthu      | „ „                                   | E. R. Gooneratne,       |
|                       |                                       | Mudaliyar.              |
| 7. Dhammapada         | „ „                                   | Prof. Fausböll.         |
| 8. Sutta Nipāta, Part |                                       |                         |
| II.                   | „ „                                   | Prof. Fausböll.         |
| 9. Khuddaka Pāṭha     | „ „                                   | Prof. Rhys Davids.      |
| 10. Iti-vuttaka       | „ „                                   | Prof. Windisch.         |
| 11. Apadāna           | „ „                                   | Dr. Grünwedel.          |
| 12. Niddesa           | „ „                                   | Prof. Bloomfield.       |
| 13. Visuddhi Magga    | „ „                                   | Prof. Lanman.           |
| 14. Mahāvamṣa         | „ „                                   | Dr. Steinthal.          |
| 15. Hatthavanagalla-  |                                       |                         |
| vihâra-vamṣa          | „ „                                   | Prof. Rhys Davids.      |
| 16. Netti Pakaraṇa    | „ „                                   | Prof. Rhys Davids.      |
| 17. Anuruddha Ṣataka  | „ „                                   | Mr. Bendall.            |
| 18. Sâsana-vamṣa      | „ „                                   | Prof. Minayeff.         |
| 19. Saddhammopâyama   | „ „                                   | Dr. Morris.             |
| 20. Bodhi-vamṣa       | „ „                                   | Prof. Rhys Davids       |
| 21. Pajjamudhu        | „ „                                   | E. R. Gooneratne,       |
|                       |                                       | Mudaliyar.              |

It will be seen that this list grows in spite of all the work we have already accomplished.

Our greatest want now, as heretofore, is that of good MSS. If it had not been for the help given to us in this respect by Gooneratne Mudaliyar, it is difficult to see how

we could have got on at all with our project. We gave last year a complete list of the MSS. we had received from various friends in Ceylon and Burma. Since then we have received, all from Ceylon, and the majority through Gooneratne Mudaliyâr, the following :

1. Visuddha Magga.
2. Nettippakaraṇa.
3. Bodhi-vaṃsa.
4. Dhammapada-Atthakathâ, presented by D. Ferguson, Esq., of the "Ceylon Observer."
5. Paṭisambhidâ.
6. Apadâna.
7. Dhamma-saṅgaṇi.
8. Sumaṅgala Vilâsinî.
9. Saṃyutta Nikâya.
10. Papañca-Sûdanî.
11. Peta-vatthu and Commentary.

The MSS. we especially want now are :

Netti-pakaraṇa.  
 Niddeśa (with Aṭṭhakathâ).  
 Paṭisambhidâ (with Aṭṭhakathâ).  
 Bodhi-vaṃsa.  
 Lalâṭa-dhâtu-vaṃsa.  
 Visuddhi-magga.  
 Dhammapada Aṭṭhakathâ.  
 Paramattha-dîpanî  
 Madhurattha-vilâsinî.  
 Aṭṭha-sâlinî.  
 Sammoha-vinodanî.  
 Iti-vuttaka Aṭṭhakathâ.  
 Sâsana-vaṃsa.

Our readers will be glad to hear that the next volume of M. Senart's edition of the Mahâvastu is just ready for publication. The edition of the Divya Avadâna, by Prof.

Cowell and Mr. Neil, has appeared, and we hope to have a long article on this important work in our next year's issue.

Finally, I have to apologize very much for the lateness of the season at which our issue for this year appears. It is principally due to my continued illness last year, during which everything got behindhand, and I shall see to it that, if my health is preserved, it shall not occur again.

T. W. RHYS DAVIDS.

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# PĀLI MSS.

IN THE

## BROWN UNIVERSITY LIBRARY

AT PROVIDENCE, R.I., U.S.

By HENRY C. WARREN.

---

These MSS. were given to the library by the Rev. Dr. J. N. Cushing, a graduate of Brown University, who has been for the past twenty years a Baptist missionary at Rangoon, Burmah. He is the author of the following works: "Elementary Handbook of the Shan Language," Rangoon, 1880; "Grammatical Sketch of the Kakhyen Language," published by the Royal Asiatic Society in July, 1880; "A Shan and English Dictionary," Rangoon, 1881; and he has recently completed the translation of the Bible into the Shan language.

Unless otherwise stated, the MSS. of the following list are on palm-leaves and in Burmese writing. Nos. 6, 7, 12 and 22 were given by Dr. Cushing in 1874; the others in 1881.

### VINAYA-PĪṬAKA.

1. *Sutta-Vibhaṅga*. First Part. 153 leaves (ka-ḍo); 11 lines a page. Sakkarāj 1237.
2. *Sutta-Vibhaṅga*. Second Part. The Bhikkhunī-Vibhaṅga is not given. 106 leaves (ḍau-phe); 11 lines. Sakkarāj 1237.

3. *Mahāvagga*. 225 leaves (ka-dho); 10 lines. Sakkarāj 1237.

4. *Cūlavagga*. 226 leaves (dhi-a, but ṇu is omitted in the numbering, though the text is without break); 10 lines. Sakkarāj 1238.

5. *Parivârapâṭha*. 158 leaves (ka-dhâ); 10 lines. Sakkarāj 1237.

6. Contains two works :

a. *Parivârapâṭha*. 151 leaves (ka-ḍe); 9 lines. Sakkarāj 1213.

b. Some mixed Pāli and Burmese, apparently on the dhûtaṅgas. 34 leaves (ḍai-tu); 9 lines. Sakkarāj 1225.

7. *Kammarâca*. Chapters I. and IV. 10 copper plates (ṇa-ṇau); 6 lines. Square Pāli writing.

#### SUTTA-PIṬAKA-COMMENTARIES.

8. First part of the *Sumaṅgalavilâsini*, comprising the commentary on the Silakkhandha of the Dīghanikâya. 145 leaves (ka-ḍa); 10 lines. Sakkarāj 1231.

9. Second part of the *Sumaṅgalavilâsini*, being the commentary on the Mahāvagga of the Dīghanikâya. 182 leaves (ka-tâ); 10 lines. Sakkarāj 1231.

10. Third part of the *Sumaṅgalavilâsini*, or commentary on the Pâtikavagga of the Dīghanikâya. 129 leaves (ka-ṭau, but ṭau is for ṭo); 9 lines. No date.

#### ABHIDHAMMA-PIṬAKA.

11. *Dhammasaṅgaṇi*. 154 leaves (ka-ḍau); 9 lines. Sakkarāj 1242.

12. Another copy of the *Dhammasaṅgaṇi*. 188 leaves (ka-to, but leaf ṇa is missing); 8 lines. [Sakkarāj] 1203.

13. *Vibhaṅga*. 229 leaves (ka-nâ, but two leaves are marked khai); 9 lines. No date.

14. *Kathâvatthu*. 220 leaves (jhi-rû); 9 lines. Sakkarāj 1242.

15. *Puggalapaññatti*. 46 leaves (ṇu-jhâ); 9 lines.

16. *Dhātukathā*. 52 leaves (ka-nî); 9 lines.

17. *Yamaka* to the end of the *Dhammayamaka*. 299 leaves (ka-mâh, but one leaf answers for both jam and jâh); 9 lines. Sakkarâj 1211.

18. *Dukapaṭṭhāna*. 204 leaves (ka-da, but there is no leaf jho); 10 lines. Sakkarâj 1209.

19. *Tikkapaṭṭhāna*. 390 leaves (ka-aû. One leaf has the double mark jau and jam. But aû is not the last leaf. After aû we have another leaf, unnumbered, on which the work comes to an end. Furthermore, there is a leaf lost between this leaf and leaf aû); 9 lines. Sakkarâj 122-. No digit is given.

20. A fragment of the *Tikkapaṭṭhāna*. 291 leaves (ḍa-ghyi); 8 lines. Sakkarâj 1172. The leaves measure  $21\frac{3}{4} \times 2\frac{1}{2}$  inches, while the leaves of the other palm-leaf MSS. of this collection are only from 18-19 $\frac{1}{2}$  inches, being all of them (as far as the dating shows) more modern. Their width is also commonly less. Dr. Cushing says that the part of this MS. which is missing was stolen from the kyoung or monastery where it was kept. Our fragment properly begins with leaf ḍa, but in the midst of a word. Hence the *raison d'être* for leaf ḍa, which has a more modern appearance, is written very fine (12 lines on one page) and in another hand. And yet though leaf ḍa is headed with *Namo*, etc., the text begins abruptly, that is, not at the head of a section or subsection. But on the sixth line we come to such a division. It says (I copy the blunders also); pañāvâyassapaccaniyānulomanīḥitaṃ || || kusalattikaṃniḥitaṃ. Leaf ghyi is also not a part of our fragment. The MS. comes to an end on ghyâ; but the date is on ghyi.

21. *Tikkapaṭṭhāna* from beginning to pañhāvârassa anulomagaṇanā niḥitā. 90 leaves (ka-jû); 9 lines. This MS. was written at the order of Dr. Cushing to complete MS. 20. But if we compare these two MSS. with No. 19, we shall find that our present MS. goes only to leaf chî of MS. 19, while 20 begins at leaf ṭi. One or two other MSS. also of this collection are copies made at the order of Dr. Cushing; probably No. 11, and perhaps Nos. 13-15.

## GRAMMAR.

22. *Kaccâyana's Grammar*. 95 leaves. This is one of the MSS. from which the late Rev. Dr. Francis Mason, a Baptist missionary, compiled his published Pāli text of the Grammar. This edition consisted of only 100 copies, and was sold by subscription. It was printed in the Burmese character, by Mukau, at the Karen Institute Press, Toungoo, 1870, and is referred to by M. E. Senart in his "Grammaire Pālie de Kaccâyana" (p. 7, note) of the following year.

Our present MS. is divided into parts, separated from each other by blank pages or leaves, and headed with *Namo*, etc. Apparently only the five parts composed of leaves *ge-chû* originally belonged together. Differences in the size, gilding, etc., of the other parts, added to the evidence furnished by the numbering, indicate that they are disconnected with each other and with the five; but they serve to piece out the text.

Leaves *ka-kai*. This part contains all the aphorisms, but not their expositions. 8 lines. *Sakkarâj* 121-. No digit is given.

Leaves *kau-khâ* contain the *Sandhikappa*. 9 lines. *Sakkarâj*.

Leaves *khe-gha* contains the *Nâmakappa*. 8 lines. *Sakkarâj* 1194.

Leaves *gi-gaṃ*, the *Kâarakakappa*. 8 lines. *Sakraj* 1194.

Leaves *ge-ghâ* the *Samâsakappa*. 8 lines. *Sakkarâj* 1183.

Leaves *ghi-ghâḥ* the *Taddhitakappa*. 8 lines. [*Sakkarâj*] 1183 in margin.

Leaves *na-ṅau* the *Ākhyâtakappa*. 8 lines. [*Sakkarâj*] 1183.

Leaves *naṃ-cai* the *Kibbidhânakappa*. 8 lines. [*Sakkarâj*] 1183.

Leaves *co-chû* the *Uṇâdikappa*. 8 lines. [*Sakkarâj*] 1183.

Leaves *chû-chaṃ* are written in Burmese. 9 lines. No date.

THE

## CHA-KESA-DHÂTU-VAMSA.

EDITED BY

PROFESSOR MINAYEFF, of St. Petersburg.

=====

This is a work by a modern Burmese author, of unknown name and date, for the present edition of which I have used two MSS. M<sup>1</sup> is a collection of short historical works in Pâli, and has the following colophon :—

kesadhâtuvamso gandho sabbajanapasâdako |  
 yo mayâ likhito tena paññavâ homi 'nâgate ||  
 saddhâdhanam siladhanam hirî-otappiya(m) dhanam |  
 satidhanañ ca câgo ca paññâ me sattamam dhanam ||  
 imehi sattadhanchi sampanne ca bhavâm' aham |  
 icchitabbam phalam mayham ijhatu punno candimâ ||  
 ratanam devayâmânam bhonto tesam karom' aham |  
 sahasânam hi tam geham indrabrahmâhi pûjitam ||

Our text occupies seven leaves, thâh—dû.

M<sup>2</sup> is another copy, said to be made from an old copy, of the same collection ; but it does not contain the colophon. It was given to me by Mine Kine Myojah Ah-twin-woon, the late librarian of the deposed King of Burma, to whom I beg to express my best thanks. Our text occupies in it the seven leaves ka—ke.

Both MSS. are in Burmese writing.

Namo tassa bhagavato arahato sammāsambuddhassa.

Buddhañ ca dhammañ ca gaṇaṃ namitvā,<sup>1</sup>  
 aggaṃ visuddhaṃ janapuññakhettaṃ |  
 chakesadhâtûnaṃ ca thûpavaṃsaṃ  
 vakkhâm' ahaṃ sâsanavaççḍḍhanâya ||

Ekasmiṃ kira samaye ambhâkaṃ Bhagavâ Râjagahe viharati Veļuvane Kalandakanivâpe. Tatrâpi kho bhagavâ catunnaṃ parisânaṃ dhammaṃ desesi âdikalyâṇaṃ majjhe kalyâṇaṃ pariyośanakalyâṇaṃ satthaṃ sabyañjanaṃ kevala-paripuṇṇaṃ. tena kho pana samayena Anuruddho Sobhito Padumuttaro Guṇasâgaro Ñânapaṇḍito Revato 'ti cha khiṇâsavâ ekacchanda<sup>2</sup> hutvâ yena bhagavâ ten' upasaṃkamissa,<sup>3</sup> upasaṃkamitvâ bhagavantaṃ abhivâdetvâ ekamantaṃ nisidissa. ekamantaṃ nisinnâ kho te khiṇâsavâ bhikkhû bhagavantaṃ etad avocaṃ. na hi bhante bhagavatâ<sup>4</sup> samatiṃ sapâramiyo pûrentena ekadesasattahitattaṃ pûritâ atha kho sabbasattahitattaṃ kattukâmena pûritâ. ye keci bhante sattâ âsannaṭṭhâ tesam tava dassanena ubhayattha siddhâ ye c' aññe sattâ dûraṭṭhâ honti tesam atthâya bhagavato sârîrapaṭibaddhaṃ pûjanîyavatthum ṭhapetabbaṃ. mahâsamuddassa pana bhante avidûre ekasmiṃ paccantadese bahujanâ vasanti tesam anukampâya pûjanîyaṃ dâtum vaṭṭati. atha kho bhagavâ tesam vacanaṃ sutvâ mahâkaruṇâya samussâhitacitto hutvâ janapadavâsînaṃ hitakaraṇatthaṃ dakkhiṇena hatthena sîsaṃ parâmasi sîsaṃ parâmasitvâ hemavaṇṇaraṃsihi<sup>5</sup> vijotamânâ cha kesâ bhagavato hatthe

<sup>1</sup> M<sup>2</sup>. namitvâna.

<sup>3</sup> M<sup>1</sup>. °misuṃ ; M<sup>2</sup>. °misu.

<sup>5</sup> M<sup>1</sup>. soma°.

<sup>2</sup> M<sup>2</sup>. °nnâ.

<sup>4</sup> M<sup>2</sup>. °vâ.

laggiṃsu. atha kho bhagavā tesam channaṃ arahantānaṃ adāsi. te pi kho tuṭṭhamānaḥaṭṭhā attano sīrasā 'va sampatiçchimsu. tadā āyasmā Ānando bhagavantaṃ pucchi kiṃ bhante tasmim janapade sattānaṃ antarāyo bhagavato dhātuyo nissāya bhavissatīti.

na passāmi Ānanda tasmim janapade sattānaṃ parihāniṃ vuddhim eva passāmīti āha mama parinibbānato hi Ānanda pañca vassasahassāni mama sāsanaṃ paṭiṭṭhitaṃ bhavissati ime cha kesadhātuyo pañcasatādhikadvisahassavassāni rakkhitā<sup>1</sup> bhavissanti tato paraṃ mahāpūjāsakkāro bhavissati ekekaṃ cetiyaṃ mahāsattabandhiyaṃ<sup>2</sup> bhavissatīti byākāsi.

tato āyasmā Anuruddho bhagavantaṃ vanditvā padakkhiṇaṃ katvā pakkāmi. te pi khiṇāsavā kese labhitvā bhagavantaṃ vanditvā Anuruddhena saddhim pakkamiṃsu. pakkamitvā pana ākāse abbhuggantvā tasmim yeva paccantadese otaritvā tatth' ekarattim vasitvā suriyuggamanavelāya sarīrapaṭijaggaṇaṃ katvā tato gāmaṃ piṇḍāya pavisitvā yathā laddhaṃ āharaṃ yeva paribhuñjimsu. tato sabbe pi khiṇāsavā dakkhiṇadisābhāgena gantvā sākhaṇkuravanasamehanānaṃ aruṇasadisavaṇṇaṃ ramaṇīyabhūmibhāgaṃ disvā tuṭṭhacittā hutvā imasmim ṭhāne phāsukaṃ imasmim ekaṃ kesadhātuṃ nidahituṃ vaṭṭatīti atha kho etad aho si kathaṃ āvuso idha dhātudāyako<sup>3</sup> laddho amhehīti. tadā Anuruddho añjaliṃ paggaḥetvā adhiṭṭhānaṃ karonto imaṃ gāthaṃ āha.

pāṇaṃ dhaṇaṃ ca<sup>4</sup> sakaṃ puttadāraṃ  
pubbe tayā<sup>5</sup> dinnam anapparūpaṃ |  
ten' eva laddhaṃ yadi bodhiṇānaṃ  
pātetv<sup>6</sup> ajj' imasmim su upaṭṭhakāyo<sup>7</sup> °ti ||

taṃ khaṇaṃ ñeva Sakkassa paṇḍukambalasilāsaṇaṃ uṇhākāraṃ dassesi. Sakko devarājā āvajjetvā taṃ kāraṇaṃ ñatvā lābhā vata me suladdhā vata me yo 'haṃ evaṃ mahānubhāvāya dāyakavirahitāya jinavarakesadhātuyā dāyakabhāvo

<sup>1</sup> M<sup>1</sup>. dukkhitā.

<sup>2</sup> M<sup>1</sup>. °pāsako.

<sup>3</sup> M<sup>1</sup>. tassā . . . °ppa°; M<sup>2</sup>. °mpa.

<sup>4</sup> M<sup>1</sup>. °tthā ko 'ti.

<sup>5</sup> M<sup>2</sup>. °ddhiyaṃ.

<sup>6</sup> M<sup>1</sup>. vā.

<sup>7</sup> M<sup>2</sup>. °yotajji°.

bhaveyyan 'ti cintetvā devalokato otaritvā nesam channaṃ arahantānaṃ purato pāturahosi. atha kho Anuruddho imaṃ gātham āha.

accheram vata lokasmim sahasakkho sujampati |  
pavivittam imaṃ ṭhānaṃ ānubhāvena dhātuyā 'ti ||

atha thero taṃ disvā devarāja tvam mahiddhiko varapañ-  
ñassa dhātuyā dāyako hohīti āha.

taṃ sutvā Sakko sādhu bhante 'ti vatvā Anuruddha-  
therassa hatthato ekaṃ dhātuṃ gahetvā attano sirasmim  
ṭhapetvā udaggacitto hutvā iddhiyā āvātaṃ māpetvā tattha  
asītisāvakanāṃ rūpaṃ buddhamātuyā rūpaṃ buddhapituno  
rūpaṃ anupamassa dasabalassa rūpañ ca suvaṇṇamayam  
ṭhapetvā majjhe satta sattaratanarāsī katvā samantato  
suvaṇṇajālam parikkhipitvā setachattam ussāpetvā tassa  
hetthā nānāratanasamujjalam pallaṅkam māpetvā dasabalassa  
dhātuṃ sisato oropayitvā Sakkabhiṅkārodakena<sup>1</sup> nhāpetvā  
bhante bhagavā imasmim ṭhāne sakalajanahitattam pañca-  
vassasahasapamāṇam tiṭṭhā 'ti vatvā ṭhapesi. taṃ khanañ  
ñeva catunahutādhikadvesata—sahasayojanapamāṇā ayam  
mahāpathavī udakapariyantam<sup>2</sup> katvā saṃkampi. Sineru  
pabbatarājā onami mahāsamuddo saṃkhubbhi. dasasahassa-  
cakkavāḷadevatā tuṭṭhacittā hutvā nānāmaṅgalabhaṇḍāni  
gahetvā satthuno rūpaṃ pūjayimsu. atha Sakko dhātuyo  
upari cetiyam cakkavattimaṇisannibham maṇipadīpaṃ pūjetvā  
maṇimayam cetiyam akāsi. tathā maṇicetiyaṃ bahi kanaka-  
mayam cetiyam kāretvā anāgate antarāyābhāvattham cakkāni  
parikkhipitvā cetiyam bandhesi. Āyasmā Anuruddho taṃ  
dhātuṃ attano ānītabhāvappakāsanattam attano paṭimārū-  
paṃ,<sup>3</sup> uttaradisābhimukham kāretvā ṭhapesi Sakko devarājā  
pi ekaṃ suvaṇṇaguhaṃ kāretvā dhātupūjaṃ akāsi. cetiyā-  
vidūre ekaṃ nidhim<sup>4</sup> ṭhapesi taṃ ekaṃ devaputtam rakkhā-  
pesi sabbe cha arahantā saṃjātapītipāmojjā hutvā cetiyam  
pañcapatīṭṭhitena vanditvā nisīdimsu. tasmim khaṇe Sakko  
adhiṭṭhānaṃ karonto imaṃ gātham āha.

<sup>1</sup> M<sup>2</sup>. sakkabhiṅgāro°.

<sup>3</sup> M<sup>1</sup>. °nurūpaṃ.

<sup>2</sup> M<sup>1</sup>. udakam.

<sup>4</sup> M<sup>2</sup>. nimi.

ciram ev' idha tiṭṭhatu thūpavaraṃ  
 yadi tvaṃ munino sirato 'va bhavaṃ |  
 janakāyaṃ imaṃ paṭipātu sadā  
 tava tejavarena jina <sup>1</sup> ojago ||

iti vatvā tuṭṭhacitto hutvā cetiyaṃ padakkkhiṇaṃ katvā  
 pañcapaṭiṭṭhitena vanditvā pakkāmi.

Sakkathūpavaṃso niṭṭhito.

tassāvidūre dakkhiṇadisābhāge tigāvutantaraṃ maggaṃ  
 gantvā sabbe<sup>2</sup> cha khiṇāsavā nānāvidhavālukarāsi-parikiṇṇaṃ  
 paramaramaṇīyaṃ kelāsapabbatasannibhaṃ rukkhataṇṇapāsā-  
 nasakkharaṭṭhalarahitaṃ katasudhākammaṃ iv' aṅgaṇaṃ  
 sakalajanaramaṇīyaṃ<sup>3</sup> ekaṃ ṭhānaṃ disvā cintayimsu  
 sappāyaṃ idaṃ kho āvuso ṭhānaṃ imasmiṃ ekaṃ kesadhā-  
 tuṃ amhehi ṭhapetabban 'ti atha kho āyasmā Sobhito imassa  
 dhātussa dāyaka-pariyesane mama bhāro 'ti vatvā ekaṃsaṃ  
 uttarāsaṅgaṃ karitvā jānumaṇḍalaṃ pathaviyaṃ nidhāya  
 aṅjalim paggayha jinadhātuvaraṃ vanditvā patthanaṃ  
 karonto imaṃ gātham āha.

dāyako paṭipāt<sup>4</sup> ajja tejasā tava nāyaka |  
 sabbasattahitathāya idha ṭhassati ce dīpaṃ<sup>5</sup> ||

icc evaṃ paramanipaccakāraṃ katvā patthanaṃ karontassa  
 eva valāhakagabbhato Pajjunno nāma devaputto mahantehi  
 parivārehi parivuto nānāvidhaṃ paramadassanīyataraṃ alaṃ-  
 kāraṃ alaṃkāritvā sakavimānato oruyha tassa purato pātura-  
 hosi. atha kho āyasmā Sobhito taṃ disvā upāsaka tvaṃ ulārā-  
 nubhāvo aṅgirasassa apaṭimassa bhagavato dhātudāyako hohīti  
 āha. Pajjunno mahārājā pi taṃ<sup>6</sup> vacanaṃ sutvā sādhu  
 bhante aham eva tassa dāyako bhavessyaṃ 'ti vatvā tena hi  
 tvaṃ upāsaka thūpassa bandhanaṭṭhānaṃ vicārehīti<sup>7</sup> āha.  
 tasmiṃ khāṇe Pajjunno mahārājā iddhiyā ekaṃ āvāṭaṃ

<sup>1</sup> M<sup>1</sup>. jāna.

<sup>4</sup> M<sup>2</sup>. paṭidāt' ajja.

<sup>6</sup> M<sup>2</sup>. pīti°.

<sup>2</sup> M<sup>1</sup>. om.

<sup>3</sup> M<sup>1</sup>. °jala°.

<sup>5</sup> M<sup>1</sup>. iddham . . . ce varaṃ.

<sup>7</sup> M<sup>1</sup>. vidharāhīti.

karitvā tatta dhātugabbhaṃ māpetvā tasmim sattaratana-  
mayam āsanam paññāpetvā vuttappakāram asītimahāsāva-  
kānam bimbam buddhabimbam buddhamātāpitūnam bimbañ  
ca suvaṇṇamayam paṭisaṃkharitvā āsanamajjhe sattaratana-  
mayam dhātucan̄koṭakam ṭhapetvā taṃ jinadhātuvaṃ  
chabbāṇaraṃsihi vijotamānam dibbagandhodakena nhā-  
petvā idh' eva bhante tiṭṭhatu sakalajanahitāyā 'ti vatvā  
channam arahantānam ruciṃ gahetvā tasmim yeva caṅko-  
ṭake ṭhapesi. tasmim khaṇe heṭṭhāvuttappakārāni pathavī-  
kampaṇādāni acchariyāni ahesuṃ. atha kho Pajjunno mahā-  
rājā dhātuvaṃ saṃjātapemo hutvā imaṃ gātham āha.

evaṃ mahānubhāvassa asamassa mahesino |  
dhātuyā dāyako asmi aho me puññasamcayo ||

evaṃ vatvā bhagavato kesadhātum pañcapatiṭṭhitena van-  
ditvā attano kāyārūḷhapārupanam<sup>1</sup> omuñcivā<sup>2</sup> dullabham  
vata dassanan 'ti vatvā dhātupūjam akāsi. sabbe pi devā  
attano attano anurūpapūjam kariṃsu. tato Pajjunno mahā-  
rājā nānāratanamissakāhi iṭṭhakāhi cetiyam bandhāpesi.  
cetiyaṅgaṇam pi sodhāpetvā tassa samantato pākāram pari-  
kkhipitvā tassāvidūre ekam pokkharāṇim māpetvā catūsu  
disāsu nidhim nidahitvā dhātupūjam akāsi. sabbe pi khiṇā-  
savā idaṃ cetiyam anāgate satabyāmaṃ bhavissati dhamma-  
rājā pi idh' eva bhavissatīti byākariṃsu. taṃ pana cetiyam  
samantato kīḷi. vīthikādīnam<sup>3</sup> thūpassa vicāritattā<sup>4</sup> pacchā  
sobhaṇḍāyacetīyan<sup>5</sup> 'ti pākātam.

Pajjunnathūpavaṃso niṭṭhito.

atha kho sabbe pi khiṇāsavā tato nivattitvā samudda-  
tīre samantato asokarukkhasamcannam ekam ṭhānam atthi  
pacchimadisābhāge ca 'ssa kandaraparikkhittam aho. taṃ  
disvā sabbe pi khiṇāsavā cintayīsu. katham panāvuso ima-  
sim padese amhehi pariyesitabbaṃ dhātupaṭṭhakatthāyā<sup>6</sup> 'ti.

<sup>1</sup> M<sup>1</sup>. °pāyopanam.

<sup>3</sup> M<sup>2</sup>. vīdhikānam.

<sup>5</sup> M<sup>1</sup>. suṇḍāya<sup>2</sup>.

<sup>2</sup> M<sup>1</sup>. orūhitvā.

<sup>4</sup> M<sup>2</sup>. °tthā.

<sup>6</sup> M<sup>2</sup>. °pāsakatthāyā 'ti.

atha kho āyasmā Padumuttaro tesam pañcannaṃ khiṇāsa-  
vānaṃ etad avoca aham eva dhātudāyakaṃ pariyeseyyan 'ti  
vatvā buddhaguṇapaṭisaṃyuttāya gāthāya adhiṭṭhānaṃ  
karonto imaṃ gātham āha.

sa ce tvam sabbalokagga janoghaṃ tārītum idha |  
tapassī tava <sup>1</sup> tejena patthanaṃ me samijjhatu <sup>2</sup> |  
ajja thūpassa dāyakaṃ labheyyaṃ jinasiraja ||

icc evaṃ patthanaṃ karontassa samuddarakkhikā Maṇi-  
mekhalā nāma devadhītā buddhānubhāvena dissamānā <sup>3</sup> viya  
sabbābharanehi alaṃkaritvā mahantehi parivārehi parivutā  
samuddato paṇḍāyamānarūpā pāturahosi. atha kho therā  
evaṃ āhaṃsu. kappati upāsike dhātuyā thūpaṃ kāretuṃ  
sa ce sakkhissasi tvam eva asamassa purisusabhassa dhātu-  
dāyakaṃ hohīti. ath' assā etad ahoṣi. ahaṃ mātugāmat-  
bhāve ṭhitamhi <sup>4</sup> thūpavicāraṇe kataṃ <sup>5</sup> pariccayanaṃ kathā-  
haṃ bhante kareyyan 'ti āha. sace upāsike imesaṃ  
paccantadesavāsinaṃ bhatim dātum sakkhissasi khippam  
eva ete cetiyaṃ karissantīti āha. sā sādhu 'ti paṭisuṇitvā  
aṇṇātakavesena gantvā tesu bhatim datvā <sup>6</sup> cetiyaṃ pati-  
saṃkhārāpesi. te manussā tasmim ṭhāne dhātugabbhaṃ  
asītihaṭṭhaṃ gambhīraṃ karīṃsu. atha kho sā devadhītā  
iddhiyā ānītaratanaṃ samantato rāsiṃ katvā girivepulato <sup>7</sup>  
cakkavattino maṇiratanasadisam padīpaṃ viya jalamānaṃ  
ekaratanagharaṃ <sup>8</sup> maṇidhātugabbhassa majjhe ṭhapesi.  
tass' upari dhātukaraṇḍakaṃ māpetvā ṭhapesi. saha ṭhapa-  
nen' eva mahāpathavī kampi akālavijjulatā ramaṇīyaṃ  
vassaṃ vassi. sabbe devatā sādhu-kāraṃ adāṃsu. tato  
Maṇimekhalā bhagavato dhātuyā mahāsakkāraṃ katvā  
cetiyaṃ bandhāpesi. bandhitvā ca pana cetiye nittḥite  
adhiṭṭhānaṃ karonto imaṃ gātham āha.

pañca vassasahassāni jinagabbho patitṭhatu |  
tejena tav ime sattā jānantu amataṃ padan 'ti ||

<sup>1</sup> M<sup>1</sup>. dhāpayi taga.

<sup>2</sup> M<sup>2</sup>. samajjhatu.

<sup>3</sup> M<sup>2</sup>. cāriyamānā.

<sup>4</sup> M<sup>1</sup>. adds: va.

<sup>5</sup> M<sup>2</sup>. °ṇo kataṃ; M<sup>1</sup>. °tham.

<sup>6</sup> M<sup>2</sup>. katvā.

<sup>7</sup> M<sup>1</sup>. vemū°.

<sup>8</sup> M<sup>1</sup>. °ghanam.

evam vatvā devadhītā pasannā<sup>1</sup> Maṇimekhalā |  
 ṭhāpetvā kesathūp' assa<sup>2</sup> ussāpesi samantato. ||  
 sā tadā arahantānaṃ pāde natvāna devatā |  
 pahaṭṭhacittā pakkāmi pavīṭṭhā<sup>3</sup> sakabhavanan 'ti ||

Maṇimekhalāya thūpavaṃso niṭṭhito.

tato uttarāya disāya sabbe arahantā gantvā sākḥāpalla-  
 valaṃkate sitacchāye ekasmiṃ nigrodharukkhe adhivatthā  
 devatā te āgacchante disvā kiṃ bhante idha āgacchathā 'ti  
 pucchitvā tato tehi āvuso imaṃ thānaṃ sappāyaṃ imasmiṃ  
 thāne ekaṃ jinavarakesadhātutṭhapanattham āgatamhā 'ti  
 vutte sādhu bhante ahaṃ pi tumhehi saddhiṃ anumodanaṃ  
 kareyyan 'ti āha.

atha kho āyasmā Guṇasāgaro dhātūpaṭṭhakapariyesane  
 mam' eva bhāro 'ti dhātūpaṭṭhakatthāya añjalim paggahevā  
 adhiṭṭhānaṃ karonto imaṃ gātham āha.

dāyako sulabho hotu sa ce tvaṃ munibuddhajaṃ |  
 hitāya subbasattassa ṭhassati satataṃ idha ||

evam vatvā taṃ dhātum namassamāno 'va nisīdi. tasmim  
 khaṇe jinadhātuyā ānubhāvena therādhiṭṭhānabalena ca  
 satthu ādinaṃ ānubhāvena ca paṭṭhavātena ānītā viññā-  
 tasāsanaṃvāṇijaparipunnā<sup>4</sup> ekā nāvā tasmim yeva padese  
 anupattā ahoṣi. atha kho vāṇijā bhikkhusaṃghaṃ disvā  
 mayam samuddacarā dullabhaṃ channaṃ khiṇāsavānam  
 santikaṃ upagantvā saṃghassa dassanan 'ti cintetvā nāvikaṃ  
 āroccesum. nāviko pi taṃ sutvā saṃghe pasannamāneso saha  
 vāṇijehi mahānāvāya oruyha khuddakanāvaṃ abhirūhitvā<sup>5</sup>  
 tesam channaṃ khiṇāsavānaṃ santikaṃ upagantvā saṃghaṃ  
 vanditvā kiṃ idha ayyānaṃ kiccaṃ atthīti puehi.

mayan taṃ kho upāsaka ekaṃ satthu sarīrajaṃ |  
 dhātum lokahitatthāya ṭhapanattham idhāgatā 'ti ||

<sup>1</sup> M<sup>2</sup>. sampannā.

<sup>3</sup> M<sup>2</sup>. pavīṭṭhaṃ.

<sup>5</sup> M<sup>2</sup>. 'yhitvā.

<sup>2</sup> M<sup>1</sup>. kesadhūpassa; M<sup>2</sup>. °dhātum assa.

<sup>4</sup> M<sup>2</sup>. °ṇako.

taṃ sutvā nāviko tuṭṭhamānaso te vāṇije āmantetvā lābhā vata bho suladdhaṃ vata bho amhehi ye<sup>1</sup> mayam evaṃ mahiddhikam janahitāvahaṃ satthu sarīradhātum passāmā 'ti. mahāsamuddasmiṃ bho cirakālam saṃcarantānaṃ idisaṃ lābhaṃ na laddhapubban 'ti. tumhe hi mama sahāyā bhavatha aham eva thūpaṃ kareyyan 'ti āha. te pi kho vāṇijā sādhu 'ti saṃpaṭicchimsu. rukkhadevatā pi manussavesaṃ katvā ahaṃ pi tumbhākaṃ sahāyo bhaveyyan 'ti āha. te sabbe pi therānaṃ santikaṃ upasaṃkamitvā yathānurūpaṃ dānaṃ datvā there vanditvā nisīdiṃsu. atha kho nāviko aham eva bhante dhātuthūpakāraṇe ussukkaṃ kareyyan 'ti yāci. therā pi sādhu upāsaka karohīti āhaṃsu. nāviko purise ānāpetvā bahudhanaṃ vissajjetvā dhātugabbhaṃ karitvā tasmim gabbhe sattaratanāni pūretvā gabbhassa majjhe buddhārahaṃ āsanaṃ pañnāpetvā guṇasāgaratherassa hatthato taṃ dhātum gahetvā ṭhapesi. saha ṭhapanen' eva sabbāni acchariyāni pāturahesum. atha kho nāviko pahatṭhacitto imaṃ gātham āha.

lokacariyabhūtassa asamassa mahesino |

dhātuyā dāyako asmi lābhā me vata mārīsā<sup>2</sup> 'ti ||

evaṃ vatvā taṃ cetiyaṃ pañcapatitṭhitena vanditvā nānāvidhaṃ dhajapatākaṃ ussāpetvā cetiyaṃ padakkhiṇaṃ katvā arahantānaṃ pāde vanditvā vāṇijehi parivuto nāvaṃ ārūhitvā attano nagaraṃ yāsi.<sup>3</sup> rukkhadevatā cetiyaṃ tussitvā yāv' ajjakālā pi dīghāyukā hutvā taṃ cetiyaṃ rakkhati.

Addhikanāvīkathūpavaṃso niṭṭhito.

tato pācinadisābhāgena gaṅgāṭīre ekaṃ ramaṇīyaṃ ṭhānaṃ atthi. sabbe khaṇāsavā tattha gantvā idaṃ kho āvuso ṭhānaṃ chāyudakasampannaṃ imasmim ṭhāne ekaṃ dhātum ṭhapetum vaṭṭatīti. atha kho Nānapaṇḍitathero dāyakavicinane mama bhāro 'ti vatvā ekaṃ jānumaṇḍalaṃ pathaviyaṃ nidhāya añjalim sirasi patitṭhapetvā gātham āha.

yo dhiro lokanāyako asamo purisāsabho |

ce asi<sup>4</sup> dhātu tass' eva labheyyaṃ tava dāyakan 'ti ||

<sup>1</sup> M<sup>2</sup>. yeva.

<sup>2</sup> M<sup>2</sup>. °ssati.

<sup>3</sup> M<sup>1</sup>. niyyāsi.

<sup>4</sup> M<sup>2</sup>. abhi.

evaṃ nipaccakāraṃ katvā kathentass' eva eko nāgarājā nāmena Varuṇo nāma so nāgabhavanato saporivārena āgantvā therassa purato pāturahosi. tadā nāgarājā there vanditvā āgamanakāraṇaṃ pucchitvā bhagavato sarīradhātutṭhapana-tthāya m-eva idhāgatambhā upāsakā 'ti vutte tena hi bhante dhātucetiye mama bhāraṃ karoṭhā 'ti yācitvā tehi dinnokāso hutvā sakaparisaṃ āmantetvā pahaṭṭhamānaso hutvā dhātugabbhatthāya pathaviṃ sodhāpetvā āvātaṃ khaṇāpetvā dhātugabbhaṃ devavimānasadisāṃ kārāpetvā tassa majjhe ekaṃ ratanamayaṃ pallaṅkaṃ māpetvā setachattaṃ ussāpetvā dhātucanōtakāṃ sirasā sampāṭicchitvā ekaṃ anagghaṃ maṇikaraṇḍakāṃ katvā paramukkamaṣapattaṃ<sup>1</sup> ādaraṃ katvā therānaṃ ruciyā anurūpaṃ eva ṭhapesi taṃ khaṇaṃ ñeva heṭṭhāvuttapakārāṇi pi sabbapāṭihāriyāni pāturaheṣuṃ nāgarājā pi udaggacitto hutvā attano aparibhogaṃ aparaṃ pi ekaṃ maṇiratanāṃ cakkavattiraṇṇo<sup>2</sup> maṇisadisāṃ anagghaṃ<sup>3</sup> sabba-kāmadadaṃ attano gīvato omuñcitvā bhagavato dhātupūjaṃ akāsi sabbe nāgaparisā naccantā gāyantā sabbaturiyāni vādentā ugghosiṃsu.<sup>4</sup> sabbe devatā nānāpakāraṃ sādhu-kāraṃ adamsu.<sup>5</sup> tasmīṃ khaṇe nāgo dhātuthūpaṃ paramadassanīyaṃ katvā bandhāpesi. niṭṭhite thūpe nāgo pada-kkhiṇaṃ katvā onatasīso hutvā vanditvā imaṃ gātham āha.

kappakoṭīhi yaṃ buddhaṃ dullabhaṃ amatehi pi |  
dhātuyā dāyako assaṃ bhavāmi kusalatthiko ||  
evaṃ vatvāna Varuṇo nāgarājā mahiddhiko |  
pahaṭṭhacitto pakkāmi nāgehi parivārito ||

Varuṇanāgarājathūpavaṃso niṭṭhito.

tato uttarāya disāya gantvā khīṇāsavā bhikkhū naccā-sannaṃ nātidūraṃ addhikānaṃ<sup>6</sup> gamaṇāgamanasampannaṃ ekaṃ ṭhānaṃ disvā idaṃ hi kho āvuso ṭhānaṃ sappāyaṃ imasmiṃ ṭhāne avasiṭṭhaṃ ekaṃ kesadhātuṃ ṭhapetabban 'ti. atha kho āyasmato Revatassa etad ahoṣi. sabbesaṃ pañcan-

<sup>1</sup> M<sup>2</sup>. paraputtam saputtam.

<sup>4</sup> M<sup>1</sup>. saṃsu.

<sup>2</sup> M<sup>2</sup>. vattivati°.

<sup>5</sup> M. akamsu.

<sup>3</sup> M<sup>2</sup>. agghani.

<sup>6</sup> M<sup>1</sup>, M<sup>2</sup>. atthi°.

naṃ arahantānaṃ manoraṭho matthakaṃ patto dhātudāyaka-  
paṭilābhena tathāhaṃ imasmiṃ padese ekaṃ dāyakaṃ labheyya-  
yaṃ yaṃ nunāhaṃ dhātuthūpadāyakatthāya patthanāṃ  
kareyyaṃ 'ti. atha kho Revatathero satthari parama-  
ukkamsapattāṃ<sup>1</sup> ādaraṃ samānetvā<sup>2</sup> evaṃ āha. sa ce bhante  
kappasatasahassādhikāni cattāri asaṃkheyyāni pāramiyo  
pūretvā pañca mahāpariccāgaṃ pariccajivā devamanussehi  
dukkaraṃ kammaṃ karitvā buddhabhāvaṃ patto si ajja  
tavānubhāvena thūpadāyako idhānuppatto<sup>3</sup> hotū 'ti adhiṭṭhā-  
naṃ katvā imaṃ gātham āha.

sa ce lokahitathāya anujān' idha nāyako |  
dhātuthūpassa dāyakaṃ labheyyaṃ tejasā tavā 'ti. ||

evaṃ patthayantass' eva Damiḷā vāṇijā saddhāsampaṇṇā  
satta mahānāvā jinadhātutejena ānītā viya hutvā aññaṃ  
desaṃ gantaṃ asamatthā tasmim̄ yeva ṭhāne anuppattā  
ahesum. te pi kho vāṇijā<sup>4</sup> dūrato 'va bhikkhusaṃghaṃ  
disvāna dhātukāmā jeṭṭhanāvikaṃ ārocesum. taṃ sutvā  
nāviko tena hi ahaṃ pi gamissāmīti vatvā aññehi nāvikehi  
parivuto tesam̄ santikaṃ gantvā khiṇāsavānaṃ datvā payirupā-  
sitvā te khiṇāsave pucchimsu. kiṃpan' idha bhante āgatathā 'ti  
dasabalassa purisājaññassa bhagavato kesadhātuṃ pañīnaṃ  
hitāya ṭhapetum āgatamhā 'ti āhaṃsu. atha kho tesam̄  
sattannaṃ nāvikānaṃ vāṇijānaṃ ca etad ahoṣi. mayaṃ hi  
pubbe bhagavato dassauakāle chabbāṇṇaraṃsīhi jalamāna-  
sarīraṃ sabbapāṭihāriyaṃ passimhā idāni bhagavato sarīra-  
kesadhātuyā<sup>5</sup> ānubhāvo kīdiso 'ti cintayantānaṃ kaikhā  
uppajjati. tesam̄ kaikhachedanatham̄ kesadhātu pāṭihāri-  
yaṃ akāsi. tena vuttaṃ.

dasseti dhātuyā yasmim̄ yamakaṃ pāṭihāriyaṃ |  
kaṇḍambamūle<sup>6</sup> pattā<sup>7</sup> 'va lokalocanapiṇḍanan 'ti.<sup>8</sup> ||

atha kho te pi nāvikā vāṇijā ca taṃ pāṭihāriyaṃ disvā  
saṃjātasaddhā hutvā attano attano anurūpaṃ pūjāsakkāraṃ

<sup>1</sup> M<sup>2</sup>. samattham.

<sup>2</sup> M<sup>1</sup>. sampād-thā.

<sup>3</sup> M<sup>2</sup>. idānuppatto.

<sup>4</sup> M<sup>2</sup>. tivā<sup>2</sup>.

<sup>5</sup> M<sup>1</sup>. rājake-sā.

<sup>6</sup> M<sup>1</sup>. cūpa<sup>2</sup>.

<sup>7</sup> M<sup>2</sup>. sattā.

<sup>8</sup> M<sup>1</sup>. nīpīn-ikan.

karimsu dhâtuyâ sakkâraṃ katvâ khiṇâsavânaṃ santikaṃ gantvâ thûpakaraṇokâsaṃ yâcivâ khiṇâsavehi dinnokâsâ te nâvikâ vâñijâ vuttanayen' eva dhâtugabbhaṃ kâretvâ tasmiṃ sabbaratanarasî katvâ buddhârahaṃ âsanaṃ paññâpetvâ tela-padîpaṃ jâletvâ buddhabimbaṃ asîtisâvakânaṃ bimbaṃ kâretvâ majjhe suvaṇṇacaṅkotakaṃ t̥hapetvâ Revatatherassa hatthato anupamaṃ kesadhâtuṃ saṃpatîcchitvâ gandhoda-kena nhâpetvâ suvaṇṇarajataṃ mayehi pupphehi dîpehi ca dhâtuṃ mâpetvâ<sup>1</sup> caṅkotake t̥hapesuṃ taṃ khaṇaṃ ñeva heṭṭhâvuttappakârâni pathavîkampanâdîni acchariyâni pâtu-rahesuṃ dasasahassacakkavâladevatâ sâdhukâraṃ adamsu. te nâvikâ cetiyaṃ bandhitvâ niṭṭhite cetiye anekappakâra-dhajapatâkaṃ samussâpetvâ cetiyaṃ vanditvâ bhante mayaṃ Damiḷa-upâsakâ aññaṃsaṃpassâ<sup>2</sup> taṃ kesadhâtuṃ saddahitvâ evarûpaṃ karomâ 'ti ahaṃsu. tato taṃ cetiyaṃ saddhâya kâritattâ saddhâcetiyaṃ 'ti vadanti Damiḷehi kâritattâ Dami-ḷacetiyaṃ 'ti pi vadanti. te pi kho nâvikâ vâñijâ cetiyaṃ ca mâpetvâ arahantânaṃ dânaṃ datvâ sakasakanâvaṃ ârûyha pakkamiṃsu. cha khiṇâsavâ paripuṇṇasaṃkappâ ahesuṃ.

Sattanâvikathûpavamso niṭṭhito.

taṃ pi desaṃ kesadhâtûnaṃ nivâsatṭhânattâ<sup>3</sup> Kesavatîti<sup>4</sup> âlapati.

Chakesadhâtuvaṃso niṭṭhito.

<sup>1</sup> M<sup>1</sup>. °tu kha mâ°.

<sup>3</sup> M<sup>1</sup>. nivâsanaṃ.

<sup>2</sup> M<sup>1</sup>. saṃpassâ.

<sup>4</sup> M<sup>1</sup>. kesavâ°; M<sup>2</sup>. kesâva°.

# THE SANDESA-KATHĀ.

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NAMO TASSA BHAGAVATO ARAHATO SAMMĀSAMBUDDHASSA.

jayatu.

Mahākāruṇiko nātho hitāya sabbapāṇīnaṃ |  
 Pūretvā pāramiṃ sabbam patto sambodhim uttamaṃ |  
 Etena saccavajjena sotthi vo hotu sabbadā ||  
 Mahākāruṇiko nātho hitāya sabbapāṇīnaṃ |  
 Pañcacattāḷisavassam tthatvā dhammam adesayī |  
 Etena saccavajjena sotthi vo hotu sabbadā ||  
 Mahākāruṇiko nātho hitāya sabbapāṇīnaṃ |  
 Pañcasahassavassam pi patitthapesi sāsanaṃ |  
 Etena saccavajjena sotthi vo hotu sabbadā || ||

Sotthipasatthapavarodārabuddhānubuddhapabodhanaṭṭhā-  
 nabhūte satahatthagajopamadhuragatamahājamburukkhasa-  
 malaṃkate pañcasataparittadīparivāre mahā-Jambudīpe  
 anekesaṃ Suvanṇabhummiratṭha-Rāmañña-ratṭha-Sirikhetta-  
 ratṭha-Jayavaḍḍhanaratṭha-Ayuddhayaratṭha-Haribhuñjara-  
 tṭha-Khemaratṭha-Kambojaratṭha-Siviratṭha-Cīnaratṭha-Ma-  
 hāvihikaratṭhādi-mahāratṭhānaṃ padhānapāṃmokkhasammate  
 Sūnāparantaratṭha-Tambadīparatṭhasaṃkhāte Marammana-

ḍale Sudhammapura-Haṃsāvatiṭipura-Dhaññavatiṭipura-Dvā-  
 râvatiṭipura-Navapura-Ketumatīpura-Manipurādyane kamahā-  
 nagarānaṃ ketumakuṭasaṃkāse dvā rakotthāgāraṭṭamālatora-  
 ṇaparikhādisabbaṅgapaccāṅgasampanne nānāratana vicitrasu-  
 vaṇṇalimpitāne kapāsādakūṭāgārādipaṭimaṇḍite kanakara jata-  
 phalikhādīratana pabhājalituggatachattātīchattaketudhajālaṃ-  
 kataceti ya guhāvāsa vibhūsite Yonaka-Siyama-Kasiya-Cīna-  
 Rāmaññaka-Pasī-Paraṅgi-Velanta-Aṅgilissādīnānājanapari-  
 janamarammajananivāse khattiyabrāhmaṇavessasuddasaṃkhā-  
 tacatujātīgottaparipuṇṇe dasasaddāvivittaniyataghosane Ama-  
 ravatīdevanagaram iva nikhilasiriniketane paramavisuddhavi-  
 pulodātasāsanasamujjotane Amarapurābhīdhānamahānagare  
 Mahāsammattādyasambhinnakhattiyasākiyarājānāvayaravivaṃ-  
 sajātassa anekasatasāmantarājānam indassa ratanakumuda-  
 añjanagiripamukhāne kasetakuñjarasāmīno catusaṃgahapañ-  
 cabalachanāyākācārasattāparihāniya-aṭṭhuposathanavamañū-  
 pamadasarājadharmādiguṇagaṇādhivāsassa satataṃ samitaṃ  
 ratanattayaparāyanassa siripavaravijayānantayasatribhavanā-  
 dityādhipati paṇḍitamahādhammarājādhirājanāmassa mahā-  
 dhammarañño atthadhammānusāsakena<sup>1</sup> ubhato vibhaṅga-  
 dhāraṇādyupajjhāyācariyaṅgasamannāgatena nettiṭikāsīlak-  
 khandhaṭīkādyane kagandhakāramahāveyyākaraṇena sabbat-  
 tha sāsana bhivuddhim abhipatthentena Ratanabhūmi-  
 Kittimahāvihārādīne kasuvaṇṇavivihāravāsīnā upasaṃpadāya  
 sattavisativassena Ñāṇābhivaṃsa-dhammasenāpati-nāmadhey-  
 yena mahātherena Tambapaṇṇisaṃkhāte Laṅkāpatiṭṭhāne  
 Sihaḷa-dīpe Sirivaḍḍhanābhīdhāne Saṃkantapure<sup>2</sup> vasantassa  
 Sirirājādhirājasīhanāmamahārañño<sup>3</sup> atthadhammānusāsakassa  
 Dhammakkhandhābhīdhānassa ambhākaṃ aditṭhasahāyassa  
 mahātherassa c'eva bhikkhusaṃghassa ca tath'eva Rohaṇa-  
 janapade Vālutaragāmādīsu vasantassa Dhammarakkhitatthe-  
 rassa c'eva bhikkhusaṃghassa ca pesitā jinasāsanasamyuttā  
 'yaṃ sandesakathā.

Sammāsambuddhapariniḅbānato kira dvinnāṃ vassasatānaṃ

<sup>1</sup> B. °sane.

<sup>2</sup> B. marg. note: semkhandha.

<sup>3</sup> He reigned in Kaudy 1781-1798.—[Rh.D.]

upari chattimsatime<sup>1</sup> jinasâsanavasse sampatte siri-Dhamma-sokanâmassa mahâdhammarâjassa kâle Moggaliputtatissattherena pesitaṃ Mahâmahindattheraṃ paticca Sihalâdipe sâsanam suppatitṭhitam ariyajanaparipunṇam iva jâtam bhikkhubhikkhuninam hatthapasâraṇâdijanitavâtavâyitam nivâsanapârupanakâsâvapajjotasujotam.<sup>2</sup> Idam hi kâraṇam ârabha Bhagavâ pi tikkhattum Lankâdîpam gantvâ dipârakkham akâsi parinibbânasamaye pi samâpam âgatam Sakkam devânam indam dipârakkham kâresi.

Evam Devânam piyatissa-râja-kâlato paṭṭhâya cirakâlam pi râjânurâjam âcariyapâcariyam sissânusissam Sihalâdipe sâsanam patitṭhâsi. tath' eva mahâkhinâsavâ pi tepitakam pâvacanam potthakârûlham akaṃsu. Buddhaghosattherâdayo pi atṭhakathâṭṭikâdikam dhammavinayasamvaṇṇanam abhisamkharimsu.

Tato aparabhâge pana Mahâvijayabâhurâjakâle<sup>3</sup> Lankâdipe micchâditṭhâribhayena sâsanavinâsanato gaṇapûraṇamattam pi silavantabhikkhû alabhitvâ Mahâvijayabâhurâjâ Jambudîpe Râmaññavisaye Anuruddharâjassa santikam dûte pesetvâ Jambudîpabhikkhû âharâpetvâ puna sâsanam patitṭhâpesi.

Tato aparabhâge Vimaladhammasuriya-mahâdhammarâjakâle<sup>4</sup> Parañgi-nâmaka-micchâditṭhâribhayena sâsanavinâsanato bhikkhûnam abhâvena Vimaladhammasuriya-mahâdhammarâjâ Rakkhaṅgavisaye Dhaññavatîrañño santikam dûte pesetvâ bhikkhû âharâpetvâ puna sâsanapajjotim akâsi.

Tato pi aparabhâge Kittisirirâjasîha-mahârâjakâle<sup>5</sup> ten' eva micchâditṭhâribhayena sâsanavinâsanato ekassa pi upasampadabhikkhuno abhâvena Kittisirirâjasîhamahârâjâ Jambudîpe Siyamadesasamkhâte Sâmindadese Ayuddhaya-rañño santikam dûte pesetvâ bhikkhû âharâpetvâ puna sâsanapatitṭhânam akâsi.

<sup>1</sup> C. °same.

<sup>2</sup> C. °pârumpa°.

<sup>3</sup> Vijaya-bâhu the first reigned 1071-1126.—[Rh. D.]

<sup>4</sup> There were two kings of this name who reigned respectively 1592-1604, and 1687-1707. *Parangi* is Pali for Frank, and *Parangi-micchâditṭhi* is Christianity. Wimala Dharma the First had been brought up by the Portuguese as a Christian.—[Rh. D.]

<sup>5</sup> Reigned 1747-1781.—[Rh. D.]

Evam pubbe aparimāṇāriyajānasevite tividhasaddhammapajjotajotane sāsanakāraṇam ārabha Bhagavatā Arahata Sammāsambuddhena anekavāraparipālite devānamindapariggahite pi Tambapaṇṇadīpavare sadevakalokānusāsakassa sathuno anekadhā sāsanantaradhānam paccavekkhetvā dhammasamvegappattiyā ativiyakāruṇṇacitto

Kadāham Tambapaṇṇimhi sāsanass' upatiṭṭhiyā  
Upakārena kenaci bhaveyyam upatthambhako 'ti abhiṇham  
manasākāsim.

Sammāsambuddhāparinibbānato pana catucattāḷisatisata-dvisahassee jinasāsanavasse dvidvirasapariharānato bāvisatisattasatekasahassee khachapañcapariharānato dvasatṭhisatasahassee ca sirisakarāje<sup>1</sup> Vesākhapunṇamiyam Sihaladīpato āgate Jambusiriniketanaṃ Amarapurābhidhānaṃ mahānagaraṃ patte tih' upasakehi saha cha sāmaṇere disvā tesam nāmaṃ gottam ācariyam pācariyam kāraṇākāraṇaṃ ca pucchitvā sutvā ativiyasomanassappatto dūrato āgate nātijane nātisaṃgho viya pariggahesim. Saddhādyanekaguṇādhipivāsassa Sakyāsīhanvayajātassa amhākaṃ mahādhammarājassa pi pasādaniyam kāraṇam vatvā ārocetvā sammāpaccayehi anuggahāpesim. Rakkhaṅgadesato ānītassa dharamāne bhagavati sammukhāpaṭisaṃkhatassa Mahāmuni nāma mahābuddhapaṭibhāgassa vīasataratanubbedhamahāpāsādam āsanne Asokārāme Ratanabhummikittimahāvihārato uttara-disābhāge āgantukānam ālaye padarikāvāse vāsāpesim.

Tasmim yeva vasse vassūpagamma-divase channaṃ sāmaṇeraṇaṃ sādhuṅkam ubhato suddhikaraṇena puna sāmaṇerapabbajjam adāsim. Kappāsikakoseyyacīvarādīpaccayānuggahena ovādānusāsānādīdhammānuggahena ca paritosesim. Antovassaṃ pi temāsam upasampadāpekkham katvā pātīmokkham sammāvācesim. Nādanāmaṃ ca upāsakam pabbajjāpekkham katvā līṅgaṇḍakammasekhiyasikkhāpadāni sikkhāpesim. Vassaṃ vutṭhakāle pana upasampadāpekkhānaṃ channaṃ sāmaṇeraṇaṃ pabbajjāpekkhassa ca Nādanāmassa upāsakassa

<sup>1</sup> All these = 1801 A.D.—[Rh.D.]

pabbajjûpasampadârahabhâvam kumudakundasaradacandikâsamânasetagajapatino mahâdhammarañño ârocesim.

Pâsânachattam iva sâsanagarusâsanamâmako mahâdhammarâjâ pi tesam pattacîvarâdisamanaparikkhâram sabbam niyyâdetvâ te pi gihîlingagâhâpanena,<sup>1</sup> suvañnamayamañikûtamakuṭakuṇḍalavalayamuttâhârapâmañ gasuvañnamâlâdyanekâlamkâraṇena râjavatthakanañcukanivâsanena ca devarâjavesasadisam cakkavattirâjavesam harâpetvâ, sâgarantamahîpâlarâjânucchavikâya hatthidantakhacitasuvañnasivikâya abhirûhâpetvâ, bâlabhânumaṇḍalasadise duve duve nânâbharanâlamkatasuvañnachatte sîsopari dhâretvâ, marambabbhâsâya Kryin<sup>2</sup> icc abhidhânam nâgadantakanakamañiparibhûsitam<sup>3</sup> veñuchattarâjabhañdam âdikam<sup>4</sup> katvâ, anekasatarâjakakudhabhañdapasâraṇena upasobhetvâ, nânâdesakulasamudâciñña<sup>5</sup> turiyavâdagîtaṇaṭa<sup>6</sup> nâṭakâdimañgala<sup>7</sup> chaṇena<sup>8</sup> anekasahassathânantarappattasenâpatâdyamaccaparijanarâjaparivârena ca parivârâpetvâ, Masakkasâradevanagarasâdise Amarapuraganagare vîthânuvîthiparicaraanena Vejayantadevapâsâdasadisapaññâsasataratanuccayapâsâdabhûsitam râjanivesanam pavesetvâ, tatth' eva mañgalachanâgâranâmake tibhumlike suvañnakûṭâgâre dakkhiṇamahesâdidevorodhagaṇena mahâ-uparâjâdirâjakulagaṇena mahâsenâpatâdirâjâ-maccagaṇena asigâhâdiparicârakagaṇena ca saha catuparisamajjhe nisinno sakalasâmantarâjaparivâro mahâsammata-dyasambhinnasakyarâjakulappasuto saddhâsîlasutacâgâdiguṇagaṇâdhivâso dhavalagajapatimahâdhammarâjâ tesam paccayânuggahadhammânuggahañ ca sammâsambodhipaccayam katvâ, chaddantahatthirâjasonḍasadisena suvañnabhiñkârena dakkhiṇodakam pâtesi.

Tato param pana te yathâ vuttena sabbûpakâraṇena saddhim râjanivesanato pacchimuttaradisâbhâge anto nagare yeva ðhitam tidasapure Sudhammasâlâpaṭibhâgam Sudhammam nâma tibhummikam suvañnamahâsâlam âharâpetvâ,

<sup>1</sup> B. °gam gâ°.

<sup>4</sup> B. âdim.

<sup>7</sup> B. °mañgala°.

<sup>2</sup> B. kuñ icchâ°.

<sup>5</sup> B. °kiñña°.

<sup>8</sup> B. °janena.

<sup>3</sup> B. guntakanaka°.

<sup>6</sup> B. °naṭṭa°.

imesaṃ pabbajjaṃ upasampadañ ca dethā 'ti saṃghassa niyyādesi.

Atha Nāṇābhivaṃsadhammasenāpatimahātherapamukho ekapaṇṇāsaparimāṇo bhikkhusaṃgho Sudhammasālāya samīpe t̥hitāya hatthinatha<sup>1</sup> suvaṇṇathūpavhayacetiyasamalaṃkatāya Suvāṇṇaguhāya nāma ekādasavipattisamatikkantiyā tividhasampattiyuttāya sīmāya sannipatitvā, sammāsambuddhaparibbānato catucattāḷisatisatasadvisahasase jinasāsanavasse divdivirasapariharaṇato bāvīsatisattasatekasahasase khachapañcapariharaṇato dvāsatt̥hisatasahasase ca sirisakarāje sampatte Kattikamāsajuṇhapakkhacātuddasīdine divādvipahārevelātikkante dvighaṭṭipamāṇe chāyāpādachakkakāle catutiṃsāyuvassaṃ Ambagahapitiyaṃ<sup>2</sup> nāma sāmaṇeraṃ Ambagahatissaṃ<sup>3</sup> nāma katvā Nāṇābhivaṃsadhammasenāpatitthereṇa upajjhāyena upasampādesi. Uttaradevīvihāravāsī thero Pāsādavihāravāsī thero Soṇṇalekhāgāravihāravāsī thero ca tayo kammavācābhāṇakā upasampadācariyā.

Tasmiṃ yeva divase divā dvipaharavelātikkante catughaṭṭipamāṇe navachāyāpādakāle aṭṭhavisāyuvassaṃ Mahādampaṃ nāma sāmaṇeraṃ Mahādampatissaṃ,<sup>4</sup> nāma katvā ten' eva upajjhāyena upasampādesi. Te yeva tayo kammavācābhāṇakā upasampadācariyā.

Tasmiṃ yeva ahani divā dvipaharavelātikkante chaghaṭṭipamāṇe ekādasachāyāpādakāle pañcavisāyuvassaṃ Kocchagodhaṃ,<sup>5</sup> nāma sāmaṇeraṃ Kocchagodhatissaṃ nāma katvā ten' eva upajjhāyena upasampādesi. Jayabhummanubhavanavihāravāsī thero Ratanabhummirammavihāravāsī thero Ravivaṃsakittisūrāmaccavihāravāsī thero ca tayo kammavācābhāṇakā upasampadācariyā.

Tadahe yeva divā dvipaharavelātikkante sattaghaṭṭipamāṇe terasachāyāpādakāle bāvīsātāyuvassaṃ Brāhmaṇavaṭṭaṃ nāma sāmaṇeraṃ Brāhmaṇatissaṃ<sup>6</sup> nāma katvā ten' eva upajjhāyena upasampādesi. Te yeva tayo kammavācābhāṇakā upasampadācariyā.

Tadahu yeva divā tipaharavelātikkante ekaghaṭṭipamāṇe

<sup>1</sup> C. °nata°.

<sup>4</sup> B. uttamamba°.

<sup>2</sup> B. °ṭṭiyam.

<sup>5</sup> B. add's kosgodhaṃ.

<sup>3</sup> B. °pitiyaṃ.

<sup>6</sup> B. jinopalitissaṃ.

paṇṇārasachâyâpâdakâle vîsatâyuvassam Bogahavattam,<sup>1</sup> nâma sâmaṇeram Bogahatissam<sup>2</sup> nâma katvâ ten' eva upajjhâyena upasampâdesi. Pâsânussâpanavihâravâsî thero Ratanabhummirammavihâravâsî thero Ravivamsakittisûrâ-maccavihâravâsî thero ca tayo kammavâcâbhâṇakâ upasam-padâcariyâ.

Tadahani<sup>3</sup> yeva divâ tipahâavelâtikkante tighatîpamâṇe sattarasachâyâpâdakâle vîsatâyuvassam Vâturagammaṃ nâma sâmaṇeram Vâturatissam nâma<sup>4</sup> katvâ ten' eva upajjhâyena upasampâdesi. Te yeva tayo kammavâcâbhâṇakâ upasam-padâcariyâ.

Taṃ divase yeva Nâdam nâma upâsakam pi<sup>5</sup> Nâṇâbhivamsadhammasenâpatittheren' eva upajjhâyena pabbâjesi. So yeva sikkhâpadadâyako pabbajjâcariyo. Pabbajjâpariyosâne ca tatth' eva sîmâmâlake Dhammatissam nâma sâmaṇera-nâmam akâsi.

Tato paraṃ pana ekâdhike yathâ vutte jinasâsanavasse sirisakarâje ca sampatte Vesâkhamâsajunhapakkhaterasadine divâ ekapahâavelâtikkante ekaghatîpamâṇe navachâyâpâ-dakâle chattimsâyuvassam Dhammatissam nâma taṃ sâmaṇ-eram<sup>6</sup> Nâṇâbhivamsadhammasenâpatitthereṇa upajjhâyena upasampâdesi. Ratanabhummirammavihâravâsî thero Soṇṇa-lekhâgâravihâravâsî thero ca dve kammavâcâbhâṇakâ upasampadâcariyâ.

Evam pana 'mhehi Tambapaṇṇikânaṃ pattacivarâdikappi-yapaccayehi pabbajjûpasampadâya ovâdânusâsaniyâ uddesa-paripucchâya cavanadhammakhandhapuñjamatte<sup>7</sup> sarîre cute pi acavanadhammamaṅgalasaññutta—Ambagahatissâdyabhi-dhânadânena ca dhammâmisânuggahaṇam kataṃ. Tad etaṃ na lâbhasakkârasilokâdihetu, atha kho Laṅkâdipe cirataram<sup>8</sup> sâsanapatiṭṭhânopâyakarassa Bhagavato Arahato Sammâsam-buddhassa varasâsanâbhivuḍḍhijutikârânaṃ theravaṃsapadî-pânaṃ Mahâmahindattherâdinaṃ Mahâvihâravâsinaṃ ca

<sup>1</sup> C. Bho°.

<sup>2</sup> B. jayatujuvatissam°.

<sup>3</sup> B. tadâni.

<sup>4</sup> B. dhammâdhâratissa.

<sup>5</sup> B. -p-.

<sup>6</sup> B. tissanâmaṃ katvâ.

<sup>7</sup> B. °puñña.

<sup>8</sup> B. thi°.

bahulam pemamânagâravasakkaccakaraṇena. Idân' etarahi vijjamânânam tumhâkañ ca dhammavâdinam pesalânam paggaṇhitukâmena sarâjakulasâmaccasaparijanasanegamajânapadassa ca tidhâbhinnasîhañindassa mahâdhammarâjassa ditṭhadhammikasamparâyikatthâbhipatthanena sabbalokânu-sâsakassa satthuno sudullabhavarasâsanâbhivuḍḍhijutipaccâ-simsanahetu y'eva kaṭam.

Tathâ hi tesam idhâgatânam sâmaṇerânam upâsakânañ ca pathamaṃ eva pañitajjhâsayabhâvâbhâvaṃ vîmamsetvâ, pañitajjhâsayabhâvaṃ tathato thetato ñatvâ, yathâ dhammaṃ yathâ vinayaṃ ovâdânusâsanam kattukâmena Sekhiyavatta-Khandhakavattam pâṭhato atthato adhippâyato ca vibhâvetvâ, tesu vattesu pariyâpannam "parimaṇḍalam pârupissâmîti sikkhâ karaṇiyâ 'ti"<sup>1</sup> âdikaṃ "suppaṭicchanno antaraghare gamissâmîti sikkhâ karaṇiyâ 'ti" âdikañ ca Sekhiyavattam, "sace ârâme kâlo ârocito hoti timaṇḍalam paṭicchâdentena parimaṇḍalam nivâsetvâ kâyabandhanam bandhitvâ saguṇam katvâ samghâṭiyo pârupitvâ<sup>2</sup> gaṇṭhikaṃ paṭimuñcitvâ dhovitvâ pattam gahetvâ sâdhukam ataramânaena gâmo pavisitabbo na v'okkamma therânam bhikkhûnam purato gantabbam suppaṭicchannena antaraghare gantabban 'ti" âdikaṃ, "piṇḍacârikaena bhikkhave bhikkhunâ idâni gâmaṃ pavisissâmîti timaṇḍalam paṭicchâdentena parimaṇḍalam nivâsetvâ kâyabandhanam bandhitvâ saguṇam katvâ samghâṭiyo pârupitvâ,<sup>3</sup> gaṇṭhikaṃ paṭimuñcitvâ dhovitvâ pattam gahetvâ sâdhukam ataramânaena gâmo pavisitabbo. Suppaṭicchannena antaraghare gantabban 'ti" âdikaṃ<sup>4</sup> ca Khandhakavattam sammâmanasi kârâpetvâ, yathâ upasampannehi gâmâdipavesane parimaṇḍalam suppaṭicchannam ca nivâsanapârupanam<sup>5</sup> kâtabbam tathâ sâmaṇerehi pîti yathâ dhammaṃ yathâvinayaṃ nivâsanapârupananayam uggahâpesim.

Tattha pana Sekhiyavatta-Khandhakavattam sâmaṇerehi na sikkhitabbam bhikkhû ârabha paññattattâ 'ti kassaci

<sup>1</sup> Oldenberg, Vinayapîṭakam, vol. iv. p. 185.

<sup>3</sup> B. pârupi°.

<sup>4</sup> Ibid. vol. ii. p. 213.

<sup>2</sup> B. pârupitvâ

<sup>5</sup> B. pârupma°.

âsamkâ siyâ, tamnivattanattham ayam Mahāvaggaṭṭhakathâ-pāṭho udāharitabbo. Yāva pana attanā sikkhitabbasikkhâ-padāni na jānāti, samghāṭipattacivaradhāraṇaṭṭhānanisajjādisu pānabhojanādividhimhi ca na kusalo hoti, tāva bhojanasālam vā salākabhājanatṭhānam vā aññaṃ vā tathārūpatṭhānam na pesetabbo, santikāvacaro yeva katabbo, bāladāraکو viya patijaggitabbo, sabbam assa kappiyākappiyam ācikkhitabbam nivāsanapārūpanādisu ābhisamācārikesu vinetabbo. Tena pi anujānāmi bhikkhave dasah' aṅgehi samannāgataṃ sāmaṇeraṃ nāsetun' ti<sup>1</sup> evaṃ parato vuttāni dasa nāsanāṅgāni ārakā parivajjetvā ābhisamācārikam paripūrentena dasavidhe sīle sādhuṃ sikkhitabbaṃ' ti. Ettha hi nivāsanapārūpanādisū' ti ādinā sāmaṇeraṇaṃ Sekhiyavatta-Khandhakavattesu sādhuṃ sikkhitabbaṃ dasseti.<sup>2</sup>

Tatthāpi ābhisamācārikasaddena sekhiyavattakhandhakavattapariyāyo' ti kassaci āsamkâ siyâ, tam nivattanattham idaṃ ṭikāttayavacanam. Ābhisamācārikesu vinetabbo' ti iminā Sekhiya-upajjhāyavattādi-ābhisamācārikasīlam anena pūretabbaṃ. Tattha ca kattabbassa akaraṇe akattabbassa ca karaṇe daṇḍakammāraho' ti dīpetīti sārathadīpanī-vacanam. Ābhisamācārikesu vinetabbo' ti iminā Sekhiyavatta-Khandhakavattesu aññesu ca sukkavisatṭhi-ādilokavajjasikkhāpadesu sāmaṇerehi vattitabbaṃ. Tattha avattamāno alajjī daṇḍakammāraho' ti dasseti Vimativinodanī-vacanam. Ābhisamācārikesu vinetabbo' ti vacanato Sekhiya-upajjhāyavattādi-ābhisamācārikasīlam anena pūretabbaṃ. Tattha cārittassa akaraṇe vārittassa ca karaṇe daṇḍakammāraho' ti dīpetīti Vajirabuddhi-ṭikā-vacanam. Idaṃ hi ṭikāttayavacanam. Ābhisamācārikasaddassa Sekhiyavatta-Khandhakavattapariyāyabhāve sādhuṃ pārūpanarakkhanatthāya urabandhanavattam yuttarūpaṃ suttānuloman' ti evaṃ pi kassaci āsamkâ siyâ, tam nivattanattham ayam cūlavaggapāli. Na bhikkhave kaṭisuttaṃ dhāretabbaṃ yo dhāreyya āpatti dukkassā' ti.<sup>3</sup> Tatrāyam aṭṭhakathā. Kaṭisuttan' ti yaṃ kiñci

<sup>1</sup> Mahāvagga I. 60.

<sup>2</sup> B. °si.

<sup>3</sup> This must be Cullavagga V. 2. 1; but Oldenberg reads there (as at X. 16) *kaṭi-suttakam*, and gives no various reading. (Rh. D.)

kaṭipilandhanam antamaso suttatantumattam pīti urabandhanavattena bandhitabbaṭṭhānañ ca kaṭipariyāpannam eva. Tathā hi Pārājikakaṇḍaṭṭhakathāyaṃ vuttam piṭṭhi ve majjhāvattato pana hadayāvattato ca paṭṭhāya yāvad nakhasikhā ayam kaṭipariccheto 'ti. Ācariyupajjhāyānam āciṇṇam pi dhammikam eva vaṭṭati nādhammikam. Tenāha Saṃgītikhandhake<sup>1</sup> kappati bhante idam me upajjhāyena ajjhāciṇṇan idam me ācariyena ajjhāciṇṇan 'ti ajjhācaritun 'ti. Āciṇṇakappo kho āvuso ekacco kappati. Ekacco na kappatīti. Tad aṭṭhakathāyaṃ pi ca ekacco kappatīti dhammikam āciṇṇam sandhāya vuttan 'ti āha. Tasmā jinasāsanam pāsānacchattam iva garuṃ karontena yathā dhammaṃ yathā vinayaṃ paṭipajjantena dhammavādinā lajjinā ujupathagāminā yatinā yathā Pācityādyatṭhakathāyaṃ vuttam, gaṇṭhikam paṭimuñcitvā anuvātantena gīvaṃ paṭicchādetvā ubho kaṇṇe samaṃ katvā paṭisaṃharitvā yāva maṇibandham paṭicchādetvā antaraghare gantabban 'ti, tathā upasaṃpannehi viya sāmaṇerehi pi nivāsanaṇāpārupanam kātabban 'ti niṭṭham ettha gantabbam.

Amhākam pi dīpe Sāmīndadesasaṃkhāte Siyamaraṭṭhe ekaccānam pāli-aṭṭhakathāṭīkādigandhesu yathābhūtam attham ajānantānam Yonakabhikkhūnam edisaṃ sāmaṇerānam ovādacārittam atthi. Tam pi uddhamma-ubbinayabhāvena chaḍḍāpetvā mahārājā sāsanasuddhim akāsi.

Varasāsanajotane pi Lankādīpe Mahāmahindattherādito pabhuti Mahāvihāravāsīttherānūtheram yathā dhammaṃ yathā vinayaṃ sāmaṇerānam parimaṇḍalasuppacchanna-pārupanacārittam hoti. Tathā hi Piyaṅgudīpavāsītissattherassa vātarogena saddhivihārikam Cūlanāgam nāma sāmaṇeram yāgupaṭiggahanatthāya Cūlagāmaṃ pesanakāle, tassa sāmaṇerassa cīvaram pārupitvā tasmim gāme Cūliyā nāma upāsikāya geham upagatabhāvaṃ sihaḷavattupakaraṇe dasalekhāya likhitapottṭhake gekāraṅge.

“Saṃghāṭim pārupitvāna pattahattho vicakkhaṇo, okkhittacakkhu satimā Cūliyā purato ṭhito 'ti” āha. Sihaḷādīpe yeva Devagirivihāravāsīttherassa vātābādḥena saddhivihārikam

<sup>1</sup> Cullavagga, XII. 1. 10 = XII. 2. 8.

sāmaṇeraṃ telapaṭiggahanatthāya gāmaṃ pesanakāle, tassa sāmaṇerassa cīvaraṃ pārupitvā gāmaṃ pavitṭhabhāvaṃ Sahassavatthupakaraṇe pañca lekhāya likhitapottṭhake ṇakarāṅge evaṃ āha. “Atha aparabhāge Devagirivihāre ekassa bhikkhussa vātābādho dvādasa saṃvaccharāni bādheti. So thero ekadivasam sāmaṇeraṃ pakkositvā sāmaṇera bhikkhāya caritvā telam ānehīti āha. Tato sāmaṇero cīvaraṃ pārupitvā sakalagāmaṃ bhikkhāya caritvā kiñci alabhitvā gacchati. Tato so amacco sāmaṇeraṃ disvā bhante kiṃ pariyesathā ’ti āha. Sāmaṇero attano āgatakāraṇaṃ amaccassa kathesi. Tam sutvā amacco tena hi bhante idh’ eva hothā ’ti vatvā, tassa hatthato thālakaṃ gahetvā anto pavisetvā churikaṃ mūlena ṭhapetvā, aṭṭhakahāpanagghanakaṃ telam thālakaṃ pūretvā, sāmaṇerassa adāsīti.” Tasmā attano jīvitam iva sāsanaṃ pemamānasena sikkhāya garukārakena uddhammaṃ ubbinayaṃ anācāraṃ parivajjitukāmena dhammaṃ vinayasaññuttaṃ samācāraṃ attanāpi patipajjitabbaṃ pāreṣaṃ pi ovaḍḍitabbaṃ anusāsītābbaṃ.

Aññaṃ pi Siyamadesasamkhāta-Yonakarattṭhavāsīnaṃ aṭṭhakathāya pālīṃ ṭikāya aṭṭhakathaṃ gandhantarena gandhantaraṃ saṃsandetvā, bhagavato saṃgahakānaṃ ca abhippāyamaññānaṃ ajānantānaṃ ekaccānaṃ Yonakabhikkhūnaṃ gāmaḍḍipavesane pathamaṃ ekaṃsaṃ ekaṃ cīvaraṃ karitvā pacchā tass’ upari ekaṃ vā dve vā cīvarāni ubhato pārūpanacārittaṃ atthi. Tad etam pi uddhamma-ubbinayaḍḍhena chaḍḍāpetvā sāsanaṃ uddhammaṃ akāsi mahārājā.

Evamaññaṃ pan’ ambhākaṃ idh’ āgatānaṃ Sīhalaḍḍhikānaṃ dhammāmaññaṃ uggahaṇaṃ tumhākaṃ ca dhammapaṭisaṃyuttasandesaḍḍhapaṇaṃ kappānaṃ koṭisatena pi ativiyaḍḍhallaḍḍhasāsanaḍḍhavarābhivaḍḍhijotihetu yevā ’ti yoniso manasi kātabbaṃ. Mayaṃ hi sabbattha sāsanaḍḍhavarābhivaḍḍhijotiṃ abhipatthema. Visesato Tambapañṇidīpavare. Tañ hi pubbe sāsanaḍḍhavarābhivaḍḍhijotiṃ tīṭṭhānaṃ ariyajaṇaparipuṇṇaṃ iva jātaṃ amata-mahānibbānotaraṇatitṭhabhūtaṃ. Tasmā

Battimsayojanaṃ dīghaṃ aṭṭhārasahi vitṭṭhataṃ  
Laṅkāḍḍhapaṇaṃ nāma Tambapañṇīti taṃ ahu  
Tatthāriyānivutṭṭhaṃ ca Mahāmeghavanādikaṃ

Mahābodhiṃ sirīpadaṃ Soṇṇamāliṅ ca cetiyaṃ  
Thūpārāmaṃ Kalyāṇiyaṃ soḷasatthānakam pi ca  
Dine dine pi pūjema vippasanna cetasā 'ti

iti buddhānubuddhapabodhanatthānabhūte mahājambudīpe  
amaranagarasaṃkāse Amarapurābhidhānamahānagare ane-  
karatthasāminānāmaṇḍalarājādhipatibhūtassa kumudakunda-  
saradacandikāsamānadhavalānekasetibhapatino siripavaravi-  
jayānantayasatribhavanādityādhipatipaṇḍitam a h ā d h a m m a -  
rājādhirājābhidhānassa mahārājassa garunā Asokārāma-  
tanabhumikittādyanekasuvaṇṇamahāvihāravāsina Nāṇābhiv-  
vamsadhammasenāpatināminā mahāgaṇinā mahāveyyākara-  
ṇena upajjhācāriyabhāvappattena mahāthereṇa Sīhaḷāgatānaṃ  
sattanaṃ bhikkhūnaṃ hatthe datvā Sīhaḷādīpe dīpavare  
Saṃkantanagare Sirivaḍḍhanavhaye anekasāmantarājamoli-  
makuṭabhūtassa mahādhammarājassa garuno Dhamma-  
kkhandhābhidhānassa mahātherassa c' eva Rohaṇajanapada-  
vāsi-Dhammarakkhitattherassa ca tad aññesaṅ ca jinasāsana-  
māmakānaṃ bhikkhuvāraṇaṃ pesitā jinasāsanapatisaññuttā  
Sandesakathā.

Ayaṃ pana Sandesakathā sammāsambuddhaparinibbā-  
nato pañcaccattālīsatisatadvisahassee jinasāsanavasse dīdivirasa-  
pariharaṇato tevīsatisattasatekasahassee. Khachapañcapari-  
haraṇato tesatthīsatasahassee ca sīrisakarāje saṃpatte Vesā-  
khamāsajūṇhapakkhadvādasiyaṃ gurudīne divā ekappahā-  
rakāle anāyāsena niṭṭhāpitā. Tass' eva Vesākhamāsassa  
puṇṇamiyaṃ ravidīne divā catunāḍikāle pesitā 'ti.

Laṅkādīpe Anuruddhattherena kataṃ Abhidhammattha-  
saṃgahaṃ. Tatth' eva Sumaṅgalasāmitthereṇa kataṃ Abhi-  
dhammatthavibhāvinīṃ nāma ṭīkaṃ. Jambudīpe Arimadda-  
nāpure Chapadatthereṇa kataṃ Saṃkhepavaṇṇanaṃ nāma  
ṭīkaṅ ca amhākaṃ dhammadānatthāya Sīhaḷābhikkhu-  
saṃghassa dema. Sāsanaṃ ulabbhūtuṃ imaṃ pakaraṇattayaṃ  
sādhūkaṃ vācetha dhāretha. Sabbāṃ pi ca vinayābhidham-  
masuttantapabhedāṃ gandhajātaṃ rājānucchavikādūte pesite  
amhākaṃ mahārājā dassati. Mayāṃ pi ussāhaṃ karoma.  
Idaṃ pi sāsanaṃ paṭisaññuttavacanāṃ satataṃ sāsanaṃ hitakā-  
mena manasi kātābbaṃ 'ti.

# NOTES AND QUERIES.

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## AKKHAṄAVEDHĪ.

Dhanuggaho Asadiso rājaputto mahabbalo || dûrepâtî akkhaṇavedhî mahâkâyappadâlano (Jât. ii. p. 91).

For a parallel passage see *Ānguttara-Nikâya*, iii. 131, p. 284:—

Idha bhikkhave bhikkhu dûrepâtî ca hoti akkhaṇavedhî ca mahato ca kâyassa padâletâ.

In the *Divyâvadâna*, p. 59, we find *dûre-vedha* and *akshuṇṇa-vedha* ‘an act of throwing the spear so as to graze the mark.’

The Sanskrit *akshuṇṇa* seems to be a mere corruption of the Pâli *akkhaṇa* ‘lightning.’ See the Commentator’s note to the *gâthâ* in *Jât. ii. p. 91, l. 11–12.*

## AṬṬHIMIÑJĀ.

This word occurs in *Jaina Prâkrit*. Dr. Jacobi, in his translation of the *Âcârânga Sutta* i. 1. 6 (Sacred Books of the East, vol. xxii. p. 12), says: “I do not know the meaning of this word (*aṭṭhimiñjâ*), which is rendered [by the Sanskrit Commentary] *asthi-miñjâ*.”

The Pâli *aṭṭhimiñjâ*, as is well known, signifies ‘bone-marrow,’ and the latter part of the compound Childers refers to *Sk. majjâ* without attempting to show by what steps *miñjâ* has grown out of *majjâ*.

Dr. Jacobi's quotation of *asthi-miñjâ*<sup>1</sup> is important as proof of a Sk. *miñjâ*, *i.e.* *mriñjâ*, cf. Sk. *mrijâ*, wiping, smearing, from the root *mrij*, of which there was probably a nasalized form *mriñj*, and from which *majjâ*, evidently a *prâkritised* form, could be derived.

Other etymologies of *majjâ* suggest themselves: (1) *majjâ*=by assimilation *mañjâ* from the root *mañj*, to wipe, smear (cf. A.S. *smeru*, fat, smear, with Gr. *σμάειν*, to rub, wipe; Sk.  $\sqrt{\text{lip}}$ , smear, daub, *lepa*, salve, grease); (2) *majjâ* = *mañjâ* = *marjâ* (cf. *Prâkrit mañjara* for *mârjara*) from the root *mrij*.

I do not think that Pâli *miñjâ* in *aṭṭhi-miñjâ* can be derived from Sk. *majjâ*, but that Pâli and Jaina *Prâkrit* retain an older form.

### ARAGHAṬṬA.

*Cakkavaṭṭaka*, *Cullavagga*, v. 16. 2, in *Vinaya Texts*, pt. iii. p. 112, is neatly rendered by 'wheel and axle.' The translators give *Buddhaghosa's* note, which they describe as 'unintelligible'—*arahatta-ghaṭi-yanta*. The explanation of the Commentator, however, may easily be rendered intelligible by a very slight correction of the manuscript reading. I would propose to amend it to *araghaṭṭa-ghaṭiyanta*. The former part of this compound is the Sk. *araghaṭṭa*, and corresponds exactly to the *Hindî arhaṭ* or *rahaṭ*, 'a well-wheel, the so-called Persian wheel—a string of earthen pots attached to a revolving wheel over a well, which go down empty and come up full, and tilt the water into a trough.' While on the subject of wells it may be noted that *karakataka* (*Cull.* v. 16. 2) cannot be 'a bullock machine,' or a bullock draw-well, but a hook in the form of a crab's claw, to which the 'bucket' was attached instead of to the *tûlâ* or *cakkavaṭṭaka*. The Commentator says that the long ropes used for the purpose of drawing up

<sup>1</sup> I assume that *miñja* is not after all a coinage by the Commentator.

the bucket were worked either by hand (over a wheel) or by a bullock. Compare, too, Buddhaghosa's note on *camma-khaṇḍa* (*Vinaya Texts*, pt. iii. p. 113):—

*Cammakhaṇḍam nâma tûlâya vâ karakaṭake*<sup>1</sup> vâ *yojettabbam cammabhâjanam*.

### UJJAGGHATI, UJJHAGGATI.

Childers has *ujjhaggikâ*, loud laughter, but not *ujjhaggati*. See *Therî-Gâthâ*, pp. 131, 183; *Puggala-Paññatti*, p. 67. The simple verb *jagghati*<sup>2</sup> (not in Childers) is in *Jât.* iii. p. 223, l. 25. See *Suttavibhaṅga*, i. p. 128; *Ânguttara*, iii. 67. 5.

### UBBANDHATI.

Childers has no record of this verb, which with *rajjuyâ* probably means to 'strangle.' See *Jât.* i. p. 504. In a parallel passage in *Jât.* iii. p. 345, *rajjuyâ* is omitted. See *Sutta Vibhaṅga*, I. p. 73; *Therî-Gâthâ*, v. 80, p. 131.

There is a verb *ubbhaṇḍati* (not in Childers) in *Mahāvagga* viii. 13, 1, 'to bundle up, wrap up'; and, with a different meaning, a verb *ubbhaṇḍeti* (*Therî-Gâthâ*, p. 204).

### ULLOKA.

*Ulloka* (see *Cilimikâ*), 'a cloth placed under the bedstead or chair to keep the stuffing from coming out,' *Cull.* vi. 2. 7, *Mahāvagga* i. 25. 15; 'a cloth to remove cobwebs,' *Cull.* viii. 1. 3. The translators of the *Vinaya Texts* give no etymology of the word, and seem to look upon it as a corrupt form. May it not be considered a variant of *ulloca* an awning, for the chair during the process of upholstering would be turned up, and the cloth would become, so to speak, 'an awning'? In the *Aupapâtika Sutta*, § 32, we find a form *ulloga* = *ulloka*, and *ulloya* = *ulloca*.

<sup>1</sup> MS. *kaṭadakatake*.

<sup>2</sup> Sk. has no *√jaggh*, *√jaggh*; cf. Sk. *√kakk*, *khakkh*.

## USSOḤHIKĀ.

Childers has *Ussōhi*, but not *Ussōhikā*. Cf.

Na hi nūn' imassa samanassa || tucchakoṭṭhasmiṃ musikā.

Ussōhikāya naccanti || tenāyaṃ samaṇo sukhī.

(*Samyutta Nikāya*, vii. 1. 10, pp. 170, 171).

EKODI-BHĀVA.<sup>1</sup>

"This term has been variously explained by Pāli and Buddhist scholars. Burnouf renders it by 'unity' (of mind), Gogerly by 'purity,' Prof. Rhys Davids by 'exaltation.' Childers defines it by 'predominance'; but adds that he does not feel competent to give a decided opinion as to the exact meaning of *ekodi-bhāva*. According to a commentary quoted in his dictionary, *EKODI*=*eka+udi* (from *udeti*), and is a synonym (*adhi-vacana*) of *Samādhi*. Prof. Kern, in the introduction to his translation of the '*Saddharma-Puṇḍarīka*' ('Sacred Books of the East,' vol. xxi. p. xvii), calls attention to the corresponding term, *ekoti-bhāva* in the '*Lalita-Vistara*,' p. 439, l. 6, which he connects with the *ἅπαξ λεγόμενον* *EKOTI* in the '*Satapatrabrahmana*,' xii. 2. 2. 4. Referring to the P. W., *s.v.* *ἕτι*, we find that *EKOTI* (used in the plural) means 'having the same objects or desires of enjoyment (as food, etc.).' This use of so rare a term does not help us to explain the Buddhist sense of *ekodi*, nor does the word *ekoti-bhāva* of the '*Lalita-Vistara*' throw any light upon the subject beyond the fact that it does duty for the *ekodi-bhāva* of the Southern Buddhists.

Childers, unfortunately, gives no references for the use of *ekodi-bhāva* except one stock passage descriptive of the four *jhānas*. The following passage goes to show that '*ekodi-bhāvo*' is connected with *Samādhi* (a more advanced state of meditation than *Jhāna*):

<sup>1</sup> See "Academy" for March 27th, 1886, p. 222.

‘Pañcaṅgike samādhimhi sante ekodibhāvite<sup>1</sup>  
paṭippassaddhiladdh’ amhi,’ etc.

(Thera-Gāthā, v. 916.)

In verse 962 of the ‘Sutta-Nipāta’ we find EKODI uncombined in the phrase ‘ekodi nipako sato,’ *i.e.* *intent on one object*, wise and thoughtful (see Prof. Fausböll’s translation, ‘Sacred Books of the East,’ vol. x. p. 181). With this compare a similar passage (where the plural is used) in the Saṃyutta-Nikāya, ii. 2. 1. The commentator explains ekodi by ekaggacitta. The Burmese (Phayre MS.) version has ekodhi, which is probably an attempt to secure a reading that shall be more self-evident and intelligible than ekodi. It nevertheless points, I venture to think, to the real etymology of the word, from eka and odhi (or avadhi= ‘end, point, aim’). The loss of aspiration seen in ekodi is not altogether unknown in Pāli, and may be due to the following aspirate in ekodi-bhāva, for the use of ekodi uncombined is known only to occur in one stock phrase. Ekodi-bhāva will therefore signify concentration (of the mind) on one object, *i.e.* on Arahatsip or Nirvāna, in which there is no mental or bodily disturbance of any kind.<sup>2</sup> Hence we find, instead of ekodi nipako sato, the phrase (similar in meaning) acapalo nipako saṃvutindriyo.

It is well known that the Jainas, in their philosophical system, employed many terms in common with the Buddhists; so that we are not surprised to find corresponding closely in meaning to ekodibhāva the terms (used in reference to pure jhāna) egatta-bhāva, egattībhāva=ekāgratā.<sup>3</sup> With this compare the Jaina ‘manaso egattibhāva’ (Aupapātika Sutta, p. 59) with the Pāli

<sup>1</sup> Ekodhibhūto occurs in the Satipaṭṭhāna-vagga of the Saṃyutta-Nikāya. See Ānguttara-Nikāya, iii. 100, 4.

<sup>2</sup> Cf. Suññato samādhi, animitto samādhi, appanīhito samādhi (Milinda-Pañha, p. 337; Ānguttara, iii. 163, p. 299).

<sup>3</sup> In the Yoga philosophy ekāgratā is defined as ‘fixedness of the thinking principle upon any *sensuous* object to which it may be directed; ekaggatā is never, I think, thus used in Pāli. Certain of the Kammatṭhāna exercises consisted in fixing the mind on some sensuous object.

‘manaso ekodibhâva’ (Brahmajâla Sutta). The Jainas were not ignorant of the term avadhi, *cf.* ohi-nâṇa = avadhi-jñâṇa (Aupapâtika Sutta, §§ 30, 41); but they restricted it to ‘the knowledge of special objects produced by right intuition (samyag-darṣana = Pâli sammâ-daṣṣana), etc., as destroying the natural hindrances’ (see *Life and Essays of Colebrooke*, vol. i. p. 445). Prof. Jacobi defines ‘ohi-nâṇa’ as a sort of supernatural knowledge, and notes that the Jaina theories and terminology, relating to the various degrees of knowledge up to omniscience, differ from those of the Brâhmanic philosophers and Buddhists.<sup>1</sup> It is worth noticing, however, that the Jaina kevala, the highest degree of knowledge, consisting in omniscience, is identical with the Buddhist kevala or Nirvâna (*cf.* kevalî, Thera-Gâthâ, v. 679; Sutta-Nipâta, v. 82; Saṃyutta-Nikâya, vii. i. 8-9). In the Yoga philosophy kaivalya denoted isolation of the ‘self’ from the phenomenal world, consisting in absolute extirpation of pain. This final deliverance from the bondage of ‘rebirth’ among men or gods was the final reward of meditation (samâdhi), and approximated closely to the Buddhist Nirvâna.

Before taking leave of ekodibhâva, we must bear in mind the fact, pointed out by Prof. Kern (Saddharma-Puṇḍarîka, p. xvi), that certain parts of the Northern Buddhist books, more especially the verses, have been Sanskritized to a very large extent, ‘so that they ought to be restored as much as possible to a more primitive form before a comparison with Pâli can lead to a satisfactory result.’ The Pâli forms, however, may still be allowed to throw some light upon these modernized and altered texts, and ekodi seems to be a case in point. To the Southern Buddhists, ekoti for eka + ūti would be unintelligible, for no known text gives any example of this rare word ūti, which seems to belong only to the Vedic and Brahmana periods; while to the Northern Buddhists the Prâkritized

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<sup>1</sup> See an interesting note on ohi-nâṇa, in Dr. Hoernle's edition of the “Uvâsagadasâo,” fasc. i. p. 48.

form, *ekodi* or *ekodhi*, would be equally perplexing, and would cause them to Sanskritize it as best they could. A very good instance of this Sanskritizing process in the 'Saddharma-Puṇḍarika' (pp. 142, 146, 395), which has escaped the keen eye of Prof. Kern, is seen in *syandanika-gûthoḍilla* (*var. lect.*—*oḍigilla*,—*oḍigalla*), translated by 'gutters and dirty pools.' Prof. Kern acknowledges that his rendering of *gûthoḍilla* is conjectural. Here we may call in Pâli to throw some light upon the whole compound *syandanika*°. Not seldom we find the Pâli terms *candanikâ* and *oligalla* occurring together (see *Āṅguttara-Nikâya*, III. vi. 8; *Milinda-Pañha*, p. 220; *Sabbâsava Sutta*), the former meaning, according to the *Abhidhânappadîpikâ*, 'a dirty pool at the entrance of a village,' the latter 'a dirty pool near a village.' The Pâli *candanikâ* is probably to be referred to a more original *caṇḍanikâ*, from the root *caṇḍ*, and signifies a turbid pool, or one liable to become so on account of not being inclosed (see *Thera Gâthâ*, l. 567; *Cullavagga*, v. 17. 1). *Buddhaghosa* defines it as *asucikalalakûpo*. The Sanskrit *syandanika*, according to the lexicographers, does not mean a tank, well, or pool, but 'a drop of saliva,' and the meaning 'gutter' given to it by Prof. Kern is deduced by him from the root *syand* (*cf.* *syandana*, oozing water). It is one of those words that may be restored to its primitive form, since it is in fact a clever Sanskritizing of Pâli *candanikâ*. *Gûthoḍilla* should, I think, be rendered 'cesspool,' answering to Pâli *gûthakûpo*. But the latter part of '*gûthoḍilla* = *gûtha* + *uḍilla*' offers many difficulties. Prof. Kern quotes the Pâli *oligalla* as a parallel form; and, at the first glance, *uḍilla* (*uḍigilla* or *uḍigalla*) looks very much like a Sanskritizing of a more primitive *oligalla*, with an attempt, perhaps, to connect it with *uḍu*. All the MSS. I have examined have the dental, and not the cerebral, *ḷ* in *oligalla*, though Dr. *Trenckner* finds the word with the cerebral *ḷ* in the *Milinda-Pañha*. The form *uḍilla* may point to an older *uḍikilla*, from *avaḍi* = *avaṭi* 'pit, well'; while the Pâli *oligalla* may stand for a more

original allagalla, from alla 'wet'=(ulla, olla, well-known Prâkrit forms, Sanskrit ârdra) 'swampy, marshy,' and galla=Sanskrit garta, Prâkrit gaḍḍa 'well, pit.'

Prof. Jacobi, in the Glossary to 'Ausgewählte Erzählungen in Mâhârâshṭrî,' gives us a form 'ullî = schmiere.'

But all this is by way of conjecture. When we have more Buddhist and Jaina texts, we may perhaps be able to solve the difficulties offered by this and numerous other points in Pâli philology."

Prof. Max Müller, on the substance of the above, contributed the following interesting note to the "Academy" for April 3rd, 1886, p. 241 :—

"After reading Dr. Morris's suggestive article on 'Ekodibhâva' in last week's 'Academy,' I looked through my Buddhist slips, and found there a note that a MS. of the India Office Library reads Ekotoḍibhâva in the 'Lâlita-Vistara,' p. 439, l. 5, and that the same reading occurs on p. 147, l. 8, instead of ekâbhibhâva. Added to this, I find a query, 'Could it be for ekakoṭibhâva?' I am not certain whether this is my own conjecture, or whether some one else has suggested it before. Of course the meaning of ekakoṭi and ekakoṭibhâva would be clear. It would be the same as ekâgra and ekâgrabhâva. Ekâgra occurs in the very first line of Manu, and is well explained there by vishayântarâvyâkshiptakitta, 'concentrated, his mind not being distracted by any other objects.' Koṭi is used for the two ends of a bow, and particularly in philosophical writings for the two alternatives of an argument. Ekakoṭi would, therefore, mean being absorbed in one view. I do not give much for ekoti in the Śatapathabrâhmaṇa, explained as meaning 'having the same course.' It looks to me like an attempt to explain a Bhâshâ word which had ceased to be intelligible. I agree with Dr. Morris that the explanation sent to Childers by his friend Subhûti is likewise very artificial. Schiefner's explanation, too, which Dr. Morris does not mention, namely, that ekotoḍibhâva represents ekâvalî- or ekolibhâva, is

not convincing. Dr. Morris proposes ekâvadhi- or ekodhibhâva, which would give a good meaning, namely, 'absorbed in one limit,' if the transition of avadhi, the Jaina ohi, into oḍi, and, again, the representation of oḍi by Sanskrit oṭi, could be supported by analogous cases. To take ekotî as an irregular contraction of ekakoṭi is, no doubt, unusual. It reminds us of 'mineralogy' instead of 'mineralology.' But unless something unusual had happened, native commentators would probably have been less at a loss to account for this mysterious word. However, I only mention this derivation. I do not claim either the merit or the responsibility of it."

Prof. Eggeling was kind enough, at the request of Dr. Rhys Davids, to send the following note on ekoti:—

"The passage in question (Śat. Br. K. xii. 2, 2, 4) runs as follows:— Pṛishṭhyâbhiplavau tantre kurvîtetî ha smâha Paiṅgyah; tayoh stotrâṇi ca śastrâṇi ca samcâraved itî. Sa yat samcâravati tasmâd ime prâṇâ nânâ santa ekotayah, samânam ûtim anusamcaranti.

'Let him make the Pṛishṭhya and Abhiplava the two tantras,' said Paiṅgya; 'and let him make both the Stotras and Śastras in (or, of) these two run together (? i.e. in the same manner).' Now, because he makes them run together (? in the same manner), therefore these vital airs (of man), though being distinct, are ekoti, run together along one and the same ûti.

The question is, What is here the meaning of tantra and ûti? Prof. Weber (in Böttl.-Roth's Dict.) takes tantra in the metaphorical sense of 'normal form, fundamental order'; and ûti (from av 'to favour') in that of 'striving after a goal, course.' My own interpretation is rather different. I take tantra in its original sense of 'warp,' and ûti (from vâ, 'to weave') in that of 'web, weft.'

He is to make the Pṛishṭhya and Abhiplava the warps of two (sacrificial) webs. And because he makes the stotras and śastras run together therein (? as the woof), therefore these vital airs of man are 'one-webbed,' run along one and

the same web. While I certainly think that this is the meaning of the passage, it seems to be quite possible that a play on the word *ûti* is intended here, viz. that it may have both the meaning of 'web' and 'course.'

Prof. Weber seems to think that the passage (with *ûti*) is corrupt or incomplete; but I have compared the Bodleian MS. of the *Kâṇva* recension, and find that it has the same rendering of this passage.

Whether this 'ekoti' has anything to do with the *ekotibhâva* of the *Lalitavistara* is very doubtful, at all events I do not think that any chronological (or synchronistic) inferences can be drawn from this coincidence."

### OPADHIKA.

“Yajamânaṃ manussânaṃ  
 puññapekhânapâṇinaṃ  
 karotam opadhikaṃ puññaṃ  
 kattha dinnam mahapphalan ti.”

(*Samyutta-Nikâya*, vi. 2, p. 233.)

The only meaning that Childers assigns to *opadhika* is 'belonging to *upadhi*'; but this gives no explanation of the word in the *gâthâ* above quoted.

Bearing in mind such phrases as “*puññâni anekâni karoti*,” “*puññaṃ anappakaṃ karoti*,” *opadhika* must mean 'exceedingly great,' and be connected with *Sk. upâdhika*.<sup>1</sup> The Editors of the *Divyâvadâna* register an equally puzzling *aupadhika* (p. 542, l. 17-28).

### KUKKUṬA-SAMPÂTIKA.

This occurs in *Ânguttara Nikâya*, iii. 56, with reference to a shower of sparks or of hot ashes.

In the *Divyâvadâna*, p. 316, l. 11, we have *kukuṭasam-*

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<sup>1</sup> *Opadhika* cannot be referred to *upadaha*ti (not in Childers). See *Milinda-pañha*, pp. 108, 109, 164; *Suttavibhanga*, ii. p. 148.

pâta,<sup>1</sup> and in the Index of Words the Editors suggest kukura [? kukûla].

The form kukkuṭa is no doubt correct, being an onomatopoeic word, of which kukkuḷa or kukkula is a variant (see Jātaka, ii. p. 134; Saṃyutta, x. 7, p. 209).

Kukkuṭa also signifies a cock, and from its red comb the cock was used as a symbol of fire. Margaret Hunt, the translator of Grimm's Household Tales, vol. ii. p. 128, says, "I will set a red cock on your roof is the incendiary's threat in Germany, where fire is compared to a cock flying from house to house. Grimm's Deutsche Mythologie, p. 568. Red cock-crawling—a cant term for fire-raising in the south of Scotland."

### CILIMIKĀ, CILLAKA.

The word Cilimikā occurs in Cullavagga, vi. 2. 6. 7, and = cimilikā in Suttavibhaṅga, ii. 40 (cf. note 5 on Mahāvagga, vii. 1. 5). Dr. E. Müller refers cilimikā to Sk. cilamilika, cilimilikā, ciliminikā 'an ornament,' but the translators of the Vinaya Texts render it 'carpet,' 'rug,' and suggest its connection with cola [? cela]. Buddhaghosa explains cilimikā as tālapaṇṇādīhi katā. This shows that it was a kind of cloth made from leaves, bark, etc., like the Hindī jhilamilī 'a kind of cloth,' jhilamilā 'a kind of gauze,' cf. Marāthī jhilamilā 'ornamental shreds of paper, fringe.' With these forms we must connect Hindī cilavana, cilamana, a kind of gauze used as a Venetian blind. The Pāli cilimikā may have been applied to a carpet or rug on account of its fringe or edging. Cilimikā is used by the Commentator to explain ulloka, 'a cloth,' 'duster' (Cull. vi. 2. 7). Here perhaps we should compare Sk. jhilli 'cloth,' jhillikā 'a cloth or rag used for applying colour on unguents,' from cīra 'rag, cloth.' For the forms with initial jh=c compare Sk. jhiri, jhirika, jhillika 'a cricket,' with cīri, cīrika, cilli, cillika 'a cricket.'

<sup>1</sup> Kukkuṭasampâta occurs in Suttavibhaṅga, II. p. 63.

There is a Pâli CILLAKA (not in Childers) signifying 'bark cloth.' It occurs in a somewhat difficult passage in Therî-Gâthâ, v. 390 :—

Diṭṭhâ hi mayâ sucittâ sombhâ dâruka-cillakâ navâ |  
Tantihi ca khîlakehi ca vinibaddhâ vividhaṃ panaccitâ  
||390||

Tamh' uddhate tanti-khîlake visatṭhe vikale paripakkate |  
Avinde khaṇḍaso kate kimhi tattha maṇaṃ nivesaye ? ||391||  
Tathûpamaṃ dehakâni maṃ tehi dhammehi viṇâ na vattanti  
Dhammehi viṇâ na vattanti kimhi tattha maṇaṃ nive-  
saye ? ||392||

"I have seen forsooth a new and beautifully formed figure (or puppet) made up of wood and bark, fastened together by strings and pins, and made to go through various motions (like a *dancer*). But when the pins were pulled out, and both pins and strings detached and scattered about, you would not find (any *rûpa* or form) in the broken-up figure, (for) on what<sup>1</sup> in that (figure) would you fix the mind (as the real form or *rûpa*)? The body (with its various limbs) making-up me such a figure (as this dancing puppet) does not exist apart from these conditions (of its several parts, *i.e.* the four *dhâtus*). On what then in that (bodily frame of mine) would you fix the mind (as the *rûpa*) since without these conditions it does not exist?"

Sombhâ (not in Childers) is explained by the Commentary, p. 211, as *sombhakâ*, which really gives us no help to the meaning of the word. It seems here evidently to have the meaning of *potthaka* (not in Childers) 'a figure made of wood,' 'a modelled figure' *cf.* Sk. *pusta*, *pustaka*).

Sombhâ must be referred to the  $\sqrt{\text{çumbh}}$  or  $\sqrt{\text{çubh}}$ .<sup>2</sup>

<sup>1</sup> *I.e.* on what particular part of the figure when reduced to fragments.

<sup>2</sup> Is *s o b h a a ṅ k a ṃ* (*sobhaṅkaraṇaṃ*) in the *Majjhima sîla*, rendered 'balls' by Dr. Davids (*Buddhist Suttas*, p. 192), to be referred to *sombhâ* in the passage translated above, and to be rendered by 'puppet shows'?

With regard to cilimika, cillaka and cîra, Sk. lexicographers offer no etymology. I would venture to suggest an onomatopoeic root cir or cil 'to crackle' (*cf.* our 'scrap' from 'scrape'), seen in Hindî ciracirânâ, cilacilânâ 'to crackle'; cîranâ 'to rend, tear'; cîri 'a cut, tear'; jhila-milânâ 'to crackle'; jhirî 'crack, slit, bark.'

### CHANDAKA.

Chandakam samharati (not in Childers) seems to mean 'to raise a subscription,' 'make a collection.' *Cf.* Hindî candâ uṭhânâ 'get up a subscription,' 'contribute.' See Jât. i. p. 422; Jât. ii. pp. 45, 196; Suttavibhaṅga, ii. p. 250.

### DHAMṢATI.

Childers registers dhamseti 'to fell,' 'destroy,' but not dhamṣati 'to fall,' 'fall away from' (with the ablative). *Cf.* Jât. iii. p. 260, where dhamṣati is explained in the Commentary by parihiyyati; also Jât. iii. p. 457, "saggaṭṭhânâ dhamṣati," explained in the Com. by "âkâsato bhassitvâ paṭhavim pavissati." Dhamṣate occurs in Thera-Gâthâ, v. 225, "sukhâ so dhamṣate," and in v. 610, "dussilo pana mittehi dhamṣate pâpaṃ âcaram."

### NIKÛJATI.

Under this head Childers has omitted to register two distinct verbs. The first must be referred to the Sk. nikûj 'to chirp, warble, hum.'

Kânasmiṃ vanasaṅḍacâriṇi kokilâ va madhuram nikûjitaṃ Tam jarâya khalitaṃ tahiṃ tahiṃ saccavâdivacanam anañ-nâthâ (Therî-Gâthâ, v. 261).<sup>1</sup>

The second nikûjati (of onomatopoeic origin with the first) is not found in Sanskrit. It means 'to twang.' *Cf.* Sk.

<sup>1</sup> *Cf.* Khippam giram eraya vaggi vaggum hamso va paggayha sanikam nikûjam Bindussarena suvikappitena (Thera-Gâthâ, v. 1270).

√çīñj (weakened form of a root kiñj or kuñj) 'to twang, jingle'; çīñjinî 'a bow-string'; and √ kuñj 'to rustle.'

Yathâ câpo ninnamati jiyâ câpo nikûjati (Jât. iii. No. 397, p. 323, l. 7).

### NIKKIÑÂTI.

Childers registers kiñâti and vikkiñâti, but not nikkiñâti, but see Milinda-pañha, p. 284. Does âvapitum in Milinda, p. 279, mean 'to cast off' or 'to give as a present,' "labhati pitâ puttam inatto vâ âjîvakapakato vâ âvapitum vâ vikkiñitum vâ ti."

### NIBBHOGA.

Aññatra oṭṭha-nibbhogâ nâyaṃ jânâti kiñcanan ti (Jât. ii. No. 247, p. 264).

The only meaning assigned to nibbhoga in Childers's Dictionary is 'wretched, miserable,' but in the passage above quoted from the Jâtaka-book nibbhoga signifies 'a distortion'; oṭṭha-nibbhoga=oṭṭha-bhañjana<sup>1</sup> 'making a wry face' (Jât. ii. p. 263, l. 25). Nibbhoga, not used in this sense in Sanskrit, is from nirbhuj, *cf.* Sanskrit oshṭhau nirbhujati 'to distort one's lips, make a wry face,'<sup>1</sup> corresponding to Pâli oṭṭham bhañjati (?oṭṭham bhuñjati), Jât. ii. pp. 263, 264.

### PAVECCHATI AND ANUPPAVECCHATI.<sup>2</sup>

The words pavecchati and anuppavecchati present many difficulties to Pâli scholars, and no satisfactory explanation has, as yet, been given of them.

Dr. Trenckner has pointed out ("Pâli Miscellanies," p. 61) that "pavecchati 'to give,' is traditionally explained by paveseti (as if causal), or by deti, and looks like a

<sup>1</sup> *Cf.* Sk. bhañjana, bhañjanaka 'contortion of the lips, decay of the teeth.'

<sup>2</sup> See "Academy" for Sept. 26th, 1885, p. 207.

derivative from *avikshat*; but neither *viç* nor *vish* makes good sense. In the meaning it agrees with Sanskrit *prayacchati*, but the identification presents some phonetical difficulties."

Though *pavecchati* means 'to give,' the syntactical use of *deti* is not quite the same; the latter usually takes an accusative and dative, the former an accusative and locative. Childers is altogether silent about this construction; but compare the use of *pavecchati* in the following passages:

"Âdeyyesu dadam dânam deyyesu na pavecchati."

(Jât. iii. p. 12; see also p. 172.)

"Kâlena tamhi havyam pavecchati."

(Sutta-Nipâta, vv. 463-4, 490.)

"Appasmim ye pavecchanti esa dhammo sanantato."

(Samyutta-Nikâya, I. iv. 2.)

This employment of an accusative and locative seems to indicate that the original meaning of *pavecchati* was probably not 'to give,' but 'to pour down (on),' and hence to 'bestow, give.'

Instead of referring it to the root *viç* or *vish*, it might well be derived from the root *vriṣh* ('varsh'), 'to rain,' 'to induce to rain' (causal). Cf. Pâli *acchati*, from the root *âs*, through the aorist *acchi*.

It is worth noting that, traditionally, the meaning of 'give' is assigned to *vriṣh* by the Sanskrit lexicographers. But the Sanskrit *pra-vriṣh* is represented in Pâli by the verb *pavassati*, used impersonally, or with 'deva' or 'megha' as subject. Cf. 'pavassa deva' (Sutta-Nipâta, vv. 18, 19, 20); 'mahâmegho pâvassi' (Jât. i. p. 503); see also Samyutta-Nikâya, iii. 3, 4, where *abhivassati* occurs, and again in viii. 7. See *Milinda-Pañha*, p. 152.

No examples, however, of such phrases as 'devo pavecchati,' 'megho pavecchati,'<sup>1</sup> have as yet been pointed out; but

<sup>1</sup> The Burmese MSS. read *pavacchati* and *anuppavacchati*.

anuppavecchati does occur with deva as its subject in an inedited portion of the Aṅguttara-Nikāya, III. 33, p. 135: "devo ca sammādhāraṃ anuppaveccheyya."

"Puna ca paraṃ brāhmaṇa etarahi manussā adhammarāgarattā . . . tesam adhammarāgarattānaṃ . . . devo na sammādhāraṃ anuppavecchati, tena dubbhikkhaṃ hoti" (*Ib.* III. 56, p. 160). See Divyāvadāna, pp. 25, 437; Milinda-Pañha, p. 375.

There is no very great change of meaning between 'to cause to rain,' 'to pour down,' etc., and 'to give.' Even in our own language we are not altogether unfamiliar with such phrases (used devotionally) as 'to shower down,' 'to pour down,' and 'to shed,' in the sense of 'to give,' 'bestow,' etc. There is a somewhat difficult passage in the Sutta-Nipāta (vv. 208, 209), where anuppavecchati<sup>1</sup> occurs in the sense of deti, but where the original meaning, perhaps, is implied in the metaphor employed in v. 209:

"(208) Yo jātaṃ ucchijja na ropayeyya  
jāyantam assa nānuppavecche  
tam āhu ekaṃ muninaṃ carantaṃ  
adakkhi so santipadaṃ mahesi.

(209) Saṅkhāya vatthūni pamāya bījaṃ  
Sineham assa nānuppavecche."

Prof. Fausböll translates the foregoing verses as follows:

"Whosoever after cutting down the [sin that has] arisen does not let [it again] take root, and *does not give way to it* while springing up towards him, him, the solitary wandering, they call a Muni: such a great Isi has seen the state of peace.

"(209) Having considered the causes [of sin and] killed the seed, *let him not give way to desire for it.*"

Anuppavecchati cannot mean 'to give way to,' nor does assa (v. 208) mean *towards him*; the dative must be

<sup>1</sup> Childers, in the Addenda to his Pāli Dictionary, explains anuppavecchati by 'to enter,' from  $\sqrt{viç}$ ; but this gives no sense.

here used to express 'to' or 'for' (the sake of) as in v. 209 and in the second quotation from the *Ānguttara-Nikāya*.

There is a great difficulty in the reading *jāyantam* (in v. 208), the present participle of *jāyati*; what we require, as seen in v. 209, is a noun of some kind in the accusative. At first sight one is tempted to read *yāpanam* 'sustenance,' or *pānīyam* 'water,' corresponding to *sineham* in v. 209; but, bearing in mind the use of *deti* in the sense of 'allow,' 'permit,' we might, without much violence to the original reading, substitute the infinitive of *jāyati*, that is to say, put a verbal noun instead of the present participle, and then we should get the following *grammatical* rendering:

"Whosoever, after having uprooted the [sin that has] arisen would not replant it, and *would not allow it to grow up* [again], him, the solitary wandering," etc.

The next verse (209) reads very awkwardly in its English dress, and there seems a want of balance in the first part of it, 'having considered . . . *having killed*'; but this could easily be got rid of by taking *pamāya* as equivalent to *paminitvā*, signifying 'having discerned,' *cf.* 'Yo c'idha kammaṃ kurute pamāya,' etc. (*Jât.* iii. p. 114).

The meaning of the foregoing passage might be expressed in the following terms:

"Having considered the causes [of sin, *i.e.* having got at the *root* of sin], having discerned the *seed* [*i.e.* having having found out the *germs* of sin], let him not allow any desire for it [to arise again, whereby the sin shall be enabled to grow up and come to maturity]."

*Sineha* (*sneha*) does not only mean 'desire,' but, in regard to *seed*, signifies (fructifying) *moisture*, as in the following passage from the *Samyutta-Nikāya*, v. 9:

"Yathā aññataraṃ bījaṃ khetto vuttam virūhati patha-vīrasañ cāgamma sinehañ ca tad ubhayaṃ evaṃ khandhā ca dhātuyo cha ca āyatanā ime hetuṃ paṭicca sambhutā hetubhaṅgā nirujjhare."

"As some seed cast into a field grows up by reason of the earth's sap and the [life-giving] *moisture* [in the earth]

[and] by both of these, so the elements of being, the senses and the objects of sense, spring up by reason of a cause, and by the destruction of a cause are annihilated.”

If, however, we are to take *pamâya* in the sense of ‘having killed,’ for it can be so translated, then *saṅkhâya* must be referred not to the Sanskrit *saṅkhyâ*, but to the causal of *saṅkṣi*, and may be rendered ‘having destroyed,’ *i.e.* “the sage *having* once *destroyed* the root, and *having killed* the germ of human passion by leading a solitary life, is not to revive it by going back to his former association with the world and worldly pursuits.” This interpretation fits in well with v. 207, the commencement of the *Munisutta*:

“From intimacy [with the world] arises fear, from household life arises defilement; the homeless state, freedom from association [with the world]—this is, indeed, the view of a Muni.”

### PAMUÑCATI SADDHAM.

In *Mahāvagga*, i. v. 7, *Samyutta*, vi. 1, 2 *Brahmâ Sahampati* entreats the Buddha to open the door of the Immortal (*i.e.* of *Nirvâna*), and to let those who were able to understand, hear the doctrine the Blessed One alone had discovered. In answer to this request, Buddha repeated the following stanza:

“*Apârutâ tesam amatassa dvârâ || ye sotavanto pamuñcantu saddham ||*”

This is rendered by the translators of the *Vinaya Texts* (*Sacred Books of the East*, vol. xiii. p. 88) as follows:

“Wide open is the door of the Immortal to all who have ears to hear; let them send forth faith to meet it.”

Mr. Bendall, in the *Journal of the Pâli Text Society* for 1883 (pp. 77–85), draws attention to the translation of *pamuñcantu* by ‘send forth to meet it,’ and points out that it would be difficult, if not impossible, to verify this sense of the verb. He suggests that *saddham* in the stanza quoted above is not ‘faith,’ but ‘an offering to the manes,’ representing the older Brahmanical faith, and that *pamuñcantu*

signifies 'let them relinquish.' But the thought of Brahmâ Sahampati, on hearing the Buddha's reply to his request, does not support either the translation given by Dr. Oldenberg and Prof. Davids or that suggested by their critic :

"Then Brahmâ Sahampati understood 'the Blessed One grants my request that he should preach the doctrine.'"

As the gâthâ stands translated no such request is granted. We must therefore endeavour to look at the Pâli a little more closely.

Tesaṃ I take to refer to those whose mental eyes were clear, and who were able and willing to receive the teaching of the dhamma; sotavanto does not, I think, here mean 'having ears,' though this sense is supported by the Thibetan version of the Sanskrit equivalent of the Pâli original. In Sanskrit sota signifies not only the ear, but conversancy with Vedic revelation and sacred lore, so that sotavâ, in a Buddhistic sense, might be almost equivalent to Pâli tevijjo. It would be here only applicable to Buddha, who claimed to have acquired, as the result of long meditation, a new way to Nirvâna, self-revealed, and at first known only to himself. To saddhaṃ I would give its ordinary meaning of *faith*.

The next difficulty is with pamañcantu. The translators of the Vinaya Texts seem to have overlooked a use of the verb pamañcati in the sense of 'utter,' 'declare.'

"Vâcaṃ pamañce kusalaṃ nâtiavelaṃ"

(Sutta Nipâta, v. 973).

Fortunately we have an example of the use of pamañcati with saddhaṃ, where the meaning seems tolerably clear.

"Yathâ ahu Vakkali muttasaddho

Evam eva tvam pi pamañcayassu (? pamañcassu) saddham."

(Sutta-Nipâta, v. 1146.)

This is translated by Prof. Fausböll (Sacred Books of the East, vol. x. p. 213) as follows :—"As V. was delivered

by faith, so shalt thou let faith deliver thee." Prof. Rhys Davids, in his Hibbert Lectures, gives a different rendering, but both are open to great objections.

Muttasaddho does not mean delivered by faith, for that is expressed by the familiar term saddhâvimutto. I would suggest the following alteration:—"As V. was one by whom the faith was proclaimed, so shalt thou proclaim the faith."

Now in v. 1131 Piṅgiya, to whom the words in v. 1146 are addressed, says, "Pârâyanam anugâyissam" I will proclaim the way to the further shore (*i.e.* Nirvâna). Taking sotavanto, pamuñcantu, etc., in the senses already suggested, the stanza from the Mahâvagga might be rendered thus:—

"Wide ope to them are now Nirvâna's gates,  
Let them who know the truth the faith declare."

Of course Buddha was the only one *conversant with the truth* (sotavâ), and so Brahmâ Sahampati understood it, and departed, knowing full well that his request was granted.

Professor Kern has found the same difficulty in the translation of the verb pamuñcati. He says:—"I do not understand this pamuñcantu 'let them cast off, loose or emit.' Perhaps we have to read payuñjantu 'let them produce.'" (Saddharma-puṇḍarîka, p. xii, note 6.)

### PASSA.

Childers has not registered this word, which occurs in Thera-Gâthâ, v. 61, p. 9.

Passati passo passantam apassantañ ca passati  
Apassanto apassantaṃ passantañ ca na passati ti.

With the above quotation compare Upanishad, pt. ii. Sacred Books of the East, vol. xv. p. 345, where Prof. Max Müller quotes from the Chhândogya Upanishad the following lines:—

Na paśyo mṛityuṃ paśyati na rogaṃ nota duḥkhatâṃ  
Sarvaṃ ha paśyaḥ paśyati sarvaṃ âpnoti sarvaśaḥ.

## PUNARABHISHEKA.

Punarabhisheka is mentioned in the Aitareya Brâhmaṇa, 8. 5. i. (ed. Aufrecht, p. 214), and is alluded to in the Vaddhakisûkara Jâtaka (No. 283, ii. p. 409), translated by the present writer in the Folk Lore Journal, vol. iv. pt. i. pp. 48-52.

The Jâtaka story says, "They made kings sit in a fine chair made of Udambara wood, and consecrated him with three shells."

## BHASTÂ.

The only meaning assigned to bhastâ in Childers is 'bellows,' but it occurs in the sense of (1) 'goat' (=aja), Jât. iii. p. 278; (2) 'leathern bag,' 'a skin,' Jât. iii. p. 346; Thera-Gâtha, vv. 1134, 1138; Therî-Gâthâ, p. 202, l. 19.

## MAKKAṬIKA.

In Jât. ii. p. 70, mukha-makkaṭikaṃ karoti means 'to make monkey-faces,' 'to make grimaces,' *cf.* makkavi-kâraḍîni karoti (Jât. ii. p. 447); and makkaṭiyâni karoti (Jât. ii. p. 448).

In the first gâthâ to Jât. No. 299, ii. p. 448, okkandikaṃ kîlati seems to be equivalent to makkaṭaṃ karoti. The Com. explains okkandikaṃ by "migo viya okkandikatvâ." If okkandikaṃ kîlati signify 'to cut capers,' 'gambol,' it is to be referred to the  $\sqrt{\text{skand}}$ ; or if it be the same as 'kikiṃ karoti' (see Jât. ii. p. 71), then we should have to refer it to the  $\sqrt{\text{krand}}$ .

## MOKKHACIKA.

This word occurs in the Majjhimasîla. Dr. Rhys Davids, translating Buddhaghosa's note, explains it by 'tumbling.'

Childers renders it 'tumbling, acrobatic feats.' Turning summersaults is certainly one part of the amusement expressed by mokkhacika (see Vinaya Texts, pt. ii. p. 184), but how is the word to be etymologically explained?

The first part of the term—*mokkha* from  $\sqrt{\text{muc}}$ —may mean ‘tumbling, falling,’ but what is *cika*? I take it to mean ‘turning’ from a root *cik*, a weakened form of  $\sqrt{\text{cak}}$  ‘to turn, whirl’ (*cf.* Sk. *cakita* ‘shaking,’ *cak-ra* ‘a wheel’; Hindi *cakcaka* ‘flashing’), a nasalized form of which we have in Sk. *cañc-ala*; Hindî *cañcala* ‘lightning,’ *cañc-nânâ* ‘to thrust, shoot.’

For weakened forms like *cik*<sup>1</sup> from *cak*, compare the Sk. roots *aṅg* and *iṅg*; *ṣam* and *ṣim*; *ṣas* and *ṣis*. Not only have we in Pāli traces of a root *cik* from *cak*, but also a root *ciṅg* ‘to turn or go round’ (not found in Sansk.), in *ciṅgulaka* ‘a mimic windmill made with palm leaves.’

*Ciṅgulaka* was probably an old game of ‘whirligigs.’ In Jain Prākṛit it is called *vaṭṭa-khedḍa* (see *Aupapātika-sutta*, § 107, p. 77).<sup>2</sup>

There must have been a noun *ciṅg-ula* ‘a wheel,’ for we find in the *Aṅguttara-Nikāya* iii. 15. 2, the denominative *ciṅgulāyitvâ* ‘causing a wheel to go round.’ This root *ciṅg* in the sense of ‘to jump,’ explains Sk. *ciṅg-aṭa* (a prawn, shrimp), which the Sanskrit lexicographers have not ventured to refer to any root.

### LAṄGHAKA.

*Laṅghaka* (not in Childers) is an ‘acrobat.’ See *Milinda-pañha*, pp. 34, 191, 331; *Jât.* i. 431. *Laṅghanasippa* = ‘the art of jumping over swords or knives,’ *Jât.* i. p. 430.

*Cf.* “*laṅghana-dhāvana-gīta-naccādini*” (*Jât.* ii. 431); *laṅghî* (*Jât.* ii. p. 363; *Jât.* iii. p. 226).

### LOCANA.

The only meaning given to *locana* by Childers is ‘eye,’ but there is another *locana* in the phrase *kesamassulo-*

<sup>1</sup> *Cf.* Hindî *cikalanâ* ‘to chew slowly’; *cikanânâ* ‘to rub, polish.’

<sup>2</sup> In this section of the *Aupapātika Sutta* we find *daṇḍa-yuddha* and *nâḷiyâ-yuddha*. See note on *Danḍa-yuddha* in the “*Journal of the Pāli Text Society*,” 1884.

cana (Puggala-Paññatti, p. 55; Āṅguttara-Nikāya, iii. 151; Jât. iii. pp. 74, 235). Here locana has the sense of the Sanskrit luñcana 'pulling or tearing out,' and is a derivative of a verb loceti (not in Childers), the causative of luñcati.

locana : loceti :: mocana : moceti.

loceti : luñcati :: moceti : muñcati.

The usual causative of luñcati is luñceti (not in Childers), *cf.* kese luñcetvâ (Therî-Gâthâ, Com. p. 186) :—

Te sâdhû ti tassâ tâlaṭṭhinâ kese luñcetvâ pabbajesuṃ.

But locayati occurs once in our printed texts :—

Pañcapanñâsa vassâni rajojallaṃ adhârayiṃ

Bhuñjanto mâsikaṃ bhattaṃ kesamassuṃ alocayiṃ.

(Thera-Gâthâ, v. 283.)

#### VALETI.

Childers has no examples of the verb valeti 'to twist, wring,' *cf.* gîvaṃ valeti 'to wring the neck' (of a bird), Jât. i. p. 436. In Jât. i. p. 452, we find the expression 'sâtake valeti,' where valeti may perhaps mean to fold?

#### VIKAṆṆAKA.

This word (not in Childers) occurs in Jât. i. p. 227, l. 27; p. 228, ll. 2, 7, and signifies a harpoon for *spearing* a crocodile. The Com. explains vikaṇṇaka by vikaṇṇakasalla.

#### VIDAṀSAKA.

Danta-vidaṃsaka, 'a harsh grating laugh,' literally gnashing of the teeth' (Āṅguttara-Nikāya, iii. 103, p. 261, l. 4; Jât. iii. p. 222, l. 7).

#### VIDDHA.

In the following passage viddha seems to mean 'open, clear':

“Seyyathâpi nâma saradasamaye viddhe vigatavalâhake deve âdicco nabham abhussukkamâno<sup>1</sup> sabbam âkâsagatam tamam abhivihacca<sup>1</sup> bhâsate ca tapate ca virocate ca, etc.” *Ânguttara-Nikâya*, iii. 92, 2, p. 242; *Saṃyutta-Nikâya*, ii. 3, 11, p. 65.

### VETI.

Veti=Sk. vy-eti ‘waned,’ does not occur in Childers’ dictionary. Cf. Udeti âpûrati veti cando (*Jât.* iii. p. 154, l. 6).

### SANĀKASÂYATI.

Saṅkasâyati ‘to be dejected’ is not in Childers, but see *Ânguttara*, ii. iv. 8, p. 69; *Saṃyutta-Nikâya*, p. 202.

### SANĀKOCANA.

Mukha-saṅkocana ‘contortion of the mouth, wry face’ (*Jât.* iii. p. 57. See note on NIBBHOGA).

### SAMADHIGANĀHÂTI.

Pâli, in common with Sanskrit, employs the term samadhigacchati (see Thera-gâthâ, v. 4, p. 2), but samadhigriṇhâti does not appear in the Sanskrit dictionaries. We find, however, this verb in Pâli with the meaning of ‘to get,’ ‘obtain,’ probably through confusion with samadhigacchati.

“Atthi kho mahârâjâ eko dhammo yo ubho [atthe] samadhigayha tiṭṭhati diṭṭhadhammikaṅ c’eva attham samparâyikaṅ câ ti (*Saṃyutta-Nikâya*, iii. 2, 7, p. 86).

In the gâthâ, p. 87, to the foregoing passage adhigāṇhâti (not in Sanskrit) is used in the sense of samadhigāṇhâti.

“Appamatto ubho atthe adhigāṇhâti pandito.”

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<sup>1</sup> Not in Childers.

In the *Āṅguttara-Nikāya*, v. 31, *adhigaṇhāti* seems to mean 'to surpass.' "Yo so Sumane dāyako so amuṃ adāya-kam devabhūto samāno pañcahi ṭhānehi adhigaṇhāti dibbena āyunā," etc.

### SĀKAṬIKA.

Childers gives *Sākaṭika* as an adjective, but it occurs in the *Samyutta Nikāya* ii. 3. 3. p. 57, in the sense of 'a carter.'<sup>1</sup> See *Jāt.* iii. p. 104. The *Milinda Pañha*, pp. 66, 194, has the same *gāthā* in a more correct form:—

Paṭigacc' eva taṃ kayirā yaṃ jaññā hitam attano :  
 Na sākaṭikacintāya, mantādhiro parakkame  
 Yathā sākaṭiko nāma samaṃ hitvā mahāpathaṃ  
 Visamaṃ maggam āruya akkhacchinno va jhāyati.

### SĀRADDHA.

Childers has a form *sāraddho*, which he explains as *su-āraddho*, but this does not apply to *asāraddho* in the *Āṅguttara-Nikāya* iii. 40–1, p. 148; 128. 2, which must be referred to *saṃrambhati*. Cf. *Pāli sārambha*.

### SINGI.

*Āṅguttara-Nikāya*, iv. 26 :

"Ye te bhikkhave bhikkhū kuhā thaddhā lapā singī unnaḷā asamāhitā na me te bhikkhave bhikkhū māmakā."<sup>2</sup>

Childers has no such form as *singī*, nor is it found in the *Sanskrit Dictionaries*.

The Commentary has the following note :

"Singī ti tattha katamaṃ siṅgaṃ? Yaṃ siṅgaṃ siṅgaratā cāturiyaṃ parikkhatatā parikkhattiyan ti evaṃ vuttehi siṅga-sadisehi pākātakilesehi samannāgatā."

*Lapa* is not in Childers, but the Commentary explains it by *upalapaka* 'a fawner, intriguer.' See Childers, *s.v.* *lapako*.

<sup>1</sup> Cf. *sākuntika* (not in Childers) 'a fowler, bird-catcher' (*Therā-Gāthā*, v. 299).

<sup>2</sup> *kuhā thaddhā lapā singī carissanty ariyā viya* (*Thera-Gāthā*, v. 959, p. 87).

## SOTTI.

Sotti (Āṅguttara-Nikāya, iii. 70, 5, p. 208) stands for kuruvindakasotti, and is the same as kuruvindakasutti in Cull. v. 1. 3. Dr. Oldenberg gives Buddhaghosa's explanation of kuruvindakasutti, which may be compared with the commentator's note on sotti:—

“kuruvindakasuttiyā ti kuruvindakapāsānacunṇāni lābhaya (*sic*) bandhitvā katakuḷika-kalāpako vuccati, taṃ ubhosu antesu gahetvā sarīraṃ ghaṃsanti” (Cullavagga, p. 315).

“Sottin ti kuruvindasottim kuruvindakapāsānacunṇehi saddhim lākhā yojetvā maṇike katvā vijjhivā sutte āvutivā taṃ maṇi-kalāpa-pantim ubhato gahetvā piṭṭhim ghaṃsenti” (Com. to Āṅguttara-Nikāya).

Sotti is therefore a ‘back-scratcher,’ made after the fashion of a string of beads. Lābhaya in Dr. Oldenberg's note must be a blunder for lākhāya.

## SELETI.

Gāyanti selenti ca vādayanti ca (Buddhavaṃsa, i. 36, p. 3).<sup>1</sup> See Sutta-Nipāta, v. 682, p. 128, where the Editor prints seḷenti, but the Commentary to the Buddhavaṃsa does not support the cerebral *l*.

Childers makes no mention of the verb seleti ‘to shout,’ but records the derivative selanaṃ (with dental *l*) ‘noise,’ ‘shouting,’ without giving any information as to the etymology of the word. The Commentary to the Buddhavaṃsa defines selenti by “mukhena selita-saddaṃ karonti.”

The etymology of the verb seleti is doubtful. If we read seḷeti, it might be connected with Sk. svarati, Pāli sarati; but if seleti is the true form, then it ought perhaps to be referred to the root ḷāgh ‘to praise,’

<sup>1</sup> Cf. Aupapātika Sutta, p. 56 :

Gāyantā vāyantā naccantā taha hasanta-hāsantā (?-bhāsantā).

'applaud.' Cf. the Prâkrit *salaha*, a substitute for *çlâgh* (Hemacandra, iv. 88).

Pâli has the verb *silâghati*, Sk. *çlâghati*; but *seleti* may possibly be a contracted causative, and represent a Prâkrit *salhayati* (*silhayati*) for *salahayati* (*silahayati*).

Dr. E. Müller (Pâli Grammar, p. 7) wrongly explains *seleti* as *çâdayati* 'to fall off,' and adds that *usselheti* (Cullavagga i. 13, 2=Suttavibhaṅga i. 1, 80—"usselheti pi appoṭhenti pi") is a compound of this verb *seleti*, and does not mean, as the translators of the Vinaya Texts affirm, 'to exhibit signs of anger.'

*Usselheti*, I venture to think, is connected with *seleti* from the  $\sqrt{\text{çlâgh}}$ , and signifies 'to shout out,' a meaning that suits the sense of the context in the passage referred to.

### SÛPÎ, SÛPEYYA.

Childers has *sûpa*, but not *sûpî* (=sûpasampanna), Jât. iii. p. 328, or *sûpeyyapaṇṇa* 'curry-leaf,' 'curry-stuff' (Jât. i. p. 99).

### EMENDATIONS.

#### I.

Vilumpat' eva puriso yāvassa upakappati  
Yadā c'aññe vilumpati so vilutto vilumpati

(Jât. ii. No. 240, p. 239.)

In a parallel passage in the Saṃyutta-Nikâya iii. 2. 5, p. 85, we find the following additional lines:—

Thânaṃhi maññati bâlo || yâva pâpaṃ na paccati ||  
Yadā ca paccati pâpaṃ || atha bâlo dukkhaṃ nigacchati ||  
Hantā labhati hantāraṃ || jetāraṃ labhati jayaṃ ||  
Akkosako ca akkosam || rosetāraṃ ca rosako ||  
Atha kamma-vivaṭṭena || vilutto vilumpatī ti ||

The verses as they stand in the Jâtaka text do not make very good sense.

“A man e'en plunders as long as it is profitable to him, (but) when others plunder (him, then) the plunder'd plunders.”

The additions of the Saṃyutta seem to show that, since the *slayer* meets a slayer (*i.e.* is slain), etc., we ought to alter the text of the Jâtaka verse so as to translate ‘the plunderer is plundered,’ instead of ‘the plunder'd plunders.’

The note in the Commentary to the Jâtaka verses is as follows :—

So vilutto vilumpatî ti atha so vilumpako aññehi vilumpatî, vilumpate<sup>1</sup> ti pi pâtho, ayaṃ ev' attho . . . evaṃ vilumpako puna vilumpaṃ pâpuṇâtî ti.

If we read “so vilutto viluppati,” it makes sense “he being plunder'd is grieved,” but the true reading is perhaps “so viluttâ vilumpate” ‘the plunderer is plundered.’

Viluttâ would represent a Sk. vilopṭri ‘a plunderer,’ ‘spoiler,’ and correspond to the nouns hantâ and jetâ in the Saṃyutta gâthâs.

## II.

Balañ ca vata me khîṇaṃ, pâtheyyañ ca na vijjati  
 Sañke pâṇuparodhâya, handa dâni vajâm' ahan ti  
 (Âsañkâ Jâtaka, No. 380, p. 249.)

The Commentary explains sañke by âsañkâmi. I propose to read ‘âsañke pâṇuparodhaṃ,’ etc., for sañke pâṇuparodhâya.” The sense seems to require it, and it would not be against the metre.

The king mentioned in the story is trying to guess the name of the girl he wishes to marry. At the end of his speech he says, “sañke, etc.” Whereupon the girl says, “O king, you know my name; you have just spoken it.” As the maiden's name is Âsañkâ, the king most probably said “Âsañke pâṇuparodhaṃ.” *cf.* tass' uparodhaṃ parisañkamâno (Jât. iii. p. 210).

<sup>1</sup> For vilumpate see Jât. iii. p. 513.

## III.\*

“Saṃkhâya lokasmiṃ parovarâni  
yassa jitaṃ n’atthi kuhiñci loke  
santo vidhûmo anigho mirâso  
atâri so jâtijaran ti brûmîti.”

(Sutta-Nipâta, v. 1048, p. 191.)

This verse occurs in the *Anguttara-Nikâya* iii. 32, p. 133, from which Prof. Fausböll gives Dr. Trenckner’s quotation. Here again the reading is inaccurate:—“Saṃkhâya lokasmiṃ parovarâni yassa jinam (or yasmiṃñjitaṃ) n’atthi,” etc.

The translator, of course, deals with what he finds in his text, and renders the foregoing verse as follows:

“Having considered everything in the world . . . he who is not *defeated* anywhere in the world, who is calm without the fume of passion, free from woe, free from desire, he crossed over birth and old age, so I say.”

The translator takes *yassa jitan n’atthi* to mean, literally, ‘to whom there is no *defeat*,’ *jitan* being here used as a noun. But *jitaṃ*, I venture to think, is never employed in the sense of *defeat*—*cf.* *jitaṃ apajitaṃ kayirâ*, etc.=*victoriam* . . . *cladem facere potest* (*Dhammapada*, v. 105). The usual term for *defeat* is *parâjayo* in contradistinction to *jayo* and *vijayo* (*Jât.* iii. pp. 6, 7; *Dham.* v. 201). *Yassa jitaṃ* is here plainly a scribal blunder (*cf.* *Dham.* v. 179).

The editor gives the variant reading *yassañhitaṃ* probably for *yassa ’ngitaṃ*, and this again for ‘*yass’ ingitaṃ*,’ which gives good sense.

It seems that the older copyists had some difficulty with this verse, for the Sinhalese MSS. of the *Anguttara-Nikâya* (*Devadûtavagga*, iii. 4. 2) that I have consulted, read *yasamsi-jitaṃ* (or *yasṃsi-jitaṃ*), whilst the Burmese (*Phayre*) MS. has *yassiñcitam*, from which it is not

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\* For III. IV. V., see “Academy” for Sept. 19th, 1885, pp. 189, 190.

difficult to see that the true reading is *yass' iñjitaṃ*. 'Iñjitaṃ' or 'ingitaṃ' means 'motion,' limited often to 'evil affections' (see *Dhammapada*, v. 255, 'N'atthi Buddhānam iñjitaṃ' = 'Non est Buddhārum motus'; cf. *Thera-gāthā*, v. 386; *Sutta-Nipāta*, v. 1041; *Samyutta-Nikāya*, v. 5).

A copy of the Commentary to the *Ānguttara*, prepared for me by the learned Buddhist priest Subhūti, reads *yass' iñjitaṃ*, and says that the *satta injitaṇi* by which an *Arahat* is unmoved are *rāga*, *dosa*, *moha*, *māna*, *diṭṭhi*, *kilesa*, *duccarita*. *Buddhaghosa's* reading is of course the true one, and must be admitted into the text.

## IV.\*

“*Aññāya sabbāni nivesanāni  
anikāmayam aññataram pi tesam  
sa ve muni vītagedho agidho  
nāyūhati parāgato hi hoti.*”

(*Sutta-Nipāta*, v. 210, p. 37.)

This is rendered as follows in the “*Sacred Books of the East*” (vol. x. p. 34):

“He who has penetrated all resting-places (of the mind and) does not wish for any of them, such a Muni indeed, free from covetousness and free from greediness, *does not gather up (resting places)*; for he has reached the other shore.”

Prof. Fausböll has translated *nāyūhati* (not in Childers) as if it were *nāvyūhati*. The word *âyūhati* does not mean ‘to gather up,’ but to ‘strive,’ ‘use exertion,’ ‘endeavour.’ In Buddhist phraseology he who has gone to the *further shore* has reached *Nirvāna*. An *Arahat* is free from passion, and has no internal struggles (see *Sutta-Nipāta*, v. 177).

In the *Samyutta-Nikāya*, I. i. 1, Buddha, in answer to the question how he crossed the stream, replies:

(a) “*Khvāham āvuso appatitṭham anāyūham ogham atarin ti.*”

(b) “Yadâ svâham âvuso santiṭṭhâmi tadâssu  
samsîdâmi yadâ svâham âvuso âyûhâmi  
tadâssu nibbuyhâmi.”<sup>1</sup>

*i.e.* “I indeed, *not* (now) *exerting myself*, crossed the shoreless stream.” [The commentary explains anâyûham by avâyamanto.]

“When, sir, I remained quiet, then, in fact, I sank; (but) when I exerted myself, then, indeed, I reached the shore.”

This notion is referred to again in the Saṃyutta-Nikâya, II. i. 5 :

“yâva na gâdham labhati  
nadîsu âyûhati sabbagattehi jantu  
gâdhañ ca laddhâna thale ṭhito so  
nâyûhati pâragato hi so ti.”

“Until a man gets a firm footing (on the land) he *strives* with all his might and main<sup>2</sup> in the stream; but, when he has gained a firm footing, and stands on *terra firma*, he *no longer strives*, for he has reached the further shore” (see Saṃyutta-Nikâya, ed. Feer, p. 53).

The Pâli root yûh corresponds to Sanskrit √ûh;<sup>3</sup> *cf.* viyûhati (or vyûhati), ‘to dig or gather up sand or dust,’ and see Suttavibhaṅga, part i. p. 48: “*pamsum viyûhanto*,” Com. to Ambavatṭhasutta.

V.\*

“ . . . . .  
munim moneyyasampannam tâdisam yaññam âgatam  
bhakuṭim vinayitvâna pañjalikâ namassatha  
 . . . . .”

(Sutta-Nipâta, v. 484, p. 85).

In the translation (p. 79) the phrase bhakuṭim vinayitvâna is altogether disregarded, and there is no note to inform the reader that anything is missing.

<sup>1</sup> Nibbuyhati is not in Childers' Dictionary (see Therî-Gâthâ, v. 468).

<sup>2</sup> Literally ‘with all his limbs.’

<sup>3</sup> See Milinda-Paṇha, pp. 108, 110.

“The Muni who is endowed with wisdom, such a one who has resorted to offerings,<sup>1</sup> him you should worship.”

Bhakutiṃ vineti is to be compared with bhakutiṃ karoti in the Jâtaka book (*cf.* bhṛikuṭiṃ kṛitvâ Divyâvadâna p. 625), and bhâkuṭikabhâkutika in the Vinaya Texts (see “Notes and Queries” in the Pâli Journal for 1884, p. 90). Bhakutiṃ vineti means to put away frowning, hence, to have a calm, unruffled countenance, to put on a smiling face.

## VI.

Madhû 'ti maññamânâ ye taṃ viṣaṃ samâsâsisuṃ  
tesaṃ taṃ kaṭukam âsi, maraṇam ten' upâgamuṃ.  
(Jât. iii. No. 366, p. 201.)

The metre of the first line is irregular; for samâsâsisuṃ we ought perhaps to adopt the reading of Cs. samâsisuṃ from the root aç ‘to eat.’<sup>2</sup> B*d.* reads akhâdisu.

## TRACES OF JÂTAKA STORIES IN THE EXTENDED MEANINGS OF WORDS.

The Hindî ûd (=Pâli udda) not only signifies ‘an otter,’ but also ‘a disputed point’ (“this sense,” says Platt, “arises from a story of otters disputing over a distribution of their prey”).

The story here referred to is the Dabbhapuppha-Jâtaka, No. 400, iii. p. 332, translated by the present writer in the Folklore Journal, vol. iv. pt. i. pp. 52-54. An inferior version occurs in Ralston’s “Thibetan Tales,” No. xxiv. p. 332, in which the names of the otters are omitted, and the jackal’s name Mâyâvî is changed to Mukhara.

The Moral of the story is omitted in the Thibetan version :—

<sup>1</sup> Should it not be “such a one who has attained to offerings,” *i.e.* by his merits as a sage?

<sup>2</sup> *Cf.* âsissam in Thera-Gâthâ, v. 223, p. 29, and asita in Milinda-Pañha, p. 375.

Evam evaṃ manussesu vivâdo yattha jāyati  
 Dhammaṭṭhaṃ paṭidhāvanti, so hi nesam vināyako,  
 Dhanāpi tattha jīyanti rājakoso ca vaḍḍhatīti.

(Jât. iii. p. 336.)

“ Thus when disputes ’mong men arise,  
 To law they have recourse.  
 The judge their suit full soon decides  
 (And fees they have to pay),  
 And though their means grow less and less,  
 The king’s chest fuller gets.’

The only meaning Childers gives to vināyaka is ‘a spiritual teacher or leader, a Buddha,’ (Thera-Gâthâ, v. 288), but here vināyaka = vinicchayasâmika ‘the judge by whom disputes are settled.’

#### PARTICIPLES IN *A* AND *TĀ*.

In Prâkrit we find vaṃdittâ = vanditvâ (see Hemacandra, ed. Pischel, pt. ii. p. 82), and desittâ = deçayitvâ (*Ib.* p. 26).

In Pâli we have similar forms, laddhâ = labhdhvâ is of course well known, but *cf.* anuṭṭhitâ (Samyutta-Nikâya, xi. 1, 2), sinâtâ (*Ib.* vii. 2, 11).

For Sk. *ya* we find by assimilation *a*, as in manta (Sutta-Nipâta, v. 455, p. 80), âmanta, explained by âmantetvâ in the Commentary, Jât. iii. p. 209.<sup>1</sup> *Cf.* ajjhosa (= ajjhosaṃsâya, Milinda, p. 69), Thera-Gâthâ, v. 794, p. 77.

Prof. Fausböll quotes the form daṭṭhu = disvâ, but probably this is like Jain Prâkrit kaṭṭu, where the infinitive is used for the gerund.

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<sup>1</sup> Forms like okkamma, etc., are, of course, common enough, but those like manta, etc., are rare.

## DEVADÛTÂ.—(DEATH'S MESSENGERS.)

[AN OLD STORY WITH MODERN VARIATIONS.]

The term Devadûtâ occurs in the Mahâdeva Jâtaka, No. 9, i. p. 73.

Uttamaṅgarukâ mayhaṃ ime jâtâ  
Pâtabhûtâ devadûtâ pabbajjâsamayo mamâ ti.

"These grey hairs that have come upon my head are *Death's-messengers* appearing to me, etc."

Dr. Rhys Davids, in his translation, p. 17, of this Jâtaka, renders devadûtâ by '*Angel-messengers*' instead of '*Death's-messengers*.'

Devadûta = Yama-purisa or Yama-dûta. The Com. to the Jâtaka explains deva by maccu. Cf. the following verse (235) from the Dhammapada:—

Paṇḍapalâso va idâni 'si,  
Yamapurisâ pi ca taṃ upatthitâ.

"Thou art now [grey-haired] like a sear leaf, and *Death's messengers* have e'en waited on thee."

We find a curious modern parallel to the moral of the Buddhist verses, in which grey hairs are spoken of as the messengers of death. A modern divine, addressing his youthful hearers, says: "*The first grey hair upon our heads is Death's finger laid upon our brow; the first failure in our agility or our sensational acuteness is Death's message to us*" (Dr. Jessopp's Norwich School Sermons, 1864, p. 169).

The messengers of Death are three<sup>1</sup>—Old Age, Sickness and Death. When an evil-liver in word, deed and thought, says Buddha, disappeared from this world, and underwent re-birth in Hell, he was brought before Yama who sharply interrogated and questioned him, 'Did you see Death's first messenger?' he asked. 'I did not,' replied

<sup>1</sup> Tīṇ' imâni bhikkhave devadûtâni (Aṅguttara-Nikâya, iii. 35, p. 138).

the sinner. 'What! did you never see an old man or woman bent down with age, palsied, wrinkled and grey-headed?' 'I have seen such a one,' answered the man. 'Did not you, a man of mature age and intelligence, take note that you were subject to old age, and would not escape it; and did you thereupon determine to conduct yourself well in word, deed and thought?' 'Through remissness, I did not take note of this,' replied the man. Then Yama questioned the culprit as to Death's *second* messenger (the sight of a man or woman suffering from sickness and disease, or bed-ridden), and lastly, as to the *third* messenger—a dead man or woman in various stages of corruption. In each case the offender had to confess that, through negligence, he had not applied the sickness and mortality of his fellow-creatures to his own case. For his remissness he was condemned by Yama to the severest tortures, and handed over to hell's warders to undergo the sentence uttered against him (see *Āṅguttara Nikāya—Devadūta Vagga*, iii. 35, pp. 138–142). The account of Buddha's 'drives' previous to the "great renunciation"<sup>1</sup> points the same moral lesson—namely, that old age, sickness and death remind us that we are mortal (see *Āṅguttara*, iii. 38, 39).

Many a modern preacher and moralist has made use of this illustration without knowing how old the story and its application are. The following is a nineteenth-century parallel by the late Headmaster of one of our public schools:—

"Death, says the story, and a certain man once made a bargain, the man stipulating that Death should send him so many warnings before he came. And one day, years thereafter, to his great amazement the King of Terrors stood before him. He had broken the bargain, so said the man, while he clung eagerly to life. Death, he alleged, had sent him no warnings.

'No warnings!' was the answer; 'his eyes were dim, and

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<sup>1</sup> See *Buddhist Birth Stories*, pp. 76, 77; *Max Müller's Selected Essays*, vol. i. p. 537, ii. p. 197.

his ears dull of hearing, his gums were toothless, and on his bent and palsied head his grey locks were all but gone, these, the *Heralds of Death*, had come to him, but their voices had been unnoticed." ("Some Help for School Life," by J. Percival, M.A., LL.D., 1880, pp. 121, 122.)

It is worth noting that both Dr. Jessopp and Dr. Percival refer only to *one* messenger—old age—leaving out the fact that the sickness and death of others are equally "Heralds of Death." The Buddhist story is much more telling and effective than its modern representatives.

A variant of the 'story' to which Dr. Percival refers occurs in L'Estrange's Fables,<sup>1</sup> No. CCCL., entitled "An Old Man that was willing to put off Death." "There goes a story that Death call'd upon an old man, and bad him come along with him. The man excus'd himself that t' other world was a great journey to take upon so short a warning, and begg'd a little time only to make his will before he dy'd. Why (says Death) you have had warning enough one would think to have made ready before this. In truth, says the Old Man, this is the first time that ever I saw ye in my whole life. That's false says Death, for you have had daily examples of mortality before your eyes, in people of all sorts, ages and degrees; and is not the frequent spectacle of other peoples' deaths a *memento* sufficient to make you think of your own? Your dim and hollow eyes methinks, the loss of your hearing, and the faltering of the rest of your senses, should mind ye, without more ado, that Death has laid hold of ye already; And is this a time of day, d' ye think, to stand shuffling it off still? Your peremptory hour, I tell ye, is now come, there's is no thought of a reprieve in the case of Fate.

[Moral.] "Want of warning is no excuse in the case of Death; for every moment of our lives either is or ought to be a time of preparation for 't."

L'Estrange's version is translated from the 149th fable in

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<sup>1</sup> London, 1694.

the Æsop of Abstemius (ed. Massarius, Venice, 1519), entitled "De sene Mortem differre volente."<sup>1</sup>

"Senex quidam Mortem, quæ eum è vita ereptura advenerat, rogabat vt paululum differret, dum testamentum conderet, et cætera ad tantum iter necessaria præpararet. Cui Mors, cur non inquit, hactenus præparasti, toties a me admonitus. Et quum ille eam nunquam a se visam amplius diceret, quum inquit, non æquales tuos modo, quorum nulli ferè iam restant, verum *etiam* iuvenes, pueros, infantes quotidie rapiebant, non te admonebam mortalitatis tuæ? Cum oculos hebescere, auditum minui, cæterosque sensus in dies deficere, corpus ingravescere sentiebas, nonne tibi me propinquam esse dicebam? et te admonitum negas. Quare ulterius differendum non est.

"Hæc fabula indicat ita viuendum, quasi mortem semper adesse cernamus."

La Fontaine's fable of "La Mort et le Mourant" (Bk. viii. fab. i.) may be compared with the above, together with the following metrical Latin fable, entitled "Senex et Mors"<sup>2</sup> :—

"Annos homo centum qui fere compleverat  
Demum advenire Mortem sensit; et, nimis  
Properanter illam sic agere secum, querens,  
Oravit, ut ne priùs obire cogerit,  
Perfecta quàm essent sua quædam negotia:  
Saltem expectaret, dum ex nepote filii  
Brevi futuras conclusisset nuptias;  
Factoque rite testamento, ab omnibus  
Remotam rixis familiam relinqueret:  
Quòd si migrandum hinc sibi fuisse tam citò  
Præmonitus esset . . . Hic senem ultra Mors loqui  
Non passa: Funeris habet mille nuntios  
Senectus longa, dixit; et prædam abstulit."

<sup>1</sup> See also No. 99 in "Mythologia Æsopica," by Neveletus (Franc. 1610).

<sup>2</sup> See Fabulæ Æsopiæ, by F. J. Desbillons, Bk. vii. No. xxiii. (Manheim, 1768). Cf. "L'Hore di ricreatione," p. 195, by Lodovico Guicciardini (Venice, 1580), or "Heures de récréation et après disnées," by L. G. 1605, p. 139.

Desbillons refers to "Pilpay, p. 153," without mentioning any edition. This reference may be to the French translation of the *Anwâr-i-Suhailî* by David Sahid of Ispahan, under the title of "*Livre des Lumières ou la conduite des Royes composé par le sage Pilpay*" (Paris, 1644).

I can find nothing in the *Anwâr-i-Suhailî* except the following verse, referring to "grey hairs" as "Death's messenger" (see the quotation from the *Jâtaka* book at the beginning of this article):—

"When the changing watch of age strikes the drum of deep distress,  
The heart grows cold to joyous things, to mirth and happiness.

*The white hair comes, its message gives from Fate and terror's king,  
And the crooked back and stooping form Death's salutation bring*" (Eastwick's Translation, p. 72).

This story, as Grimm has pointed out, was known in Europe as early as the thirteenth century, but does not occur in the Greek or Roman fable-poets.

Grimm's tale of "Death's Messengers" bears a close resemblance to the Latin story in the *Aesop* of Joach. Camerarius, No. 484 (1564, pp. 347, 348), entitled "*De Mortis nuntiis*."

"Cum Hercules reliquisset superatum Letum ad bustum Alcestidos, vbi illud jaceret anhelans et exanimatum, misertum illius quendam Pheræum qui transiens aspexisset, recreasse ipsum et perfecisse ferunt, vt vires pristinas recuperaret. Ob hoc beneficium Letum promississe illi memoriam à se grati animi, et cùm non prorsus parcere ei posset, non tamen se oppressurum esse de improviso benefactorem suum, sed missurum prius qui monerent quique indicarent quòd appropinquaret Letum. His pollicitis Pheræus elatus, animo securo vitam egit, cumque minimè metueret, Letum ad se auferendum adesse cognovit. Questus igitur ille grauissimè perhibetur, se circumuentum fraude arripi, et Lete vanitatem accusasse: neminem enim præ-nuntiasse aduentum ipsius. Cui Letum narrant demonstrasse,

plurimos à se nuntios ad eum peruenisse. Nam et annos ante sex febrī, et post duos rursum, grauedine ac destillationibus eum laborasse. Intereaquæ sæpe cum tussi, sæpe capitis doloribus conflictatum, proximè etiam anhelasse. Quibus omnibus ut accedentis Leti nuntiis non longissimè illud abesse commoneri debuerit. Quin etiam, inquit, paullo ante aduentum meum, germanum fratrem ad te misi, veternosum illum soporem, in quo aliquantisper pro mortuo iacuisti. Ita probata fide sua, quodque promissum fecisset, Pheræum lamentantem et muliebriter eiulantem abripuit.

“Decemur de valetudine imbecillitate et morbis cognoscendam mortalitatem, neque mortem omnibus necessariò oppetendam, nimium perhorrescendam esse.”<sup>1</sup>

The following is Grimm's tale, No. 177, Death's Messengers.

“In ancient times a giant was once travelling on a great highway, when suddenly an unknown man sprang up before him, and said ‘Halt, not one step further!’ ‘What!’ cried the giant, ‘a creature whom I can crush between my fingers wants to block my way? Who art thou that thou darest to speak so boldly?’ ‘I am Death,’ answered the other. ‘No one resists me, and thou also must obey my commands.’ But the giant refused, and began to struggle with Death. It was a long, violent battle; at last the giant got the upper hand, and struck Death down with his fist, so that he dropped by a stone. The giant went his way, and Death lay there conquered, and so weak that he could not get up again. ‘What will be done now,’ said he, ‘if I stay lying here in a corner? No one will die now in the world, and it will get so full of people they won't have room to stand beside each other.’ In the meantime a young man came along the road, who was strong and healthy, singing a song, and glancing around on every side. When he saw the half-fainting one, he went compassionately to him, raised him up, poured a strengthening draught out of his flask for him, and waited till he came round. ‘Dost thou know,’ said the stranger, whilst

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<sup>1</sup> The above is from the edition of 1571 (Lug.), p. 465.

he was getting up, 'who I am, and who it is whom thou hast helped on his legs again?' 'No,' answered the youth, 'I do not know thee.' 'I am Death,' said he, 'I spare no one, and can make no exception with thee,—but that thou mayst see that I am grateful, I promise thee that I will not fall on thee unexpectedly, but will send my messengers to thee before I come and take thee away.' 'Well,' said the youth, 'it is something gained that I shall know when thou comest, and at any rate be safe from thee for so long.' Then he went on his way, and was light-hearted, and enjoyed himself, and lived without thought. But youth and health did not last long, soon came sicknesses and sorrows, which tormented him by day, and took away his rest by night.' 'Die, I shall not,' said he to himself, 'for Death will send his messengers before that, but I do wish these wretched days of sickness were over.' As soon as he felt himself well again, he began once more to live merrily. Then one day some one tapped him on the shoulder. He looked round, and Death stood beside him, and said, 'Follow me, the hour of thy departure from this world has come.' 'What,' replied the man, 'wilt thou break thy word? Didst thou not promise me that thou wouldst send thy messengers to me before coming thyself, I have seen none!' 'Silence!' answered Death. 'Have I not sent one messenger to thee after another? Did not fever come and smite thee, and shake thee and cast thee down? Has dizziness not bewildered thy head? Has not gout twitched thee in all thy limbs? Did not thine ears sing? Did not toothache bite into thy cheeks? Was it not dark before thine eyes? And besides all that, has not my own brother Sleep reminded thee every night of me? Didst thou not lie by night as if thou wert already dead?' The man could make no answer; he yielded to his fate, and went away with Death." ("Grimm's Household Tales," translated by Margaret Hunt, 1884, vol. ii. pp. 277, 278; 456, 457.)

I now add two English poetical versions, the first from Arwaker's "Select Fables" (Lond. 1708), based on Abstemius' version, the second from "Mrs. Piozzi (Thrale's), Autobiography" (ed. Hayward, Lond. 1861), vol. ii. p. 165.

## I.

Fable xiv. Bk. iv.

THE OLD MAN LOTH TO DIE,

or,

CONSIDER YOUR LATTER-END.

“ A Wretch, that on the World’s uneasy Stage  
 Had acted long, ev’n to decrepit Age,  
 At the last Scene, thought he too soon had done ;  
 And when Death call’d him, begg’d he might stay on.  
 He said, His greatest Bus’ness was to do  
 And hop’d the Fates wou’d not surprise him so ;  
 But spare him, that he might provision make  
 For that long Journey which he was to take.

Death ask’d him why he had that Work deferr’d,  
 Since he had warn’d him off’ to be prepar’d.  
 He answer’d, He had never seen his Face,  
 And hop’d he would allow him Days of Grace.  
 But Death reply’d ; You often saw me near,  
 My Face in sev’ral Objects did appear ;  
 I have not only your Coevals slain,  
 ’Till but a few, a very few remain ;  
 But Young-men, Children, New-born infants too,  
 And all to caution and admonish you :  
 All to remind you of your Mortal State,  
 And that my Coming wou’d be sure, tho’ late.

When you perceiv’d your Eye-balls sink away,  
 Your Hearing fail, and ev’ry Sense decay ;  
 When you discern’d your Teeth forsake their Place,  
 Your wrinkl’d Forehead, and your meagre Face ;  
 Then you my Visage, in your own, might see,  
 Which every Day was representing Me.

When you observ’d your Blood begin to freeze,  
 Your bowing Body, and your bending Knees ;  
 While scarce your feeble Legs your Weight cou’d bear,  
 Did not these Symptoms tell you I was near ?  
 And can you yet pretend to be surpriz’d ?

Then Die, your Folly shou'd be thus chastis'd.  
 If 'till to-morrow, I your Life reprieve,  
 You 'till to-morrow will deferr to Live:  
 As you have done, still you, from Day to Day,  
 Repentance and Amendment will delay.

THE MORAL.

Since we must Die, but where, is not declar'd,  
 We shou'd for Death's Approach be still prepar'd :  
 Our Life's uncertain : Time shou'd so be pass'd,  
 As if each Minute was to be our last :  
 Since on the Way in which our Lives we spend,  
 Our future Joys, or Miseries, depend ;  
 They best for Heav'ns reserv'd Abodes prepare,  
 Who Living, keep their Conversation there.

They who in Endless Pleasures wou'd on High  
 For ever Live, to Sin must daily die.  
 If our Repentance we procrastinate,  
 Our good Desires at last, will be too late.  
 Virtue has got the Start in Life's swift Race,  
 And, to o'ertake her, we must mend our Pace;  
 Else, what we shou'd obtain, we ne'r shall find,  
 While she still keeps before, and we behind."

II.

THE THREE WARNINGS.

*A Tale.*

"The tree of deepest root is found  
 Least willing still to quit the ground ;  
 'Twas therefore said by ancient sages,  
 That love of life increased with years.  
 So much, that in our latter stages,  
 When pains grow sharp, and sickness rages,  
 The greatest love of life appears.  
 This great affection to believe,  
 Which all confess, but few perceive,  
 If old affections can't prevail,  
 Be pleased to hear a modern tale.

When Sports went round, and all were gay,  
On neighbour Dobson's wedding-day,  
Death call'd aside the jocund groom,  
With him into another room :  
And looking grave, You must, says he,  
Quit your sweet bride and come with me.  
With you, and quit my Susan's side ?  
With you ! the hapless husband cried ;  
Young as I am ; 'tis monstrous hard ;  
Besides, in truth, I'm not prepared :  
My thoughts on other matters go,  
This is my wedding-night you know.  
What more he urged, I have not heard,  
His reasons could not well be stronger,  
So Death the poor delinquent spared,  
And left to live a little longer.  
Yet calling up a serious look,  
His hour-glass tumbled while he spoke,  
Neighbour, he said, farewell ! No more  
Shall Death disturb your mirthful hour,  
And further to avoid all blame  
Of cruelty upon my name,  
To give you time for preparation,  
And fit you for your future station,  
Three several warnings you shall have,  
Before you're summoned to the grave :  
Willing, for once, I'll quit my prey,  
And grant a kind reprieve ;  
In hopes you'll have no more to say,  
But when I call again this way,  
Well pleas'd the world will leave.  
To these conditions both consented,  
And parted perfectly contented.  
What next the hero of our tale befell,  
How long he lived, how wise, how well,  
How roundly he pursued his course,  
And smok'd his pipe and strok'd his horse  
The willing muse shall tell :

He chaffer'd then, he bought, he sold,  
Nor once perceived his growing old,  
Nor thought of Death as near :  
His friends not false, his wife no shrew,  
Many his gains, his children few,  
He pass'd his hours in peace ;  
But while he view'd his wealth increase,  
While thus along life's dusty road,  
The beaten track content he trod,  
Old Time, whose haste no mortal spares  
Uncall'd, unheeded, unawares,  
Brought him on his eightieth year.  
And now one night in musing mood,  
As all alone he sate,  
Th' unwelcome messenger of fate  
Once more before him stood.  
Half stilled with anger and surprise,  
So soon return'd ! old Dobson cries.  
So soon, d'ye call it ! Death replies.  
Surely, my friend, you're but in jest ;  
Since I was here before  
'Tis six-and-thirty years at least,  
And you are now four-score.  
So much the worse, the clown rejoin'd,  
To spare the aged would be kind ;  
However, see your search be legal,  
And your authority—Is't regal ?  
Else you are come on a fool's errand,  
With but a secretary's warrant.  
Besides, you promised me three warnings,  
Which I have looked for nights and mornings ;  
But for that loss of time and ease  
I can recover damages.  
I know, cries Death, that at the best,  
I seldom am a welcome guest ;  
But don't be captious, friend, at least ;  
I little thought you'd still be able  
To stump about your farm and stable ;

Your years have run to a great length,  
 I wish you joy tho' of your strength.  
 Hold, says the farmer, not so fast,  
 I have been lame these four years past.  
 And no great wonder, Death replies ;  
 However, you still keep your eyes,  
 And sure to see one's loves and friends,  
 For legs and arms would make amends.  
 Perhaps, says Dobson, so it might,  
 But, latterly, I've lost my sight.  
 This is a shocking story, faith,  
 Yet there's some comfort still, says Death ;  
 Each strives your sadness to amuse,  
 I warrant you have all the news.  
 There's none, cries he, and if there were,  
 I've grown so deaf, I could not hear.  
 Nay then, the spectre stern rejoined,  
 These are unjustifiable yearnings ;  
 If you are lame, and deaf, and blind,  
 You've had your three sufficient warnings ;  
 So come along, no more we'll part ;  
 He said, and touched him with his dart ;  
 And now old Dobson turning pale,  
 Yields to his fate—so ends my tale."

In this last version of an old Oriental fable the changes are remarkable ; not only does the story carry us from the East to the West, from India to England, but actually removes the locality from the gloomy abode of Hell to a festive scene on earth.

With La Fontaine's fable of "La Mort et le Mourant" compare the following old French version from "Trois cent soixante et six APOLOGUES d'Esopé" par G. Haudent, 1547 (ed. Lorimer, Rouen, 1877), Part II. No. 156 :—

D'UN VIEIL HOMME & DE LA MORT.

Comme la mort adiournait vn vieillard  
 Et pretendoit le naurer de son dard  
 Il luy pria qu'en ce val transitoire

Elle vouldist le laisser viure encoire  
 Veu qu'il n'auoit adonc testamenté  
 Aussi qu'en riens ne s'estoit dementé  
 De preparer ce qu'appartient de faire  
 Ainsque venir en tel cas & affaire  
 Luy requerant fort d'auoir patience  
 Que de son ame & de sa conscience  
 Eust a penser, auant que le saisir  
 Et qu'a son corps faire aulcon desplaisir,  
 Mais ceste mort luy demanda, pourquoy  
 Il n'auoit eu de ce regard en soy  
 Quand il voyoit chascun coup de ses yeulx  
 Qu'elle prenoit aultant ieunes que vieulx  
 Et qu'il n'y a plus aulcun personnage  
 Qui a present soit viuant de son eage  
 Qui estoit bien assez pour l'aduertir  
 Qu'il se debuoit a mourir conuertir,  
 A quoy ne sceust ce vieillard contredire  
 Mais s'excusa tant seulement par dire  
 Qu'il n'auoit veue oncques icelle mort  
 Insinuant quau vray auroit grand tort  
 D'ainsi le prendre, a la quelle replicque  
 A lheure mesme icelle mort replicque  
 Quand de ton corps la force decliner  
 T'apparoissoit & tes sentz definer,<sup>1</sup>  
 N'estoit ce pas chose a toy bien certaine  
 Que ie venoye et estois fort prochaine  
 Ouy pour tout vray pourtant estime & croy  
 Que ie n'auray en riens pitié de toy  
 Ains te feray mourir presentement  
 Malgré ton veul & ton consentement.

<sup>1</sup> Cf. the following passage from the sermons of J. Gerson, Antwerp, 1706. Vol. III. Col. 914:—

“Vides signa iudicii tui per vniversum corpus tuum et animam tuam: caput tuum floret et fit canum lumen oculorum debilitatur memoria deficit, ingenium induratur.”

Bot I rede a man he amende hym here,  
 Or þe dede [Death] come, or his *messangere* ;

*His messangere may be called sickness.*

(Hampole's *Pricke of Conscience*, p. 56, ll. 2020, 2024.)

*Le Moral.*

La fable nous peult demonstrer  
 Qu'ayons a viure en telle sorte  
 Que nous estimons rencontrer  
 Tousiours la mort en nostre porte.

It seems very probable that "Death's Messengers" is one of those Buddhist stories, not met with in the Jâtaka book, or in the Kalilag and Damrag literature, which found its way into Europe through various channels, and became very popular in the Middle-ages. See "Buddhist Birth Stories," p. xlix, §§ 5, 6; Crane's "Italian Popular Tales," pp. 351-360; Keith-Falconer's "Kalilah and Dimnah," pp. xiii-xvi; Max Müller's "Selected Essays," vol. i. pp. 500-548.

## PARALLEL PASSAGES.

## I.

The Bhisapuppha Jâtaka, No. 392, vol. iii. p. 307, contains an amusing story about *stealing a smell*. A shorter form of this incident, containing all the gâthâs of the Jâtaka tale, occurs in the Paduma-puppha sutta of the Saṃyutta-Nikâya, ix. 14, pp. 204, 205.

## II.

The gâthâs 291, 294 in Therî-Gâthâ, p. 34, may be compared with verses 175, 176 in the Gajakumbha Jâtaka, No. 345, iii. p. 139.

## III.

With Therî Gâthâ, vv. 488-492, p. 171, compare a prose passage in Aṅguttara-Nikâya, v. 76 (see Jât. ii. v. 23-24, p. 313, Suttavibhaṅga, ii. p. 134).

For "atṭhi-kaṅkâlasannibhâ"<sup>1</sup> (Therî-Gâthâ, v. 488) the Aṅguttara has "atṭhi-kaṅkalûpamâ."<sup>2</sup>

<sup>1</sup> The Burmese MSS. read '-kaṅkala°.

<sup>2</sup> The Copenhagen MS. reads kaṅkhalûpamâ.

Kaṅkāla (not in Childers) signifies 'a skeleton.'

For aṭṭhi-kaṅkāla we sometimes find aṭṭhi-saṅkhalikā = aṭṭhi-saṅghāta (Suttavibhaṅga, i. pp. 105, 272-3, and cf. Thera-Gāthā, v. 570, p. 60.

The form "aṭṭhi-saṅkalikā occurs in Mahāvastu, pp. 22, 24.

The Editor thinks<sup>1</sup> that saṅkhalikā (Jāt. i. p. 433, l. 17) ought to be corrected to saṅkalikā. But a *chain of bones*, like our 'bag of bones,' may well express the notion of a bony skeleton, not a mere *heap* of bones, as suggested by saṅkalikā.

#### IV.

Andho' haṃ hatanetto 'smi, kantâraddhâna pakkhanno  
Sayamâno pi gacchissam na sahâyena pâpenâti.

(Thera-Gāthā, v. 95, p. 14.)

With the above compare the following :—

Handâham hatacakkhu 'smi kantâraddhânam âgato,  
Semâ na gacchâmi n'atthi bâle sahâyatâ.

(Dhammapada, p. 86.)

For "semâ na gacchâmin" we must either read "sayamâno pi gacchâmi," or "semânako pi gacchâmi," as in Thera-Gāthā, v. 14, p. 3.

#### V.

Pattam gandhacunṇehi ubbaṭṭetvâ, etc.

(Jāt. i. p. 238, l. 7.)

Pattam gahetvâ gandhehi ubbaṭṭetvâ, etc.

(Samanta-Pāsâdikâ in Suttavibhaṅga, i. p. 329.)

Childers has ubbaṭṭana 'shampooing the body,' and ubbatteti, 'to draw out, root out,' but not ubbaṭṭeti, 'to rub clean, cleanse.' Cf. Divyâvadâna, pp. 12, 36.

Though Pâli discriminates between ubbatteti and ubbaṭṭeti, both are from the root vṛit with ud.<sup>2</sup>

<sup>1</sup> Mahāvastu, p. 387.

<sup>2</sup> See Jacobi's Aus. Erz. in Mâhârâshtri, p. 59, l. 35.

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- 12 Edmund R. Gooneratne, Atapattu Mudaliyar, Galle.
- 13 H. A. Wirasinha, Esq., Matara.
- 14 Piyaratana Tissa Sthawira, Chief of Saila-bimbârâma, Doḍanduwa.
- 15 Dhammârâma Sthawira, of Jayawardanâ Wihâra, Piṭiwella.
- 16 Sârâlankâra Sthawira, of Sailabimbârâma, Doḍanduwa.
- 17 Sanghâ Nanda Sthawira, of Sudarmâ Rama Dewâture, Galle.
- 18 Sumanasâra Sthawira, of Sailabimbârâma, Doḍanduwa.
- 19 Kumârâwada Nickoris de Silva, of Bûssa, near Galle.
- 20 T. B. Panabokke, Ratemahatmayâ, Dumbra, Kandy.
- 21 Cûla Sumana Sthawira, Seluttârârama Ratgama.
- 22 Mânâna Hewa Aris, of Batâpola.
- 23 Saddhâtissa Sthawira, Seluttârârama, Bûssa, Galle.
- 24 Sugata Sâsana Dhaja Winayâcârya Dhammâlankâra Sthawira, of Mahâ Kappina Madalindârâma.
- 25 Siwaka Sthawira, of Jayasekarârâma, Maradana, Colombo.
- 26 Siri Sunanda Sthawira, of Seluttârârama, Randonbe.
- 27 Buddhasiri Tissa Sthawira, of Ambagahapitiye Wihâra, Welitara.
- 28 Saddhânanda Sthawira, of Asokâ Râma Kalutara.
- 29 Andris de Silva Gunawardana, Vidhana Aracci, Ambalangoda.
- 30 Âsabha Tissa Sthawira, of Ambagahapitiye Wihâra, Welitota.
- 31 Sugatapâla Sthawira, of Waskaduwa.
- 32 Dhammaratana Sthawira, Ambagahapitiye Wihâra, Welitota.
- 33 Sarana Tissa Sthawira, of Ambagahapitiye Wihâra, Welitota.

- 34 Samiddhankara Sthawira, of Ambagahapitiye Wihâra,  
Welitota.
- 35 Silânanda Sthawira, of Kalyana Wihâra, Kaluwamodera.
- 36 Sugata Tissa Sthawira, of Ambagahapitiye Wihâra,  
Welitota.
- 37 Dhamma Siri Sthawira, of Sumittârâma Kalutota.
- 38 Albaradura Siman, of Ratgama.
- 39 Dompe Buddharakkhita Sthawira, High Priest of Kelani.
- 40 Paññâmoli Sthawira, of Ambagahapitiye Wihara,  
Welitota.
- 41 Sôrata Sthawira, of Ambagahapitiye Wihâra, Welitara.
- 42 Medhawi Tissa Sthawira, Kshetrasanne Wihâra, Welitara.
- 43 Dîpawisârada Tissa Sthawira, of Dokunewatte Wihâra,  
Kalutura.
- 44 Silasumana Tissa Sthawira, of Sudarsanâ Râma, Duwegoda.
- 45 Sirisumana Tissa Sthawira, of Gangârama, Moragalla.
- 46 Gunaratana Sthawira, of Viwekârâma, Moragalla.
- 47 Jinaratana Sthawira, of Randombe.
- 48 Wimaladhira Sthawira, of Galkande Wihâra, Welitara.
- 49 Sumana Tissa Sthawira, of Ambagahapitiye Wihâra,  
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	£	s.	d.
Donors... ..	10	0	0
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"    "    One Guinea ... ..	90	6	0
Interest from Bank ... ..	10	12	1
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	£216 10 11		

## PAYMENTS ON ACCOUNT OF 1884 PUBLICATIONS.

	£	s.	d.
Printing ... ..	130	0	0
Postage and Stationery ... ..	16	13	4
Editors... ..	17	0	0
Purchase of books and MSS. ... ..	52	9	10
Loss by exchange ... ..	0	7	9
	£216 10 11		

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Ed. Gooneratne, Mudaliyar, in account with the Pâli Text Society for the year ending 31st December, 1885.

RECEIPTS.		PAYMENTS.	
	<i>Rs. Cts.</i>		<i>Rs. Cts.</i>
1885.		1885.	
Jan. 1st.	Balance of last year brought forward ... .. 781 55	Feb. 5th.	MSS. and postage ... .. ... 70 60
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	Forty-two one guinea subscribers at <i>Rs. 10 50</i> each, <i>Rs. 441</i> ... .. ... 493 50	Aug. 22nd.	Clearing expenses of case of publications of 1883, and cart hire to Galle ... .. ... 12 40
			Local postage on ten copies ... .. ... 4 48
			Postage to Madras on one copy ... .. ... 1 48
		Oct. 29th.	MSS. and postage and tin case ... .. ... 67
		Nov. 26th.	MSS. and postage ... .. ... 12 50
			Advertising fees .. .. ... 4 84
			Postage on letters ... .. ... 2 80
			Balance in my hand on 31st December, 1885. 1043 45
	<u>Rs 1275 5</u>		<u>Rs. 1275 5</u>

*Galle, 31st December, 1885.*

E. R. GOONERATNE.

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