

Pāli Text Society.

Journal

OF THE

PALI TEXT SOCIETY.

1884.

EDITED BY

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

OF THE MIDDLE TEMPLE, BARRISTER-AT-LAW.

PROFESSOR OF PĀLI AND BUDDHIST LITERATURE IN UNIVERSITY COLLEGE,
LONDON.

LONDON:

PUBLISHED FOR THE PALI TEXT SOCIETY,
BY HENRY FROWDE,
OXFORD UNIVERSITY PRESS WAREHOUSE, AMEN CORNER, E.C.

1884.

HERTFORD:
PRINTED BY STEPHEN AUSTIN AND SONS.

CONTENTS.

	PAGE.
PROSPECTUS OF THE SOCIETY	vii
REPORT FOR 1884. BY T. W. RHYS DAVIDS	ix
ABHIDHAMMATTHA-SAṄGAHA. (See p. x)	1
TELA-KAṬṬHA-GĀTHĀ. EDITED BY E. R. GOONERATNE, MUDALIYAR	49
NOTES AND QUERIES. BY DR. MORRIS	69
DĀṬṬHĀ-VAMSA. (See p. xii)	109
PAÑCA-GATĪ-DĪPĀNA. EDITED BY M. LÉON FEER	152
LIST OF MEMBERS OF THE SOCIETY	162
BALANCE SHEET, etc.	170
WORKS PUBLISHED AND IN PROGRESS	173

PĀLI TEXT SOCIETY.

COMMITTEE OF MANAGEMENT.

PROFESSOR FAUSBÖLL.

DR. MORRIS.

PROFESSOR OLDENBERG.

M. EMILE SENART, de l' Institut.

Managing Chairman—T. W. RHYS DAVIDS, 3, Brick Court, Temple, E.C.

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

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

(With power to add workers to their number.)

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 1900 pp. have already appeared. The accession of about fifty new members would make it possible to issue 1000 pp. every year.

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

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

**.* Subscriptions for 1885 are now due, and it is earnestly requested that subscribers will send in their payments without putting the Chairman to the expense and trouble of personally asking for them. All who can conveniently do so should send the Five Guineas for six years, to their own benefit and that of the Society also.*

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

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

REPORT

OF THE

PÂLI TEXT SOCIETY FOR 1884.

I HAVE again to congratulate the members of the Pâli Text Society on its continued prosperity and activity. I had last year to report that the five-guinea subscribers had risen from 18 to 39. It has now further risen from 39 to 56; and though many of the one-guinea subscribers have fallen off, we have received so many accessions that the total number has now risen from 72 to 85. To these numbers for Europe and America we have to add 6 five-guinea members and 70 one-guinea subscribers in Ceylon; besides which I am able to announce the appearance of two new names (those of Miss Horn and of H.R.H. Prince Prisdang) in the small, but very important list of the donors to our Society. This is very encouraging; as it is not too much to say that it makes the final success of the undertaking a practical certainty if only the work of the Society be carried on in the future with the same energy as it has been in the past.

It is, however, scarcely necessary to say that we want new subscribers, and that especially for two reasons. It is very desirable firstly to increase the extent of the texts issued every year. For 1882 we distributed to each member 496 pages, of which 138 were a Jain text. For 1883 each subscriber received 424 pages. This year we issue 464 pages of our own, and are also able to present to each subscriber for the year a copy of Professor Fausböll's

edition of the text of the Sutta Nipâta, consisting of 230 pages more. I should much like to be able to issue 800, or even 1000 pages every year. As the Society pays nothing at all for management, this might, I think, be accomplished if we could obtain 200 subscribers in Europe and America. An incidental advantage of this would be that we could issue whole works, instead of parts of works, each year.

Then, secondly, we cannot conceal from ourselves the facts that some of our subscribers may fall off in years to come. We have already lost by death two good friends in Dr. Muir of Edinburgh, and Dr. Burnell of the Madras Civil Service; and a comparison of this year's list with that of 1882 will show other defections from various other causes. I do hope, therefore, that our members will not neglect to push the claims of our Society among their friends whenever they see a chance of doing so.

Our issues this year are :

1. The Abhidhammattha-saṅgaha.
2. The Tela-kaṭāha-gāthā.
3. The Dāthā-vaṃsa.
4. The Pañca-gati-dīpana.
5. The Sagātha-vagga of the Saṃyutta.
6. The Sutta-nipāta.

Besides a very interesting and valuable paper of miscellaneous Notes and Queries by Dr. Morris. This, it will be seen, is a more important list than we have hitherto been able to show for any one year.

As regards the first of these, Professor Childers, who would have welcomed our Society so warmly had he lived, was engaged when he passed away in preparing an edition of the Abhidhammattha-saṅgaha, and had transcribed the first four chapters. Professor Fausböll, into whose hands the MS. had come, was kind enough to allow me the use of it. During the year, Mr. S. P. Da Silva Goonesekara, Muhandiram of the District Court at Mātara in Ceylon, sent to me a transliterated copy of the whole text as found in the Mātara MSS. I was very glad to get this manuscript; for,

though it contained some mistakes, and though the punctuation and division of words were not such as to allow of its being sent in to press as it stood without corrections in nearly every line, still it was on the whole very accurately and carefully done, and was sufficient to form a reliable basis for an edition of the work. I collated it with the four chapters of Childers, and throughout with the complete text as printed in Burmese characters at Rangoon in 1882 at the Burma Herald Press, and corrected the press myself. We have thus been able to give, by our united efforts, an edition of this important abstract of Buddhist psychology and ethics. The author was Anuruddha Thera, who is believed to have lived at Pulatthi (Polon-naruwa) in the twelfth century of our era. He was also the author of a didactic Buddhist poem in classical Sanskrit, now called the Anuruddha Śataka, which we hope to publish in the next issue of the Journal. The letters R., S., and C. in my notes refer to the Rangoon edition, Mr. da Silva's and Prof. Childers's manuscripts respectively.

Very similar in character to the Anuruddha Śataka is the next work of this year, the Tela-kaṭāha-gāthā, edited by Mr. Goonaratne, the Atapattu Mudaliar of Galle, to whom the Society owes so much in many other ways. As he states in his preface, the date of the author is unknown; but the style of the poem clearly shows it to belong to the same period in the history of Ceylon literature to which Anuruddha belonged. It is evidently written by a Pāli scholar, who also knew Sanskrit. Only such a man could have constructed in the elaborate and beautiful metre of the poem so delicate a specimen of mosaic-work in Sanskritised Pāli. The thoughts expressed are not unworthy of their exquisite setting, and we ought to be very grateful to the editor for having given us so striking a sample of the literary work which the scholars of what I may call the Renaissance period in Ceylon were able to accomplish. Professor Pischel of Kiel was good enough to correct the first, and I have myself corrected the remaining proofs of this work; and the text, in spite of its difficulty, will I trust be found correct.

Several beginners have expressed to me the difficulty

which they had experienced in their first attempts to read the MSS. in the Sinhalese characters. I have therefore included in this issue a new edition, in our transliteration, of the Dāṭhā-vaṃsa, of which Sir Coomara Swamy's edition in the Sinhalese character is generally accessible. Dr. Morris was good enough to make a transcript of that edition, and we together collated it with the edition published in Colombo in 1882, by Mīgamuwa Unnānsê. We had intended to collate it also with the Turnour MS. in the Indian Office Library, but that had unfortunately been lent out at the time. It was, however, so evident that the text had been accurately preserved—there being but very slight and unimportant variations between the text, as revised by Baṭuwan Tudāwa, appended to Sir Coomāra Swāmy's translation, and that given by Mīgamuwa—that I did not think it necessary to wait for the Turnour MS. I am responsible for the correction of the press, and the letters B and M in the notes refer to Baṭuwan Tudāwa and Mīgamuwa respectively. Where such accurate pandits agree, there cannot be much doubt as to the reliability of the traditional text.

The work, founded on an older, and now, unfortunately perhaps, no longer extinct *Daladā-vaṃsa* in Sinhalese, is by Dhammakitti of Pulasti-pura, pupil of the celebrated scholar Sāriputta, one of the chief ornaments of the literary circle in that capital in the reign of Parākrama Bāhu the Great, in the latter part of the twelfth century A.D. It should be noticed that it was Sāriputta, and not (as wrongly stated by Coomara Swāmy¹) Dhammakitti, who was the author of the *Tikās* on Candagomi's grammar, on the *Samanta-pāsādikā*, and on the *Paramattha-jotikā*.²

The remaining text appearing in our Journal this year is the *Pañca-gati-dīpana*. On noticing M. Léon Feer's translation of this poem in his *Extraits du Kandjour*, it seemed to me to be a very suitable text for publication in this Journal, more especially as it is, I believe, unknown

¹ p. 80 of his translation.

² See further my remarks on the *Daladā-vaṃsa* and *Dāṭhā-vaṃsa* in the J.R.A.S. April 1874.

in Ceylon. M. Léon Feer, always ready to oblige, acceded at considerable inconvenience to himself, to my request, and prepared the text for publication from the single MS. at his command.

We are completely in the dark as to what the Pâli scholars of Siam have done in the way of original work, and should be very glad if some one among our friends there would send us an account of it. Meanwhile this little specimen may serve as a commencement.

The full list of work so far accomplished is therefore

- | | | |
|--|-----------|-------------------------------|
| 1. Anguttara, Pt. I | edited by | Dr. Morris, 1882. |
| 2. Abhidhammattha-saṅgaha | „ „ | (See above, p. x), 1884. |
| 3. Âyâraṅga Sutta | „ „ | Prof. Jacobi, 1882. |
| 4. Kuddha- and Mûla-sikkhâ | „ „ | Dr. E. Müller, 1883. |
| 5. Cariyâ-piṭaka | „ „ | Dr. Morris, 1882. |
| 6. Tela-kaṭṭha-gâthâ | „ „ | Gooneratne Mudaliar,
1884. |
| 7. Thera-gâthâ | „ „ | Prof. Oldenberg, 1883. |
| 8. Therî-gâthâ | „ „ | Prof. Pischel, 1883. |
| 9. Dâthâ-vaṇsa | „ „ | (See above, p. xi), 1884. |
| 10. Pañca-gati-dīpana | „ „ | M. Léon Feer, 1884. |
| 11. Puggala-Paññatti | „ „ | Dr. Morris, 1883. |
| 12. Buddha-vaṇsa | „ „ | Dr. Morris, 1882. |
| 13. Sagâtha-vagga of the Sam-
yutta | „ „ | M. Léon Feer, 1884. |
| 14. Sutta-nipâta (Pt. I. Text) | „ „ | Prof. Fausböll. |

Of works in immediate progress, and to be published either in the issue for 1885 or in that for 1886, we have a goodly show. The veteran leader in the rise of Pâli scholarship in the West, Prof. Fausböll, of whom we are all so justly proud, will give us, not only a new edition of the Dhammapada, but also a volume supplementary to his text of the Sutta Nipâta, and containing his notes on the work. An important part of this volume will be a complete *index verborum* arranged in dictionary form, and designed to show the manner in which a complete dictionary of the Pâli language ought, in his opinion, to be formed. Now that the time is so close at hand when the new Pâli Dictionary, to be

published by our Society, will have to be commenced, a preliminary labour of this kind, from so high an authority on Pāli, will be doubly welcome. Prof. Windisch is nearly ready with his *Iti-vuttaka*, and so is Dr. Steinthal with his *Udāna*; while Dr. Grünwedel is hard at work on the *Apadāna*, and I am promised an edition of the *Vimāna-vatthu*, by Gooneratne Mudaliar. Besides these we have still to expect the works mentioned on the last page of the *Journal* of our Society for 1883, to which I will only add that I have finally determined to edit the whole of the *Sumaṅgala Vilāsinī*, Buddhaghosa's great commentary on the *Dīgha Nikāya*, concurrently with the text. In this very heavy labour I have been fortunate enough to secure the valuable assistance of my friend Professor Estlin Carpenter, and with his help the first volume of each is nearing completion.

It ought to be mentioned also that arrangements are in progress for publishing editions by Dr. Führer and Dr. Forchhammer of the important Pāli law books recently come to light in Burma, but I have not as yet received definite replies from either of these scholars.

Our great want has been now, as heretofore, that of good MSS. ; and in this respect we have, as heretofore, to express our thanks to Gooneratne Mudaliar, who has not only had some MSS. copied under his own directions, but has been able to persuade other friends in Ceylon to help us in this matter. As prominent among these other friends, I should like to mention the name of Wimala-sāra Unnānsê, of the *Ambayuha-pitiya Wihāra*, Galle, to whom the Society is especially indebted for procuring, not only subscribers, but also manuscripts. I have altogether received the following MSS. :—

1. *Sucittālaṅkāra*—presented by Śrī Saddhānanda Sthawira of the Śrī Gane Wihāra, Ratgama, Galle.
2. *Abhidhammāvatāra*—presented by the same scholar.
3. *Udāna*—presented by Sūriyagoḍa Sonuttara Unnānsê of the *Patirippuwa Wihāra*, Kandy.
4. *Mahā-niddesa*—lent by Bulatgama Dhammālaṅkāra Śrī Sumana Tissa of Minuwaṅgoda, Galle.

5. Puggala-paññatti—presented by E. R. Gooneratne, Atapattu Mudaliyar, Galle.
 6. Puggala Aṭṭhakathâ
 7. Udâna Aṭṭhakathâ
 8. Apadâna Aṭṭhakathâ
 9. Iti-vuttaka Aṭṭhakathâ
 10. Aṅguttara
 11. Saṃyutta
 12. Peta-vatthu
 13. Vimâna-vatthu
 14. Puggala Aṭṭhakathâ
 15. Dhamma-saṃgani
 16. Vibhaṅga
 17. Dhâtu-kathâ
 18. Kathâ-vatthu
 19. Paṭṭhâna
 20. Sumangala Vilâsini on the Mahâ-vagga of the Dîgha
- } copied under direction of Gooneratne
 } Mudaliyar. (The last from a MS.
 } at Hittetiya Wihâra at Mâtara,
 } Galle).

 } copied under direction of Abraham
 } Mendis, Esq., of Kalutara, Ceylon.

 } purchased through Gooneratne Mu-
 } daliyar, Galle.

 } purchased through P. E. Raven,
 } Esq., P. W. D., Burma.

The MSS. we especially want now are

Netti-pakarâṇa.
 Niddesa (with Aṭṭhakathâ).
 Paṭisambhidâ (with Aṭṭhakathâ).
 Bodhi-vam̐sa.
 Lalâṭa-dhâtu vam̐sa.
 Visuddhi-magga.
 Dhammapada Aṭṭhakathâ.
 Paramattha-dîpanî.
 Madhurattha-vilâsini.
 Aṭṭha-sâlinî.
 Sammoha-vinodanî.
 Iti-vuttaka Aṭṭhakathâ.

Our readers will be glad to hear from Calcutta that Râjendra Lal Mitra contemplates an edition of the shorter recension of the Prajñâ-Pâramitâ, and Dr. Hoernle an edition of the Saddharma-Puṇḍarîka. The edition of the Divya Avadâna by Professor Cowell and Mr. Neil is almost ready. I would also call attention to the very interesting sketch of the history of literature, and more especially of Pâli

literature, in Burma, forming part of Dr. Forchhammer's "Jardine Prize Essay," printed as an introduction to his just published edition of the Wagaru Dhammasattha.

Finally, I am glad to say, protests have been sent to me, especially by Śrī Saddhānanda of Ratgama, against its being supposed that the views of Buddhism put forth by Mr. James d'Alwis are representative at all of the opinions of the Theras in Ceylon. It must be plain to every reader that the views in question are those of that scholar alone, and that he neither pretended nor desired to speak otherwise than in his own name.

It was always understood that our publications for the year would appear in the commencement or spring of the following year. This time we are much later than we ought to be. I trust that the very substantial profit which subscribers receive—the cost price of this year's issue is considerably over a guinea—will reconcile them to the delay.

T. W. RHYS DAVIDS.

ABHIDHAMMATTHA-SAṄGAHA.

NAMO TASSA BHĀGAVATO ARAHATO SAMMĀSAMBUDDHASSA.

I. CITTA-SAṄGAHA-VIBHĀGA.

1. Sammāsaṃbuddham atulaṃ sasaddhammagāṇuttamaṃ
Abhivādiya bhāsissaṃ Abhidhammathasaṅgahaṃ.
Tattha vuttābhidhammatthā catudhā paramatthato
Cittaṃ cetasikaṃ rūpaṃ nibbānaṃ iti sabbathā.

2. Tattha cittaṃ tāva catubbidham hoti kāmāvacaraṃ
rûpāvacaraṃ arûpāvacaraṃ lokuttaraṃ ceti. Tattha ka-
tamaṃ kāmāvacaraṃ ? Somanassa-sahagataṃ dīṭṭhigata-
sāmpayuttaṃ asāṅkhārikam ekaṃ sasaṅkhārikam ekaṃ,
somanassa-sahagataṃ dīṭṭhigata-vippayuttaṃ asāṅkhārikam
ekaṃ sasaṅkhārikam ekaṃ, upekkhā-sahagataṃ dīṭṭhigata-
sāmpayuttaṃ asāṅkhārikam ekaṃ sasaṅkhārikam ekaṃ,
upekkhā-sahagataṃ dīṭṭhigata-vippayuttaṃ asāṅkhārikam
ekaṃ sasaṅkhārikam ekaṃ ti, imāni aṭṭha pi lobha-sahagata-
cittāni nāma. Somanassa-sahagataṃ paṭigha-sāmpayuttaṃ
asāṅkhārikam ekaṃ sasaṅkhārikam ekaṃ ti, imāni dve pi
paṭigha-sāmpayutta-cittāni nāma. Upekkhā-sahagataṃ vicī-
kicchā-sāmpayuttaṃ ekaṃ upekkhā-sahagataṃ uddhacca-
sāmpayuttaṃ ekaṃ ti, imāni dve pi momūha-cittāni nāma.
Icc evaṃ sabbathā pi dvādasākusala-cittāni samattāni.

3. Aṭṭhadhā lobhamūlāni dosamūlāni ca dvidhā
Mohamūlāni ca dve ti dvādasākusalā siyumu.

taṃ ñāṇa-sampayuttaṃ asaṅkhārikam ekaṃ sasaṅkhārikam ekaṃ, upekkhā-sahagataṃ nāṇa-vippayuttaṃ asaṅkhārikam ekaṃ sasaṅkhārikam ekaṃ ti, imāni aṭṭha pi sahetuka-kāmāvacara-kriyā-cittāni nāma. Icc evaṃ sabbathā pi catuvīsati sahetuka-kāmāvacara-kusala-vipāka-kriyā-cittāni samattāni.

7. Vedanāñāṇasaṅkhārabhedena catuvīsati
 Sahetukāmāvacarapuññapākakriyā matā
 Kāme tevīsapākāni puññapuññāni vīsati
 Ekādasakriyā ceti catupaññāsa sabbathā.

8. Vitakka-vicāra-pīti-sukhekaggatā-sahitaṃ paṭhama-jhāna-kusala-cittaṃ, vicāra-pīti-sukh-ekaggatā-sahitaṃ dutiya-jhāna-kusala-cittaṃ, pīti-sukh-ekaggatā-sahitaṃ tatiya-jhāna-kusala-cittaṃ, sukh-ekaggatā-sahitaṃ catuttha-jhāna-kusala-cittaṃ, upekkh-ekaggatā-sahitaṃ pañcama-jhāna-kusala-cittaṃ ceti, imāni pañca pi rūpāvacara-kusala-cittāni nāma. Vitakka-vicāra-pīti-sukh-ekaggatā-sahitaṃ paṭhama-jhāna-vipāka-cittaṃ, vicāra-pīti-sukh-ekaggatā-sahitaṃ dutiya-jhāna-vipāka-cittaṃ, pīti-sukh-ekaggatā-sahitaṃ tatiya-jhāna-vipāka-cittaṃ, sukh-ekaggatā-sahitaṃ catuttha-jhāna-vipāka-cittaṃ, upekkh-ekaggatā-sahitaṃ pañcama-jhāna-vipāka-cittaṃ ceti, imāni pañca pi rūpāvacara-vipāka-cittāni nāma. Vitakka-vicāra-pīti-sukh-ekaggatā-sahitaṃ paṭhama-jhāna-kriyā-cittaṃ, vicāra-pīti-sukh-ekaggatā-sahitaṃ dutiya-jhāna-kriyā-cittaṃ, pīti-sukh-ekaggatā-sahitaṃ tatiya-jhāna-kriyā-cittaṃ, sukh-ekaggatā-sahitaṃ catuttha-jhāna-kriyā-cittaṃ, upekkh-ekaggatā-sahitaṃ pañcama-jhāna-kriyā-cittaṃ ceti, imāni pañca pi rūpāvacara-kriyā-cittāni nāma. Icc evaṃ sabbathā pi pannarasa rūpāvacara-kusala-vipāka-kriyā-cittāni samattāni.

9. Pañcadhā jhānabhedena rūpāvacaramānasam
 Puññapākakriyābhedaṃ taṃ pañcadasadhā bhavē.

10. Ākāsānañcāyatana-kusala-cittaṃ, viññāṇañcāyatana-kusala-cittaṃ, ākiñcaṇṇāyatana-kusala-cittaṃ, nevaṣaṇṇāyatana-kusala-cittaṃ ceti, imāni cattāri pi arūpāvacara-kusala-cittāni nāma. Ākāsānañcāyatana-vipāka-cittaṃ, viññāṇañcāyatana-vipāka-cittaṃ, ākiñcaṇṇāyatana-vipāka-

cittam, nevasaññānāsaññāyatana-vipāka-cittaṃ ceti, imāni cattāri pi arûpāvacara-vipāka-cittāni nāma. Ākāsānañcāyatana-kriyā-cittam, viññāṇañcāyatana-kriyā-cittam, ākiñcaññāyatana-kriyā-cittam, nevasaññānāsaññāyatana-kriyā-cittaṃ ceti, imāni cattāri pi arûpāvacara-kriyā-cittāni nāma. Icc evaṃ sabbathā pi dvādasā arûpāvacara-kusala-vipāka-kriyā-cittāni samattāni.

11. Ālambanappabhedena catudh' āruppamānasam
Puññapākakriyābhedaṃ puna dvādasadhā t̥hitam.

12. Sotāpatti-magga-cittam, sakadāgāmi-magga-cittam, anāgāmi-magga-cittam, arahatta-magga-cittaṃ ceti, imāni cattāri pi lokuttara-kusala-cittāni nāma. Sotāpatti-phala-cittam, sakadāmi-phala-cittam, anāgāmi-phala-cittam, arahatta-phala-cittaṃ ceti, imāni cattāri pi lokuttara-vipāka-cittāni nāma. Icc evaṃ sabbathā pi añña lokuttara-kusala vipāka-cittāni samattāni.

13. Catumaggappabhedena catudhā kusalam tathā
Pākam tassa phalattā ti aññhadhā 'nuttaram matam.
Dvādasākusalān' evaṃ kusalān' ekavīsati
Chattims' evaṃ vipākāni kriyācittāni visati
Catupaññāsadhā kāme rūpe pannaras' iraye¹
Cittāni dvādasārūpe² aññhadhā 'nuttare tathā.
Ittham ekūnanavutippabhedam pana mānasam
Ekavīsasatam vā 'tha vibhajanti vicakkhaṇā.

14. Katham ekūnavavuti-vidham cittam ekavīsasatam hoti? Vitakka-vicāra-pīti-sukh-ekaggatā-sahitam paṭhamajjhāna-sotāpatti-magga-cittam, vicāra-pīti-sukh-ekaggatā-sahitam dutiya-jhāna-sotāpatti-magga-cittam, pīti-sukh-ekaggatā-sahitam tatiya-jhāna-sotāpatti-magga-cittam, sukh-ekaggatā-sahitam catuttha-jhāna-sotāpatti-magga-cittam, upekkh-ekaggatā-sahitam pañcama-jhāna-sotāpatti-magga-cittaṃ ceti, imāni pañca pi sotāpatti-magga-cittāni nāma; tathā sakadāgānimagga - anāgānimagga - arahattamagga -

¹ C. iriye. ² C. āruppe ; S. ārupe.

cittañ ceti, sama vīsati maggacittāni; tathā phala-cittāni ceti, sama cattālīsa lokuttara-cittāni bhavantīti.

15. Thānaṅgayogabhedena katv' ekekan tu pañcadhā
 Vuccatānuttaraṃ cittaṃ cattālīsa-vidhan ti ca.
 Yathā ca rūpāvacaraṃ gayhatānuttaraṃ tathā
 Paṭhamādi-jhānabhedena āruppañ cāpi pañcame.
 Ekādasavidhaṃ tasmā paṭhamādikaṃ īritaṃ
 Jhānaṃ ekekaṃ ante tu tevīsatividhaṃ bhava
 Sattatīṃsavidhaṃ puññaṃ dvipaññāsavidhaṃ tathā
 Pākāṃ icc āhu cittaṇi ekavīsasataṃ budhā.

Iti Abhidhammatthasaṅgahe cittasaṅgahavibhāgo nāma
 paṭhamo paricchedo.

II. CETASIKA-SAṄGAHA-VIBHĀGA.

1. Ekuppâdanirodhâ ca ekâlambaṇavatthukâ
Cetoyuttâ dvipaṇṇâsa dhammâ cetasikâ matâ.

2. Kathaṃ ? Phasso vedanâ saṇṇâ cetanâ ekaggatâ jīvitindriyaṃ manasikâro ceti satt' ime cetasikâ sabbacitta-sâdhâraṇâ nâma. Vitakko vicâro adhimokkho viriyaṃ pīti chando cāti cha ime cetasikâ pakīṇṇakâ nâma. Evam ete terasa cetasikâ aññasamânâ ti veditabbâ. Moho ahirikaṃ anottappaṃ uddhaccaṃ lobho diṭṭhi mâno doso issâ macchariyaṃ kukkuccaṃ thīnaṃ middhaṃ vicikicchâ ceti cuddas' ime cetasikâ akusalâ nâma. Saddhâ sati hiri ottappaṃ alobho adoso tatramajjhataṭṭhâ kâyapassaddhi cittapassaddhi kâyalahutâ cittalahutâ kâyamudutâ cittamudutâ kâyakammaṇṇatâ cittakammaṇṇatâ kâyapâguṇṇatâ cittapâguṇṇatâ kâyujjakatâ cittujjakatâ ceti ekūnavīsati' ime cetasikâ sobhaṇasâdhâraṇâ nâma. Sammâ-vâcâ sammâ-kammanto sammâ-ājīvo ceti tisso viratiyo nâma. Karuṇâ-muditâ-appamaṇṇâyo nâmatī sabbathâ pi paṇṇindriyena saddhiṃ pañcavīsati' ime cetasikâ sobhaṇâ ti veditabbâ.

3. Ettâvatâ ca

Teras' aññasamânâ ca cuddasâkusalâ tathâ
Sobhaṇâ pañcavīsati dvipaṇṇâsa pavuccare
Tesaṃ cittâviyuttānaṃ yathâyogam ito paraṃ
Cittuppâdesu paccekaṃ sabbayogo pavuccati.
Satta sabbattha yujjanti yathâyogam pakīṇṇakâ
Cuddasâkusalesv eva sobhaṇesv eva sobhaṇâ.

4. Kathaṃ ? Sabba-citta-sâdhâraṇâ tâva satt' ime cetasikâ sabbesu pi ekūnanavuti cittuppâdesu labbhanti, pakīṇṇakesu pana vitakko tâva dvi-paṇca-viṇṇâṇa-vajjita-kâmâvacara-

cittesu c'eva ekâdhasu paṭhama-jhâna-cittesu ceti pañca-paññâsa-cittesu uppajjati, vicâro pana tesu c'eva ekâdhasu dutiya-jhâna-cittesu câti chasatṭhi-cittesu, adhimokkho dvi pañcâ-viññâṇa-vicikicchâ-sahagata-vajjita-cittesu, viriyaṃ pañca-dvârâvajjana-dvi-pañca-viññâṇa-sampatiṇṇhana-santîraṇa-vajjita-cittesu, pîti domanass-upekkhâ-sahagata-kâya viññâṇa-catuttha-jhâna-vajjita-cittesu, chando ahetuka-momûha-vajjita-cittesûti.¹ Te pana cittuppâdâ yathâkkamaṃ.

5. Chasatṭhi pañcapaññâsa ekâdasa ca soḷasa
Sattati vîsati² c'eva pakîṇṇakavivajjîtâ
Pañcapaññâsa chasatṭhi 'tṭhasattati tisattati
Ekapaññâsa c'ekûnasattati³ sapakîṇṇakâ.

6. Akusalesu pana moho ahirikaṃ anottappam uddhaccañ câti cattâro 'me cetasikâ sabbâkusala-sâdhâraṇâ nâma, sabbesu pi dvâdasâkusalesu labbhanti. Lobho aṭṭhasu lobhagata-cittesu eva labbhati, diṭṭhi catûsu diṭṭhigata-sampayuttesu, mâno catûsu diṭṭhigata-vippayuttesu, doso issâ macchariyaṃ kukkucçañ câti [cattâro 'me cetasikâ]⁴ dvîsu paṭigha-sampayutta-cittesu, thîna-middham pañcasu sasaṅkhârîka-cittesu, vicikicchâ vicikicchâ-sahagata-citte yevâtî.⁵

7. Sabbâpuññesu cattâro lobhamûle tayo gatâ⁶
Dosamûlesu cattâro sasaṅkhâre dvayaṃ tathâ
Vicikicchâ vicikicchâcitte câti catuddasa
Dvâdasâkusalesv eva sampayujjanti pañcadhâ.

8. Sobhaṇesu pana sobhaṇa-sâdhâraṇâ tâva ekûnavîsat' ime cetasikâ sabbesu pi ekûnasatṭhi-sobhaṇa-cittesu samviji-anti, viratiyo pana tisso pi lokuttara-cittesu sabbathâ pi niyatâ ekato 'va labbhanti, lokiyesu pana kâmvâvacara-kusalesv eva kadâci sandissanti visum visum, appamaññâyo pana dvâdhasu pañcama-jhâna-vajjita-mahaggata-cittesu c'eva kâmvâvacara-kusalesu ca sahetuka-kâmvâvacara-kriyâ-cittesu câti aṭṭhavisati cittesv eva kadâci nânâ hutvâ jâyanti, upekkhâ-

¹ S. cittesu labbhati. ² R. S. sattatî vîsatî. ³ R. °sattatî sapako, S. °sattatiṃ sa pak°. ⁴ R. S. omit. ⁵ S. yeva labbhati. ⁶ S. tathâ.

-sahagatesu pan' ettha karuṇâ-muditâ na santîti keci vadanti, pannâ pana dvâdasasu nâṇa-sampayutta-kâmâvacara-cittesu c' eva sabbesu pi pañcatimsa-mahaggata-lokuttara-cittesu câti sattacattâlîsa-cittesu sampayogaṃ gacchatîti.

9. Ekûnavîsati dhammâ jâyant' ekûnasatthîsu
Tayo soḷasacittesu aṭṭhavîsatiyaṃ dvayaṃ
Paññâ-pakâsîta satta-cattâlîsa-vidhesu pi
Sampayuttâ catudhevaṃ sobhaṇesv eva sobhaṇâ.

10. Issâ-macchera-kukkuca-virati-karuṇâdayo
Nânâ kadâci mâno ca thîna-mîddhaṃ tathâ saha
Yathâvuttânusârena sesâ niyata-yogino
Saṅghaṇ ca pavakkhâmi tesam dâni yathârahaṃ
Chattimsânuttare dhammâ pañcatimsa mahaggate
Aṭṭhatimsâpi labbhanti kâmâvacara-sobhaṇe
Sattavîsati puññamhi dvâdasâhetuke ti ca
Yathâsambhava-yogena pañcadhâ tattha saṅgho

11. Kathaṃ? Lokuttaresu tâva aṭṭhasu paṭhama-jhânika-cittesu aññasamânâ terasa cetasikâ appamaññâ-vajjitâ tevîsati sobhaṇa-cetasikâ ceti chattimsa dhammâ saṅghaṃ gacchanti. Tathâ dutiya-jhânika-cittesu vitakka-vajjâ, tatiya-jhânika-cittesu vitakka-vicâra-vajjâ, catuttha-jhânika-cittesu vitakka-vicâra-pîti-vajjâ, pañcama-jhânika-cittesu pi upekkhâ-sahagatâ te eva saṅgayhantîti. Sabbathâ pi aṭṭhasu lokuttara-cittesu pañcaka-jhâna-vasena pañcadhâ 'va saṅgho hotîti.

12. Chattimsa pañcatimsâ ca catutimsa yathâkkamaṃ
Tetimsa dvayaṃ ice evaṃ pañcadhâ 'nuttare tthitâ.

13. Mahaggatesu pana tîsu paṭhama-jhânika-cittesu tâva aññasamânâ terasa cetasikâ virati-ttaya-vajjitâ dvâvîsati sobhaṇa-cetasikâ ceti pañcatimsa dhammâ saṅghaṃ gacchanti, karuṇâmuditâ pan' ettha paccekam eva yojetabbâ. Tathâ dutiya-jhânika-cittesu vitakka-vajjâ tatiya-jhânika-cittesu vitakka-vicâra-vajjâ catuttha-jhânika-cittesu vitakka-vicâra-pîti-vajjâ pañcama-jhânika-cittesu pana pannarasasu appamaññâyoṇa labbhantîti. Sabbathâ pi sattavîsati-mahaggata-cittesu pañcaka-jhâna-vasena pañcadhâ 'va saṅgho hotîti.

14. Pañcatimsa catutimsa tettiṃsa ca yathākkamaṃ
Battiṃsa c' eva tiṃseti pañcadhā 'va mahaggate

15. Kāmâvacara-sobhaṇesu pana kusalesu tâva paṭhama-dvaye aññasamânâ terasa cetasikâ pañcavīsati sobhaṇa-cetasikâ ceti aṭṭhatimsa dhammâ saṅgahaṃ gacchanti, appamaññâ-viratiyo pan' etha pañca pi paccekam eva yojetabbâ. Tathâ dutiya-dvaye ñāṇa-vajjitâ tatiya-dvaye ñāṇa-sampayuttâ pīti-vajjitâ catuttha-dvaye ñāṇa-pīti-vajjitâ te eva saṅgayhanti. Kriyâ-cittesu pi virati-vajjitâ, tath' eva catūsu pi dukesu catudhā 'va saṅgayhanti,¹ tathâ pi vipâkesu ca appamaññâ-virati-vajjitâ te eva saṅgayhantīti. Sabbathâ pi catuvīsati-kāmâvacara-sobhaṇa-cittesu duka-vasena dvâdasadhā 'va saṅgaho hotīti.

16. Aṭṭhatimsa sattatimsa dvayaṃ chattimsakaṃ subhe
Pañcatimsa catutimsa dvayaṃ tettiṃsakaṃ kriye
Tettiṃsa pāke battiṃsa dvaye 'katimsakaṃ bhaye
Sahetuka-kāmâvacara-puñña-pāka-kriyâ mane
Na vijjant' ettha virati kriyâsu ca mahaggate
Anuttare appamaññâ kâmapāke dvayaṃ tathâ.
Anuttare jhānadhammâ appamaññâ ca majjhime
Virati-ñāṇa-pīti ca parittesu visesakâ.²

17. Akusalesu pana lobhamûlesu tâva pathame asaṅkhâ-rike aññasamânâ terasa cetasikâ akusala-sâdhâraṇâ cattâro cāti sattarasa lobhaditṭhīhi saddhiṃ ekūnavīsati dhammâ saṅgahaṃ gacchanti. Tath' eva dutiye asaṅkhârike lobhamânena, tatiye tath' eva pīti-vajjitâ lobhaditṭhīhi saha aṭṭhârasa, catutthe tath' eva lobhamânena, pañcame pana paṭigha-sampayutte asaṅkhârike doso issâ macchariyaṃ kukkuccañ cāti catūhi saddhiṃ pītivajjitâ te eva vīsati dhammâ saṅgayhanti. Issâ-macchera-kukkuccāni pan' ettha paccekam eva yojetabbāni, sasaṅkhârīka-pañcake pi tath' eva thīna-middhena visesetvā yojetabbâ, chandâ-pīti-vajjitâ pana aññasamânâ ekâdasa akusala-sâdhâraṇâ cattâro cāti pannarasa dhammâ uddhacca-sahagata sampayujjanti, vicikicchâ-saha-

¹ S. saṅgahaṃ gacchanti.

² C pisesakâ.

gata-citte ca adhimokkha-virahitâ vicikicchâ-sahagatâ, tath' eva pannarasa dhammâ samupalabbhantîti. Sabbathâ pi dvâdasâkusala-cittuppâdesu paccakam yojyamânâ pi gaṇana-vasena sattadhâ 'va saṅgahitâ bhavantîti.

18. Ekûnavîsâtthârasa vîsekavîsavîsati

Dvâvîsa pannaraseti sattadhâ 'kusale ðhitâ

Sâdhâraṇâ ca cattâro samânâ ca dasâpare

Cuddas' ete pavuccanti sabbâ kusala-yogino.

19. Ahetukesu pana hasana-citte tâva chanda-vajjitâ aññasamânâ dvâdasa dhammâ saṅgahaṃ gacchanti, tathâ voṭṭhappane chanda-pîti-vajjitâ sukha-santîraṇe chanda-viriya-vajjitâ mano-dhâtuttikâhetuka-paṭisandhi-yugate¹ chanda-pîti-viriya-vajjitâ dvipaṇca-viññâṇe pakinnaka-vajjitâ te yeva saṅgayhantîti. Sabbathâ pi atthârasasu ahetukesu gaṇana-vasena catudhâ 'va saṅgaho hotîti.

20. Dvâdas' ekâdasa dasa sattacâtî² catubbidho

Atthârasâhetukesu cittuppâdesu saṅgaho

Ahetukesu sabbattha satta sesâ yathârahaṃ

Iti vitthârato vutto tettiṃsa-vidha-saṅgaho

Itthaṃ cittâviyuttânaṃ sampayogañ ca saṅgahaṃ

Ñatvâ bhedaṃ yathâyogaṃ cittaena samam uddise

Iti Abhidhammatthasaṅgahe cetasikaṇḍhāvibhâgo nâma
dutiyo paricchedo.

¹ R. S. °-yugaḷe.

² C. sattadhâ ti.

III. PAKIṆṆAKA-SAṄGAHA-VIBHĀGA.

1. Sampayuttā yathāyogaṃ te paññāsa sabhāvato
Cittacetasikā dhammā tesam dāni yathārahaṃ
Vedanāhetuto kiccadvārālambaṇavattuko
Cittuppādavasen' eva saṅgaho nāma niyyate.

2. Tattha vedanā-saṅgahe tāva tiividhā vedanā sukhaṃ dukkhaṃ adukkhamasukhā ceti, sukhaṃ dukkhaṃ somanassaṃ domanassaṃ upekkhā ti ca bhedenā pana pañcadhā hoti. Tattha sukha-sahagataṃ kusala-vipākaṃ kāya-viññānaṃ ekam eva, tathā dukkha-sahagataṃ akusala-vipākaṃ.¹ Somanassa-sahagata-cittāni pana lobha-mūlāni cattāri, dvādasa kāmāvacara-sobhaṇāni, sukha-santīraṇa-hasanāni ca dve ti aṭṭhārasa kāmāvacara-somanassa-sahagata-cittāni c' eva paṭhama-dutiya-tatiya-catuttha-jhāna-sankhātāni catucattālīsa mahaggata-lokuttara-cittāni ceti dvāsatṭhi-vidhāni bhavanti. Domanassa-sahagata-cittāni pana dve paṭigha-sampayutta-cittān' eva, sesāni sabbāni pi pañcapaññāsa upekkhā-sahagata-cittān' evāti.

3. Sukhaṃ dukkhaṃ upekkhā ti tiividhā tattha vedanā
Somanassaṃ domanassaṃ iti bhedenā pañcadhā
Sukhaṃ ekatthadukkhān ca domanassaṃ dvaye tṭhitam
Dvāsatṭhisu somanassaṃ pañcapaññāsaketarā.

4. Hetu-saṅgahe hetū nāma lobho doso moho alobho adoso amoho cāti chabbidhā bhavanti. Tattha pañcadvārāvajjana-dvipaṇca-viññāna-sampaññicchanā-santīraṇa-votṭhappana-hasana-vasena aṭṭhārasa ahetukacittāni nāma, sesāni sabbāni pi ekasattati cittāni sahetukān' eva. Tatthāpi dve momūha-cittāni ekahetukāni, sesāni dasa akusalacittāni c' eva nāna-

¹ C. adds kāya-viññānaṃ.

-vippayuttāni dvâdasa kâmvacara-sobhaṇāni ceti dvâvisati dvihetuka-cittāni. Dvâdasa ñaṇa-sampayutta-kâmvacara-sobhaṇāni c' eva pañcatimsa mahaggata-lokuttara-cittāni ceti sattacattālisa-tihetuka-cittānīti.

5. Lobho doso ca moho ca hetû akusalâ tayo
Alobhâdosâmoho ca kusalâ vyâkatâ tathâ
Ahetukâ 'tthâras' ekahetukâ dve dvivīsati
Dvihetukâ matâ satta-cattālisa tihetukâ.

6. Kicca-saṅgahe kiccāni nāma paṭisandhi-bhavaṅgāvajjana-dassana¹-savana-ghâyana-sâyana-phusana-sampaṭicchana-santīraṇa-voṭṭhappana-javana-tadârammaṇa-cuti-vasena cud-dasa-vidhāni bhavanti. Paṭisandhi-bhavaṅgāvajjana-pañca-viññāṇa-ṭhānādi-vasena pana tesam dasadhâ ṭhānabhedo veditabbo. Tattha dve upekkhâ-sahagata-santīraṇāni c'eva atṭha mahâ-vipākāni ca nava rūpârûpa-vipākāni ceti ekûnavīsati-cittāni paṭisandhi-bhavaṅga-cuti-kiccāni nāmā, âvajjana-kiccāni pana dve, tathâ dassana-savana-ghâyana-sâyana-phusana-sampaṭicchana-kiccāni ca, tīni santīraṇa-kiccāni, manodvârâvajjanam eva pañcadvâre voṭṭhappana-kiccaṃ sâdheti, âvajjana-dvaya-vajjitāni kusalākusala-phala-kriyâ-cittāni pañcapanñāsa javana-kiccāni, atṭha mahâvipākāni c' eva santīraṇa-ttayaṇ ceti ekâdasa tadârammaṇa-kiccāni. Tesu pana dve upekkhâ-sahagata-santīraṇa-cittāni paṭisandhi-bhavaṅga-cuti-tadârammaṇa-santīraṇa-vasena pañca-kiccāni nāma, mahâvipākāni atṭha paṭisandhi-bhavaṅga-cuti-tadârammaṇa-vasena catu-kiccāni nāma, mahaggata-vipākāni nava paṭisandhi-bhavaṅga-cuti-vasena ti-kiccāni nāma, somanassa-santīraṇam santīraṇa-tadârammaṇa-vasena du-kiccaṃ, tathâ voṭṭhappanam voṭṭhappanâvajjana-vasena, sesāni pana sabbāni pi javana-mano-dhâtuttika-pāñca¹-viññāṇāni yathâ-sambhavam eka-kiccānīti.

7. Paṭisandhâdayo nāma kiccabhedena cuddasa
Dasadhâ ṭhānabhedena cittuppâdâ pakāsītâ
Atṭhasatṭhi tathâ dve ca navâtṭha dve yathâkkamam
Ekadviticatupañca kiccathānāni niddise.

¹ C. dassana.

² Ch. dve pañca.

8. Dvâra-saṅgahe dvârâni nâma cakkhu-dvâraṃ sota-dvâraṃ ghâna-dvâraṃ jivhâ-dvâraṃ kâya-dvâraṃ mano-dvârâṇ ceti chabbidhâṃ bhavanti. Tattha cakkhum eva chakkhu-dvâraṃ tathâ sotâdayo sotadvârâdini. Mano-dvâraṃ pana bhavaṅgan ti pavuccati. Tattha pañca-dvârâ-vajjana-cakkhu-viññâṇa-sampaticchana-santîraṇa-voṭṭhappana-kâmâvacara-javana-tadârammaṇa¹-vasena chacattâlisa cittâni cakkhu-dvâre yathâraham uppajjanti. Tathâ pañca-dvârâvajjana-sota-viññâpâdivasena sota-dvârâdisu pi chacattâlîs' eva bhavantîti, sabbathâ pi pañca-dvâre catupaññâsa cittâni kâmâvacarân' eva. Mano-dvâre pana mano-dvârâ-vajjanâ-pañcapaññâsa-javana-tadârammaṇa¹-vasena satta-satthi cittâni bhavanti, ekûnavîsati-patisandhi-bhavaṅgacuti-vasena dvâra-vimuttâni. Tesu pana pañca² viññâṇâni c' eva mahaggata-lokuttara-javanâni ceti chattimsa yathâraham eka-dvârîka-cittâni nâma; mano-dhâtuttikaṃ pana pañca-dvârîkani, sukka-santîraṇa-voṭṭkappana-kâmâvacara-javanâni cha-dvârîka-cittâni, upekkhâ-sahagata-santîraṇamahâ-vipâkâni cha-dvârîkâni c'eva, dvâra-vimuttâni ca mahaggata-vipâkâni dvâra-vimuttân' evâti.

9. Eka-dvârîka-cittâni pañca-cha-dvârîkâni ca
Cha-dvârîka-vimuttâni vimuttâni ca sabbathâ
Chattimsati tathâ tîpi ekatimsa yathâkkamaṃ
Dasadhâ navadhâ ceti pañcadhâ paridîpaye.

10. Ârammaṇa-saṅgahe³ arammaṇâni⁴ nâma rūpârammaṇaṃ saddârammaṇaṃ gandhârammaṇaṃ rasârammaṇaṃ phoṭṭhabbârammaṇaṃ dhammârammaṇaṇi ceti chabbidhâni bhavanti. Tattha rūpaṃ eva rūpârammaṇaṃ tathâ saddâdayo saddârammaṇâdini. Dhammârammaṇaṃ pana pasâda-sukhuma-rûpa-⁵-citta-cetasika-nibbâna-paññatti-vasena chadhâ saṅgayhati. Tattha cakkhu-dvârîka-cittânaṃ sabbesam pi rūpaṃ eva ârammaṇaṃ taṇ ca paccuppannaṃ, tathâ sota-dvârîka-cittâdinaṃ pi saddâdini tâni ca paccuppannâni yeva,

¹ S. R. °adâlabana°, and so also below. ² Ch. dvi pañca. ³ S. R. °âlam-baṇa°. ⁴ S. R. âlambaṇâni. ⁵ Ch. °sukham arûpa°; S. °sukhuma-rupa°.

mano-dvârika-cittânaṃ pana chabbidham pi paccuppannam atîtam anâgataṃ kâla-vimuttañ¹ ca yathâraham âlambaṇaṃ² hoti, dvâra-vimuttânañ ca paṭisandhi-bhavaṅga-cuti-saṅkhâtânaṃ chabbidham pi yathâ-sambhavaṃ yebhuyyena bhavantare cha-dvâra-gahitaṃ paccuppannam atîtaṃ paññatti-bhûtaṃ vâ kamma-kammanimitta-gatinimitta-sammataṃ âlambaṇaṃ hoti. Tesu cakkhu-viññânâdîni yathâkkamaṃ rūpâdi-ekekâlambaṇân' eva, manodhâtuttikaṃ pana rūpâdi-pañcâlambaṇaṃ, sesâni kâmvâvacara-vipâkâni hasana-cittañ ceti sabbathâ pi kâmvâvacarâlambaṇân' eva, akusalâni c' eva ñâṇa-vippayutta-kâmvâvacara-javanâni ceti lokuttara-vajjita-sabbâlambaṇâni, ñâṇa-sampayutta-kâmvâvacara-kusalâni c' eva pañcama-jhâna-saṅkhâtâṃ abhiññâ-kusalañ ceti arahattamagga-phala-vajjita³-sabbâlambaṇâni, ñâṇa-sampayutta-kâmvâvacara-kriyâni c' eva kriyâbhiññâ-voṭṭhappanañ ceti sabbathâ pi sabbâlambaṇâni, âruppesu dutiya-catukkâni⁴ mahaggaatâlambaṇâni, sesâni mahaggata-cittâni sabbâni pi paññattâlambaṇâni, lokuttara-cittâni nibbânâlambaṇâni.

11. Pañcavîsa parittamhi cha cittâni mahaggate

Ekavîsati vohâre aṭṭha nibbânagocare

Vîsânuttaramuttamhi aggamaggaphalujjite⁵

Pañca sabbattha cha ceti sattadhâ tattha saṅgaho

12. Vatthu-saṅgahe vatthûni nâma cakkhu-sota-ghâna-jivhâ-kâya-hadaya-vatthu ceti chabbidhâni bhavanti. Tâni kâmaloke sabbâni pi labbhanti, rūpaloke pana ghânâdittayaṃ n' atthi, arûpaloke pana sabbâni pi na samvijjanti. Tattha pañca viññâṇa-dhâtuyo yathâkkamaṃ ekantena pañca pasâda-vatthûni nissây' eva pavattanti. Pañcadvârâvajjana-sampaṭicchana-saṅkhâtâ pana mano-dhātu ca hadayaṃ nissitâ yeva pavattanti. Avasesâ pana mano-viññâna-dhātu-saṅkhâtâ ca santîraṇa-mahâ-vipâka-paṭigha-dvaya-paṭhamamagga-hasana-rûpâvacara-vasena hadayaṃ nissây' eva pavattanti. Avasesâ kusâlâkusala-kriyânuttara-vasena pana

¹ R. kâla-virattañ.

² Sic S. R. Ch., and so below.

³ Ch. vajjitâni.

⁴ R. S. catutthâni.

⁵ R. 'ujjhite', S. ujjhate.

nissāya vā anissāya vā āruppa-vipāka-vasena hadayaṃ
anissāy' evāti.

13. Chavatthum nissitā kâme satta rūpe catubbidhâ
Tivatthum nissitā rūpe dhâtvekâ nissitâ matâ
Tecattâlisa nissāya dvecattâlisa jāyare
Nissāya ca anissāya pakâruppâ anissitâ.

Iti Abhidhammattha-saṅgahe Pakiñṇaka-saṅgaha-vibhāgo
nâma tatiyo paricchedo.

IV. VÎTHI-SAṄGAHA-VIBHAGA.

1. Cittuppâdânam icc evaṃ katvâ saṅgham uttaram
Bhûmipuggalabhedena pubbâparaniyâmitaṃ
Pavattisaṅghaṃ nâma paṭisandhipavattiyaṃ
Pavakkhâmi samâsena yathâsambhavato kathaṃ.

2. Cha vatthûni cha dvârâni cha âlambaṇani cha viññâ-
nâni cha vîthiyo chadhâ visaya-pavatti ceti vîthi-saṅgahe
cha chakkâni veditabbâni. Vîthi-muttânaṃ pana kamma-
kammanimitta-gatinimitta-vasena tividhâ hoti visaya-pavatti.
Tattha vatthu-dvârâlambaṇâni pubbe vutta¹-nayân' eva.
Cakkhu-viññâṇaṃ sota-viññâṇaṃ ghâna-viññâṇaṃ jivhâ-
viññâṇaṃ kâya-viññâṇaṃ mano-viññâṇaṃ ceti cha-viññâ-
nâni, chavîthiyo pana cakkhu-dvâra-vîthi sota-dvâra-vîthi
ghâna-dvâra-vîthi jivhâ-dvâra-vîthi kâya-dvâra-vîthi mano-
dvâra-vîthi ceti dvâra-vasena vâ, cakkhu-viññâṇa-vîthi sota-
viññâṇa-vîthi ghâna-viññâṇa-vîthi jivâ-viññâṇa-vîthi kâya-
viññâṇa-vîthi mano-viññâṇa-vîthi ceti viññâṇa-vasena vâ,
dvâra-ppavattâ citta-ppavattiyo yojetabbâ.

3. Atimahantaṃ mahantaṃ parittaṃ atiparittaṃ ceti
pañca-dvâre, mano-dvâre pana vibhûtaṃ avibhûtaṃ ceti
chadhâ visaya-ppavatti veditabbâ. Kathaṃ? uppâdâ-ṭṭhiti-
bhavamga-vasena khaṇa-ṭṭayaṃ eka-citta-kkhaṇaṃ nâma.
Tâni pana sattarasa citta-kkhaṇâni rūpa-dhammânam âyu,
eka-citta-kkhaṇâtîtâni vâ bahu-citta-kkhaṇâtîtâni vâ ṭṭhiti-
pattân'² eva pañcâlambaṇâni pañcadvâre âpâtham âgacchanti.
Tasmâ yadi eka-citta-kkhaṇâtîtakaṃ rūpârammaṇaṃ cakk-
hussa âpâtham âgacchati tato dvikkhattuṃ bhavamge calite

¹ S. nivutta. ² R. *here and above* °ṭṭhiti°.

bhavaṃga-sotaṃ vicchinditvā tam eva rūpārammaṇaṃ āvajantaṃ pañca-dvārāvajjana-cittaṃ upajjitvā nirujjhati. Tato tassānantaraṃ tam eva rūpaṃ passantaṃ cakkhu-viññānaṃ sampaticchantaṃ sampaticchana-cittaṃ santīraṇamānaṃ¹ santīraṇa-cittaṃ vavatthapentaṃ² votthappana³-cittaññi ceti yathā-kkamaṃ upajjitvā nirujjhanti. Tato paraṃ ekūnatimsa-kāmāvacara-jāvesu yaṃkiñci laddha-paccayaṃ yebhuyyena sattakkhattuṃ javanaṃ javati, javanānubandhāni ca dve tadālambaṇa-pākāni yathārahaṃ pavattanti. Tato paraṃ bhavaṃga-pāto. Ettāvata cuddasa vīthi-cittuppādā dve bhavaṃga-calaṇāni pubbevātītakam eka-citta-kkhaṇaṃ ti katvā sattarasa citta-kkhaṇāni paripūrenti. Tato paraṃ nirujjhati. Ālambaṇaṃ etaṃ atimahantaṃ nāma gocaraṃ. Yāva tadālambaṇuppādā pana appahontātītakam⁴ āpāthaṃ āgataṃ ālambaṇaṃ mahantaṃ nāma. Tattha javanāvasāne bhavaṃga-pāto va hoti, natthi tadālambaṇuppādo. Yāva javanuppādā pi appahontātītakam āpāthaṃ āgataṃ ālambaṇaṃ parittaṃ nāma. Tattha javanaṃ pi anuppajjitvā dvāti-kkhattuṃ⁵ votthappanaṃ⁶ eva pavattati, tato paraṃ bhavaṃga-pāto va hoti. Yāva votthappanuppādā⁶ ca pana appahontātītakam āpāthaṃ āgataṃ nirodhāsannaṃ ālambaṇaṃ atiparittaṃ nāma. Tattha bhavaṃga-calaṇaṃ eva hoti, natthi vīthi-cittuppādo. Icevaṃ cakkhu-dvāre, tathā sota-dvārādisu ceti sabbathā pi pañca-dvāre tadālambaṇa-javana-votthappana⁶-mogha-vāra-samkhātānaṃ catunnaṃ vārānaṃ yathākkamaṃ ālambaṇa-bhūtā visaya-ppavatti catudhā vedītabbā.

4. Vīthi-cittāni satt' eva cittuppādā catuddasa

Catupaññāsa vitthārā pañcadvāre yathārahaṃ.⁷

Ayam ettha pañcadvāre vīthi-citta-ppavatti nayo.

5. Mano-dvāre pana yadi vibhūtaṃ ālambaṇaṃ āpāthaṃ āgacchati, tato bhavaṃga-calana-mano-dvārāvajjana-javanāvasāne tadālambaṇa-pākāni pavattanti. Tato paraṃ bha-

¹ S. santīraṇamānā. ² R. vavathapentaṃ. ³ R. vothabbana, and so always.

⁴ S. appahontam atitakam. ⁵ S. °tti°. ⁶ R. vothabbanam. ⁷ R. rathārahaṃ.

vaṃga-pâto. Avibhûte pan' âlambaṇe javanâvasâne bhavaṃga-pâto va hoti, natthi tadâlambaṇ-uppâdo ti.

6. Vîthi-cittâni tîṇ' eva cittuppâdâ daseritâ
Vitthârena pan' etth' eka-cattâlîsa vibhâvaye.

Ayam ettha paritta-javana-vâro.

7. Appanâ-javana-vâre pana vibhûtâvibhûta-bhedo natthi. Tathâ tadâlambaṇ-uppâdo ca. Tattha hi ñâṇa-sampayutta-kâmâvacara-javanânam aṭṭhannam aṇṇatarasmim parikkhamopacârânuloma-gotrabbu-nâmena catukkhattum tikkhattum eva vâ yathâkkamam upajjitvâ niruddhânantaram eva yathâraham catuttham pañcamam vâ chabbisati mahaggatalokuttara-javesu yathâbhinîhâra-vasena yaṃkiñci javanam appanâ-vîthim otarati. Tato param appanâvasâne bhavaṃga-pâto va hoti. Tattha somanassa-sahagata-javanânantaram appanâ pi somanassa-sahagatâ va pâṭikamkhitabbâ, upekkhâ-sahagata-javanânantaram upekkhâ-sahagatâ va. Tatthâpi kusala-javanânantaram kusala-javanâṇi ceva heṭṭhimaṇi ca phalattayam appeti, kriyâ-javanânantaram kriyâ-javanam arahattaphalaṇi cāti.

8. Dvattiṃsa sukhapuññamhâ dvâdasopekkhakâ param
Sukhita-kriyato aṭṭha cha sambhonti upekkhakâ.
Puthujjanâna sekkhânam kâmapuññatîhetuto
Tîhetukâmakriyato vîtarâgânam appanâ.

Ayam ettha mano-dvâre vîthi-citta-ppavatti-nayo.

9. Sabbatthâ pi panettha anîṭṭhe âlambaṇe akusalavipâkân' eva pañca-viññâṇa-sampañicchana-santîraṇa-tadâlambaṇâni, iṭṭhe kusalavipâkâni, ati-iṭṭhe pana somanassa-sahagatân' eva santîraṇa-tadâlambaṇâni. Tatthâpi somanassa-sahagata-kriyâ-javanâvasâne¹ somanassa-sahagatân' eva tadâlambaṇâni santi, upekkhâ-sahagata-kriyâ-javanâvasâne¹ upekkhâ-sahagatâni honti, domanassa-sahagata-javanâvasâne ca pana tadâlambaṇâni ceva bhavaṃgâni ca upekkhâsahagatân' eva bhavanti.² Tasmâ yadi somanassa-paṭisandhikassa domanassa-sahagata-

¹ S. omits from ¹ to ¹. ² R. honti.

javanâvasâne tadâlambaṇa-sambhavo natthi, tadâ yaṃ kiñci paricita-pubbaṃ parittâlambaṇaṃ ârabha upekkhâ-sahagata-santîraṇaṃ uppajjati. Tam anantaritvâ bhavaṃga-pâto va hoti ti vadanti âcariyâ. Tathâ kâmvâcara-javanâvasâne kâmvâcara-sattânaṃ kâmvâcara-dhammesveva âlambaṇa-bhûtesu tadâlambaṇaṃ icchantîti.

10. Kâme javana-sattâlambaṇânaṃ niyame sati
Vibhûte ti mahante ca tadâlambaṇaṃ âritam

Ayam ettha tadâlambaṇa-niyamo.

11. Javesu ca paritta-javana-vîthiyaṃ kâmvâcara-javanâni sattakkhattuṃ chakkhattuṃ eva vâ javanti, manda-ppavattiyaṃ pana maraṇa-kâlâdisu pañca-vâraṃ eva. Bhagavato pana yamaka¹-pâṭihâriya-kâlâdisu lahuka-pavattiyaṃ cattâri pañca vâ paccavekkhaṇa-cittâni bhavanti ti pi vadanti, âdikammikassa pana paṭhama-kappanâyaṃ mahaggata-javanâni abhiññâ-javanâni² ca sabbadâ pi ekavâraṃ eva javanti. Tato paraṃ bhavaṃga-pâto. Cattâro pana magguppâdâ ekacittakkhaṇikâ, tato paraṃ dve³ tîpi phala-cittâni yathârahaṃ uppajjanti. Tato paraṃ bhavaṃga-pâto. Nirodhasamâpatti-kâle dvikkhattuṃ catutthârappa-javanaṃ javati. Tato paraṃ nirodhaṃ phusati. Vuṭṭhâna-kale ca anâgâmi-phalaṃ vâ arahatta-phalaṃ vâ yathârahaṃ eka-vâraṃ uppajjitvâ niruddhe bhavaṃga-pâto va hoti. Sabbathâ pi samâpatti-vîthiyaṃ bhavaṃga-soto viya vîthi-niyamo natthi ti katvâ bahûni pi labbhanti ti.

12. Sattakkhattuṃ parittâni maggâbhiññâ sakim matâ
Avasesâni labbhanti javanâni bahûni pi.

Ayam ettha javana-niyamo.

13. Duhetukânaṃ ahetukânaṃ ca panettha kriyâ-javanâni ceva appanâ-javanâni ca na labbhanti. Tathâ ñâṇa-sampayutta-vipâkâni ca sugatiyaṃ, duggatiyaṃ pana ñâṇa-vippayuttâni ca mahâ-vipâkâni na labbhanti. Tihetukesu ca khîṇâsavânaṃ kusâlâkusala-javanâni na labbhanti. Tathâ

¹ S. saṃka°. ² S. omits. ³ S. deva.

sekkha-puthujjanânaṃ kriyâ-javanâni, diṭṭhigata-sampayutta-vicikicchâ-javanâni ca sekkhânaṃ, anâgâmi-puggalânaṃ pana paṭigha-javanâni na labbhanti, lokuttara-javanâni ca yathârahaṃ ariyânaṃ eva samuppajjantî ti.

14. Asekkhânaṃ catu cattâlisa sekkhânaṃ uddise
Chappaññâsâvasesânaṃ catupaññâsa sambhavâ.

Ayam ettha puggala-bhedo.

15. Kâmvacara-bhûmiyaṃ pan' etâni sabbâni pi vîthi-cittâni yathârahaṃ upalabbhanti. Rûpâvacara-bhûmiyaṃ paṭigha-javana-tadâlambaṇa-vajjitâni, arûpâvacara-bhûmiyaṃ paṭhama-magga-rupâvacara-hasana-heṭṭhimârûpa-vajjitâni ca labbhanti. Sabbatthâ pi ca taṃ taṃ pasâda-rahitânaṃ taṃ taṃ dvârîka-vîthi-cittâni na labbhant' eva. Asañña-sattânaṃ pana sabbathâ pi citta-ppavatti natth' evâti.¹

16. Asîti vîthicittâni kâme rûpe yathârahaṃ
Catusatṭhi tathârûpe dvecattâlisa labbhare.

Ayam ettha bhûmi-vibhâgo.

17. Icevaṃ cha-dvârîka-citta-ppavatti yathâ-sambhavaṃ bhavaṃgan taritâ yâvatâyukam abbochinnâ² pavattati.

Iti abhidhammattha-saṃgahe vîthi-saṃgaha-vibhâgo nâma
catuttho paricchedo.

¹ S. natthi vâ ti.

² R. abocchinnâ.

V. VÎTHI-MUTTA-SAṄGAHA-VIBHAGA.

1. Vîthi-citta-vasen' evaṃ pavatti samudîrito
Pavatti-saṃgaho nâma sandhiyaṃ dâni vuccati.

2. Catasso bhûmiyo catubbidhâ paṭisandhi cattâri kam-
mâni catudhâ maraṇupatti ceti vîthi-mutta-saṃgahe cattâri
catukkâni veditabbâni. Tattha apâya-bhûmi kâma-sugati-
bhûmi rûpâvacara-bhûmi arûpâvacara-bhûmi ceti catasso
bhûmiyo nâma. Tâsu nirayo tiracchâna-yoni petti-visayo
asura-kâyo ceti apâya-bhûmi catubbidhâ hoti, manussâ
câtummahârâjikâ¹ tâvatimsâ yâmâ tusitâ nimmânaratî
paranimmitta-vasavattî ceti kâma-sugati-bhûmi sattavidhâ
hoti. Sâ panâyam ekâdasa-vidhâ pi kâma-vacara-bhûmi ceva
saṃkhaṃ gacchati. Brahma-pârisajjâ brahma-purohitâ mahâ-
brahmâ ceti paṭhamajjhâna-bhûmi,² parittâbhâ appamâṇâbhâ
âbhassarâ ceti dutiyajjhâna-bhûmi, paritta-subhâ appamâna-
subhâ³ subha-kinhâ ceti tatiyajjhâna-bhûmi, vephapphalâ
asañña-sattâ suddhâvâsâ ceti catutthajjhâna-bhûmi ti rûpâ-
cara-bhûmi soḷasa-vidhâ hoti. Avihâ atappâ sudassâ sudassî
akanitṭhâ ceti suddhâvâsa-bhûmi pañca-vidhâ hoti. Âkâsâ-
nañcâyatana-bhûmi viññâṇañcâyatana-bhûmi âkiñcaññâya-
tana-bhûmi nevasaññâ-nâsaññâyatana-bhûmi ceti arûpâ-
cara-bhûmi catubbidhâ hoti.

3. Puthujjanâ na labbhanti suddhâvâsesu sabbathâ
Sotâpannâ ca sakadâgâmino câpi puggalâ
Ariyâ nopalabbhanti asaññâpâyabhûmisu
Sesatṭhânesu labbhanti ariyâ nariyâ pi ca.

Idam ettha bhûmi-catukkaṃ.

¹ R. câtu°. ² R. -jhâna-, and so always. ³ R. parittâ bis.

4. Apâya-paṭisandhi kâma-sugati-paṭisandhi rūpâvacara-paṭisandhi arûpâvacara-paṭisandhi ceti catubbidhâ paṭisandhi nâma. Taṭṭha akusalavipâkopekkhâ-sahagata-santīraṇaṃ apâyabhûmiyaṃ okkantikkhaṇe paṭisandhi hutvâ tato paraṃ bhavaṃga-pariyosâne¹ javanaṃ hutvâ vocchijjati, ayaṃ ekâpâya-paṭisandhi nâma. Kuslavipâkopekkhâ-sahagata-santīraṇaṃ pana kâma-sugatiyaṃ maṇussānaṃ ceva jaccandhâ-dīnaṃ bhūmissitānaṃ² ca vinipâtikâsurānaṃ paṭisandhi-bhavaṃga-cutī-vasena pavattati. Mahâ-vipākāni pan' atṭha sabbatthâ pi kâma-sugatiyaṃ paṭisandhi-bhavaṃga-cutivasena pavattanti. Imâ nava kâma-sugati-paṭisandhiyo nâma. Sâ³ panâyaṃ dasâ-vidhâ pi kâma-vacara-paṭisandhi 'cceva saṃkhaṃ gacchati. Tesu catunnaṃ apâyānaṃ manussānaṃ vinipâtikâsurānaṃ ca âyu-ppamâṇa-gaṇanâya niyamo natthi. Câtum-mahârâjīkānaṃ pana devānaṃ dibbāni pañca-vassasatāni âyu-ppamâṇaṃ manussa-gaṇanâya navuti vassa-sata-sahassa-ppamâṇaṃ hcti, tato catu-guṇaṃ tâvatimsānaṃ, tato catu-guṇaṃ yāmānaṃ, tato catu-guṇaṃ tusitānaṃ, tato catu-guṇaṃ nimmānaratīnaṃ, tato catuguṇaṃ paranimmita-vasavattīnaṃ.

5. Navassataṃ c' ekavisa vassānaṃ koṭiyo tathâ
Vassasatasahassāni satṭhî ca vasavattisu.

6. Paṭhama-jjhâna-vipâkaṃ paṭhama-jjhâna-bhûmiyaṃ paṭisandhi-bhavaṃga-cutī-vasena pavattati. Tathâ dutiya-jjhâna-vipâkaṃ tatiya-jjhâna-vipâkaṃ ca dutiya-jjhâna-bhûmiyaṃ, catuttha-jjhâna-vipâkaṃ tatiya-jjhâna-bhûmiyaṃ, pañcamajjhâna-vipâkaṃ catuttha-jjhâna-bhûmiyaṃ, asaṇṇasattānaṃ pana rūpaṃ eva paṭisandhi hoti. Tathâ tato paraṃ pavattiyaṃ cavana-kāle ca rūpaṃ eva pavattitvâ nirujjhati. Imâ cha rūpâvacara-paṭisandhiyo nâma. Tesu brahma-pârisajjānaṃ devānaṃ kappassa tatiyo bhāgo âyu-ppamâṇaṃ, brahma-purohitānaṃ upaddha-kappo,⁴ mahâ-brahmānaṃ eko kappo, parittābhānaṃ dve kappāni, appamānābhānaṃ cattāri kappāni, ābhassarānaṃ atṭha kappāni,

¹ R. bhavaṃgaṃ.² R. bhūmassitānaṃ.³ S. sa.⁴ S. upaccha.

paritta-subhānaṃ soḷasa kappāni, appamāṇa-subhānaṃ dvattimsa kappāni, subhakiṇhānaṃ catu-satṭhi kappāni, vehapphalānaṃ asaṇṇasattānaṃ ca pañca kappa-satāni, avihānaṃ kappa-sahassāni, atappānaṃ dve kappa-sahassāni, sudassānaṃ cattāri kappa-sahassāni, sudassīnaṃ aṭṭha kappa-sahassāni, akanitṭhānaṃ soḷasa kappa-sahassāni. Paṭhamāruppādi-vipākāni paṭhamāruppādi-bhūmīsu yathākkamaṃ paṭisandhi-bhavaṃga-cuti-vasena pavattanti. Imā catasso āruppa-paṭisandhiyo nāma. Tesu pana ākāśānañcāyatanūpagānaṃ devānaṃ vīsati kappa-sahassāni ayu-ppamāṇaṃ, viññāṇañcāyatanūpagānaṃ devānaṃ cattālisa kappa-sahassāni, akiñcaṇṇāyatananūpaganāṃ devānaṃ satṭhi kappa-sahassāni, nevasaṇṇā-nāsaṇṇāyatanūpagānaṃ devānaṃ catu-rāsīti kappa-sahassāni.

7. Paṭisandhi bhavaṃgaṃ ca tathā cavanamānasam

Ekam eva tath' ev' ekavisayaṃ c' ekajātiyaṃ

Idam ettha paṭisandhi-catukkam.

8. Janakam upatthambhakam upapīlakam¹ upaghātakaṃ ceti kicca-vasena, garukam āsannaṃ ācinnam kaṭattā-kammaṃ ceti pākādāna-pariyāyena, diṭṭhidhamma-vedaniyaṃ upapajja-vedaniyaṃ aparāpariya-vedaniyaṃ ahosi-kammaṃ ceti pāka-kāla-vasena cattāri kammāni nāma. Tathā akusalaṃ kāmāvacara-kusalaṃ rūpāvacara-kusalaṃ arūpāvacara-kusalaṃ ceti pākattāhāna-vasena. Tattha akusalaṃ kāya-kammaṃ vacī-kammaṃ mano-kammaṃ ceti kamma-dvāra-vasena tividham hoti. Kathaṃ? Pāpātipāto adinnādānaṃ kāmesu micchācāro ceti kāya-viññatti-samkhāte kāya-dvāre bāhulla-vuttito kāya-kammaṃ nāma. Musāvādo pisaṇā vācā pharusā vācā samphappalāpo² ceti vacī-viññatti-samkhāte vacī-dvāre bāhulla-vuttito vacī-kammaṃ nāma. Abhijjhā vyāpādo micchā-diṭṭhi ceti aññatrāpi viññattiyā manasmim yeva bāhulla-vuttito mano-kammaṃ nāma. Tesu pāpātipāto pharusā vācā vyāpādo ca dosa-mūlena jāyanti, kāmesu micchācāro abhijjhā micchā-diṭṭhi ca lobha-mūlena, sesāni cattāri

¹ S. ūpapiḷakam; R. upapiḷakam.

² S. sapphalāpo.

pi dvīhi mûlehi sambhavanti. Cittuppâda-vasena pan' etaṃ akusalaṃ sabbathâ pi dvâdasa-vidhaṃ hoti. Kâmâvacara-kusalaṃ pi kâya-dvâre pavattaṃ kâya-kammaṃ vacî-dvâre pavattaṃ vacî-kammaṃ mano-dvâre pavattaṃ mano-kammaṃ ceti, kamma-dvâra-vasena tividaṃ hoti. Tathâ dâna-sîla-bhâvanâ-vasena, cittuppâda-vasena pan' etaṃ aṭṭha-vidhaṃ, dâna-sîla-bhâvanâ-pamâyana-veyyâvacca-pattidâna-pattânu-modana-dhammasavana-dhammadesanâ-ditṭhijjukamma-vasena dasa-vidhaṃ hoti. Taṃ pan' etaṃ vîsati-vidhaṃ pi kâmâvacara-kammaṃ icceva saṃkhaṃ gacchati. Rûpâvacara-kusalaṃ pana mano-kammaṃ eva, taṃ ca bhâvanâmayam appanâppattaṃ, jhânaṃga-bhedena pañcavidhaṃ hoti. Tathâ arûpâvacara-kusalaṃ ca mano-kammaṃ, taṃ pi bhâvanâmayam appanâppattaṃ, âlambaṇa-bhedena catubbidhaṃ hoti. Etthâ-kusala-kammaṃ uddhacca-rahitaṃ apâya-bhûmiyaṃ paṭi-sandhiṃ janeti. Pavattiyaṃ pana sabbam pi dvâdasa-vidhaṃ satt' âkusala-pâkâni sabbathâ pi kâma-loke rûpa-loke ca yathârahaṃ vipaccati. Kâmâvacara-kusalaṃ pi kâmâvacara-sugatiyaṃ eva paṭisandhiṃ janeti. Tathâ pavattiyaṃ ca mahâ-vipâkâni ahetuka-vipâkâni aṭṭha pi sabbathâ pi kâma-loke rûpa-loke ca yathârahaṃ vipaccati. Tatthâpi tihetukam-ukkaṭṭhaṃ¹ kusalaṃ tihetukam paṭisandhiṃ datvâ pavatte soḷasa vipâkâni vipaccati, tihetukam omakaṃ dvihetukam ukkaṭṭhaṃ ca kusalaṃ dvihetukam paṭisandhiṃ datvâ pavatte tihetuka-rahitâni dvâdasa vipâkâni vipaccati, dvihetukam omakaṃ pana kusalaṃ ahetukaṃ eva paṭisandhiṃ deti pavatte ca ahetuka-vipâkân' eva vipaccati.

9. Asaṃkhâraṃ asaṃkhâra-vipâkâni na paccati

Sasaṃkhâraṃ asaṃkhâra-vipâkânîti kecaṇā.

Tesaṃ dvâdasa pâkâni dasaṭṭha ca yathâkkamaṃ

Yathâ-vuttânusârena yathâ-sambhavam uddise.

10. Rûpâvacara-kusalaṃ pana paṭhamajjhânaṃ parittaṃ bhâvetvâ brahmapârisajjesu uppajjati, tad eva majjhimam bhâvetvâ brahma-purohitesu pañitaṃ bhâvetvâ mahâ-brahmesu, tathâ dutiyajjhânaṃ tatiyajjhânaṃ ca parittaṃ

¹ S. mukhaṭṭhaṃ; R. ukkaṭṭhaṃ.

bhâvetvâ parittâbhesu majjhimam bhâvetvâ appamâṇâbhesu paṇîtam bhâvetvâ âbhassaresu, catutthajjhânam parittam bhâvetvâ paritta-subhesu majjhimam bhâvetvâ appamâna-subhesu paṇîtam bhâvetvâ subha-kiṇhesu, pañcamajjhânam bhâvetvâ vehapphalesu, tad eva saṇṇâ-virâgam bhâvetvâ asaṇṇasattesu, anâgâmito pana suddhâvâsesu uppajjanti, arûpâvacara-kusalaṇ ca yathâkkamam bhâvetvâ arûpesu ¹ uppajjanti.

11. Ittham mahaggatam puṇṇam yathâ-bhumi-pavattitam ²
Janeti sadisam pâkam paṭisandhi-pavattiyam.

Idam ettha kamma-catukkam.

12. Âyu-kkhayena kamma-kkhayena ubhaya-kkhayena upacchedaka-kammunâ ceti catudhâ maraṇupatti. Tathâ ca marantânam pana maraṇakâle yathâraham abhimukhi-bhûtam bhavantare paṭisandhi-janakam kammam vâ tam kamma-karaṇa-kâle rûpâdikam upaladdha-pubbam upakaraṇa-bhûtaṇ ca kamma-nimittam vâ anantaram uppajjamâna-bhave upalabhitabbam upabhoga-bhûtaṇ ca gata-nimittam vâ kamma-balena channam dvârânam aṇṇatarasmim paccupatthâti. Tato param tam eva tathopatthitam âlambanam ârabbha vipaccamâna-kammânurûpam parisuddham upakiliṭṭham vâ upalabhitabba-bhavânurûpam tattonatam ³ va citta-santânam abhiṇham pavattati bâhullena, tam eva vâ pana janaka-bhûtam kammam abhinava-karaṇa-vasena dvârapattam hoti, paccâsanna-maraṇassa tassa vîthi-cittâvasâne bhavaṅga-kkhave vâ cavana-vasena paccuppanna-bhava-pariyosâna-bhûtam cuti-cittam uppajjitvâ nirujjhati. Tasmim niruddhâvasâne tassânantaram eva tathâ gahitam âlambanam ârabbha savatthukam avatthukam eva vâ yathâraham avijjâ-nusaya-parikkhittena taṇhânusaya-mûlakena saṃkhâreṇa janiyamânam ⁴ sampayuttehi pariggayhamânam saha-jâtânam adiṭṭhâna-bhâvena pubbamgama-bhûtam bhavantara-paṭisandhâna-vasena paṭisandhi-saṃkhâtam mânasam uppajjamânam eva patiṭṭhâti bhavantare.

13. Maraṇasanna-vîthiyam panettha manda-ppavattâni pañc' eva javanâni pâṭikamkhitabbâni. Tasmâ yadâ paccu-

¹ S. aruppesu. ² R. vavattitām. ³ R. tattonatam. ⁴ S. chabhiyamânam.

ppannâlabbhaṇesu âpâtham âgatesu marantesv eva maraṇam hoti, tadâ paṭisandhi-bhavaṃgâṇam pi paccuppannâlabbaṇatâ labbhatî ti katvâ kâmvâcara-paṭisandhiyâ cha-dvâra-gahitaṃ kammanimittaṃ gatinimittaṃ ca paccuppannam atîtâlambanam upalabbhati. Kammanam pana atîtam eva. Tañ ca mano-dvâra-gahitaṃ. Tâni pana sabbâni pi paritta-dhamma-bhûtân' ev' âlambaṇâni. Rûpâvacara-paṭisandhiyâ pana paññatti-bhûtaṃ kamma-nimittam ev' âlambaṇam hoti. Tathâ âruppa-paṭisandhiyâ ca mahaggata-bhûtaṃ paññatti-bhutaṃ ca kamma-nimittam eva yathârahaṃ âlambaṇam hoti. Asañña-sattânaṃ pana jîvita-navakam eva paṭisandhi-bhâvena patitthâtî. Tasmâ te rûpa-paṭisandhikâ nâma. Arûpâ arûpa-paṭisandhikâ. Sesâ rûpâ rûpa-paṭisandhikâ.

14. Âruppa-cutiyaṃ honti hetthimâruppa-vajjitâ
Paramâruppa-sandhî ca tathâ kâme ti-hetukâ,
Rûpâvacara-cutiyaṃ ahetu-rahitâ siyuma
Sabbâ kâme ti-hetumhâ kâmesv eva panetarâ.

Ayam ettha cuti-paṭisandhi-kkamo.

15. Icevaṃ gahita-paṭisandhikânaṃ pana paṭisandhi-ni-
nirodhânantarato pabhûti tam ev' âlambaṇam ârabbha tad
eva cittaṃ yâva cuti-cittuppâdâ asati vîthi-cittuppâde bha-
vassa aṃga-bhâvena bhavaṃga-santati-saṃkhâtam¹ mânasam
abocchinam² nadî-soto viya pavattati. Pariyosâne ca cava-
na-vasena cuti-cittaṃ hutvâ nirujjhati. Tato parañ ca pa-
ṭisandhâdayo ratha-cakkam iva yathâkkamaṃ eva pari-
vattantâ pavattanti.

16. Paṭisandhi-bhavaṃga-vîthiyo cuti ceha tathâ bhavantare
Puna-sandhi-bhavaṃgamiccayaṃ parivattati citta-santati³
Paṭisaṃkhâyâ pan' etam addhuvam adhigantvâ padam
accutaṃ budhâ
Susamuccchinna-sineha-bandhanâ samam essanti cirâya⁴
subbatâ.

Iti abhidhammattha-saṃgahe vîthi-mutta-saṃgaha-vibhâgo
nâma pañcamo paricchedo.

¹ R. saṃkhatam.

² R. abocchinam.

³ S. sattati.

⁴ R. cirâya.

VI. RŪPA-SAṄGAHA-VIBHAGA.

1. Ettâvatâ vibhattâ hi ¹ sabba-bheda-pavattikâ
Citta-cetasikâ dhammâ rûpaṃ dâni pavuccati.
Samuddesâ vibhâgâ ca samuṭṭhânâ kalâpato
Pavattikkamato ceva pañcadhâ tattha saṃgaho.

2. Cattâri mahâbhûtâni catunnaṃ ca mahâbhûtânaṃ upâ-
dârûpan ti duvidham etaṃ rûpaṃ ekâdasa-vidhena saṃgahaṃ
gacchati. Kathaṃ? Paṭhavi-dhātu âpo-dhātu tejo-dhātu
vâyo-dhātu bhûta-rûpâṃ nâma. Cakkhu sotaṃ ghânaṃ
jivhâ kâyo pasâda-rûpaṃ nâma. Rûpaṃ saddo gandho raso
âpo-dhātu-vivajjitaṃ bhûta-ttaya-samkhâtam phoṭṭhabbaṃ
gocara-rûpaṃ nâma. Itthattaṃ purisattaṃ bhâva-rûpaṃ
nâma. Hadaya-vatthu hadaya-rûpaṃ nâma. Jivitindriyaṃ
jivita-rûpaṃ nâma. Kabaliṃkâro ² âhâro âhâra-rupaṃ nâma.
Iti ca aṭṭhârasavidham etaṃ rûpaṃ sabhâva-rûpaṃ salakkha-
ṇa-rûpaṃ nipphanna-rûpaṃ rûpa-rupaṃ sammasana-rûpan ti
ca saṃgahaṃ gacchati. Âkâsadhātu pariccheda-rûpaṃ nâma.
Kâya-viññatti vaci-viññatti viññatti-rûpaṃ nâma. Rûpassa
lahutâ mudutâ kammaññatâ viññatti-dvayaṃ vikâra-rûpaṃ
nâma. Rupassa upacayo santati jaratâ ³ aniccataṃ lakkhaṇa-
rûpaṃ nâma. Jâtirûpaṃ eva pan' ettha upacaya-santati-
nâmena pavuccati. Iti ekâdasa-vidham etaṃ rûpaṃ aṭṭhavî-
sati-vidham hoti sarûpa-vasena.

3. Kathaṃ

Bhûta-ppasâda-visayâ bhâvo hadayaṃ iccapi
Jivitâhâra-rûpehi aṭṭhârasa-vidham tathâ
Paricchedo ca viññatti vikâro lakkhaṇaṃ ti ca
Anipphannâ dasa ceti aṭṭhavîsa-vidham bhave.

Ayam ettha rûpa-samuddeso.

¹ S. vibhantâhi.

² R. kabalikâro.

³ S. charatâ.

4. Sabbañca pan' etaṃ rūpaṃ ahetaṃ sappaccayaṃ sâsavam saṃkhatam lokiyam kânavacaram anârammanam apahâtabbam eva ti ekavidham pi ajjhattika-bâhirâdi-vasena bahudhâ¹ bhedaṃ gacchati. Kathaṃ? Pasâda-saṃkhâtam pañcavidham pi ajjhattika-rûpaṃ nâma. Itaram bâhira-rûpaṃ. Pasâda-hadaya-saṃkhâtam chabbidam pi vatthu-rûpaṃ nâma. Itaram avatthu-rûpaṃ. Pasâda-viññattisaṃkhâtam sattavidham pi dvâra-rupaṃ nâma. Itaram advâra-rûpaṃ. Pasâda-bhâva-jîvita-saṃkhâtam aṭṭhavidham pi indriya-rupaṃ nâma. Itaram anindriya-rûpaṃ. Pasâdavisaya-saṃkhâtam dvâdasa-vidham pi olârîka-rûpaṃ santike rûpaṃ sappatigha-rûpaṃ ca. Itaram sukhuma-rûpaṃ dûre rûpaṃ appatigha-rûpaṃ ca. Kammajaṃ upâdiṇṇa-rûpaṃ. Itaram anupâdiṇṇa-rûpaṃ. Rûpâyatanaṃ sanidassana-rûpaṃ. Itaram anidassana-rupaṃ. Cakkhâdi-dvayaṃ asampatta-vasena ghânâdi-ttayaṃ sampatta-vasenâ ti pañcavidham pi gocara-ggâhika-rûpaṃ. Itaram agocara-ggâhika-rûpaṃ. Vanno gandho raso oja bhûta-catukkaṇ ceti aṭṭhavidham pi avinibbhoga-rûpaṃ. Itaram vinibbhoga-rupaṃ.

5. Icevama aṭṭhavîsati-vidham pi ca vicakkhaṇa
Ajjhattikâdi-bhedena vibhajanti yathârahaṃ.

Ayam ettha rûpa-vibhâgo.

6. Kammaṃ cittaṃ utu âhâro ceti cattârî rûpa-samuṭṭhânâni nâma. Tattha kânavacaram rūpâvacaraṇ ceti pañcavîsati-vidham pi kusalâkusala-kammaṃ abhisamkhatam ajjhattika-santâne² kamma-samuṭṭhâna-rûpaṃ paṭisandhim upâdâya khaṇe khaṇe samuṭṭhâpeti. Âruppa-vipâka-dvi-pañca-viññâṇa-vajjitam pañcavîsati-vidham pi cittaṃ citta-samuṭṭhânarûpaṃ paṭhama-bhâvaṃgam upâdâya jâyantam eva samuṭṭhâpeti. Tattha appanâ-javanam iriyâpatham pi sannâmeti. Votthappana-kânavacara-javanâbhiññâ pana viññattim pi samuṭṭhâpeti. Somanassa-javanâni pan' ettha terasa-hasanaṃ pi janenti. Sîtuṇhotu-samaññâtâ tejo-dhâtu-ṭhiti-pattâ va utu-samuṭṭhâna-rûpaṃ ajjhattam ca bahiddhâ ca yathârahaṃ samuṭṭhâpeti. Oja-samkhâtô âhâro âhâra-samuṭṭhâna

¹ S. mahudhâ. ² S. sannâne.

rūpaṃ ajjhoharaṇa-kāle ṭhānappatto va samuṭṭhapeti. Tattha hadaya-indriya-rūpāni kammajān' eva, viññatti-dvayaṃ citta-
jam eva, saddo cittotujo,² lahutādi-ttayaṃ utu cittāhārehi
sambhoti. Avinibbhoga-rūpāni ceva ākāsa-dhātu ca catūhi
sambhūtāni, lakkhaṇa-rūpāni nakuto ci jāyanti.

7. Atṭhārasa pannarasa terasa dvādasā ti ca
Kammacittotukāhārajāni honti yathākkamaṃ.
Jāyamānādi-rūpānaṃ sabhāvattā hi kevalaṃ
Lakkhaṇāni na jayanti kehicī ti pakāsitaṃ.

Ayam ettha rūpa-samuṭṭhāna-nayo.

8. Ekuppādā ekanirodhā ekanissayā sahavuttino ekavīsati
rūpa-kalāpā nāma. Tattha jivitaṃ avinibbhoga-rūpaṃ ca
cakkhunā saha cakkhu-dasakaṃ ti pavuccati. Tathā sotādihi
saddhiṃ sota-dasakaṃ ghāna-dasakaṃ jivha-dasakaṃ kāya-
dasakaṃ itthibhāva-dasakaṃ pumbhāva-dasakaṃ vatthu-
dasakaṃ ceti yathākkamaṃ yojetabbaṃ. Avinibbhoga-rūpaṃ
eva jivitena saha jivita-dasakaṃ ti pavuccati. Ime nava
kamma-samuṭṭhāna-kalāpā. Avinibbhoga-rūpaṃ pana sud-
dhatṭhakaṃ. Tad eva kāya-viññattiyā saha kāya-viññatti-
navakaṃ vacī-viññatti saddehi saha vacī-viññatti-dasakaṃ
lahutādihi saddhiṃ lahutādi-ekādasakaṃ kāya-viññatti-
lahutādi-dvādasakaṃ vacī-viññatti-sadda-lahutādi-terasakaṃ
ceti cha citta-samuṭṭhāna-kalāpā. Suddhatṭhakaṃ sadda-
navakaṃ lahutād-ekādasakaṃ sadda-lahutādi-dvādasakaṃ ceti
ceti cattāro utu-samuṭṭhāna-kalāpā. Suddhatṭhakaṃ lahutād-
ekādasakaṃ ceti dve āhāra-samuṭṭhāna-kalāpā. Tattha
suddatṭhakaṃ sadda-navakaṃ ceti dve utu-samuṭṭhāna-
kalāpā bahiddhā pi labbhanti. Avasesā pana sabbe pi
ajjhattikam eva.

9. Kammacittotukāhāra-samuṭṭhānā yathākkamaṃ
Nava cha caturo dveti kalāpā ekavīsati.
Kalāpānaṃ pariccheda-lakkhaṇattā vicakkhaṇā
Na kalāpaṃgam iccāhu ākāraṃ lakkhaṇāni ca.

Ayam ettha kalāpa-yojanā.

¹ S. adds va.

10. Sabbāni pi pan' etāni rūpāni kāmaloke yathārahaṃ anūnāni pavattiyam upalabbhanti. Paṭisandhiyam pana samśedajānañ ceva opapātikānañ ca cakkhu-sota-ghāna-jivhā-kāya-bhāva-vatthu-dasaka-saṃkhâtāni satta-dasakāni pâtu-bhavanti ukkaṭṭha-vasena. Omaka-vasena pana cakkhu-sota-ghāna-bhāva-dasakāni tadāci pi na labbhanti. Tasmā tesam vasena kalāpāni¹ veditabbā, gabbha-seyyaka-sattānam pana kāya-bhāva-vatthu-dasaka-saṃkhâtāni tīni dasakāni pâtu bhavanti. Tatthāpi bhāva-dasakam kadāci na labbhati.² Tato param pavatti-kāle kamena cakkhu-dasakādini ca pâtu bhavanti. Icevā paṭisandhim upādāya kamma-samuṭṭhānā dutiya-cittam upādāya citta-samuṭṭhānā ṭhiti-kālam³ upādāya utu-samuṭṭhānā oja-pharaṇam upādāya āhāra-samuṭṭhānā ceti catu-samuṭṭhāna-rūpa-kalāpa-santati kāmaloke dīpa-jālā viya nadi-soto viya ca yāvatāyukam abboccinnaṃ⁴ pavattati. Maraṇa-kāle pana cuti-cittopari sattarasa ma cittassa ṭhiti-⁵ kalam upādāya kammaja-rūpāni⁵ na upajjanti. Puretaram upannāni ca kammaja-rūpāni⁵ cuti-citta-sama-kalam eva pavattitvā nirujjhanti. Tato param cittajāhāraja-rūpañ ca vocchijjati. Tato param utu-samuṭṭhāna-rūpa-paramparā yāva mata-kalevara⁶-saṃkhâtā pavattanti.

11. Icevā matasattānam punad eva⁷ bhavantare
Paṭisandhim upādāya tathārūpaṃ pavattati.

12. Rūpaloke pana ghāna-jivhā-kāya-bhāva-dasakāni ca āhāraja-kalāpāni ca na labbhanti. Tasmā tesam paṭisandhi-kāle⁸ cakkhu-sota-vatthu-vasena tīni dasakāni jivita-navakañ ceti cattāro labbhanti. Asañña-sattānam pana cakkhu-sota-vatthu-saddāni pi na labbhanti. Tathā sabbāni pi cittaja-rūpāni. Tasmā tesam paṭisandhi-kāle jivita-navakam eva pavattiyañ ca sadda-vajjitam utu-samuṭṭhāna-rūpaṃ atiricchatī. Icevā kama-rupāsaññi-saṃkhātesu tisu ṭhānesu paṭisandhi-pavatti-vasena duvidhā rūpa-pavatti veditabbā.

13. Atthavīsati kāmesu honti tevīsa rūpisu
Sattaras' evasaññīnam arūpe natthi kiñci pi.

¹ R. kalāpatāni. ² S. labbhanti. ³ R. ṭhiti°. ⁴ R. abbho. ⁵ S. omits.
⁶ R. kalevara; S. kalevara. ⁷ S. puna dve. ⁸ S. kalam.

Saddo vikāro jaratā maraṇaṃ c' opapattiyam
Na labbhanti pavatte tu na kiñci pi na labbhati.

Ayamettha rūpa-pavatti-khamo.

14. Nibbānaṃ pana lokuttara-saṃkhâtāṃ catumagga-ñā-
ṇena sacchikātabbaṃ magga-phalānaṃ ālambaṇa-bhūtaṃ
vāna-saṃkhâtāya taṇhāya nikkhantattā nibbānaṃ ti¹ pa-
vuccati. Tad etaṃ sabhāvato ekavidham pi, sa-upādi-sesa²-
nibbāna-dhātu anupādisesa-nibbāna-dhātu ceti duvidham hoti
kāraṇa-pariyāyena. Tathā suññataṃ animittaṃ appaṇihitaṃ³
ceti tividham hoti ākāra-bhedena.

Padam accutam accantaṃ⁴ asaṃkhataṃ anuttaraṃ
Nibbānaṃ iti bhāsanti vānamuttā mahesayo.
Iti cittaṃ cetasikaṃ rūpaṃ⁵ nibbānaṃ iccapi
Paramatthaṃ pakāsanti catudhā va tathāgatā.

Iti abhidhammattha-saṃgahe rūpa-saṃgaha-vibhāgo nāma
chaṭṭho paricchedo.

¹ S. nibbānatti. ² S. upādisena. ³ S. appaṇihitaṃ. ⁴ S. accattaṃ. ⁵ S. rūpa,
and so nearly always.

VII. SAMUCCA-SAṄGAHA-VIBHAGA.

1. Dvāsattati-vidhā vuttā vatthudhammā salakkhaṇā
Tesam dāni yathāyogaṃ pavakkhāmi samuccayaṃ.

2. Akusala-saṃgaho missaka-saṃgaho bodhipakkhiya-saṃgaho sabba-saṃgaho ceti samuccaya-saṃgaho catubbidho veditabbo. Kathaṃ? Akusala-saṃgahe tâva cattâro âsavâ kâmasavo bhavâsavo diṭṭhâsavo avijjâsavo, cattâro oghâ kâmogho bhavogho diṭṭhogho avijjogho, cattâro yogâ kâma-yogo bhava-yogo diṭṭhi-yogo avijjâ-yogo, cattâro ganthâ abhiijhâ kâyagantho vyâpâdo kâyagantho silabbata-parâmâso kâyagantho (idaṃ saccâbhiniveso kâyagantho), cattâro upâ-dânâ kâmupâdânaṃ diṭṭhupâdânaṃ silabbatupâdânaṃ attavâdupâdânaṃ, cha nîvaraṇâni kâma-chanda-nîvaraṇaṃ vyâpâda-nîvaraṇaṃ thîna-middha-nîvaraṇaṃ uddhacca-kukkucca-nîvaraṇaṃ vicikicchâ-nîvaraṇaṃ avijjâ-nîvaraṇaṃ, sattânusayâ kâmarâgânusayo bhavarâgânusayo paṭighâ-nusayo mânânusayo diṭṭhânusayo vicikicchânusayo avijjâ-nusayo, dasa saṃyojanâni kâmarâga-saṃyojanaṃ rūparâga-saṃyoganaṃ aruparâga-saṃyojanaṃ paṭigha-saṃyojanaṃ mâna-saṃyojanaṃ diṭṭhi-saṃyojanaṃ silabbata-parâmâsa-saṃyojanaṃ vicikicchâ-saṃyojanaṃ uddhacca-saṃyojanaṃ avijjâ-saṃyojanaṃ suttante, aparâni dasa saṃyojanâni kâmarâga-saṃyojanaṃ bhavarâga-saṃyojanaṃ paṭigha-saṃyojanaṃ mâna-saṃyojanaṃ diṭṭhi-saṃyojanaṃ silabbata-parâmâsa-saṃyojanaṃ vicikicchâ-saṃyojanaṃ issâ-saṃyojanaṃ macchariya-saṃyojanaṃ avijjâ-saṃyojanaṃ abhidhamme, dasa kilesâ lobho doso moho mâno diṭṭhi vicikicchâ thînaṃ uddhaccaṃ ahirikaṃ anottappaṃ. Âsavâdisu pan' ettha kâma-bhava-nâmena tabbatthukâ taṇhâ adhippetâ. Silabbata-

parâmâro idaṃ saccâbhiniveso attavâdupâdânañ ca tathâ pavattam diṭṭhigatam eva pavuccati.

3. Âsavoghâ ca yogâ ca tayo ganthâ ca vatthuto
Upâdânâ duve vuttâ atṭha nīvaraṇâ siyūṃ.
Chalevānusayâ honti nava saṃyojanâ matâ
Kilesâ dasa vuttoyaṃ navadhâ pâpa-saṃgaho.

4. Missaka-saṃgahe cha hetû lobho doso moho alobho adoso amoho, satta jhānaṃgāni vitakko vicāro pīti ekaggatâ somanassaṃ domanassaṃ upekkhâ, dvâdasa maggaṃgāni sammâ-diṭṭhi sammâ-saṃkappo sammâ-vâcâ sammâ-kammanto sammâ-âjīvo sammâ-vâyāmo sammâ-sati sammâ-samâdhi micchâ-diṭṭhi micchâ-saṃkappo micchâ-vâyāmo micchâ-samâdhi, bâvīsat' indriyāni cakkhundriyaṃ sotindriyaṃ ghānindriyaṃ jivhindriyaṃ kâyindriyaṃ itthindriyaṃ purisindriyaṃ jīvitindriyaṃ manindriyaṃ sukhindriyaṃ dukkhindriyaṃ somanassindriyaṃ domanassindriyaṃ upekkhindriyaṃ saddhindriyaṃ viriyindriyaṃ satindriyaṃ samâdhindriyaṃ paññindriyaṃ anaññâtāññassāmitindriyaṃ aññindriyaṃ aññâtāvindriyaṃ, nava balāni saddhâ-balaṃ viriya-balaṃ samâdhi-balaṃ paññâ-balaṃ hiri-balaṃ ottappa-balaṃ ahirika-balaṃ anottappa-balaṃ, cattāro adhipatī chandâpati cittâdhipatī viriyâdhipatī vimamsâdhipatī, cattāro âhârâ kabalīṃkâro âhâro phasso dutiyo mano-saṃcetanâ tatiyâ viññāṇaṃ catutthaṃ. Indriyesu pan' ettha sotâpatti-maggañāṇaṃ aṇaññâtāññassāmitindriyaṃ, arahatta-phala-ñāṇaṃ aññâtāvindriyaṃ, majjhe¹ cha ñāṇāni aññindriyāni ti pavuccanti, jīvitindriyaṃ ca rupârūpa-vasena duvidhaṃ hoti. Pañca-viññāṇesu jhānaṃgāni aviriyesu phalāni ahetukesu maggaṃgāni na labbhanti. Tathâ vicikicchâ citte ekaggatâ maggindriya-bala-bhāvaṃ² na gacchati, dvihetuka-tihetukajavanesv eva yathâsambhavaṃ adhipatī eko va labbhati.

5. Cha hetû pañca jhānaṃgâ maggaṃgâ nava vatthuto
Solāsindriya-dhammâ ca bala-dhammâ naveritâ.
Cattârodhipatī vuttâ tathâhârâ ti sattadhâ
Kusalâdi-samâkiṇṇo vutto missaka-saṃgaho.

¹ S. magge. ² S. phala-bhavaṃ.

6. Bodhi-pakkhiya-saṅgahe cattâro satipaṭṭhânâ kâyanu-passanâ-satipaṭṭhânâṃ vedanânupassanâ-satipaṭṭhânâṃ cittânupassanâ-satipaṭṭhânâṃ dhammânupassanâ-satipaṭṭhânâṃ; cattâro sammappadhânâ uppannânâṃ pâpakânâṃ pahânâya vâyâmo, anuppannânâṃ pâpakânâṃ anuppâdâya vâyâmo, anuppannânâṃ kusalanâṃ uppâdâya vâyâmo, uppannânâṃ kusalanâṃ bhîyyobhâvâya vâyâmo; cattâro iddhi-pâdâ chandiddhi-pâdo cittiddhi-pâdo viriyiddhi-pâdo vîmamsiddhi-pâdo; pañce' indriyâni saddhindriyaṃ viriyindriyaṃ satindriyaṃ samâdhindriyaṃ paññindriyaṃ; pañca balâni saddhâ-balaṃ viriya-balaṃ sati-balaṃ samâdhi-balaṃ paññâ-balaṃ; satta bojjhaṃgâ sati-sambojjhaṃgo dhamma-vicaya-sambojjhaṃgo viriya-sambojjhaṃgo pîti-sambojjhaṃgo passaddhi-sambojjhaṃgo samâdhi-sambojjhaṃgo upekkhâ-sambojjhaṃgo; attha maggaṃgâni sammâ-ditṭhi sammâ-saṃkappo sammâ-vâcâ sammâ-kammanto sammâ-âjivo sammâ-vâyâmo sammâ-sati sammâ-samâdhi. Ettha pana cattâro satipaṭṭhânâ ti sammâ-sati ekâ va pavuccati, tathâ cattâro sammappadhânâ ti ca sammâ-vâyâmo.

7. Chando cittaṃ upekkhâ ca saddhâ-passaddhi-pîtiyo
 Sammâ-ditṭhi saṃkappo vâyâmo viratittayaṃ
 Sammâ-sati samâdhî ti cuddasete svabhâvato
 Satta-tiṃsa-pabhedena sattadhâ tattha saṃgaho.
 Saṃkappa-passaddhi ca pîtupekkhâ
 Chando ca cittaṃ viratittayaṃ ca
 Naveha ðhânâ viriyaṃ navatṭha
 Satî samâdhî catu pañca paññâ
 Saddhâ duṭṭhânuttama-satta-tiṃsa
 Dhammânâṃ eso pavaro vibhâgo.
 Sabbe lokuttare honti nava saṃkappa-pîtiyo
 Lokiye pi yathâyogaṃ chabbisuddhi pavattiyaṃ.

8. Sabba-saṅgahe pañca khandhâ rūpa-kkhandho vedanâ-kkhandho saññâ-kkhandho saṃkhâra-kkhandho viññâṇa-kkhandho, pañce' upâdâna-kkhandâ rūpupâdâna-kkhandho

vedanupādāna-kkhandho saññupādāna-kkhandho saṃkhârupâdâna-kkhandho viññânapâdânakkhandho, dvâdas' âyatanâni cakkhâyatanam sotâyatanam ghâṇayatanam jivhâyatanam kâyâyatanam manâyatanam rūpâyatanam saddâyatanam gandhâyatanam rasâyatanam potṭhabbâyatanam dhammâyatanam, atṭhârasa dhâtuyo cakkhu-dhātu sota-dhātu ghâṇa-dhātu jivhâ-dhātu kâya-dhātu rūpa-dhātu sadda-dhātu gandha-dhātu rasa-dhātu potṭhabba-dhātu cakkhu-viññâṇa-dhātu sota-viññâṇa-dhātu ghâṇa-viññâṇa-dhātu jivhâ-viññâṇa-dhātu kâya-viññâṇa-dhātu mano-dhātu mano-viññâṇa-dhātu dhamma-dhātu, cattâri ariya-saccâni dukkham ariya-saccam dukkha-samudayo ariya-saccam dukkha-nirodho ariya-saccam dukkha-nirodho-gâminî paṭipadâ ariya-saccam. Ettha pana cetasika-sukhuma-rûpa-nibbâṇa-vasena ekûna-sattati dhammâ dhammâyatana-dhamma-dhâtû ti saṃkham gacchanti, manâyatanam eva satta-viññâṇa-dhātu-vasena bhijjati.

9. Rupaṇ ca vedanâ saññâ sesa-cetasikâ tathâ
 Viññâṇam iti pañcete pañcakkhandhâ ti bhâsitâ.
 Pañcupâdânakkhandhâ ti tathâ tebhûmakâ matâ
 Bhedâbhâvena nibbânam khandha-saṃgaha-nissatam
 Dvârâlambaṇa-bhedena bhavant' âyatanâni ca
 Dvârâlamba-taduppanna-pariyâyena dhâtuyo.
 Dukkham tebhûmakam vaṭṭam tanhâ-samudayo bhava
 Nirodho nâma nibbânam maggo lokuttano mato.
 Magga-yuttâ phalâ¹ ceva catu-sacca-vinissatâ²
 Iti pañca pabhedena pavutto sabba-saṃgaho.

Iti abhidhammattha-saṃgahe samucca-saṃgaha-
 vibhâgo nâma sattamo paricchedo.

¹ S. balâ. ² S. vinissatâ.

VIII. PACCAYA-SAṄGAHA-VIBHAGA.

1. Yesaṃ saṃkhata-dhammānaṃ ye dhammā paccayā yathā
Taṃ vibhāgam ihedāni pavakkhāmi yathārahaṃ.

2. Paṭicca-samuppāda-nayo paṭṭhāna-nayo ceti paccaya-saṃgaho duvidho veditabbo. Tattha tabbhāvabhāvi bhāvā-kāra-mattopalakkhito paṭicca-samuppāda-nayo, paṭṭhāna-nayo pana āhacca-paccaya-ṭṭhitim ārabha pavuccati, ubhayaṃ pana vomissitvā papañcanti ācariyā. Tattha avijjā-paccayā saṃkhārā saṃkhāra-paccayā viññānaṃ viññāna-paccayā nāma-rūpaṃ nāma-rūpa-paccayā saḷāyatanāṃ saḷāyatana-paccayā phasso phassa-paccayā vedanā vedanā-paccayā taṇhā taṇhā-paccayā upādānaṃ upādāna-paccayā bhavo bhava-paccayā jāti jāti-paccayā jarā-maraṇaṃ¹ soka-parideva-dukkha-domanassupāyāsā sambhavanti. Evam etassa kevalassa dukka-kkhandassa samudayo hoti ti ayam ettha paṭicca-samuppāda-nayo.

3. Tattha tayo addhā dvādasagaṇi vīsata-kārā ti-sandhi catu-saṃkhepā tīni vaṭṭāni dve mûlāni ca veditabbāni. Kathaṃ? avijjā saṃkhārā atīto addhā jāti-jarā-maraṇaṃ anāgato addhā majjhe atṭha paccuppanno addhā ti tayo addhā. Avijjā saṃkhārā viññānaṃ nāma-rupaṃ saḷāyatanaṃ phasso vedanā taṇhā upādānaṃ bhavo jāti jarā-maraṇaṃ ti dvādas' aṇagaṇi. Sokādi-vacanaṃ pan' ettha nissanda-phala-nidassanaṃ, avijjā-saṃkhāra-ggahaṇena panettha taṇhupādāna-bhavā pi gahitā bhavanti. Tathā taṇhupādāna-bhava-ggahaṇena ca avijjā-saṃkhārā-jāti-jarā-maraṇa-ggahaṇena ca viññānādi-phala-pañcakaṃ eva gahitaṃ ti katvā :—

4. Atīte hetavo pañca idāni phala-pañcakaṃ
Idāni hetavo pañca āyatinaṃ phala-pañcakan ti.

¹ S. jarāraṇaṃ ; R. jayāmaraṇaṃ.

5. Viśatākārā ti - sandhi catu - saṃkhepā ca bhavanti. Avijjā taṇhupādānā ca kilesa-vaṭṭaṃ, kamma-bhava-saṃkhāto bhavetakadeso saṃkhārā ca kamma-vaṭṭaṃ, upapatti-bhava-saṃkhāto bhavetakadeso avasesā ca vipāka-vaṭṭaṃ ti tīṇi vaṭṭāni, avijjā-taṇhā-vasena dve mûlāni ca veditabbāni.

6. Tesam eva ca mûlāni nirodhena nirujjhati
Jarā-maraṇaṃ uñchāya ¹ pīlītānaṃ abhiñhaso
Āsavānaṃ samuppādā avijjā ca pavattati.
Vaṭṭaṃ ābandham iccevaṃ tebhûmakma anādikam
Paṭicca-samuppādo ti paṭṭhapesi mahāmuni.

7. Hetu - paccayo ārammaṇa - paccayo adhipati - paccayo anantara - paccayo samanantara - paccayo saha-jāta - paccayo aññamañña - paccayo nissaya - paccayo upanissaya - paccayo purejāta-paccayo pacchājāta-paccayo āsevana-paccayo kamma-paccayo vipāka-paccayo āhāra-paccayo indriya-paccayo jhāna-paccayo magga-paccayo sampayutta-paccayo vippayutta-paccayo atthi-paccayo natthi-paccayo vigata-paccayo avigata-paccayo ti ayam ettha paṭṭhāna-nayo.

8. Chadhā nāma tu nāmassa pañcadhā nāma-rûpinaṃ
Ekadhā puna rūpassa rūpaṃ nāmassa c' ekadhā
Paññatti-nāma-rûpāni nāmassa duvidhā dvayaṃ
Dvayassa navadhā ceti chabbidhā paccayā. Kathaṃ?

9. Anantara-niruddhā citta-cetasikā dhammā paccuppannānaṃ ² citta-cetasikānaṃ dhammānaṃ anantara-samanantara-natthi-vigata-vasena, purimāni javanāni pacchimānaṃ javanānaṃ āsevena-vasena ca, saha-jāta citta-cetasikā dhammā aññamaññaṃ sampayutta-vaseneti ca chadhā nāmaṃ nāmassa paccayo hoti. Hetu-jhānaṃga-maggaṃgāni saha-jātānaṃ nāma-rûpānaṃ hetādi-vasena, saha-jāta cetanā saha-jātānaṃ nāma-rûpānaṃ, nānā-khaṇikā cetanā kammābhini-battānaṃ nāma-rûpānaṃ kamma-vasena, vipāka-kkhandā aññamaññaṃ saha-jātānaṃ rûpānaṃ vipāka-vaseneti ca pañcadhā nāmaṃ nāma-rûpānaṃ paccayo hoti. Pacchājāta citta-cetasikā dhammā purejātassa imassa kāyassa pacchājāta-vaseneti

¹ S. ucchāya.

² R. paṭhuppannānaṃ.

ekadhâ va nâmaṃ rūpassa paccayo hoti. Cha vatthûni pavattiyam sattannam viññâna-dhâtûnam pañcâlambaṇâni ca pañca viññâna-vîthiyo purejâta-vaseneti ekadhâ va rūpaṃ nâmassa paccayo hoti. Ârammaṇa-vasena upanissaya-vaseneti ca duvidhâ paññatti-nâma-rûpâni nâmass' eva paccayâ honti. Tattha rūpâdi-vasena chabbidham hoti ârammaṇam, upanissayo pana tividho hoti ârammaṇûpanissayo anantarûpanissayo pakatûpanissayo ceti. Tattha âlambaṇam eva garu-kataṃ âlambaṇûpanissayo, anantara-niruddhâ citta-cetasikâ dhammâ anantarûpanissayo, râgâdayo pana dhammâ saddhâdayo ca sukham dukkham puggalo bhojanaṃ utu senâsanaṃ ca yathârahaṃ ajjhataṇ ca bahiddhâ ca kusalâdi-dhammânaṃ kammaṃ vipâkânanti ca bahudhâ hoti pakatûpanissayo.

10. Adhipati - saha-jâta-aññamañña - nissay - âhâr - indriya vippayutta-atthi-avigata-vaseneti yathârahaṃ navadhâ nâma-rûpâni nâma-rûpânaṃ paccayâ bhavanti. Tattha garu-kataṃ âlambaṇam âlambaṇâdhipati-vasena nâmaṇaṃ saha-jâtâdhipati catubbidho pi saha-jâta-vasena saha-jâtânaṃ nâma-rûpânan ti ca duvidho hoti adhipati-paccayo. Citta-cetasikâ dhammâ aññamaññaṃ saha-jâta-rûpânaṃ ca mahâbhûtâ aññamaññaṃ upâdâ-rûpânaṃ ca paṭisandhi-kkhaṇe vatthu-vipâkâ aññamaññaṇ ti ca tividho hoti saha-jâta-paccayo. Citta-cetasikâ dhammâ aññamaññaṃ mahâbhûtâ aññamaññaṃ paṭisandhi-kkhaṇe vatthu-vipâkâ aññamaññaṇ ti ca tividho hoti aññamañña-paccayo. Citta-cetasikâ dhammâ aññamaññaṃ saha-jâta-rûpânaṃ ca mahâbhûtâ aññamaññaṃ upâdâ-rûpânaṃ ca cha vatthûni sattannam viññâna-dhâtûnan ti ca tividho hoti nissaya-paccayo. Kabaḷimkâro âhâro imassa kâyassa, arûpino âhârâ saha-jâtânaṃ nâma-rûpânan ti ca duvidho hoti âhâra-paccayo. Pañca pasâdâ pañcannaṃ viññânaṇaṃ, rūpajîvitindriyaṃ upâdinna-rûpânaṃ, arûpino indriyâ saha-jâtânaṃ nâma-rûpânan ti ca tividho hoti indriya-paccayo. Okkanti-kkhaṇe vatthu-vipâkânaṃ, citta-cetasikâ dhammâ saha-jâta-rûpânaṃ saha-jâta-vasena, pacchâjâtâ citta-cetasikâ dhammâ purejâtassa imassa kâyassa pacchâjâta-vasena, chavatthûni pavattiyam sattannam viññâna-dhâtûnam purejâta-vaseneti ca tividho hoti vippayutta-paccayo.

11. Sahajātaṃ purejātaṃ pacchājātañ ca sabbathā
Kabaḷimkāro āhāro rūpa-jīvitam iccayam.

12. Pañcavidho hoti atthi-paccayo avigata-paccayo ca.
Ālambaṇūpanissaya-kammatthi-paccayesu ca sabbesu paccayā
samodhānaṃ gacchanti. Sahajāta-rūpan ti panettha sabbathā
pi pavatte citta-samutthānānaṃ paṭisandhiyaṃ kaṭattā rūpā-
nañ ca vasena duvidhaṃ hoti ti veditabbaṃ.

13. Iti tekālikā dhammā kālamuttā ca sambhavā
Ajjhatañ ca bahiddhā ca saṃkhatāsaṃkhatā tathā
Paññatti-nāma-rūpānaṃ vasena tividdhā tñitā,
Paccayā nāma paṭṭhāne catuvīsati sabbathā.

14. Tattha rūpa-dhammā rūpa-kkhandho va, citta-ce-
tasika-saṃkhātā cattāro arūpino-kkhandhā nibbānañ ceti
pañca vidhaṃ pi arūpan ti ca nāman ti ca pavuccati. Tato
avasesā paññatti pana paññāpiyattā paññatti-paññāpanato
paññattī ti ca duvidhā hoti. Kathaṃ? Taṃ taṃ bhūta-
vipariṇāmakāram upādāya tathā tathā paññattā bhūmi-
pabbatādikā, sambhāra-sannivesākāram upādāya geḥa-
ratha-sakatādikā, khandha-paṇcakaṃ upādāya purisa-
puggalādikā, candāvattanādikaṃ upādāya disākālādikā,
asamphutthākāram upādāya kūpa-guhādikā, taṃ taṃ
bhūta-nimittaṃ bhāvanā-visesañ ca upādāya kasiṇa-nimittā-
dikā ceti, evamādi-pabbhedā pana paramatthato avijjamānā pi
atthacchāyākārena cittuppadānaṃ ālambaṇa-bhūtā, taṃ taṃ
upādāya upanidhāya kāraṇaṃ katvā tathā tathā parikkappiya-
mānā saṃkhāyati samaññāyati vohariyati paññāpiyatīti pañ-
ñattī ti pavuccati. Ayaṃ paññatti paññāpiyattā paññatti
nāma. Paññāpanato paññatti pana nāma-nāma-kammādinā
nāmena paridīpitā. Sāvijjamāna-paññatti avijjamāna-pañ-
ñatti vijjamānena avijjamāna-paññatti avijjamānena vijja-
māna-paññatti vijjamānena vijjamāna-paññatti avijjamānena
avijjamāna-paññatti ceti chabbidhā hoti. Tattha yadā pana
paramatthato vijjamānaṃ rūpa-vedanādiṃ etāya paññāpenti
tadāyaṃ vijjamāna-paññattī ti, yadā pana paramatthato
avijjamānaṃ bhūmi-pabbatādiṃ etāya paññāpenti tadāyaṃ
avijjamāna-paññattī ti pavuccati, ubhiṇṇaṃ pana vomissaka-

vasena sesâ yathâkkamaṃ chaḷabhiñña¹ itthi-saddo cakkhu-
viññânaṃ rāja-putto ti ca veditabbâ.

15. Vacîghosânusârena sotaviññânavîthiyo
Pavattânantaruppannamanodvârassa gocarâ
Atthâyassânusârena viññâyanti tato param
Sâyaṃ paññatti viññeya² lokasaṃketanimmitâ.

Iti abhidhammattha-saṅgahe paccaya-saṅgaha-vibhâgo nâma
aṭṭhamo paricchedo.

¹ R. S. abhiñño.

² R. viññeyâ.

IX. KAMMATTHÂNA-SAŅGAHA-VIBHÂGA.

1. Samathavipassanânaṃ¹ bhâvanânaṃ ito param
Kammatthânaṃ pavakkhâmi duvidham pi yathâkkamaṃ.

2. Tattha samatha-saṅgahe tâva dasa kasiṇâni dasa asubhâ dasa anussatiyo catasso appamaññâyo ekâ saññâ ekaṃ vavatthânaṃ cattâro âruppâ ceti sattavidhena samatha-kammatthâna-saṅgaho, rāga-caritâ dosa-caritâ moha-caritâ saddhâ-caritâ buddhi-caritâ vitakka-caritâ ceti chabbidhena carita-saṅgaho, parikamma-bhâvanâ upacāra-bhâvanâ appanâ-bhâvanâ ceti tisso bhâvanâ, parikamma-nimittaṃ uggaha-nimittaṃ paṭi-bhāga-nimittaṃ ceti tiṇi nimittāni ca veditabbāni. Kathaṃ? paṭhavi-kasiṇaṃ āpo-kasiṇaṃ tejo-kasiṇaṃ vāyo-kasiṇaṃ nīla-kasiṇaṃ pīta-kasiṇaṃ lohita-kasiṇaṃ odāta-kasiṇaṃ ākāsa-kasiṇaṃ āloka-kasiṇaṃ ceti imāni dasa-kasiṇāni nāma. Uddhumātakaṃ vinīlakaṃ vipubbakaṃ vicchiddakaṃ vikkhāyitakaṃ² vikkhittakaṃ hatavikkittakaṃ³ lohitakaṃ puḷavakaṃ⁴ atthikaṇi ceti ime dasa asubhā nāma. Buddhānussati dhammānussati saṃghānussati sīlanussati cāgānussati devatānussati upasamānussati maraṇānussati kāyagatā sati ānāpāna-sati ceti imā dasa anussatiyo nāma. Mettā karuṇā muditā upekkhā ceti imā catasso appamaññâyo nāma ; brahmavihāro ti ca pavuccati. Āhāre paṭikkūla-saññā ekā saññā nāma. Catu-dhātu-vavatthānaṃ ekaṃ vavatthānaṃ nāma. Ākāsa-nañcāyatanādayo cattâro âruppâ nāma. Iti sabbathā pi samatha-niddese cattālisa kammatthānāni bhavanti. Caritāsu pana dasa asubhā kāyagatā sati saṃkhātā koṭṭhāsa-bhâvanā ca rāgacaritassa sappāyā, catasso appamaññâyo nīlādīni ca cattāri kasiṇāni dosacaritassa, ānāpānaṃ moha-caritassa

¹ R. samathabbipassanānaṃ.

³ S. hana°.

² S. vikkhāyinaṃ.

⁴ R. puḷavakaṃ.

vitakka-caritassa ca, buddhânussati-âdayo cha saddhâ-caritassa, maraṇa¹-vupasamâ-saṇṇâ-vavatthânâni buddhi-caritassa, sesâni pana sabbâni pi kammaṭṭhânâni sabbesam pi sappâyâni, tatthâpi kasinesu puthulaṃ moha-caritassa, khuddakaṃ vitakka-caritass' eva.

Ayam ettha sappâya-bhedo.

3. Bhâvanâsu pana sabbatthâpi parikamma-bhâvanâ labbhat' eva. Buddhânussati-âdisu aṭṭhasu saṇṇâ-vavatthânesu câti dasasu kammaṭṭhânesu upacâra-bhâvanâ va sampajjati, natthi appanâ. Sesesu pana sama-ttiṃsa kammaṭṭhânesu appanâ-bhâvanâ pi sampajjati. Tattha pi dasa kasiṇâni ânâpânan' ca pañcaka-jjhânikâ, dasa asubhâ kâyagatâ sati ca paṭhama-jjhânikâ, mettâdayo tayo catuttha-jjhânikâ, upekkhâ pañcama-jjhânikâ ti² chabbâsati rūpâvacara-jhânikâni kammaṭṭhânâni, cattâro pana âruppâ âruppa-jhânikâ.

Ayam ettha bhâvanâ-bhedo.

4. Nimittesu pana parikamma-nimittam uggaḥa-nimittam ca sabbatthâpi yathârahaṃ pariyâyena labbhant' eva. Paṭibhâga-nimittam pana kasiṇâsubha-kotṭhâsa-ânâpânesveva labbhati. Tattha hi paṭibhâga-nimittam ârabba upacâra-samâdhi appanâ-samâdhi ca pavattanti. Katham? âdikam-mikassa hi paṭhavi-maṇḍalâdisu nimittam uggaḥantassa tamâlambaṇam parikamma-nimittam ti pavuccati, sâ ca bhâvanâ parikamma³-bhâvanâ nâma. Yadâ pana tam nimittam cittena samuggahitaṃ hoti, cakkhunâ passantass'⁴ eva mano-dvârassa âpâtham âgataṃ, tadâ tam eva⁵ âlambaṇam uggaḥa-nimittam nâma, sâ ca bhâvanâ samâdhîyati. Tathâ samâhitassa pan' etassa tato paraṃ tasmim uggaḥa-nimitte parikamma-samâdhiṇâ bhâvanam anuyuñjantassa yadâ tappaṭibhâgaṃ vatthu-dhamma-vimuccitaṃ paññatti-samkhâtam bhâvanâmayam âlambaṇam citte sannisinnaṃ⁶ samappitaṃ hoti, tadâ tam paṭibhâga-nimittam samuppannaṃ ti pavuccati. Tato paṭṭhâya paṭibandha-vippahinâ kâmvâvacara-samâdhi-samkhâtâ upacâra-bhâvanâ nipphannâ nâma hoti. Tato paraṃ tam eva paṭibhâga-nimittam upacâra-samâdhiṇâ

¹ R. maraṇâ. ² S. ni. ³ R. parisamma. ⁴ S. passantass'. ⁵ S. evam.
⁶ S. sannisinnaṃ; R. sannisannaṃ.

samâsevantassa rūpâvacara-paṭhama-jjhânam appeti. Tato param tam eva paṭhama-jjhânam âvajjanam samâpajjanam adhiṭṭhânam vuṭṭhânam paccavekkhaṇâ ceti imâni pañcahi vasitâhi vasibhûtam katvâ vitakkâdikam olârikamgam pahânâya vicârâdi¹-sukhumamguppattiyâ padahato yathâkkamam dutiya-jjhânâdayo yathâraham appenti. Icevama paṭhavi-kasînâdisu dvâvîsa kammattthânesu paṭibhâga-nimittam uplabbhanti, avasesesu pana appamaññâ satta paññattiyam pavattanti. Âkâsa-vajjita-kasînesu pana yamkiñci kasînam ugghâtetvâ laddham âkâsam ananta-vasena parikammam karontassa paṭhamâruppam appeti. Tam eva paṭhamâruppa-viññânam ananta-vasena parikammam karontassa dutiyâruppam appeti. Tam eva paṭhamâruppa-viññâṇâ bhâvam pana natthi kiñceti parikammam karontassa tatiyâruppam appeti. Tatiyâruppam santam etaṃ pañitam etan ti parikammam karontassa catutthâruppam appeti. Avasesesu ca dasasu kammattthânesu buddha-guṇâdikam âlambanam ârabbha parikammam katvâ tasmim nimitte sâdhukam uggahite tatth' eva parikammañ ca samâdhîyati, upacâro ca sampajjati. Abhiññâ-vasena pavattamânam pana rūpâvacara-pañcama-jjhânam abhiññâ-pâdaka-pañcama-jjhâna vuṭṭha-hitvâ adhiṭṭheyyâdikam âvajjetvâ parikammam karontassa rūpâdisu âlambânesu yathâraham appeti. Abhiññâ ca nâma

5. Iddhi-vidhâ² dibba-sotaṃ para-citta-vijânanâ

Pubbe-nivâsânussati dibba-cakkhûti pañcadhâ.

Ayam ettha gocara-bhedo niṭṭhito ca samatha-kammattthâna-nayo.

6. Vipassanâ-kammattthâne pana sîla-visuddhi citta-visuddhi diṭṭhi-visuddhi kamkhâvitarâna-visuddhi maggâ-magga-ñâna-dassana-visuddhi paṭipadâ-ñâna-dassana-visuddhi ñâna-dassana-visuddhi ceti satta-vidhena visuddhi-samgaho. Anicca-lakkhaṇam dukkha-lakkhaṇam anatta-lakkhaṇaṃ ceti tîpi-lakkhaṇâni, aniccânupassanâ dukkhânupassanâ anattânupassanâ ceti tisso anupassanâ, sammāsana-ñânam udayabbaya-

¹ S. vicârâdi°.

² R. S. vidham.

ñāṇaṃ bhavaṃga-ñāṇaṃ bhaya-ñāṇaṃ ādīnava-ñāṇaṃ nibbidā-ñāṇaṃ muccitu-kamyatā-ñāṇaṃ paṭisaṃkhā-ñāṇaṃ saṃkhārupekkhā-ñāṇaṃ anuloma-ñāṇaṃ ceti dasa vipassanā-ñāṇāni; suññato vimokkho animitto vimokkho appaṇihito vimokkho ceti tayo vimokkhā;¹ suññatānupassanā animittānupassanā appaṇihitānupassanā ceti tīni vimokkha-mukhāni ca veditabbāni. Kathaṃ? pātimokkha-saṃvara-sīlaṃ indriya-saṃvara-sīlaṃ ājīva-pārisuddhi-sīlaṃ paccaya-sannissita-sīlaṃ ceti catu - pārisuddhi-sīlaṃ sīla-visuddhi nāma. Upacāra-samādhi appanā-samādhi ceti duvidho pi samādhi-citta-visuddhi nāma. Lakkhaṇa-rasa-paccupaṭṭhāna-vasena nāma-rūpa-pariggaho diṭṭhi-visuddhi nāma. Tesam eva nāma-rūpānaṃ paccaya-pariggaho kaṃkhāvitaraṇa-visuddhi-nāma. Tato paraṃ pana tathā pariggahitesu sapaccayesu tebhūmaka-saṃkhāresu atitādi-bhedabhinnesu² khandhādi-nayam ārabba kalāpa-vasena saṃkhipitvā aniccaṃ khayatṭhena, dukkhaṃ bhayatṭhena, anattā asāraṇatṭhena³ addhāna-vasena santati-vasena khaṇa-vasena vā sammasaṇa-ñāṇena lakkhaṇa-ttayaṃ sammasantassa, tesveva paccaya-vasena khaṇa-vasena ca udayabbaya-ñāṇena udayabbayaṃ samanupassantassa ca.

7. Obhāso pīti passaddhi adhimokkho ca paggaḥo

Sukhaṃ ñāṇaṃ upaṭṭhānaṃ upekkhā ca nikanti ceti.

8. Obhāsādi-vipassan-upakkilesa-paribandha-pariggaha-vasena maggāmagga-lakkhaṇa-vavatthānaṃ maggāmagga-ñāṇa-dassana-visuddhi nāma. Tathā paribandha-vimuttassa pana tassa udayabbaya-ñāṇato paṭṭhāya yāvānulomā ti lakkhaṇaṃ vipassanā-paramparāya paṭipajjantassa nava vipassanā - ñāṇāni paṭipadā-ñāṇa-dassana-visuddhi nāma. Tass' evaṃ paṭipajjantassa pana vipassanā-paripākam āgama idāni appanā uppajjissatī ti bhavaṃgaṃ vocchinditvā uppannaṃ³ mano-dvārāvajjanānantaraṃ dve tīni vipassanā-cittāni yaṃkiñci aniccādi-lakkhaṇaṃ ārabba parikkammopacārānuloma-nāmena pavattanti. Yā⁴ sikhāppattā sānulomā saṃkhā-rūpekkhā vutṭhāna-gāminī vipassanā ti ca pavuccati. Tato paraṃ gotrabhu-cittaṃ nibbānaṃ ālambitvā puthujjana-

¹ R. S. vimokkho.

² S. °bhinnasu.

³ S. uppanna.

⁴ S. sâ.

gottam abhibhavantam ariya-gottam abhisambhontañ ca pavattati. Tassānantaram eva maggo dukkha-saccam pari-jānanto samudaya-saccam pajahanto nirodha-saccam sacchikaronto magga-saccam bhāvanā-vasena appanā-vīthim otarati. Tato param dve tīni phala-cittāni pavattitvā bhavaṃga-pāto va hoti, puna bhavaṃgam vocchinditvā paccavekkhaṇa-nāṇāni pavattanti.

9. Maggaṃ phalañ ca nibbānaṃ paccavekkhati paṇḍito
Hīne kilese¹ sese ca paccavekkhati vā navā.
Chabbisuddhi kamen' evaṃ bhāvetabbo catubbidho
Nāṇa-dassana-visuddhi nāma maggo pavuccati.

Ayam ettha visuddhi-bhedo.

10. Tattha anattānupassanā attābhinivesaṃ muñcanti suññātānupassanā nāma vimokkhamukhaṃ hoti, aniccānupassanā vipallāsa-nimittaṃ muñcanti animittānupassanā nāma, dukkhānupassanā taṇhā-panidhiṃ muñcanti appanīhitānupassanā nāma. Tasmā yadi vuṭṭhāna-gāminī vipassanā anattato vipassati suññato vimokkho nāma hoti maggo, yadi aniccato vipassati animitto vimokkho nāma, yadi dukkhato vipassati appanīhito vimokkho nāmāti maggo vipassanā-gamana-vasena tīni nāmāni labhati. Tathā phalañ ca maggāgamana-vasena magga-vīthiyaṃ. Phala-samāpatti-vīthiyaṃ pana yathā-vutta-nayena vipassantānaṃ yathā sakam phalam uppajjamānaṃ pi vipassanā-gamana-vasen' eva suññatādi-vimokkho ti ca vuccati. Ālambaṇa-vasena pana sarasa-vasena ca nāma-ttayaṃ sabbattha sabbesam pi samam eva ca.

Ayam ettha vimokkha-bhedo.

11. Ettha pana sotāpatti-maggaṃ bhāvetvā diṭṭhi-vicikicchā-pahānena pahīnāpāya-gamano sattakkhattu paramo sotāpanno nāma hoti. Sakadāgāmi-maggaṃ bhāvetvā rāga-dosa-mohānaṃ tanukarattā sakadāgāmi nāma hoti, sakid eva imaṃ lokam āgantvā. Anāgāmi-maggaṃ bhāvetvā kāmārāga-vyāpādānaṃ anavasesa-pahānena anāgāmi nāma hoti, anāgantvā itthattaṃ. Arahatta-maggaṃ bhāvetvā anavasesa-

¹ S. kilesa.

kilesa-pahānena arahā nāma hoti, khīṇāsavo loke agga-dakkhiṇeyyo.

Ayam ettha puggala-bhedo.

12. Phala-samāpattiyo pan' ettha sabbesam pi yathā-saka-phala-vasena sādharmaṇā va. Nirodha-samāpatti samāpajjanam pana anāgāmīnaṇ ceva arahantānaṇ ca labbhati. Tattha yathākkamaṇ paṭhama-jjhānādi-mahaggata-samāpattiṇ samāpajjitvā vuṭṭhāya, tattha-gate saṃkhāra-dhamme tattha tattheva vipassanto yāva ākiṇcaṇṇāyatanam gantvā, tato param adhiṭṭheyyādikaṇ pubbakiccaṇ katvā nevasaṇṇānāsaṇṇāyatanam samāpajjati, tassa dvinnam appanā-javanānam parato vocchindati citta-santati. Tato nirodha-samāpanno nāma hoti. Vuṭṭhāna-kāle pana anāgāmīno anāgāmī-phala-cittaṇ arahato arahatta-phala-cittaṇ ekavāram eva pavattitvā bhavaṃga-pāto hoti, tato param paccavekkhaṇaṇ pavattati.

Ayam ettha samāpatti-bhedo.¹

13. Bhāvetabbaṇ pan' iccevaṇ bhāvanā-dvayam uttamaṇ Paṭipattirasassādaṇ patthayantena sāsane.

Iti abhidhammattha-saṅgahe kammatṭhāna-saṅgaha-vibhāgo
nāma navamo paricchado.

Abhidhammattha-saṅgahaṇ niṭṭhitam.

¹ S. ends here.

ABSTRACT OF CONTENTS.

I. CITTĀ-SAṄGAHA.

- 12 Akusala-cittāni, I. 2.
 18 Ahetuka „ I. 4.
 24 Sahetuka „ I. 6.
 15 Rūpāvacara-cittāni, I. 8.
 12 Arūpāvacara „ I. 10.
 8 Lokuttara I. 12.
 20 Magga, I. 14 } = 40 Lokuttara, I. 14.
 20 Phala, I. 14 }

II. CETASIKA-SAṄGAHA.

- 7 Sabba-citta-sādhāraṇā } = 13 Añña-samānā, II. 2.
 6 Pakiṇṇakā }
 14 Akusālā, II. 2.
 21 Sobhana-sādhāraṇā } = 25 Sobhanā, II. 2.
 4 Sobhanā }
 3 Viratiyo, II. 2.

The rest of the chapter treats of the relation of the above one to another and to the former 129.

III. PAKIṆṆAKA-SAṄGAHA.

1. Vedanā (III. 2. 3.)

- 4 Somanassa-sahagata-lobha-mūlāni } 18 Kamāvacara-somanassa-saha-
 12 Kāmāvacara-sobhanāni } gatāni.
 2 Sukha-santīraṇa-hasanāni }
 44 Mahagatta-lokuttara-cittāni.

2. Hetu (III. 4. 5).

- 18 Ahetuka-cittāni } 99 Cittāni.
 71 Sahetuka „ }
 2 Eka-hetuka „ }
 22 Dvi-hetuka „ } = 71 Sahetuka-cittāni.
 47 Ti-hetuka „ }

3. Kicca (III. 6.)

- 14 Kiccāni.
 10 „
 21 Paṭisaṇḍhi-bhavaṅga-cuti-kiccāni.
 2 Āvajjana-kiccāni.
 3 Santīraṇa „
 11 Tadārammaṇa „

4. Dvāra (III. 8.)

Enumeration of thoughts according to the six doors (*i.e.* the five senses and the mind).

5. Ārammaṇa (III. 10.)

Relation of thoughts to the six Ārammaṇ (objects) of the six Dvârâni.

6. Vatthu (III. 12.)

Relation of thoughts to the six Vatthus (organs or bases of sense).

IV. VĪTHI-SAṄGAHA.

- | | | | |
|---|--|---|--------------------|
| 6 | Vatthûni | } | 6 sixes, IV. 2. 3. |
| 6 | Dvârâni | | |
| 6 | Âlambanâni | | |
| 6 | Viññânâni | | |
| 6 | Vithiyo | | |
| 6 | Visaya-pavatti | | |
| | Pañca-dvare vithi-citta-pavatti-nayo, IV. 4. | | |
| | Paritta-javana-nayo, IV. 6. | | |
| | Mano-dvare vithi-citta-pavatti-nayo, IV. 8. | | |
| | Tadâlbhavana-niyamo, IV. 10. | | |
| | Javana-nayo, IV. 12. | | |
| | Puggala-bhedo, IV. 14. | | |
| | Bhûmi-vibhâgo, IV. 16. | | |

V. VĪTHI-MUTTA-SAṄGAHA.

- 4 Bhûmiyo, V. 1-3.
 4 Paṭisandhiyo, V. 4-7.
 4 Kammâni, V. 8-11.
 4 Maraṇupattiyo, V. 12-16.

VI. RŪPA-SAṄGAHA.

- Rûpa-samuddeso, VI. 1-3.
 Rûpa-vibhâgo, 4, 5.
 Rûpa-samutthâna-nayo, 5, 6.
 Kalpa-yojanâ, 8, 9.
 Rûpa-pavatti-kkamo, 10-13.
 Nibbânam, 14, 15.

VII. SAMUCCA-SAṄGAHA.

- Akusala-saṅgaha, VII. 1-3.
 Missaka „ 4, 5.
 Bodhi-pakkhiya „ 6, 7.
 Sabba „ 8, 9.

VIII. PACCAYA-SAṄGAHA.

- | | | |
|----|-----------------------|---|
| | Paticca-samuppâda, 2. | |
| 3 | Addhâ, 3, 4 | } |
| 12 | Âṅgâni „ | |
| 20 | Âkârâ | |
| 3 | Sandhi | |
| 4 | Sankhepâ | |
| 3 | Vattâni | |
| 2 | Mûlâni „ | |
| | Paṭṭhâna-nayo, 7. | |
| | Paccayo, 8, 13. | |
| | Paññatti, 14, 15. | |
- Paticca-samuppâda-nayo (1-6).

IX. KAMMATTHÂNA-SAṄGAHA.

- Sappâya-bhedo, 2.
 Bhâvanâ-bhedo, 3.
 Gocara-bhedo, 4, 5.
 Visuddhi-bhedo, 6-9.
 Vimokkha-bhedo, 10.
 Puggala-bhedo, 11.
 Samâpatti-bhedo, 12.

THE TELAKATĀHAGĀTHĀ.

EDITED BY

EDMUND R. GOONARATNE,

ATAPUTTU MUDALIAR OF GALLE, AND MUDALIAR OF THE GOVERNOR'S GATE.

This is a small poem in ninety-eight Pali stanzas, in which are embodied some of the fundamental doctrines of Buddhism. The verses are pathetic, and are written in elaborate language. The author is unknown, though he leaves in his production clear traces of his mastery of the principles of that faith, and of his profound knowledge of both text and commentary of the Buddhist Scriptures, and it may be inferred, from the tone of the poem, that it was composed by a member of the Order.

The verses are supposed to represent the religious meditations and exhortations of a great Thera who was condemned to be cast into a caldron of boiling oil, on suspicion of his having been accessory to an intrigue with the Queen-Consort of King Kelani Tissa.

Reference to the story is made in the Mahāwaṇsa, the Rasawāhinī, and the Sinhalese work, the Saddhammā-laṅkāre, which is a compilation from the Rasawāhinī. The incident happened in the reign of King Kelani Tissa, B.C. 306-207.

The following verses give the story as narrated in the 22nd chapter of the Mahāwaṇsa. They omit the fact of the priest having been cast into a caldron of boiling oil, but the

narrator concludes the story by stating that both the Thera and the letter-carrier in disguise were put to death, and their bodies cast into the sea.

Kalyāṇiyan narindo hi Tisso nāmāti khattiyo
 Devī-saṇṇoga-janita-kopo tassa kaniṭṭhako
 Bhīto tato palāyitwā Ayya-Uttiya nāmako
 Aññattha vasi. So deso tena tan-nāmako ahū.
 Datwā rahassa-lekhaṃ so bhikkhu-vesa-dharaṃ naraṃ
 Pahesi deviyā. Gantvā rāja-dvāre ʾhito tu so.
 Rāja-gehe arahatā bhuñjamānena sabbadā
 Aññāyamāno therena rañño gharaṃ upāgami.
 Therena saddhiṃ bhuñjitvā rañño saha winiggama
 Pātesi bhūmiyaṃ lekhaṃ pekkhamānāya deviyā.
 Saddena tena rājā taṃ niwattitwā wilokayaṃ
 Nātwāna lekha-sāndesaṃ kuddho therassa dummati
 Theraṃ taṃ purisaṃ tañ ca mārāpetwāna kodhasā
 Samuddasmiṃ khipāpesi.

“Tissa, a sovereign of the Kshatriya caste at Kelaniya, was wroth at the criminal intercourse that his consort had (with his younger brother). His younger brother, Ayya Uttika, being afraid of him, fled and lived in a different place, and that division was called by his name. (Afterwards) the prince entrusted to a man in the disguise of a monk a secret letter to the queen. He proceeded and stood at the royal entrance, and in the company of a Therā, who daily partook of meals at the palace, entered it unobserved. Having partaken of the meal with the Thera, this disguised messenger, when the king, after attending on the Thera, was leaving the room, secretly dropped the letter on the ground to be seen by the queen. The king, hearing the sound of the dropping of the letter, stopped and looked at it, and on perceiving its object, became enraged with the Thera, and putting both him and the disguised messenger to death, cast their bodies into the sea.”

The Rasawāhini is a work containing stories in easy Pāli. Though its date is not given, yet at the conclusion of the work the author gives us a clue by which we can determine

it to be in all probability of the same age as the Sidat Sangarāwa, viz. A.D. 1320–1347, for the author claims that work also as a production of his (see J. Alwis' SS. pp. clxxx and cclxxxi). The author of the last-mentioned book was Wedeha, and the Rasawāhinī is considered to be a revision by Wedeha of an old Pāli translation of an original work by Raṭṭhapāla Thera, of the Tangutta-waṅka Piriwena, at the Mahāwihāra in Anurādhapura, as the following lines will show :—

Mahāwihāre Taṅguttawaṅkapariweṇawāsiko
 Raṭṭhāpālo ti nāmena silācāraguṇākaro
 Hitāya pariwattesi pajānaṃ pālibhāsato.
 Punaruttādidosehi taṃ āsi sabbam ākulaṃ
 Anākulam karissāmi taṃ suṇātha samāhitā.

“(The Rasawāhinī) was translated into the Pāli by the “Sthawira Raṭṭhapāla—a mine of piety and other virtues, “who lived in the Tanguttawanka Piriwena of the Mahā- “wihāra (at Anurādhapura). That work was redundant “with tautological and other errors. I recompose it, correct- “ing the errors. Listen attentively to it.”

The work is concluded with the following interesting summary of the author's pupilage, his name, and a list of his productions :—

Samattānantarāyena yathāyaṃ Rasawāhinī
 Tathā sijjhantu saṃkappā jantūnaṃ sādhu sammatā.
 Dhammāmatarasaṃ loke wahantī Rasawāhinī
 Pañcawassasahassāni pavattatu aninditā.
 Dwattiṇsa bhāṇawārehi niṭṭhitā Rasawāhinī
 Karotu sabbasattānaṃ icchantam sabbadā subhaṃ.

Kāliṃgawhamahāthero yassopajjhāyatam gato
 Maṃgalawho mahā thero baddhasīmāpati yaṭi
 Yassa ācariyo wāsi sabbasatthawisārado
 Ārañṇāyatanānuando mahā thero mahā gaṇi
 Garuttam āgato yassa satthasāgarapārugu
 Yo wippagāma-waṃsekaketubhūto tisīhale

Yo 'kā sīhala-bhāsāya sīhalaṃ saddalakkhaṇaṃ
 Yo ca Samantakūṭassa waṇṇanam waṇṇaye subhaṃ
 Tena Wedeha-therena katāyaṃ Rasawāhinī.

Yam puññaṃ pasutaṃ hoti thomentena jinaṃ mayā
 Tena puññaṇa lokoyaṃ sukhī hotu averiko
 Pārentu devatā lokaṃ sammā devo pavassatu
 Pālayantu mahīpālā dhammena sakalaṃ paṇaṃ
 Pañcawassasahassāni dippatu jinasāsaṇaṃ
 Watthuttayassa me niccaṃ jayassu jayamangalaṃ.

“Let the good wishes of the people be furthered in the same way as this Rasawāhinī has been concluded without any hindrance. May this Rasawāhinī flourish for five thousand years without reproach, wafting the nectar essence of the Law.

“May the Rasawāhinī, which has been finished with thirty-two Bāṇawāras, always be productive of all good wished for by the people. This Rasawāhinī was composed by Wedeha Sthawira, the author of the beautiful Samantakūṭa Wānana, and the Singhalese Grammar, and who of the Brahman sect was a banner to the three divisions of (the Island) Sīhalā,¹ and whose tutor² was Ānanda Mahā Sthawira of the forest hermitage, the great leader of a chapter of priests, and who had crossed the ocean of science, the Mahā Sthawira Mangala, skilled in all learning, and the principal boundary supervisor,³ and the Mahā Sthawira Kālinga.

¹ The Island was divided into the Divisions of Ruhuna, Māya and Pihiti by King Paṇḍukābhaya.

² Acariya—there are four Acariyas :—

i. Pabbajjācariya—the tutor who rebes.
 ii. Nissācariya—the tutor under whose refuge the pupil places himself.
 iii. Dhammācariya—the tutor who educates.
 iv. Kammācariya—the tutor who examines the pupil at the ordination ceremony.

³ Baddhasimapati—We are not sure what this means, evidently he was a priest in whom were vested special powers to supervise the laying of boundaries in ‘Uposatha Sālās,’ halls in which the priests confessed.

“May all the inhabitants of the world live in happiness and harmony, through the merits that have accrued to One who has praised Jina (the lord Buddha).”

“May the gods protect the world, and the Sovereigns their subjects with equity. May it rain in due time. May the kingdom of the Vanquisher shine for 5000 years, and may victory and luck ever crown the three gems.”

We have digressed and quoted at length from the *Rasa-vāhīnī*, as it is an interesting work. Perhaps its exact date can be better fixed from an examination of the style of language in which it composed.

The incident on which our poem is based is also thus narrated in the *Kākawaṇṇatissāraṇṇawatthu*:—

“*Sihala-dīpe Kalyāṇiya-Tisso nāma rājā issaraṇ pavatteti. Tassa Uttiyo nāma kaniṭṭho uparājā ahoṣi. So Kalyāṇiyattherassa santike sippan sikkhī, tato so raṇṇo agga-mahesiya saddhiṇ vissāsaṇ akāsi. Rājā taṇ ṇatvā gaṇhathe taṇ ti amacce āṇāpesi. Uttiyo taṇ ṇatvā bhīto palāyitvā aṇṇattha wasanto ekasmiṇ divase devīm saritvā paṇṇaṃ likhitvā ekaṃ daharam bhikkhu-wesaṇ gaḇāpetvā idaṇ rahassena deviyā dehīti paṇṇaṇ adāsi. Tadā Kalyāṇiyatthero niccaṃ rājagahe paribhuṇjati. Dūto gantvā rājadwāre ṭhito therena saddhiṃ rāja-gehaṃ agamāsi. Thero tena rājakulūpago ayaṇ ti saṇṇaṃ akāsi. Rāja-purisā pi therassa antevāsiko ayaṇ ti cintesun. Atha rājā ca rāja-mahesikā ca te sakkaccaṃ parivisitvā vanditvā pakkamimsu. Tato so dūto taṇ lekhaṇ deviyā pekkhamānāya bhūmiyaṃ pātesi, rājā tassa saddaṇ sutvā nivattitvā olovento therassa lekhaṇa-samānaṇ lekhaṇ disvā nissaṇsayaṇ therena kata-kammaṇ ti maṇṇamaṇo kujjhivā, etan tela-kaṭāhe khippāti āṇāpesi. Atha rājapurisā tela-kaṭāhaṃ uddhaṇaṃ āropetvā idhumaṇ adho katvā tele kathite therāṇ tattha nesun. Thero tasmiṇ khaṇe vipassanaṃ vadḍhetvā arahattaṃ patvā kaṭāhaṃ abhiruyha nisīdi indaṇila-maṇi-tale rāja-haṇso viya. Tathāpidhampitaṃ uṇhaṇ lomakūpassa uṇhaṇ kātuṇ nasakkhi. Tattha nisinna dhamma-gāthānaṃ sata-ppamāṇaṃ katvā kassa pāpass’ ayaṃ vipāko ti atītaṃ olovento, atīte attano gōpāla-dāraka-kāle pakkathite khīrasmiṃ pakkhittaṃ ekaṃ makkhikaṃ disvā*

ayam anivaṭṭiya dhammo ti cintetvā tattha nisinno va parinibbāyi."

"In the Island of Sihala King Kelani Tissa reigned as "king, and a younger brother of his of the name of Uttiya "was sub-king. He was educated under the Thera of "Kelaniya, he was friendly with the queen. The king, "coming to know of it, commanded the ministers to arrest "him; Uttiya the sub-king, hearing of it, fled through fear, "and lived in a different quarter. One day he wrote a letter "to the queen, and getting a young man to robe himself "as a priest, ordered him to deliver it to the queen secretly. "The Thera of Kelaniya went and had his meals at the palace "daily; the messenger in the disguise of a priest went and "stayed at the entrance to the palace, and accompanied the "Thera inside; the Thera took him to be a favourite of the "palace, and the attendants of the palace mistook him for "a pupil of the Thera. Thereafter the king and queen "having attended at the meal bowed and took their leave; "the messenger dropped the letter on the ground to be seen "by the queen; the king, hearing of the sound of the letter "dropping on the ground, stopped, and looking at it, and "discovering the handwriting to be similar to that of the "Thera, thought to a certainty that it must be a production "of the Thera, and being enraged, ordered him to be cast "into a caldron of heated oil. Thereafter the attendants "placed a caldron of oil on the hearth, and when the oil was "at boiling heat, hurled the Thera into it. The Thera at "that instant attained 'vidassana' (spiritual life), and be- "coming an arahat, rose up in the caldron and remained "(unhurt) like a royal hansa in an emerald vase, and in that "position, reciting a hundred stanzas, looked into the past to "ascertain what sin this was the result of, and found that "once on a time when he was a shepherd, he cast a fly into "boiling milk, and that this was the recompense of that act. "He then expired. Then the king, who caused the death of "the Thera and the disguised messenger, had their bodies "cast into the sea."

The story in the Saddhammāṅkārē, composed in A.D.

1538, is almost similar to that in the Rasawāhinī, so that we have omitted it here.

The verses of our poem do not touch upon the sad fate of the author; but they are highly instructive, and inculcate sound rules for leading a virtuous life.

As stated already, the treatise is an analysis of some of the fundamental doctrines of Buddhism, as given in the canonical works; and we hope that it will be interesting to those who study its language and history.

ATAPATTU WALAWWA, GALLE,
18th August, 1884.

E. R. GOONARATNE.

TELAKAṬĀHAGĀTHĀ.

RATANATTAYAM.

- 1 Lankissaro jayatu vāraṇarājagāmi
Bhogindabhogarucirāyatapīnabāhu
Sādhūpacāranirato guṇasannivāso
Dhamme t̥hito vigatakodhamadāvalepo.
- 2 Yo sabbalokamahito karuṇādhivāso
Mokkhākaro ravikulambarapuṇṇacando
Ñeyyodadhiṃ suvipulaṃ sakalaṃ vibuddho
Lokuttamaṃ namatha taṃ sirasā munindaṃ.
- 3 Sopānamālaṃ amalaṃ tidaśālayassa
Samsārasāgarasamuttaranāya setuṃ
Sabbāgatibhayavivajjitakhemamaggam
Dhammaṃ namassatha sadā muninā paṇītaṃ.
- 4 Deyyaṃ tad appam api yattha pasannacittā
Datvā narā phalaṃ ulārataṃ labhante
Taṃ sabbadā dasabalen' api suppasatthaṃ
Saṅghaṃ namassatha sadāmitapuññakhettaṃ.

- 5 Tejobalena mahatū ratanattayassa
 Lokattayaṃ samadhigacchati yena mokkhaṃ
 Rakkhā na c'atthi ca samā ratanattayassa
 Tasmā sadā bhajatha taṃ ratanattayaṃ bho.

MARAṆĀNUSSATI.

- 6 Laṅkissaro parahitekarato nirāso
 Rattim-pi jāgararato karuṇādhivāso
 Lokam vibodhayati lokahitāya kāmam
 Dhammam samācaratha jāgarikānuyuttā.
- 7 Sattopakāraniratā kusale sahāyā
 Bho dullabhā bhuvi narā, vigatappamādā
 Laṅkādhīpaṃ guṇadhanam kusale sahāyaṃ
 Āgamma sañcaratha dhammam alaṃ pamādam.
- 8 Dhammo tilokasaraṇo paramo rasānam
 Dhammo mahaggharatano ratanesu loke
 Dhammo have tibhavadukkhavināsahetu
 Dhammam samācaratha jāgarikānuyuttā.
- 9 Niddam vinodayatha bhāvayath' appameyyam
 Dukkham aniccam api ceha anattatañ ca
 Dehe ratiṃ jahatha jajjarabbhājanābhe
 Dhammam samācaratha jāgarikānuyuttā.
- 10 Okāsam ajja mama n'atthi suve karissam
 Dhammam itihalasatā kusalappayoge
 Nālam tiyaddhusu tathā bhuvanattaye ca
 Kāmam na c'atthi manujo maraṇā pamutto.
- 11 Khitto yathā nabhasi kenacid eva leḍḍu
 Bhūmiṃ samāpatati bhāratayā khaṇena
 Jātattam eva khalu kāraṇam ekam eva
 Lokam sadā nanu dhuvaṃ maraṇāya gantum.

- 12 Kāmaṃ narassa patato girimuddhanāto
 Majjhe na kiñci bhayanissaraṇāya hetu
 Kāmaṃ vajanti maraṇaṃ tibhavesu sattā
 Bhoge ratiṃ pajahathāpi ca jīvite ca.
- 13 Kāmaṃ patanti mahiyā khalu vassadhārā
 Vijjullatāvitatameghamukhā pamuttā
 Evaṃ narā maraṇabhīmapapātamajjhe
 Kāmaṃ patanti na hi koci bhavesu nicco.
- 14 Velātaṇṇe paṭutarorutarāṅgamālā
 Nāsaṃ vajanti satataṃ salilālayassa
 Nāsaṃ tathā samupayanti narāmarāṇaṃ
 Pāṇāni dāruṇatare maraṇodadhimhi.
- 15 Ruddho pi so rathavarassa gajādhipehi
 Yodhehi cāpi sabalehi ca sāyudhehi
 Lokam vivañciya sadā maraṇūsabho so
 Kāmaṃ nihanti bhuvanattayasālisaṇḍaṃ.
- 16 Bho mārutena mahatā vihato padīpo
 Khippaṃ vināsamukham eti mahappabho pi
 Loke tathā maraṇacaṇḍasamīraṇena
 Khippaṃ vinassati narāyumahāpadīpo.
- 17 Rāmajjunappabhutibhūpatipuṇḍavā ca
 Sūrāpure raṇamukhe vijitārisaṅghā
 Te pīha caṇḍamarāṇoghanimuggadehā
 Nāsaṃ gatā jagati ke maraṇā pamuttā.
- 18 Lakkhi ca sāgarapaṭā sadharādharā ca
 Sampattiyo ca vividhā api rūpasobhā
 Sabbā ca tā api ca mittasutā ca dārā
 Ke vā pi kaṃ anugatā maraṇaṃ vajantaṃ.
- 19 Brahmā surā suragaṇā ca mahānubhāvā
 Gandhabbakinnaramahoragarakkhasā ca
 Te cāpare ca maraṇaggisikhāya sabbe
 Ante patanti salabhā iva khīnapuññā.

- 20 Ye Sāriputtapamukhā munisāvakā ca
 Suddhā sadāsavanudā paramiddhipattā
 Te cāpi maccuvaḷabbhāmukhasannimuggā
 Dīpā-m-ivānilahatā khayatām upetā.
- 21 Buddhā pi buddhakamalāmalacārunettā
 Battimśalakkhaṇavirājitarūpasobhā
 Sabbāsavakkhayakarā pi ca lokanāthā
 Sammadditā maraṇamattamahāgajena.
- 22 Rogāturesu karuṇā na jarāturesu
 Khidḍāpāresu sukumārakumārakesu
 Lokam sadā hanati maccu mahā gajindo
 Dāvānalo vanam ivāvīrato asesam.
- 23 Āpuṇṇatā na salilena jalālayassa
 Kaṭṭhassa cāpi bahutā na hutāsanassa
 Bhutvāna so tibhuvanam pi tathā asesam
 Bho niddayo na khalu pītim upeti maccu.
- 24 Bho mohamohitatayā vivaso adhañño
 Loko pataty api hi maccumukhe subhīme
 Bhoge ratiṃ samupayāti vihīnapañño
 Dolātarāṅgacapale supinopameyye.
- 25 Eko pi maccur abhiantum alam tilokam
 Kiṃ niddayā api jarāmarañānuyāyī
 Ko vā kareyya vibhavesu ca jīvitāsam
 Jāto naro supinasaṅgamasannibhesu.
- 26 Niccāturam jagad idam sabhayam sasokam
 Disvā ca kodhamadamohajarābhībhūtām
 Ubbegamattam api yassa na vijjati ce
 So dāruṇo na maraṇo vata tam dhir-atthu.
- 27 Bho bho na passatha jarāsidharam hi maccum
 Āhaññamānam akhilam satatam tilokam
 Kiṃ niddayā nayatha vitabhayā tiyāmam
 Dhammam sadāsavanudam carath' appamattā.

- 28 Bhāvētha bho maraṇamāravivajjanāya
 Loke sadā maraṇasaññam imaṃ yatattā
 Evaṃ hi bhāvanaratassa narassa tassa
 Taṇhā pahīyati sarīragatā asesā.

ANICCALAKKHAṆAM.

- 29 Rūpaṃ jarā piyataṃ malinīkaroti
 Sabbam balaṃ harati attani ghorarogo
 Nānūpabhogaparirakkhitam attabhāvaṃ
 Bho maccu saṃharati kiṃ phalam attabhāve.
- 30 Kammānilāpahatarogatarāṅgabhaṅge
 Saṃsārasāgaramukhe vitate vipannā
 Mā mā pamādam akarotha karotha mokkham
 Dukkhodayan nanu pamādamayaṃ narānaṃ.
- 31 Bhogā ca mittasutaporisabandhavā ca
 Nārī ca jīvitasamā api khattavatthu
 Sabbāni tāni paralokam ito vajantaṃ
 Nānubbajanti kusalākusalaṃ va loke.
- 32 Bho vijjucañcalatare bhavasāgaramhi
 Khittā purākatamahāpavanena tena
 Kāmaṃ vibhijjati khaṇena sarīranāvā
 Hatthe karotha paramaṃ guṇahatthasāraṃ.
- 33 Niccaṃ vibhijjat' iha āmakabhājanam va
 Saṃrakkhito pi bahudhā iha attabhāvo
 Dhammaṃ samācaratha saggagatippatiṭṭham
 Dhammaṃ suciṇṇam iha-m-eva phalaṃ dadāti.
- 34 Rantvā sadā piyataṃ divi devarajje
 Tamhā cavanti vibudhā api khīṇapuññā
 Sabbam sukhaṃ divi bhuvīha viyogaṇiṭṭham
 Ko paññavā bhavasukhesu ratiṃ kareyya.
- 35 Buddho sasāvakagaṇo jagadekanātho
 Tārāvalīparivuto pi ca puṇṇacando
 Indo pi devamakuṭaṇkitapādakaṇṇjo
 Ko phenapiṇḍanasamo tibhavesu jāto.

- 36 Līlāvatamsam api yobbanarūpasobhaṃ
 Attūpamaṃ piyajanaena ca sampayogaṃ
 Disvā ca vijjucapalaṃ kurute pamādaṃ
 Bho mohamohitajano bhavarāgaratto.
- 37 Putto pitā bhavati mātu patīha putto
 Nāri kadāci janani ca pitā ca putto
 Evaṃ sadā viparivattati jīvaloko
 Citte sadāticapale khalu jātiraṅge.
- 38 Rantvā pure vividhaphullalatākulehi
 Devā pi Nandanavane surasundarihi
 Te ve kadā vitatakaṇṭakasaṅkaṭesu
 Bho koṭisimbali vanesu phusanti dukkhaṃ.
- 39 Bhutvā sudhannam api kañcanabhājanesu
 Sagge pure suravarā paramiddhipattā
 Te cāpi pajjalitalohaguḷaṃ gilanti
 Kāmaṃ kadāci narakālayavāsabhūtā.
- 40 Bhutvā narissaravarā ca mahiṃ asesam
 Devādhipā ca divi dibbasukhaṃ surammaṃ
 Vāsam kadāci khurasañcitabhūtalesu
 Ke vā mahārathagaṇānugatā diviha.
- 41 Devaṅgaṇālalita-bhinnatarāṅgamāle
 Gaṅge mahissarajaṭāmakuṭānuyāte
 Rantvā pure suravarā pamadāsahāyā
 Te cāpi ghorataravetaraṇiṃ patanti.
- 42 Phullāni pallavalatāphalasaṅkulāni
 Rammāni candanavanāni manoramāni
 Dibbaccharālalitapuṇṇadarimukhāni
 Kelāsamerusikharāni ca yanti nāsam.
- 43 Dolānalānilatarāṅgasamā hi bhogā
 Vijjupabhāticapalāni ca jīvitāni
 Māyāmarīcijalasomasamaṃ sarīraṃ
 Ko jīvite ca vibhave ca kareyya rūgaṃ.

DUKKHA-LAKKHAṆAM.

- 44 Kiṃ dukkham atthi na bhavesu ca dāruṇesu
 Satto pi tassa vividhassa na bhājano ko
 Jāto yathā maraṇarogajarābhībhūto
 Ko sajjano bhavaratim pihayeyy' abālo
- 45 Ko vā pi pajjalitalohaguḷam gahetum
 Sakko kathaṇceid api pāṇitalena bhīmaṃ
 Dukkodayaṃ asucinissavaṇaṃ anattaṃ
 Ko kāmāye 'tha khalu deham imaṃ abālo.
- 46 Loke na maccusamaṃ atthi bhayaṃ narāṇaṃ
 Na vyādhidukkhassaṃ atthi ca kiñci dukkhaṃ
 Evaṃ virūpakaraṇaṃ na jarāsamāṇaṃ
 Mohena bho ratim upeti tathā pi dehe.
- 47 Nissārato nalanalīkadalisaṃāṇaṃ
 Attānaṃ eva parihaññati attaheto
 Samposito pi kusaḥāya ivākataññū
 Kāyo na yassa anugacchati kālakerā.
- 48 Taṃ phenapiṇḍasadiṣaṃ visasūlakappaṃ
 Toyānalānilamahi-uragādhivāsaṃ
 Jiṇṇālayaṃ va paridubbalaṃ attabhāvaṃ
 Disvā naro kathaṃ upeti ratim sapañño.
- 49 Āyukkhayaṃ samupayāti khaṇe khaṇe pi
 Anveti maccu hananāya jarāsiṇṇā
 Kālaṃ tathā na parivattati taṃ atītaṃ
 Dukkhaṃ idaṃ nanu bhavesu vicintanīyaṃ.
- 50 Appāyukassa maraṇaṃ sulabhaṃ bhavesu
 Dīghāyukassa ca jarā vyasanaṃ c' aneḷaṃ
 Evaṃ bhava ubhayato pi ca dukkhaṃ eva
 Dhammaṃ samācaratha dukkhavināsaṇāya.
- 51 Dukkhaḡḡinā sumahatā paripīlitesu
 Lokattayaṣṣa vasato bhavacārakesu
 Sabbattaṇā sucaritassa pamāḡakālo
 Bho bho na hoti paramaṃ kusalaṃ cinātha.

- 60 Dukkhaṃ aniccaṃ asubhaṃ vata attabhāvaṃ
 Ma saṃkilesaya na vijjati jātu nicco
 Ambho na vijjati hi appam apīha sāraṃ
 Sāraṃ samācaratha dhammaṃ alaṃ pamādaṃ.
- 61 Suttaṃ vinā na paṭabhāvaṃ ih' atthi kiñci
 Dehaṃ vinā na khalu koci-m-ih' atthi satto
 Dehaṃ sabhāvarahitaṃ khaṇabhaṅgayuttaṃ
 Ko attahetu aparō bhuvī vijjatiha.
- 62 Disvā marīcisalilaṃ hi sudūrato bho
 Bālo migo samupadhāvati toyasaññī
 Evaṃ sabhāvarahite viparītasiddhe
 Dehe pareti parikkappanayā hi rāgaṃ.
- 63 Dehe sabhāvarahite parikkappasiddhe
 Attā na vijjati hi vijju-m-iv' antalikkhe
 Bhāvētha bhāvanaratā vigatappamādā
 Sabbāsavappahanaṇāya anattasaññaṃ.

ASUBHALAKHAṆAM.

- 64 Lālākarīsarudhirassuvasānulittaṃ
 Dehaṃ imaṃ kalimalākālilaṃ asāraṃ
 Sattā sadā pariharanti jigucchāṇīyaṃ
 Nāṇāsucīhi paripuṇṇaghaṭaṃ yath' eva.
- 65 Nhātvā jalaṃ hi sakalaṃ catusāgarassa
 Meruppamāṇaṃ api gandhaṃ anuttaraṇi ca
 Pappoti n' eva manujo hi sucim kadāci
 Kim bho vipassatha guṇaṃ kimu attabhāve.
- 66 Dehaṃ tad eva vividhāsucisannidhānaṃ
 Dehaṃ tad eva vadhabandhanarogabhūtaṃ
 Dehaṃ tad eva navadhāparibhinnaṇḍaṃ
 Dehaṃ vinā bhayakaraṃ na susānaṃ atthi.
- 67 Antogataṃ yadi ca muttakarīsabhāgaṃ
 Dehā bahim aticareyya vinikkhamitvā
 Mātā pitā vikaṇḍā ca vinaṭṭhapemā
 Kāmaṃ bhaveyya kimu bandhusutā ca dārā.

- 68 Dehaṃ yathā navamukhaṃ kimisaṅghagehaṃ
 Maṃsaṭṭhisedarudhirākālilaṃ vigandhaṃ
 Posenti ye vividhapāpaṃ ih' ācaritvā
 Te mohitā maraṇadhammaṃ aho vat' evaṃ.
- 69 Gaṇḍūpame vividharoganivāsabhūte
 Kāye sadā rudhiramuttakarisaṃpuṇṇe
 Yo ettha nandati naro sasigūlabhakkhe
 Kāmaṃ hi socati parattha sa bālabuddhī.
- 70 Bho phenapiṇḍasadiṣo viya sārāhīno
 Mīḥālayo viya sadā paṭikūlagandho
 Āsivīsālayanibho sabhāyo sadukkho
 Deho sadā savati loṇaghaṭo va bhinno.
- 71 Jātaṃ yathā na kamalaṃ bhuvī nindaniyaṃ
 Paṅkesu bho asucitoṃ yasamākulesu
 Jātaṃ tathā parahitaṃ pi ca dehabbhūtaṃ
 Tan nindaniyaṃ iha jātu na hoti loke.
- 72 Dvattiṃsabbhāgaparipūrataro viṣeso
 Kāyo yathā hi naranārigaṇassa loke
 Kāyesu kiṃ phalaṃ ih' atthi ca paṇḍitānaṃ
 Kāmaṃ tad eva nanu hoti paropakāraṃ.
- 73 Posena paṇḍitātarena tathāpi dehaṃ
 Sabbattaṇā cirataraṃ paripālanīyaṃ
 Dhammaṃ careyya suciraṃ khalu jīvamāno
 Dhammo have maṇivaro iva kāmado bho.
- 74 Khīre yathā suparibhāvitavosadhamhi
 Sneheṇa osadhabalam paribhāsate va
 Dhammaṃ tathā iha samācaritaṃ hi loke
 Chāyā va yāti paralokaṃ ito vajantaṃ.
- 75 Kāyassa bho viracitassa yathānukūlaṃ
 Chāyā vibhāti rucirāmaladappane tu
 Katvā tath' eva paramaṃ kusalaṃ parattha
 Sambhūsitā iva bhavanti phalena tena.

- 76 Dehe tathā vividhadukkkhanivāsabhūte
 Mohā pamādavasaḡā sukhasaññamūlā
 Tikkhe yathā khuramukhe madhu lehamāno
 Bālhañ ca dukkham adhigacchati hīnapañño.
- 77 Saṅkapparāgavīhate nīrat' attabhāve
 Dukkham sadā samadhigacchati appapañño
 Mūlhasa-m-eva sukhasaññam ih' atthi loke
 Kiṃ pakkam eva nanu hoti vicāramāne.

DUCCARITA-ĀDINAVĀ.

- 78 Sabbopabhogadhanadhaññavisesalābhī
 Rūpena bho sa mākaraddhajasannibho pi
 Yo yobbane pi maraṇaṃ labhate akāmaṃ
 Kāmaṃ parattha parapaṇaharo naro hi.
- 79 Yo yācako bhavati bhinnakapālahattho
 Muḡo dhigakkharasatehi ca tajjayanto
 Bhikkham sadāribhavane sa kucelavāso
 Dehe parattha paravittabaro naro hi.
- 80 Itthi na muñcati sadā puna itthibhāvaṃ
 Nārī sadā bhavati so puriso parattha
 Yo ācareyya parādāram alaṅghanīyaṃ
 Ghorañ ca vindati sadā vyasanañ c' anekam.
- 81 Dīno vigandhavadano ca jaḡo apañño
 Mūgo sadā bhavati appiyadassano ca
 Pappoti dukkham atulañ ca manussabhūto
 Vācam musā bhaṇati yo hi apaññasatto.
- 82 Ummattakā vigatalajjagunā bhavanti
 Dīnā sadā vyasanasokaparāyanā ca
 Jātā bhavesu vividhesu virūpadehā
 Pitvā halāhalavisam va suraṃ vipaṇṇā.

- 83 Pāpāni yena iha ācaritāni yāni
 So vassakoṭīnahutāni anappakāni
 Laddhāna ghoram atulaṃ narakesu dukkhaṃ
 Pappoti c' ettha vividhavyasanaṃ c' anekam.

CĀTURĀRAKKHĀ.

- 84 Lokattayesu sakalesu samaṃ na kiñci
 Lokassa santikaraṇaṃ ratanattayena
 Tattejasā sumahatā jitasabbapāpo
 So 'haṃ sadādhigata-sabbasukho bhaveyyaṃ.
- 85 Lokattayesu sakalesu ca sabbasattā
 Mittā ca majjharipubandhujānā ca sabbe
 Te sabbadā vigatarogabhayā visokā
 Sabbam sukhaṃ adhigatā muditā bhavantu.
- 86 Kāyo karīsabharito viya bhinnakumbho
 Kāyo sadā kalimalāvyasanādhivāso
 Kāyo vihaññati ca sabbasukhan ti loke
 Kāyo sadā maraṇarogajarādhivāso.
- 87 So yobbane pi thaviro ti ca bālako ti
 Satte na pekkhati vihaññati-r-eva maccu
 So 'haṃ ṭhito pi sayito pi ca pakkamanto
 Gacchāmi maccuvadanaṃ niyataṃ tathā hi.
- 88 Evaṃ yathā vihitadosam idaṃ sarīraṃ
 Niccaṃ va taggatamanā hadaye karotha
 Mettaṃ parittam asubhaṃ maraṇassa niccaṃ
 Bhāvetha bhāvanaratū satataṃ yatattū.

PATICCASAMUPPĀDO.

- 89 Dānādipuññakiriyāni sukhudrayāni
 Katvā ca taṃ phalam asesam ih' appameyyaṃ
 Deyyaṃ sadā parahitāya sukhāya c' eva
 Kiṃ bho tad eva nanu hatthagataṃ hi sāraṃ.

- 90 Hetum vinā na bhavatī hi ca kiñci loke
 Saddo va pāṇitalaghaṭṭana hetujāto
 Evañ ca hetuphalabbhāvavibhāgabhinno
 Loko udeti ca vinassati tiṭṭhatī ca.
- 91 Kammasa kāraṇam ayaṃ hi yathā avijjā
 Bho kammanā samadhi-gacchati jātibhedam
 Jātim paṭicca ca jarāmarañādidukkham
 Sattā sadā paṭilabhanti anādikāle.
- 92 Kammaṃ yathā na bhavatī hi ca mohanāsā
 Kammakkhayā pi ca na hoti bhavesu jāti
 Jātikkhayā iha jarāmarañādidukkham
 Sabbakkhayam bhavati dīpa ivānilena.
- 93 Yo passatīha satatam munidhammakāyam
 Buddhaṃ sa passati naro iti so avoca
 Buddhañ ca dhammam amalāñ ca tilokanātham
 Sampassitum vicinathā pi ca dhammatā bho.
- 94 Sallam va bho sunisitam hadaye nimuggam
 Dosattayam vividhapāpamalena littam
 Nānāvidhavyasanabhūjanam appasannam
 Paññāmayena balisena nirākarotha.
- 95 Nākampayanti sakalā pi ca lokadhammā
 Cittam sadā 'pagatapāpakilesasallam
 Rūpādayo ca vividhā visayā samaggā
 Phuṭṭham va Merusikharam mahatānilena.
- 96 Saṃsāradukkham agaṇeyya yathā munindo
 Gambhīrapāramitasāgaram uttaritvā
 Ñeyyam abodhi nipuṇam hatamohajālo
 Tasmā sadā parahitam paramam ciṇātha.
- 97 Ohāya so 'dhigatamokkhasukham paresam
 Atthāya sañcari bhavesu mahabbhayesu
 Evaṃ sadā parahitam purato karitvā
 Dhammam mayānucaritam jagatattham eva.

- 98 Laddhāna dullabbhatarāṇ ca manussayoniṃ
 Sabbam papañcarahitaṃ khaṇasampadaṇ ca
 Ñatvāna āsavanudekahiṭaṇ ca dhammaṃ
 Ko paṇḍavā anavaraṃ na bhajeyya dhammaṃ.

SUPPLEMENTARY NOTES.

1. A vihāra would seem to have been afterwards built in commemoration of the martyred Thera on the spot at Keḷaniya, where he was put to death. For Toṭagamuwa, who wrote his Sela Lihini Sandese in 1462, thus refers to it (verse 70 of Macready's version) as then still existing.

Bow, fairest, to the image seated in
 The decorated hall, which in their zeal
 The merit-seeking people built upon
 The spot where stood the cauldron of hot oil
 Into which King Keḷani Tissa threw
 The guileless sage, a mere suspect of crime.

2. The poem itself, the Tela-katāha-gāthā, with a word-for-word interpretation in Sinhalese, was printed in Colombo in 1872, from a copy corrected by Hikkaḍuwa Sumangala, the erudite Mahā-nāyaka of Adam's Peak. E. R. G.

NOTES AND QUERIES.

BY

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

ATANI.

This word is rendered 'bed-frame' in the Vinaya Texts, part ii. p. 53. See Jât. ii. pp. 337, 424. Cf. Marâthî *aḍaṇī*, 'a metal or wooden three-legged stand,' a term for the two cross-pieces of wood supporting a stool.

ANDA.

Cammaṇḍa 'water bag' (Jât. i. p. 249) corresponds to *cammaghataka* (Jât. ii. p. 345). Cf. *aṇḍaka* 'round fruit, as the jujube-fruit.' Hindî *aṇḍakā* 'one of the bags forming a pannier.'

ATRICCHA.

"Ayaṃ pana Mittavindako . . . *atriccho* hutvâ" (Jât. iii. p. 206).

"Catubbhi atṭh' ajjhagamâ atṭhâhi pi ca soḷasa | soḷasâhi ca battimsa, *atricchaṃ* cakkam āsado | icchâhatassa posassa cakkam bhamati matthake" (Jât. iii. p. 207. See Jât. i. p. 414).

"Tasmiṃ khaṇe Sakko lokam olokento taṃ *atricchatâ-hatam* . . . disvâ," etc. (Jât. iii. p. 222, l. 8, 26).

"Sâ bâlâ *atricchatâya* evarûpaṃ vyasanam pattâ" (Jât. iii. p. 222, l. 6, p. 223, l. 23).

Atriccha = 'exceedingly covetous'; *atricchatâ* = 'excessive lust'; *atricchâhata* (Jât. iii. p. 222, l. 26) corresponds to *icchâhata* (Jât. iii. p. 207).

In Jât. i. p. 414, *atriccham* is explained by *atra atra icchanto*. There must have been a verb *atricchati*, having the same sense as *anugijjhati* (Jât. iii. p. 207, l. 22), but not equivalent to *atra+icchati*, but to *ati+icchati* (*aticchati*). But there was an earlier word, *aticchati* (see Childers, s.v. *Aticchatha*), and perhaps an *r* was inserted in order to maintain a distinction between two verbs alike in form, but different in meaning.

ANAMHA.

"*Anamha-kâle* Sussoṇi kinnu jagghasi sobhāṇe ti" (Jât. iii. p. 223).

"Why, pray, did you laugh, O beautiful Sussoṇi, when you were crying?"

Anamha-kâle is explained in the Com. by *ârodana-kâle* 'in weeping-time.'

"The woman Sussoṇi was crying over the loss of husband and lover, when Indra caused her to burst out into sudden and unexpected laughter."

*Ana-mha*¹ I take to be 'crying,' literally 'un-laughing' (cf. *abbhâkuṭṭika* 'smiling,' literally 'un-frowning'), from the $\sqrt{\text{smi}}$, which in Pâli appears as *mha*. Cf. *vi-mhayati*, from *smi+vi*; *umhayati* 'to laugh out, roar out with laughter,' from *smi+ud* (see Jât. ii. p. 131; iii. p. 44).

ANTAGGÂHIKÂ DIṬṬHI.

This expression occurs in the Mahāvagga, iv. 16. 12, and the translators of the Vinaya Texts, pt. i. p. 344, leave *antaggâhikâ* untranslated, stating that the meaning is unknown to them.

I have somewhere met with the phrase (spoken of an arahat) "*na antakâni dharati*" = 'he does not hold the (doctrine of) the *antas*.'

Antaggâhikâ diṭṭhi is the (heretical) doctrine of maintaining or holding the three *antas* or goals, which, according to

¹ *Ana* for *an* is well established, as in *ana-matagga*, *ana-bhāva* (see Vinaya Texts, pt. ii p. 113).

the Saṅgīti-Sutta, are: *sakkāyo anto*, *sakkāyasamuddo anto*, and *sakkāyanirodho anto* (see Childers, s.v. *sakkāyo*).

APASSENA.

Apassena, in *apassena-phalaka*, is rendered by the translators of the Vinaya as 'a reclining-board'; but *apassena-phalaka* corresponds in meaning to *âlambana-phalaka* (Jât. i. 8), and means, we think, 'a bolster-slab.' *Apassena* = Sk. *apaśrayana* has the same meaning as *apassaya*, used by Buddhaghosa in his comment on *sattaṅga* (Cullav. vi. 2. 4.) as a 'rest' or 'support,' corresponding to Sk. *aapaśraya*, explained by Boehtlingk and Roth as 'Kopfpolster (an einem Lehnssessel) A.V. 13. 3. 8.'

We actually find *apassaya-pīṭhaka* = 'a chair with a head-rest,' in Jât. iii. p. 235, l. 23; and also *kaṇṭhakappassaya* 'a bolster or head-rest filled with natural thorns, or with artificial iron ones' (Jât. i. p. 493; iii. p. 235, l. 20).

There is an interesting passage in the Puggala-Paññatti, p. 55, in which this is alluded to:

"So . . . ukkuṭiko pi hoti ukkuṭippadhânam anuyutto, *kaṇṭakâpassayiko* pi hoti *kaṇṭakâpassaye* seyyam kappeti, sâyam tatiyakam pi udakaroḥanânuyogam anuyutto viharati."

With this we may compare the following from Jât. iii. p. 235:

"Ajja ekacce *vaggulivatam* caratha, ekacce *kaṇṭhakaseyyam* kappetha, . . . ekacce *ukkuṭikappadhânam* anuyuñjatha, ekacce *udakogâhanakammam* karoṭha."

Here, for *kaṇṭhakaseyyam*, or *kaṇṭhasaseyyam*, *kappetha* we must read *kaṇṭhakappassaye seyyam kappetha* (see Jât. iii. p. 74).

Childers gives no examples of *çri* + *apa* (see Jât. iii. p. 425; Thera-Gâthâ, p. 75; Cullavagga, p. 175; Suttavi-bhaṅga, i. pp. 74, 76).

AVHETI.

Avheti = *pakkosati* (Jât. ii. 10, 252; Tevijja Sutta, i. 19).

ALA.

Ala 'a claw,' not in Childers, occurs in Jât. i. p. 223; ii. p. 342; iii. pp. 295, 297. Cf. *vicchikâlika* = 'a scorpion's claw' (Mahāvagga, v. 2. 3).

ÂLAYA.

This word does not occur in Childers. It means 'feint, pretence,' ($\sqrt{li}$) cf. *matâlayaṃ karitrâ* (Jât. iii. p. 533, l. 6); *matâlayaṃ dassetrâ* (Jât. iii. p. 533, l. 23).

ÂVIJJHATI.

In Jât. ii. p. 406, ll. 5, 6 *âvijjhitrâ* seems to have the sense of *vidhâ* 'to arrange, set in order,' with the same meaning exactly as *samvidahitrâ* (Jât. ii. p. 408, l. 26); *âvijjhitrâ* from *â + vyadh* occurs in the same Jâtaka, p. 408, l. 7. Cf. Jât. i. pp. 153, 170; *Dîpavaṃsa*, p. 87. See *âvijjhi* in *Suttavibhaṅga*, i. p. 332; and compare with *Dîpavaṃsa* i. 81, and *Mahâvaṃsa* i. 43. There is a Vedic $\sqrt{vidh}$ 'to dispose.'

ÂSÎYATI AND VISÎVETI.

Dr. Trenckner derives *âsîyati* from Sk. *âçyâyati*, and agrees with Childers in referring *visîveti* to Sk. *vi-çyâpayati* 'to uncongeal, thaw,' hence, 'to warm oneself' (Dh. 177), from $\sqrt{çyai}$.

The passage in the *Milinda Pañha* does not bear out Dr. Trenckner's explanation of 'to be congealed,' nor that of Dr. Edward Müller's 'to cool oneself' (Pâli Gr. p. 40).

"Kaddame (padumaṃ) jâyati, udae *âsîyati* ti" (Mil. Pañ. p. 75).

This seems to mean that "the lotus springs up (or has its origin) in the ooze of the lake (where it grows) and in the water comes to perfection."

In other passages, where a similar metaphor is employed, the verb *pavaddhati*, or *samvaddhati*, is employed, showing that the meaning of *âsîyati* is 'becomes ripe,' 'comes to perfection, or maturity,' and must be referred to the root *çrâ* (*çrai*, *çai*, or *çrî*), the causative of which (*çrâpayati*) would with *vi* give us *visîveti*, with its proper meaning of 'to warm oneself,' etc.

Cf. "Yathâ mahârâja padumaṃ udae jâtaṃ udae *samvaddhaṃ* . . . etc." (Mil. Pañha, p. 378; see also Sept. Suttas Pâlis, p. 141).

“Yathâpi udake jâtaṃ puṇḍarîkaṃ *paraḍḍhati*, etc.” (Thera-Gâthâ, v. 700).

The proper term from $\sqrt{\text{çy}}$ ai for ‘to uncongeal,’ ‘thaw,’ ‘melt,’ would be *paṭisiveti*, Sk. *pratiçyâpayati*, but we do not find this in Pâli. The expression *sariraṃ sedeti*, however, occurs in Jât. i. p. 324, in the sense of to warm the body after being exposed to severe cold, to steam (see Jât. i. p. 52).

In Jât. ii. p. 68, we find “aggaṃ *visivcetum*,” ‘to warm oneself by the fire,’ and at p. 69 a double causative, *visivâpeti*, ‘to let one warm oneself before the fire,’ and the Commentary makes use of an explanatory and similar phrase: “Agginâ . . . jhâpento” (see Milinda Pañha, pp. 47, 102). In the Suttavibhaṅga ii. Pâc. lvi. 3. 1-3, we find *visibbeti*=*visiveti* explained by *tappati* (lvi. 3, 3), and *visibbaza*=*visivana* (see Mahâvagga, i. 20. 15).

ÂHUNDARIKA.

“Tena kho pana samayena bhagavâ tatth’ eva Rājagahe vassaṃ vasi, tattha hemantaṃ, tattha giṃhaṃ.

“Manussâ ujjhâyanti khīyanti vipācenti:—*âhundarikâ samanānaṃ Sakyaputtiyānaṃ disā andhakārā na imesaṃ disā pakkhāyanti ti*” (Mahâvagga, i. 53. 1).

The translators of the Vinaya Texts leave the perplexing term *âhundarikâ* untranslated, and offer no explanation of it. Dr. Oldenberg gives from B, a Sinhalese MS., the variant reading *âhuntaḍḍakirakâ*. This crux occurs again in a similar passage in the Bhikkhuni-vibhaṅga Pâc. x. 1. 1. (with the variant reading *âhuntarikâ*, an attempt, perhaps, to connect it with *antarita* or *antarâyika*); and the Com. explains it by *sambâdhâ*. Accepting the Commentator’s explanation, ought we not to read *âhundaḍḍarikâ* from the $\sqrt{\text{hunda}}$, with the prefix *â*?

In Boettlingk and Roth’s Dictionary the $\sqrt{\text{hunda}}$ is explained by *saṃghâte*, and this would give to *âhundaḍḍarikâ* the sense of *sambâdhâ* or *âsambâdhâ* ‘crowded up, blocked up, impassable.’ The word is evidently part of a stock passage that we find in Pâli and Sanskrit: “na . . . disâ pakkhāyanti dhammâ pi maṃ na paṭibhanti,” see Mahâparinibbâna Sutta, p. 22, and

cf. the following passage from the Mahâbhârata (Virâta Parvva 48, v. 18) :

“Vyâkulâç ca diçah sarvâ hridayam vyathatîva me
dhvajena pahitâh sadâ diçâ na prañibhânti me.

INGHÂLA, INGHELA.

Pâli abounds in variant forms, as *mucchati* and *mussati*, *laçeti* and *laketi*, etc. So we are not surprised to find *inghâla* and *inghela* as well as *angâra* (see Therî-Gâthâ, v. 386). Cf. Marâthî *ingala* ‘a live coal.’ The change from *angâra* to *inghâla* is quite regular, cf. Pâli *ingha* with Sk. *anga* (see Journal of the Pâli Text Society for 1883, p. 84). *Ingghâla-khuyâ* = *angâra-kâsuyâ*, but Childers has no mention of *khu* in this sense.

UK-KÂCETI.

In Jât. ii. p. 70, *ukkâceti* is used like *ussîncati*, ‘to bale out water.’ The English *bale*, ‘to empty by means of bails or buckets,’ helps us to see the origin of this word. It must be a denominative from *kâca* or *kâja*. Childers quotes, *Anotatte kâje aññh’ ânesum dine dine*, ‘they brought every day eight men’s loads of A. water’ (Mah. 22). Cf. *Anotattoda-kam kâjam* (Dîpavamsa, xii. 3).

UTTARIBHAṄGA.

This term seems to exclude rice, curry, etc., the four sweet foods, and to include flesh, fish, and fowl (Cullav. iv. 4. 5).

In Jât. i. No. 30, p. 196, it is applied to pig’s flesh. In Jât. i. p. 349, it has reference to dried fish, and in Dhammapada, p. 171, it is used of the flesh of a cock.

UPAKÛLITA.

Upakûlita occurs in the Therî-Gâthâ, p. 201, v. 258, as equivalent to *pañiseddhika* (see Jât. ii. p. 386), but in Jat. i. p. 405,¹ *upakûlita* is explained by *adḍhajjhâmakâ*.

¹ Cf. *upakûlita* = *jhâmo sayati*, Jât. ii. p. 134. The Commentary gives another reading, *upakûjita*.

The first must be referred to the $\sqrt{k\dot{u}l}$, 'to obstruct' (cf. *paṭikkūla*), the second to $\sqrt{k\dot{u}l}$ or $k\dot{u}d$, 'to singe.'

UPASIMSAKA.

"Yathā mahārāja unduro ito e'ito ca vicaranto āhārū-pasiṃsako yeva carati, evam eva," etc. (Milinda-Paṇḍita, p. 393). Ought we not to read *upasiṃghako*, from the root *siṃgh* (see Jāt. ii. 339)? *Upasiṃghati* occurs in Jāt. ii. p. 408.

UPĀTA.

"Rajam upātaṃ vātena yathā meghe pasāmaye" (Theragāthā, v. 675, p. 69).

MS. A. reads *ūpātaṃ*, which seems to be metrically the correct reading, the $\dot{u}p^\circ = upp^\circ$. "As the cloud lays the dust raised by the wind, etc."

Dr. Oldenberg refers the word *upātaṃ* to Sk. *upātta*, from *upā-dā*, but the sense seems to require *uppātaṃ*,¹ from the root *pat*. Cf. Sk. *utpātarāta*, 'a whirlwind,' and *ut-pāta*, 'flying up.' See Dasaratha Jāt. p. 6, v. 9; p. 9, ll. 3, 23.

The usual expression is "rajam ūhataṃ vātena." See Suttav. Pār. iii. 1. 3, "Seyyathāpi bhikkave gimhānaṃ pacchime māse ūhataṃ rajojallaṃ taṃ enaṃ mahā akālamegho ṭhānaso antaradhāpeti vūpasameti."

ŪHAD AND ŪHAN.

There appears to be some confusion in Pāli between *ūhan* 'to throw up' and *ūhad* 'to evacuate the fæces.' *Ūhad*, which Dr. E. Müller believes to be *avahad* (Pāli Gr. p. 49), makes its p.p. *ūhata*, and not *ūhanna* (see Cullavagga, viii. 10. 3). We find the gerund *ūhacca* = *ūhadya* = *vaccaṃ katvā* in Jāt. ii. p. 71, and we have *ūhanti* (Ib. p. 73), and *ūhananti* (Suttav. Pār. xiv. 1. 2).

In Jāt. ii. p. 355, we find *ohadāmase* explained by *ūhadāma pi omutteṃma pi* (see *ohaneti* in Cariya Piṭaka, ii. 5. 4).

¹ *Uppātaṃ* = *uppātta* for *uppātita*, cf. *patta* = *patita* in *pattakkhandha*, Mil. 5; Ass. S. 17. *Udāta* = *udatta* = Sk. *udārta* (from the root *ṛi*) is a possible form.

Cf. *úhananti pi ummihanti pi* (Suttav. I. Nisagg. xiv. 1; II. Pác. lxv. 1), and *omuttenti pi úhadayanti pi* (Dham. p. 283).

ODAHÍ.

Odahi migaro pásam (Thera-Gáthâ, v. 774) = 'the trapper set a snare.' Cf. *luddo pásam iv' odđiya* (Therî-Gáthâ, v. 73).

I do not recollect *odahati* from *avadhâ* 'to set snares,' as that is usually expressed by *udđeti* or *odđeti*.

Odahati is 'to put in, deposit,' cf. *araññe odahi visaṃ* (Jât. iii. p. 201). We must, I think, read *odđayi* for *odahi*.

KAMPURI.

This occurs in the Therî-Gáthâ, v. 262: "Saṇha-kampurî va supparamajjitvâ sobhate su givâ pure mama."

The Commentary does not, at first sight, afford us much assistance: — "saṇṭhakammudî va supparamajjitâ | sutṭha pamajjitâ saṇṭhakam suvaṇṇasaṅkhâ viya." Here for *saṇṭhakammudî va* we must read *saṇha-kambu-r-iva* and alter *saṇṭhakam* to *saṇhakâ*. The correct reading of the text will therefore be *saṇha-kambu-r-iva*, etc., the meaning of which is now clear. The Therî's neck was once like a smooth shell; cf. *kambugirâ*, 'a neck marked with lines or folds like a shell' (Dasaratha Jâtaka, p. 12).

KAMMAKARAṆA OR KAMMAKÂRAṆÂ.

In Jâtaka, ii. p. 398, Milinda Pañha, pp. 290, 358, *kamma-karaṇa* occurs for the 'punishment of evil deeds, inflicted upon usurpers, thieves, etc.' (see Milinda Pañha, p. 197, and note on CATUKKA). But as *kammakarana* usually signifies 'work, service, duty,' we ought, I think to write *kamma-kâraṇâ*, for *kâraṇâ* = 'pain, torment, punishment' (cf. *Kâraṇa-ghara*, Jât. ii. 128; and see Ang. Nik. p. 41; Notes, p. 113).

KÂLASUTTA.

There are three passages where this word occurs in our printed texts as one of the carpenter's requisites.

(1) In Ten Jâtakas (p. 25) Prof. Fausböll translates it by

'knot,' and further on he explains it by 'a black (tarred?) rope.'

(2) It occurs again in Jât. ii. No. 283, p. 405, "vaḍḍha-kissa rukkhatacchanakāle . . . vāsipharasunikhādanamug-gare āharati *kāla-suttakoṭṭiyam* gaṇhāti."

Kālasutta seems to be a carpenter's 'measuring line' or 'rule,' made perhaps of iron wire, and hence 'black,' cf. Sk. *sūtradhāra*, 'a carpenter' (lit. 'a rule-holder').

Before the carpenter sawed or lopped off the trunk or branch of a tree, he put his iron-line round it as a guide in sawing or lopping it off accurately (see Cullavagga, p. 317).

(3) In the Milinda-Pañha, p. 413, this act is referred to as follows:—

"Yathā mahārāja tacchako *kāla-suttam* anulometvā ruk-kham tucchati evam eva," etc.

There is a curious passage in the Mahāvastu (ed. Senart, p. 17, l. 9) that closely corresponds to this quotation from the Milinda-Pañha:

"Tattha tām nairayikā nirayapālā ādravrikṣe vā varjetvā kālasūtravaṇṇena takṣanti aṣṭamṇe pi ṣaḍamṇe pi caturamṇe pi."

The word occurs again on pp. 5, 12, 20. Prof. Senart thinks that *kālasūtra* is some instrument of punishment or of torture, but from p. 5 it must be a kind of iron rope, or wire, for binding the limbs before they were sawn or lopped off by axes and hatchets.

In the Purāṇic accounts of the Kālasūtra hell it is simply called 'black' (krishṇa), and no mention is made of the *kālasūtra*.¹ But in Prof. Beal's Catena, p. 61, there is a description of this hell that deserves to be compared with that in the Mahāvastu (p. 5, ll. 7, 8), where *kālasūtra* seems to be rendered by 'iron-wire' and *sūtrita* by 'lashed.'

"The Kāla-Sūtra Hell (=Chinese Heh-Sieh, i.e. 'black cord or thread'), so called because the wretches confined therein are *lashed with burning iron wires*, their limbs hacked

¹ See Manu iv. 88. Dr. Hopkins explains *Kālasūtra* by "Thread of Death."

with iron hatchets, their bones slowly sawn asunder with iron saws."

Of course the 'burning iron wires' would cause pain and so become a means of torture; but we venture to think that *kâlasutta* is only the carpenter's 'rule' or 'measuring line.'

Just as this article was going to press I have noticed the following confirmatory passage in the *Pañcu-gati-dîpana* (verse 9) :

"kâlasuttânusârena phâlyante dâru vâyanto,

kakkaccehi jalantehi kâlasuttam tato matam,"

which M. Léon Feer translates in the appendix to his *Kandjour Extracts* (p. 516) as follows :

"Parce que, selon un fil noir, ils y sont fendus, comme des troncs d'arbre, avec des scies et d'autres instruments, de là vient le nom de *kâlasûtra* (fil noir)."

KULANĀKA OR KŪLAKA.

Kulanāka in *kulanākapādaka* (Cullavagga, vi. 3. 4) is referred by Dr. E. Müller (Pāli Gr. p. 30) to the Sk. *puṭāṅka* 'a roof.'

The Pāli, however, does not mean 'roof,' but is applied to a log or beam for shoring up an old wall (see the Commentator's remarks, Cullav. p. 321).

There is a passage in *Jātaka*, ii. No. 283, that throws some light upon *kulanāka* :—

"Attano ṭhitatṭhānassa purato ekaṃ parimaṇḍalaṃ āvātaṃ khanāpesi, pacchato ekaṃ *kullaka*-saṇṭhānaṃ anupubbavinnaṃ pabbhārasadisam" (p. 406), "gantvā *kullaka*-mukhassa tiriyaṃ" (p. 408).

There is a variant reading *kulka*, ? *kūlaka*.

In the Introduction to the *Jātaka*, *kullaka* answers to *bhitti* 'a buttress.' It is also called *āvāta*¹ (p. 407, l. 24).

Kullaka I take to be for *kūlaka*; cf. Sk. *kūla* 'slope, bank'; *kūlaka* 'bank, dike, shore.'

The Eng. dike means 'trench, embankment,' and is the same as *ditch* (cf. Ger. *teich* 'a pond'). The *Ditch* at New-

¹ i.e. *āvāta-toṭa* (see *Jāt.* iii, p. 508).

market is an embankment. In Middle English *dike* is used to translate *spelunca* (see Hampole's Psalter).

KOLĀPA.

This word occurs in Jât. iii. p. 495, in reference to a tree full of holes, sapless and dry, "*rukkho khānumatto hutvā chiddāvaccchiddo vāte paharante*" (*Ib.* pp. 491, 496).

The Com. explains it thus: "*kolāpe ti vāte paharante ākoṭṭita saddaṃ viya muñcamāne nissāre*" (see Milinda Pañha, p. 151).

GIRIBBAJA.

Dr. Oldenberg translates *giribbaja* by 'dwelling in the mountain' (Dīpavamsa, xiii. 16). It seems to mean, however, 'a hill-run, a cattle-run on the hills,' cf. "*ekasmim yeva gribbaje paṇṇasālam māpetvā vāsam kappesi*" (Jât. iii. p. 479), "he made a hermitage right upon the 'hill-run,' and dwelt there." "*Giribbajasenāsane vihāsi*," etc. (*Ib.* p. 479, l. 3). In l. 5, "*giribbajam pavesetvā*" refers to the *elikā* that are made to turn into the hill-runs and graze there. In line 9, "*giribbajadvare aṭṭhāsi*" must refer to the entrance of the pens on the 'runs.' Cf. *vaja* 'a pen' (Dh. p. 238, l. 9), *vajad-rāra* (*Ib.* p. 238, l. 15). Cf. Marāṭhī *vraja*, 'a village or station of cowherds;' Hindi *vraja*, 'a cow-pen.'¹

CATUKKA.

"*Catukke catukke paharantā . . . sisam assa chinditvā sarīraṃ sūle uttāsetha*" (Jât. i. p. 326).

"*Catukke (catukke) kasāhi tālente*" (Jât. ii. p. 123; see Jât. iii. p. 41).

Catukka 'a collection or set of four things.' Childers gives only one quotation for its use in this sense: "*sabba-catukkaṃ nāṃ' assa dāpesi*" (Dh. 292) 'he caused all the four kinds of things to be given him,' viz. four elephants, four horses, four thousand pence, four women, four slaves, four best villages, etc. See Cullav. 4. 6.

In Jât. iii. p. 44, 428, 429, we find "*sabba-catukka-yañña*" =

¹ Cf. Scotch 'sheep-raik,' a sheep-run; Mid. Eng. *rayke*, *rake* 'a path.'

'all the four kinds of sacrifices,' viz. four elephants, four horses, four bulls, and four men; and in Jât. iii. p. 44 we have *sabba-catukkena* *yajitvâ* = 'offering a sacrifice of all the four kinds.'

Instead of using *sabba catukka*, 'all the four sets of things' could be expressed by the repetition of *catukka*, as in the passages quoted above, so that *catukke catukke tâleti* or *cat° cat° paharati* signifies 'to strike all the four sets of blows,' i.e. to administer all the four kinds of punishments inflicted upon malefactors. The question is, what are they? Fortunately they are not unknown. A full list is contained in the second part of the Anguttara Nikâya, II. i. i. and in the Milinda Pañha, p. 197. For an explanation of the terms used to denote these punishments, see Ang. Nik. pp. 113, 114.¹

The term *khârâpatacchika* may be connected with the Sk. *kshâraya* 'to torment,' by means of *kshâra* or corrosive substances.

CÂLETI.

Childers has no instance of *câleti* in the sense of 'to sift.' See Mahâvagga, vi. 10, 1, and cf. Marâthî चाळणें 'to sift;' चाळण 'a sieve, strainer.'

Carati, 'to graze.' See Jât. iii. p. 479; Mahâvam. p. 22, l. 9. Cf. Mârathî चरणें, 'to graze;' चरण, चरवण, 'pasture, grazing.'

CHADAYATI.

This form occurs in Jât. iii. p. 144, and is explained by *pîneti, toseti*. It must be referred to the root *chad* (Vedic) — *chand* 'to please.'

TATṬAKA.

This word occurs frequently in the Jâtakas in the sense of 'dish,' or 'bowl for containing food.' There seems to be no corresponding form in Sanskrit. It may be connected with

¹ In the *erakavattika* and *cirakavāsika* punishments strips of skin were cut off the back (cf. Psalm cxxix. 3; and see Notes and Queries, No. 251, p. 308, Oct. 18th, 1884).

the Marâthî *tasta* 'a metal vessel to hold water, an ewer.' See Dham. p. 356; Jât. iii. pp. 97, 538.

TAMATAGGA.

"Ye hi keci Ânanda etarahi vâ mamam vâ accayena attadîpâ . . . *tamatagge* me te Ânanda bhikkhû bhavissati" (Parinibbâna-Sutta, p. 23).

Buddhaghosa says *tamatagge* is *tamagge*, the *t* in the middle being euphonic, and renders it 'the most pre-eminent, the very chief.' Prof. Rhys Davids, in his translation of this Sutta, has adopted the explanation of the commentator, and translates 'the very topmost height.'

Tamas here means 'darkness,' *i.e.* mental darkness, one of the five avijjâs in the Sâṅkhya philosophy; *tama-t-agge* must therefore mean 'at the extremity of the darkness, beyond the region of darkness,' *i.e.* in 'the light,' in Nirvâna, cf. *bhagge* 'at the end of existence, in Nirvâna': cf. "Imehi kho mahârâja sattahi bojjaṅgaratanehi paṭimaṇḍito bhikkhu sabbam *tamam* abhibhuyya sadevakam lokam obhâseti," etc. (Milinda-Pañha, p. 340).

We find in Sanskrit *tamaḥ pâre*, answering to *tama-t-agge*: "Sa hi devaḥ paraṃ jyotis *tamaḥ pâre*" (Kumâra Sambhava, ii. 58).

For that deity is the supreme luminary existing at the extremity of darkness (beyond the region of *tamas*), *i.e.* in the region of light.

TAMATI.

Childers has not registered the √ *tam* 'to choke, suffocate,' but we find in the Suttavibhaṅga, i. p. 84, *uttanto*, with the various readings *vuttanto*, *uttamanto* (*Ib.* p. 272).

"So bhikkhu *uttanto* anassâsako kâlam akâsi" (Suttav. Pâr. iii. 5. 22): "That bhikkhu, becoming suffocated and unable to get his breath, (through his brethren tickling him) died."

THÂSOTU°.

"Taṇ ca appaṭivâniyan ti | taṇ ca pana dhammaṃ anivattitabhâvâvahaṃ niyyânikam abhikkantatâya *thâsotujana*-sava-

ablative case in *-o* answering to Sk. *-as*, except *-to* (= *-tās*), and, moreover, it usually treats *disā* as a fem. noun in *-ā*, cf. *disāvidisā* with Sk. *disodisas*, Mil. Pañha, p. 398 (see also p. 251), Sk. *dīnmūḍha* with Pāli *disāmūḷha*; and Sk. *aparas-param* with Pāli *aparāparam*.

I think we must, with Prof. Fausböll, write *disodisaṃ* (Jât. iii. p. 491) as one word.¹

DHAMMASUDHAMMATÂ.

For this compound see Thera-Gāthâ, vv. 24, 286, 479.

Is the reading *dhamesu dhammatâ*, Jât. i. p. 325, a mistake, or a various reading for *dhammasudhammatâ*? (Jât. i. pp. 461, 462; Jât. ii. pp. 159.)

NIKHÂDANA.

In the passage from Jâtaka, ii. p. 405, quoted in illustration of *Kâlasutta*, '*vâsi-pharasûni khâlana-muggare*' is wrongly printed for *vâsi-pharasu-nikhâdana-muggare*, where *nikhâdana* must be 'a chisel.' It occurs in the Suttavibhanga, i. Pâr. iv. 1. 3, Sangh. vi. 1. 1. The translators of the Vinaya Texts render it by 'spade' (Cullav. vi. 15. 2).

For *nikhâdante* in the Ang. Nik. p. 113, l. 3 from bottom, read *nikhâdanena*.

NIDDHUNIYA.

This term is given as one of the synonyms of *makkha* (Puggala-Paṇṇatti, p. 18). Is it from the root *dhvan*, 'to cover,' meaning 'concealment,' 'hypocrisy'?

NIMINATI.

Niminati, not in Childers, signifies 'to barter,' from the *√*me*; *niminhase* (Jât. ii. p. 369); *nimineyya* (Jât. iii. pp. 63, 222); *nimini* (= *parivattesi*), Jât. iii. p. 63, is written *niminni* (*Ib.* p. 221).

¹ We find *disâdisam* in a foot-note.

PAKKATTHÂPETVA.

Udakaṃ pakkatthâpetvâ 'having caused the water to boil' (Jât. i. p. 472). We ought, perhaps, to read *pakkatthâpetvâ*. Prof Fausböll gives, in a foot-note, the variant reading *pakkutthâpetvâ*. There is authority for *pakkutth°* and *pakkatth°* (*pakuṭṭh*). Cf. *pakkatthate khīrasmiṃ* = 'in boiling milk' (Telakatahagâthâ, p. 53, last line), *pakkatthutatele* (Dham. p. 178). In the Therî-Gâthâ *kuthita* is explained by *pakkuṭṭhita* (see v. 504), *pakkuthite uduke* (Ib. p. 182).

Childers has no examples either of the simple use of *√krath* or of its compounds. See Dr. E. Müller's Pâli Gr. p. 41; Vinaya Texts, ii. p. 57; Suttavibhaṅga, i. Pâr. iv. 9. 4.

PAÑCANGULIKA.

This curious word occurs several times in connection with tree-worship, and is rendered by Childers 'a measure of five fingers' breadth.' Prof. Fausböll translates *gandha-pañcaṅgulika* (Jât. ii. p. 104) by 'five finger-lengths of scent.' See Jât. iii. p. 23, where it occurs again. In Jât. iii. p. 160, we have the very curious compound *lohitapañcaṅgulikāni*, i.e. 'blood—pañcaṅgulikas' made of the human viscera (*antavaṭṭi*). At the "Feast of the Dead," a goat brought to be sacrificed is washed and ornamented about its neck with a *pañcaṅgulika*, which Prof. Rhys Davids calls 'a measure of corn' (see Jât. i. No. 18, and Eng. Trans. p. 227). In Wilson's *Essays on the Religion of the Hindus*, vol. ii. p. 171, we read that "Cows and bulls are washed and fed with part of an oblation first offered to Indra; being also painted and adorned with leafy and flowery chaplets."

Professor Senart points out the use of *pañcaṅgula* in the *Mahāvastu* (p. 269, l. 14; note p. 579), and thinks that it was some kind of ornament, and this view must be correct. But what kind of ornament was it? It was probably composed of shoots or sprouts of five finger-lengths, artificially scented, arranged in the form of a hand, and hung round some object of worship.

Turnour (Mahāv. p. 193) translates *pañc°* by 'ornaments radiating like the five fingers.' See Cullavagga, v. 18, 1.

The Hindus appear to have made decorations or ornaments of this kind. "The *Vijaṅkura* is what is known in Marāthī, at least in Konkan, by the name *ugarana*, or *rujarana*, 'young sprouts of corn,' generally of rice or wheat, artificially grown under shade and watered with any dye that the young blades are required to take. The blades assume the desired colour, and after they grow to the height of five or six inches, they are put by the women in their hair, like flowers. It is also known by the name of *saravara*, or *dhanya*. On the dasara holiday it is worn by men of the lower classes on their turbans" (Raghuvamśa, ed. Shankar P. Pandit, pt. ii. pp. 58, 59).

Could the original expression have been *pañcaṅkurika* 'the collection or aggregate of the five sprouts,' corrupted to *pañcaṅgurika*, and then to *pañcaṅgulika*?

PATINĀSIKA, PAṬISĪSAKA.

These words are not in Childers; the first means 'a false nose' (Jât. i. p. 455), the second 'a false top-knot.'

Paṭisīsakam paṭimūñcitrā (Jât. ii. p. 197; Milinda Pañha, p. 90).

PATIMĀNETI.

Naram patimānento, 'waiting for (looking out for) a ship' (Jât. ii. p. 423). See Jât. i. 258; Cullavagga, vi. 13, 2; Suttavibhaṅga Pâr. iii. 5, 4; Bhikkhunīvibhaṅga Pâr. i. 1.

We have no use of *√man* with *prati* in this sense in Sanskrit, but Pāli has numerous examples of forms and meanings not to be found in Sanskrit. Childers has not registered the meaning of *nīharati* that belongs to *paṇāmeti*. See Jât. ii. p. 28; Thera-Gāthā, ii. 53, 59; Suttavibhaṅga Pâr. iii. 5, 4.

PARIPĀTETI.

Childers has no example of the causal of *paripātati*; but see Jât. ii. p. 208, and Milinda-Pañha, p. 367, where *paripātiyanto* = 'being attacked.'

PALIPA.

This word occurs in three passages in our printed texts.

(1) "Uttinṇā paṅkā *palipā*, pātālā parivajjitā" (Thera-Gāthā, v. 89).

(2) "Latṭhi-hatṭho pure āsiṃ so dāni migaluddako
āśāya *palipā* ghorā nāsakkhiṃ pāram etase" (Therī-Gāthā, v. 291).

The Com. explains *palipā* by 'kāmapaṅkato diṭṭhipaṅkato ca.'

(3) "Paṅko ca kāmā *palipā* ca nāma" (Jāt. iii. p. 241).

The Com. explains *palipa* by 'marsh, quagmire.'

"*Palipo* vuccati mahākaddamo yamhi lagga sūkara-migadāyo pi sīhāpi vāraṇāpi attānam uddharitvā gantum na sakkonti," etc.

Sk. has no form corresponding to *palipa*. It has, however, *palva-la* = Pāli *pallala* in the sense of 'pond, pool,' which must be a derivative of a simpler *palva* (not found in the Sk. Dictionaries), to be compared with Greek *πηλός* (= *παλφος*) *παλκός*, Lat. *palus* (cf. Sk. *palala*, *palita* 'mud, mire,' Ir. *poll* 'mud,' whence Eng. 'pool').

In Pāli such a form as *palva* would become *palla* or *paluva* or *paliva* (cf. Pāli *beluva*, *bella* with Sk. *bailva* and *bilva*). *P* in Pāli often occurs as the representative of a Sk. *v*; as *palāpa*, *chāpa* = Sk. *palāva*, *śāva*; so a Sk. *palva* would in Pāli become *palipa*.

The curious form *pali-patha* (Dh. 73, 432) 'a miry road, slough, quagmire,' is by Childers referred to Sk. *pari-patha*; but Pāli has *pari-pantha* in the sense of 'obstacle, danger,' so that the first element in *palipatha* is not *pari*, but *pali* in the sense of 'muddy, miry.' The Scholiast says that *palipatha* metaphorically denotes 'lust' and the other *klesas*, and thus corresponds closely to the sense of *palipa* in the passages already quoted.

The root-meaning of *pal* seems to be 'grey, hoary,' cf. Sk. *palita* 'grey,' *palāgni* 'bile' (lit. 'black-fire,' *melancholia*), *pal-k-ni*, Hindi *palakni* 'an old woman'; Gr. *πελλός*; Lat. *palleo*.

PÂṬIYAMÂNA, CIKKHASSANTA, ÂCAMAYAMÂNA.

“Ditṭhapubbo pana tayâ mahârâja koci ahinâ datṭho manta-padena viṣaṃ pāṭiyamāno viṣaṃ cikkhassanto uddham-adho âcayamāno” (Milinda-Pañha, p. 152).

Of the three participles in the extract quoted above, the editor says he “can make nothing.”

(1) But may not *pāṭiyamāna* be referred to the $\sqrt{paṭ}$ ‘to remove,’ meaning in the causative ‘to expel, eradicate’ (cf. the use of *âkaḍḍhati*, Jât. iii. p. 297); or can it be referred to the causal of *pra+at* ‘to cause to go forth, to expel’?

The old Siṅhalese version renders it by *baswana laddāwa*.

(2) *Cikkhassanta* must, I venture to think, be referred to $\sqrt{kshar}$ ‘to ooze out,’ and here signifies ‘causing to ooze out.’

The Old Siṅhalese version has *sanhin duwana laddāwa* = ‘causing to run out softly.’

(3) *Âcamayamāna*, if the reading is correct, must be referred to $\sqrt{cam}$, ‘to rinse,’ with the causal sense of ‘to wash out, purge, cleanse.’

Dr. Trenckner remarks that *paccâcam°* and *âcam°* mean ‘to resorb,’ and must belong to $\sqrt{cam}$, though we find them written *paccâcam°* and *âcam°*. Here perhaps we ought to read *âcamayamāna*, the caus. part. of *âcam°*.

The Siṅhalese version does not help us in its substitution of ‘*temana laddāwa*,’ unless it means ‘washing out,’ instead of ‘wetting’ or ‘moistening.’

The general sense of the passage quoted is by no means difficult to make out, if we recollect that there were three ways of treating a person who had been bitten by a snake: (1) by causing the offending reptile to extract or ‘resorb’ the poison; (2) by muttering spells; (3) by the use of drugs as emetics or purgatives.

We find some reference to these methods in Jât. i. p. 311; iii. p. 297; Milinda Pañha, p. 150.

In the first reference *paccâcamati* (text has *paccâramati*) is explained by *kadḍhati*, and in the second *âcamāmi* is equivalent to *âkaḍḍhāmi*.

The Milinda Pañha extract might be translated as follows :

“But have you ever before seen, great king, a man who has been bitten by a snake expelling the poison by means of a spell-verse, causing the poison to ooze out, and [by means of drugs] purging himself upwards and downwards.”

I now give the corresponding passage from the Old Sinhalese version, by Hīnaṭi-Kumbara-Sumaṅgala-Unnāṇse : (p. 191 of the 1877 Colombo edition) :

“Maharajāneni wiṣa wināsa karana nāwu mantra pada-yakin, wiṣa *baswana laddāwu*, wiṣa *sanhīn ducanu laddāwu*, wiṣa ūrddhādho bhāyayehi auṣadha jalayena *temana laddāwu* nayaku wisin daṣṭa karana laddāwu kisiwik topa wisin daknā ladde dæyi.”

PĪLIKOLĪKA.

Pīlikolīka is equivalent to *akkhigūthaka* (Therī-Gāthā, v. 395). The commentary gives *pīlikā* as the first part of the compound, but makes no remark upon the second element. Was the original *pīlikāvilīka* or *pīlikāvilīka* from *pīlika*+*vilīka*? Cf. Sk. *irā-villika* ‘a pimple.’

Pāli has *pīlakā* ‘a boil, pustule’; but this is the only passage where *pīlikā* is to be found. For *āri=o* see *Diso-disaṃ*. Is the Commentary right? can the word be referred to *pīli-koṭhaka*? Cf. Hindi *koṭha*, Sk. *koṭha* ‘inflammation or ulceration at the angles of the eyelids.’

PUNṆAGHATA.

This term is mentioned in connection with festival decorations (see Jāt. i. p. 52; Eng. Trans. p. 66). Prof. Rhys Davids renders it a ‘well-filled water-pot.’ It occurs again in the Dipavaṃsa, vi. 65; xiv. 30: *punṇaghaṭaṃ subhaṃ* [*thapayantu*], translated by Dr. Oldenberg as ‘auspicious brimming jars’ (Dham. p. 149; Mahāvaṃsa, p. 193). I find *punṇapatta*=*punṇaghaṭa* in the Pūtimāṃsa Jātaka, iii. p. 535, where I have translated it by ‘the flowing bowl, the full bowl,’ and have added the following note of explanation: “The full bowl was a lucky omen. It sometimes denoted

a box crammed with presents to be distributed at a feast” (Folklore Journal for Jan. 1885).

PUPPHA-CHAḌḌAKA.

Ahoṣiṃ puppha-chaḍḍako (Thera-Gāthā, v. 620). *Puppha-chaḍḍako* ‘a flower-seller, garland or nosegay-maker.’ Cf. Sk. *pushpalāva* ‘a nosegay-maker.’

Puppha-chaḍḍa-kamma is mentioned as one of the ‘low’ occupations in the Suttavibhaṅga, ii. 2. 1. *Chaḍḍaka* in *rūpiya-chaḍḍaka* has a different signification.

PONTI.

This occurs in Therî-Gāthā, v. 422. The Com. shows we must read *poti* ‘cloth,’ cf. L.’s reading, *poṭhi*. But *ponti* might be a dialectic form, cf. Marāthî *bontha* = ‘a cloth thrown over the head and body as a cloak.’

BUBBULAKA.

“Vatṭani-r-iva koṭar’ ohitā majjhe-bubbulakā saassukā” (Therî-Gāthā, v. 395).

The Commentator explains *majjh*° by “akkhidala-majjhethi-tajalabubbalaśadisā.”

The only meaning that is given by Childers to *bubbulakā* is ‘bubble.’ Cf. Sanskrit *budbula*, ‘pupil of the eye,’ and Marāthî *bubūla*, *bubala*, ‘the eyeball, the pupil and iris.’

BHA-KÂRA, YA-KÂRA.

These terms occur in the Suttavibhaṅga Pâc. ii. 2. 1 amongst the ‘low’ terms of abuse (*hīno akkoso*); cf. Marāthî *ca-kârî*, a cant term for ‘a backbiter,’ and *bak-bhaka*, *bakbaka* ‘gabbling, chattering,’ *bhupakâra* ‘the whoop of monkeys,’ *bhokâra*, a contemptuous term for the mouth or face when distorted by bellowing or yawning. The term *kâṭakoṭacikā* (Pâc. ii. 2. 1), another term of abuse, is explained by the Commentary as a compound in which *kâṭa* = *purisa-nimitta*, *koṭacika* = *itthi-nimitta*, cf. Hindî *kāḍa* = *pudendum virile* (compare Tela-kaṭ-g. verse 79).

BHAKUṬI, BHÂKUṬIKA.

In the Suttavibhaṅga I. Saṅgh xiii. 1. 3. we find *bhâkuṭika-bhâkuṭika* 'frowning severely,' and *abbhâkuṭika* 'smiling' (i.e. 'not frowning').

Dr. E. Müller (Pâli Gr. p. 11) says *bhâkuṭi*=Sk. *bhrûkuṭi* 'eye-brow,' but in the passage referred to it must signify 'a frown'; cf. Marâthi *bhrukuṭi* 'a frown, contraction of the brows.'

We also find *bhakuti*=Sk. *bhrukuṭi* in Jât. No. 329, p. 99 : "Câleti kaṇṇaṃ *bhakutiṃ* karoti," spoken of a monkey that wriggles its ears and frowns in order to frighten the young princes in the palace of Dhanañjaya.

The translators of the Vinaya Texts have wrongly rendered "kvâyam abalabalo viya mandamando viya bhâkuṭibhâkuṭiko viya" (Cullav. i. 13. 3) : "Who is this fellow like a fool of fools, or like an idiot of idiots, or like a simpleton of simpletons?" It should be "Who is this fellow (coming along) as if (he were) very feeble, as if very sluggish and as if frowning severely?"

Buddhaghosa explains it by *saṅkuṭita-mukhatâya* ; he seems to have got this meaning out of *uttânamukha*. See note on *Saṅkuṭika*.

BHÛMISÎSA.

This word occurs in Dîpavaiṇsa, xv. 26, and Dr. Oldenberg translates it by 'hill.' In Jât. ii. p. 406 it seems to mean the highest point of sloping ground.

BHENḌU OR GENḌU ?

In Jâtaka iii. No. 359, p. 184, we find the compound "ratta-kambala-bhenḍu," for which there is the variant reading "ratta-kambala-genḍu," with which we may compare "ratta-kambala-puñña" (Jât. i. No. 12, p. 149).

Prof. Davids translates, 'a cluster of (red) kamala-flowers' (see Jât. i. No. 72, p. 319). In Thera-Gâthâ, v. 164, we find *sata-bhenḍu* (explained by the commentary as "anekasata-

niyyúho”), for which we find the variant reading *sata-geṇḍu* (see *Jât.* ii. p. 334).

It is quite possible in Sinhalese MSS. to mistake *bheṇḍu* for *geṇḍu*. The question is, however, which is the correct reading? I am inclined to read *geṇḍu* in all cases, and to compare it with *geḍu-ka* ‘a ball.’ The meaning of *geṇḍu* in “*ratta-kambala-geṇḍu*” must be ‘a tuft, tufted ball,’ or ‘cluster,’ cf. *Marâthî geṇḍa* ‘a tufted head of flowers like the globe amaranth.’ It also signifies ‘a knob, a boss of silk or silver,’ and this meaning seems to explain *bheṇḍu* (i.e. *geṇḍu*) in *bheṇḍu-piḷandhanâni* (*Jât.* i. No. 93, p. 386).

Cf. Sinhalese *geḍi* ‘a ball,’ and *geḍigé* ‘an ornamental arch.’

MAṂSASŪLA.

Maṁsasûla occurs in the *Sasa-Jatâka*. In my translation of it,¹ I have, in following Childers, wrongly translated it by ‘spit’ instead of ‘a bit of roasted meat,’ corresponding to Sk. *sûlyamâṁsa* ‘roasted meat’ (see *Jât.* iii. p. 220, ll. 13, 15, 16).

Sûla means a stake, the impaling stake, also a skewer, spit, but it also represents a form *sulla* = Sk. *sûlya* (see *Jât.* iii. p. 220, l. 16). In fact, Pâli *sûla* represents English *stake* and *steak*. So Pâli *mûla* stands for Sk. *mûla* and *mûlya*.

It is curious to find that Childers omits the very common phrase *sûle uttâseti* ‘to impale’ (*Jât.* i. pp. 326, 499, 500).

Fausböll has *mûle âruṇitvâ* (*J.* iii. p. 35, l. 11), for which we ought to read (*nimbassa*) *sûle* . . . *âruṇitvâ*, corresponding to *appenti nimbâsûlasmim* (*Jât.* iii. p. 34, l. 26).

MARUMBA.

For examples of the use of this term see *Mahāvamsa*, p. 169, l. 8; *Dīpavamsa*, xix. 2. Dr. Oldenberg says, “I cannot define the exact meaning of *marumba*. Turnour translates this word by ‘incense,’ which is decidedly wrong. To me it seems to mean something like ‘gravel.’” It

¹ *Folklore Journal* for Nov. 1884

generally occurs in combination with *pāsāna*, *sakkhara* and *kāṭhala* (Suttavibhaṅga ii. Pāc. x. 1. 1). In the Milinda-Pañha, p. 197,¹ we find *khara* 'sharp'² applied to *marumba*. It may be compared with Marāṭhī *murūma* 'a kind of fissile stone'; Hindi *murama* 'a kind of gravelly soil.'

MUCCHATI, MUCCHETI.

Childers quotes *muccati* in the sense of 'to curdle,' under *muñcati* (√*muc*), but perhaps we ought to read *mucchati*, from the √*murech*. He has no example of √*mucch*, in the sense of 'to tune.' cf. *viṇaṃ mucchetā*, Jāt. iii. p. 188.

Cf. "Mūsilaṇḍavādako pi viṇaṃ uttama-mucchanāya *mucchetā* vādesi" (Jāt. ii. p. 249, ll. 2, 7, 13).

"Viṇaṃ *muccheti*" (Jāt. iii. p. 188).

MUṬṬHASSATI.

In the first volume of his Dictionary Childers, influenced no doubt by the use of the root *muh* and its derivatives, made *muṭṭha* to be another form for *mūḥa* or *muddha*. In the additional matter appended to the second part of the Dictionary he refers it, on account of *paṃuṭṭha*, to the root *mush*.

The translators of the Vinaya Texts, Mahāvagga, x. 3, in a note on *pari-muṭṭha* (bewildered), also lend their support to this etymology of *muṭṭha* (though Sk. *parimush* usually means 'to steal'), and refer to the Sanskrit *mushitā-smṛiti* in Kathā-Sarit-Sāgara, 56 :—

"Atha 'ekadā 'anūpāsyaiṃ saṃdhiyaṃ askhālitaṅghrikāḥ sa sushavāpa Nalaḥ pāna-madena *mushita-smṛitiḥ*," i.e. 'Nala lost his senses through drunkenness and forgot to say his evening-prayer and to wash his hands.'

But Pāli, as far as we can judge from the printed texts, does not use *muṭṭhassati* in this sense.

¹ In this passage *āraṭṭa* = 'whirlpools,' *gaṅgalaka* 'eddies,' *vaṇṇika* 'bends, windings'; but I can make nothing out of *cadika*. One MS. has *radika*, but ought we not to read *velika* 'surges'?

² Is this an error for *kāṭhala*?

Sati in Buddhist phraseology had acquired for the most part a higher meaning than 'senses' or 'involuntary consciousness,' and denoted 'attention,' that was under the control of the will, as seen in such phrases as *kāyagatā sati*, 'meditation on the body,' *maraṇa-satiṃ bhāveti* = 'to dwell on the thought of death,' *sati-paṭṭhāna* = 'earnest meditation,' *sati-sāmpajañña* = 'mindfulness and thoughtfulness.' In fact the use of the English *mind* in the sense of 'to remember,' and 'to attend,' suggests 'mindful' and 'mindfulness' as fit renderings of *sata* and *sati* (in *sato sampajañño, asañcecca asatiyā*). *Muṭṭhassati*, 'inattentive, unmindful,' is opposed to *upaṭṭhasati* (in the Sallekha-Sutta), 'attentive, mindful,' just as *mutthā sati* (Thera-Gāthā, v. 98, 99) is opposed to *upaṭṭhā sati*. "*Satiṃ paṭṭhāpetum*" = 'to fix the attention.'

The correct expression in Pāli for 'to lose one's senses through drink,' is *visaññī hoti*, and *visaññībhūta* = Sanskrit *mushita-smṛiti*.

(1) "Apātabbayuttakaṃ pivitvā *visaññībhutā* *satiṃ paṭṭhāpetum* asakkontā" (Jāt. i. pp. 362; see *visaññī honti*, Ib. p. 361; *visaññī katvā*, Ib. p. 269).

(2) "Yathā bhaṇḍaṃ gahetvā madhuṃ pivanto *visaññīno* hutvā sīsaṃ ukkhipituṃ na sakkonti" (Thera-Gāthā, p. 181).

"*Satiṃ paccupaṭṭhāpetum* asakkonto" is used of a person who, through grief on account of loss of wealth, is unable to have command over his feelings (Jāt. i. p. 353).

At one time I thought that *muttha* might be another form of *mucchita*, from the root *murech*, just as we find *ussita* for *ucchita* = *uechrita*, and *iṭṭha* = *icchita*. Now a form *mussati* does actually occur in Cullavagga, x. 8, in connection with the feminine *mutthassatini*,¹ for which we find a variant reading *muyhati* (see Cullavagga, p. 327), which shows that there existed some confusion between the two forms.

The reading *pammutttha* (Dhammapada, pp. 247, 248;

¹ Tassā *mutthassatiniyā* gahito-gahito *mussati*.

Upalavannā had such an unretentive memory that she forgot the Vinaya, though it was frequently repeated to her.

In the Mahāvagga we find *sati-vepullapatto* applied to one who had regained full possession of his faculties.

Jât. iii. 511¹) seems to be an orthographical error for *sammutt̥tha*. Dr. Oldenberg always prints *sammutt̥tha*, with the variant reading *pamutt̥tha* (Suttavibhaṅga i. Pâc. i. 2. 6; and pp. 165, 275).

In the Puggala Paññatti, pp. 21, 25, we find, as a synonym of *sati*, the term *sammussanatā*, which must be referred to a Pâli verb *mussati*, which, as we have already seen, does occur. See Sutta Nipâta, iv. 7. 2.

On looking over the Dhātu-mañjûsa I find *mus* 'to steal,' and *mus* 'to wander [in mind]' explained by *sammose* (cf. *sati-sammosa*,² Milinda-Pañha, p. 266; Sept Suttas Pâlis, p. 248; Puggala Paññatti, iii. 7), *mulâvīmhe*.

This $\sqrt{mus}$ 'to wander, to be bewildered,' must, we venture to think, be referred to Sk. *mṛish* vergessen vernachlässigen, sich aus dem sinne schlagen (B. and R.). Sk. *mṛishâ* becomes in Pâli *musâ*, so that there is no difficulty in regard to the regularity of its form. In Prakrit we find *pamhusâi*, *pamhut̥tha*; *pamhat̥tha*³ (Râvaṇavaha, 6. 12.), which Dr. E. Müller, following P. Goldschmidt, refers to $\sqrt{smṛish}$ (Pâli Gr. pp. 57, 58).

RINDI.

“Pinavattapahitauggatâ ubho sobhate su thanakâ pure
mama

Te *rindî* va lambante 'nodakâ" (Therî-Gâthâ, v. 265).

The editor says, "I am unable to make out the correct reading." Dr. Pischel has laid his readers under great obligations by his liberal quotations from the Commentary, without which no emendations could be attempted.

The Comment explains *te rindî* as follows:—

“*Therîti*⁴ *va lampantanodakâ ti* | *te ubho pi me thanâ anudakâ gaḷitajalâ veṇûdaṇḍake ṭhapitaṃ udakabhasmâ viya lambanti.*”

¹ A foot-note gives the reading *pamut̥tha*.

² Cf. *sammoha* in this sense (Puggala Paññatti, p. 21).

³ In Râv. xi. 58, iv. 42, it is glossed by *pramushita*.

⁴ This seems a misspelling for *te rîti*, i.e. *te rittî*.

The various readings for *te rindī* are *therīti*, *theriti*, *therindi*, *terindi*, *therīhi*, from which we might construct the readable *te ritt' īva lambante*, etc.

But *te rittīva* is for *te rittā iva*, a long vowel being elided before *iva*. Cf. *mā palujjīti* for *mā palujje iti* (Mahāparinibbāna-Sutta, p. 36; see Childers, "On Sandhi in Pāli," 105. 15).

Rittā of course refers to *thanakā*, and means 'empty, dry,' and this is supported by the comment, which describes the breasts of the Therī as containing no moisture, and hanging like dry water-bags at the end of a bamboo-stick (*-bhasmā* in the Com. is a blunder for *-bhastrā*).

Rittā and *rittaka* are common terms for 'empty' from the root *riñc* (not in Childers). See Therī-Gāthā i. 93, p. 183; Jāt. iii. p. 492.

LAKUṬA.

Lakuṭa 'a club' (Milinda-Paṇḥa, pp. 367, 368); cf. Hindi *lakuṭa* 'a stick'; Sk. *laguḷa*; Pāli *laguḷa*; Marāṭhī *lākūḍa*, *lānkūḍa*.

VAGGULI-VATA.

See Note on APASSENA.

Vagguli-vata seems to mean the 'swinging-penance,' and answers to Marāṭhī *bagāḍa* 'a religious mortification.' "Swinging by means of a hook introduced under the muscles of the back, from a cross piece passing over a post either planted in the ground or fixed on a moving cart."

VAJJHA.

Vajjha-sūkariyo, i.e. 'barren old sows' (Jāt. ii. p. 406, l. 5).

The more usual form is *vañjha* (Jāt. iii. p. 426; Suttavibhaṅga, ii. p. 70).

VAMBHETI or VAMHETI.

Dr. Oldenberg always prints *vambheti* (see Suttavibhaṅga Saṅgh. iii. 3. 1; Thera-Gāthā, v. 621).

It is often used in contrast to *ukkaṃseti*, as "n'eva attānaṃ ukkaṃseti no paraṃ vambheti" (Aṅg. Nik. pt. iv.).

Prof. Fausböll prints *vamheti*, cf. “Parassa ce *vamhayitena* hīno”=‘if one becomes low by another’s censure’ (Sutta Nipāta, v. 905). ‘Khuṃsenti *vamhenti*’ (Jât. i. p. 191).

In Jât. i. p. 356, ll. 3, 6, 10, *vamheti* signifies ‘to boast,’ and in Jât. i. p. 359, *vamha*=*pavikatthita*, *vikatthita*.

Prof. Senart compares *nirvamhaṇi* in Mahāvastu, p. 314, with *vamheti*, and this would doubtless be all right if *vrīṃh* ‘to roar,’ or *vaṅgh* ‘to blame,’ were the true root, but I think the MSS. are in favour of *vambh*°. In an excellent MS. of the Apadāna, in my own possession, I always find *vambh*°, and not *vamh*°.¹

Professor Fausböll also prints *sumhāmi* for *sumbh*° and *āsumhi* for *āsumbhi* (Jât. iii. p. 185; Jât. iii. p. 435); but see *āsumbh*° (Suttavibhaṅga ii. Pāc. viii. 1, p. 265), *nisumbh*° (Thera-Gāthā, v. 302).

VIDAMSETI.

Just as the roots *ghṛish* and *hṛish* give rise to *ghaṃsati* and *haṃsati*, so, in later texts, we find *vidamseti* for the more usual *vidasseti*.

“Pavittṭho padīpo andhakāram vidhameti, obhāsaṃ janeti, ālokaṃ *vidamseti*, rūpāni pākāṭāni karoti” (Milinda-Paṇḥa, p. 39).

Pilandhanam *vidamseti* (Therī-Gāthā, v. 74, p. 131).

Cf. ālokaṇ ca *dassessāmi* (Dīpavaṃsa, xii. 31).

VILĀPANATĀ.

This word occurs as one of the synonyms of *muṭṭhasacca* (Puggala Paṇḥatti, p. 25), while *avilāpanatā* is that of *sati*. These must be referred to the √*li*, cf. *apilāpana* (Milinda-Paṇḥa, p. 37). See Dr. Rhys Davids’ note on *upalapanā* at Mahāparinibbāna Sutta, i. 95.

VISĪYATI.

“Kāmaṃ bhijjatu ’yam kāyo maṃsapesi visīyarum” (Thera-Gāthā, 312). *Visīyati* is not in Childers; it means ‘to be

¹ We find *parisumbh*° in Jât. iii. p. 347.

reduced to atoms, to be broken to pieces,' from the root *çri* = *çar*, cf. Mahavastu, p. 23 :—

"Te dâni narakapâlâ kasya dâni yûyaṃ atra sañjâpaya-mânâ pratyudgacchatheti tâṃ praharanti yathâ dadhighaṭikâ evaṃ çîryanti viçîryanti," cf. *seyyasi*, *viseyyasi*, *visiṇṇa* (Jât. i. 174 ; Dh. 147).

VEGHA-MISSAKENA.¹

This is confessedly a difficult word to deal with. Dr. Rhys Davids says its meaning is not clear, and for it he adopts another reading. It occurs in the *Mahâparinibbâna Sutta* (ed. Childers, p. 22) :

"Seyyathâpi Ânanda jarasakaṭaṃ *vegha-missakena* yâpeti evaṃ eva kho Ânanda *vegha-missakena* maññe Tathâgatassa kâyo yâpeti."

This passage Dr. Rhys Davids translates as follows :

"And just as a worn-out cart, Ânanda, can only *with much additional care* be made to move along, so methinks the body of the Tathâgata can only be kept going *with much additional care*" (*Buddhist Suttas*, in "Sacred Books of the East," vol. xi. p. 37).

The translator prefers the reading of the Burmese MSS. *vekha-missakena*, and takes *vekha* to be a shortened form of Sanskrit *arekshâ* 'care,' a most ingenious way of getting some meaning out of the word. Buddhaghosa, however, gives a different explanation of it. His words are :

"*vegha-missakenâ* ti bâhabandhana - cakkabandhanâdinâ paṭisaṅkharaneṇa *vegha-missakena*."

The commentator evidently understood *vegha* in the second part of the sentence (as it stands in the text) in a metaphorical sense :

"maññe ti jarasakaṭaṃ viya *vegha-missakena* maññe yâpeti arabatta-phala-veghanena catu-iriyâpathâ-kappanaṃ hoti nidasseti."

The word seems to be used metaphorically, however, in the following verse, where *vegha*^o is an adjective :

¹ See *Academy*, Oct. 4, 1884, No. 648.

“Ye kho te *vegga-missena* nānatthena a kammunā manusse uparundhati pharusupakkamā janā te pi tath’ eva kīranti [*sic*] na hi kammaṃ panassati” (*Thera-Gāthā*, ed. Oldenberg, p. 20, l. 143).

The learned editor offers no note of explanation beyond the quotation from the commentary, (“*vegghamissenā* ti varattakkhaṇḍhādīnā sīlādīsu *vegga-dānena* *vegghamissenā* ti pālī so ev’ attho”), and refers to Dr. Rhys Davids’s *Buddhist Suttas*.

Looking for the present only to the interpretations of the commentaries, it is evident that *vegga* is to be explained by ‘band,’ ‘tie’ (*bandhana*), or by ‘bit of leather,’ ‘thong,’ ‘strap,’ etc. (*varatta-kkhaṇḍādi*). According to Buddha-ghosa, an old cart had to be kept from dropping to pieces by lashing of the shafts and wheels with pieces of string, rope, leather, etc. It seems to have been an ancient usage, and still survives, if the following description of “Riding in a Dak” is to be relied on :

“It is interesting to see the nondescript vehicles—crazy concerns, with plank trucks, bamboo frames, and not a pin, bolt, or scrap of iron about them, *the pieces of the rickety things all tied together with ropes and strings*. With a knife we could in two minutes make one of them as complete a ruin as Holmes’ ‘One-horse Shay’” (*Our New Way Round the World*, London, 1883, p. 129).

We cannot, I venture to think, explain *vegga-missakena*, according to the *Sumangala Vilāsinī*, both literally and metaphorically in one and the same passage without destroying the balance of the whole sentence, and spoiling the comparison intended by Buddha between an old cart and the enfeebled body of an old man. The translation from the Pāli already quoted might be amended somewhat as follows :

“And just as an old cart, Ānanda, is kept going by lashings of ropes, etc., so methinks the (enfeebled) body of the Tathāgatha is only kept up (*or supported*) by bandages, ligatures, etc.”

The body of an old man would need some protection from heat and cold, hence the use of a *bandhana*. The modern

Hindus, for instance, protect their faces by the use of the *dhâthâ-bândhnâ*, the “*dhâthâ*” being (according to Bate’s Hindi Dictionary) “a handkerchief tied over the head and ears.”

But how about the curious form *vegha*? What are its etymological connections? With Dr. Davids, I unhesitatingly adopt, for other reasons than his, the Burmese reading *vekha*, or rather *vekkha*, and would refer it to Sanskrit *veshka*, ‘a noose, lasso’ (with *lasso* compare English *lace* and *lash*). Böhtlingk and Roth give only two references for the use of *veshka* (Çat. Br. iii. 8, 15, and Kâty. Çr. vi. 5, 19). On referring to the second quotation, I find that the commentator explains *veshka* by *galâ-veshtaka*.

The change of *shk* to *kkh* is quite regular, cf. Sanskrit *nishka* and Pâli *nikkha*. Etymologically, *vekkha* is equivalent to *vinculum*, and must be referred to the root *vik* ‘to bind,’ preserved in Sanskrit *vesht*, Latin *vincire*, etc.

Professor Kern says: “It seems to me somewhat doubtful whether the Pâli word *vegha* must be considered to represent a bad reading. So far as I am able to judge, *vegha* is quite correct as to its form, and admits of a ready explanation. I would venture to take it as the equivalent of Sanskrit *vighna*, ‘difficulty, trouble,’ so that the meaning of the well-known passage in the Mahâparinibbâna Sutta would come to this: ‘just as an old cart moves with difficulty, so does the body of Tathâgata.’ *Missakena* is here used adverbially, whereas *veghamissa* in Thera-Gâthâ, as quoted by Dr. R. Morris, is an adjective, meaning, if I am not mistaken, ‘molesting, troublesome.’

“Instances of Sanskrit ‘i’ passing into Prakrit ‘e,’ especially in syllables which are long, naturally or by position, are not wanting, e.g. Sanskrit *âpîḍa*, but Prâkrit and Pâli *âvelo*, *ârelâ*; *îdṛṣa* becomes *edisâ*, *erisâ*; for *Viṣvabhû*, *Viṣvâ-mitra*, *Viṣvantara*, Pâli shows *Vessabhû*, *Vessâmitta*, *Vessantara*. In Prâkrit we find *peṇḍa* as a substitute to Sanskrit *piṇḍa*, and in one of the inscriptions at Barhut *Anâdhapeḍika* for *Anâthapiṇḍika*. By a similar process Sanskrit *vighna* will become *viggha*, *veggha*, *veggha*, or *viggha*, *vigha*, *veggha*. The

change of the original vowel sound points to a tendency in some dialects to pronounce the 'i' in the manner of the English 'i,' e.g. in *ship*, and the Dutch short vowel in the corresponding word *schip*, the plural of which is sounded *schepen*, with a lengthened 'ê.'

"There are a few instances of a short 'i' passing into e—e.g. in Pāli *maheśi*, Sanskrit *mahisthī*, *veha* in *vehāgamana*. The discussion of these cases would be superfluous, as throwing no more light on the word in question.

"I have tried to show that the change of *vighna* into *vegħa* may have taken place according to well-established phonetic rules. I am, however, not prepared to uphold the theory that *vegħa* is necessarily the remote offspring of *vighna*; for, in the language of the Zend-Avesta, we meet with *voighnā*, where the particle showed itself in *Guṇa* form. It is just possible that, along with the form *vighna*, there existed in some Indian dialect another—*vegħna*, which would correspond to *voighna*, except in gender."

To this I replied that "If we were quite sure that *vegħa* has the sense of 'difficulty' or 'trouble' in the passages already referred to, then Prof. Kern's suggestion would be perfectly convincing. Pāli has the word *viggha*, which Childers rightly refers to Sanskrit *vighna*: and it is quite possible, too, for a prākṛitised variant *vegħa* to have co-existed along with *viggha*, for we have *nekkha*, as well as *nikkha* (from 'niṣka'), and *inghāla* and *angāra*. But there are one or two points that seem to militate against Prof. Kern's theory that *vegħa* = 'difficulty.'

"1. The explanation of the two commentators quoted is dead against it. Their interpretation, traditional though it be, should count for something. My etymology is based upon the remarks of the commentaries, and, if they are wrong, my explanation and derivation fall to the ground. I venture to think that 'binding' or 'obligatory' would suit the context of *vegħamissena* better than 'troublesome.'

"2. The force and appropriateness of the comparison seem to be spoiled by the use of *vegħa* in the sense of 'difficulty'; for would there not be a *difficulty* in keeping up or main-

taining anything that was old and shaky? Why should an old cart be specially mentioned? Why not an old bed, chair, lamp, in fact anything old and rickety?

"It is possible to let the reading of the Sinhalese MSS. stand as a variant of *vekha* or *vekkha*. Dr. Trenckner has shown that Pâli has such duplicates as *lageti* and *laketi*, *lagula* and *lakuṭa*, *chagana* and *chakana*,¹ *paligha* and *palikha*. Why, then, may there not have been a *veggha* as well as a *vekha*?² Perhaps the form *veggha* was preferred to *vekha* because, as sacrifices were an abomination to the early Buddhists, they would not be anxious to preserve that form of the word which would remind them of its true origin and connexion with sacrificial rites.

"Whether *veggha* or *vekha* be the correct form, or whether it is to be explained as 'difficult,' etc., must be left for those more competent than myself to decide; but Prof. Kern's explanation is valuable and suggestive; and he certainly proves that a Pâli form *veggha* is a representative of Sanskrit *vighna*."

VERAMBA.

Veramba-vâta seems to mean 'a strong sharp cutting wind' (see Jât. iii. pp. 255, 256, 484; Thera-Gâthâ, vv. 597, 598).

The Jâtaka contains a story of a conceited vulture that flew beyond its proper range, and passing through the black-wind, got under the influence of the veramba-wind and was reduced to atoms (see Dhammapada, p. 163). A variant reading gives *verambha*. The root seems to be *rambh* or *lambh* 'to roar, bellow,' cf. Sk. *rambhâ* 'lowing.'

SADDHA.

At p. 84 of the "Journal of the Pâli Text Society," for 1883, Mr. Bendall requests his readers "to cite any further authority for *saddha*=*çradḍha*" that they may come across.

¹ Cf. Pâli *lakāra* (not in Childers) 'a chain attached to a well,' with Marâthî *l-ṅgāra* (Mil. P. p. 378).

² The literary Prâkrits have *mekha* for *megha*, and Marâthî has *regha* for *rekha*, showing that *gh* and *kh* were unstable sounds, not accurately discriminated, and showing a tendency to pass into *h*.

The following instance is from Prof. Carpenter's transcript of the Ambaṭṭha-Sutta (i. 27, 28): "Api nu naṃ brāhmaṇā bhojeyyumaṃ *saddhe* vā thālipāke vā yaññe vā pāhune vā ti."

Mr. Bendall says (Journal, p. 80) that "there must have existed a various reading for the words *pamuñcantu saddham*." We find this in the Pārāyana-Sutta of the Sutta-Nipāta, v. 23:

"Yathā ahū Vakkali *muttasaddho*

Evam eva tvam pi *pamuñcayassu saddham*."

which is thus translated by Prof. Fausbøll in "Sacred Books of the East," vol. x. p. 213: "As Vakkali was delivered by faith, so shalt thou let faith deliver thee."

Muttasaddha does not usually mean "delivered by faith"; that is expressed by *saddhā-vimutta*.

Dr. Rhys Davids has another rendering of this passage in his "Hibbert Lectures," p. 173.

SANĀKUTĪKA OR SANĀKUTĪTA.

Sanākutika, not in Childers, occurs in Jāt. ii. p. 68, in the sense of 'cowering, squatting with knees up to the nose, doubled up with cold.' In Jātaka, ii. p. 225, we find *sanākutito nipajji*, where a various reading has *sa[n]kutiko* for *sanākutiko*.

Buddhaghosa, in his comments on *bhākutika bhākutika*, has *sanākutita* 'puckered, drawn up.' *Sanākutika* seems to be correct, and may be compared with *ukkuṭika* 'crouching, squatting on the haunches,' cf. "*paṭikuṭito paṭisakki*" (Culla-vagga, vii. 3, 12).

SAMBĀDHA.

"Ekaccā apagatavatthā pākaṭabhībhaccha-*sambādhatthānā* (Jāt. i. p. 61).

Professor Rhys Davids (Jātaka, Eng. Trans. p. 81) translates the foregoing passage as follows:—"Some with their dress in disorder—plainly revealed as mere horrible sources of mental distress." But *sambādhatthāna* signifies 'private parts,' cf. *sambādha* = *muttakaraṇa* (Suttavibhaṅga, ii. p. 260,

Pâc. ii. 2), *pudendum muliebre*, Sk. *sambâdhana*. It also occurs in Mahâvagga, vi. 22. 1-3; Cullavagga, v. 27. 4.

HĪRAHĪRAM.

Hīrahīraṃ karoti signifies 'to cut into strips.' In Jât. i. p. 9, "muñja-tiṇaṃ *hīrahīraṃ* katvâ" = 'making (three) strips or strings out of (the fibre of) muñja-grass' as a girdle for the bark-dress of an ascetic.

In Dham. p. 176, it seems to mean 'to ribbons, to strips.' Childers gives no etymology. Can it be referred to a Sk. *hīra* = 'strip, band,' cf. Sk. *hira* = *mekhalā*?

HURAM.

For *huraṃ* in the phrase "*idha vâ huraṃ vâ*" (Kh. 7; Dham. 4) various etymologies have been proposed.

Prof. Fausböll (Dhammapada, p. 409) suggests *svaraṃ*. Prof. Kern, according to Childers, ingeniously refers it to Sk. *aparaṃ*. Neither of these explanations accounts for the initial *h*, which here seems to be organic, and therefore unlike the *h* in *hetam* and *heva*, that ought to be written *h' etaṃ* and *h' eva*.

The editor of the Dhammapada renders *huraṃ* by 'illic,' and he is no doubt right as far as the mere sense goes, for it is opposed to *idha* 'here, in this world'; and the phrase "*idha . . . huraṃ*" is equivalent to "*idha . . . pecca*," "*idha . . . paraloke*."¹

As *paramhi* is so often opposed to *idha* in the sense of 'in the other world,' it seems very doubtful whether *huraṃ* can be a prakritised form of *aparaṃ*. It would not be an easy matter to quote any passage in Pâli where *apara* has reference to the other or next world.

Huraṃ is a rare form occurring only, as far as we know, in the poetical books, and may after all be an archaic term.

¹ In our own language 'here and there' are used to denote 'this world and the next'; cf. *Hymns Ancient and Modern* (225):

"Brief life is here our portion,

The tearless life is there."

Can it be referred to Sk. *huruk* (*hiruk*), a weakened form of an original *hurak* 'out of sight, away.' Cf. Sk. *tiriyak* and *manāk* with Pāli *tiriyam* and *manam*.

HURÂHURAM.

Hurâhuram has generally been connected with the foregoing *huram*. It occurs in v. 334 of the Dhammapada :—

"Manujassa pamattacârino tanhâ vaḍḍhati mâluvâ viya
so palavati *hurâhuram* phalam iccham vâ vanasmim vâ-
naro."

Prof. Fausböll renders this as follows :—

"Hominis socorditer viventis libido increscit mâluvâ velut,
is currit *huc et illuc* fructum desiderans sicut in sylva simia."

Prof. Max Müller renders it thus :—

"The thirst of a thoughtless man grows like a creeper;
he runs *from life to life*, like a monkey seeking fruit in the forest." ¹

Gray's version is nearly the same, and he translates *hurâ-huram* by 'from one existence to another.'

The only authority for the renderings '*from life to life*,' etc., is the commentator's explanation *bhave bhave* (in various rounds of re-birth). But this phrase is comparatively a late one, cf. "Das' ime . . . kâyanugatâ dhammâ *bhave bhave* anudhâvanti" (Mil. Pañha, p. 253). In the older books too the term *sandhâvati* is usually employed for *samsarati* (see Sept Suttas Pālis, p. 21).

Prof. Kern looks upon *hurâhuram* as another form of Sk. *aparāparam*, which we find in Pāli as *aparāparam*, frequently used with verbs of motion in the sense of 'on and on,' 'continuously.' But, as Childers remarks, there are very great difficulties in the way of this identification. Objection too must be taken to Childers' comparison of *hurâhhuram* with *phalâphalam*, since we have no proof that *hura* was ever employed as a noun in the sense of 'birth' or 're-birth.' If *huram* be an adverb, meaning 'yonder,' then *huram huram* like *sigham sigham* might become *hurâhuram*, the

¹ In the first edition Prof. Max Müller translates *hur°* by 'hither and thither.'

nasal vowel being replaced by a long one, as in *sīha* for *siṃha* and *sārambha* for *saṃrambha*. It is not very clear, however, that *huram*, in the phrase “*idha vā huram vā*,” has any etymological connection with *hurāhuram*.

The simile in v. 334 of the Dhammapada does not quite bear out the explanation of ‘from birth to birth,’ or ‘in various births.’ The monkey in seeking for fruit in a forest does not run on continually from one state of life to another, but he does run about eagerly, excitedly, and restlessly from place to place intent on getting something to eat and on satisfying the cravings of hunger.

The desire or lust of one who lives thoughtlessly increases in this world and causes him to go about eagerly and hankeringly in search of that, and that alone, which shall satisfy his desire; and we note too that in verses 333, 334, ‘loke’ occurs with reference to *taṇhā*.

We may of course apply the term ‘running’ metaphorically to the *thought* of the careless liver, cf. “*cittam vidhāvati ekaggatam na labhati*” (Jāt. i. p. 7). A good illustration of *taṇhā* causing people to run about eagerly in this life is contained in Jāt. ii. No. 260, “*ime sattā udaradūtā taṇhā vasena vicaranti; taṇhā ca ime satte vicāreti*.” The whole story is an excellent comment upon the word now under consideration.

The meaning of *hurāhuram* might be explained by ‘far and wide,’ corresponding to an older *uram uram*, with inorganic *h*; but it is far more probable that it is of the same origin as the Marāṭhī *हरहर* ‘regretting, uneasy hankering,’ and signifies ‘eagerly, hankeringly.’

ALLUSIONS TO JĀTAKA STORIES IN MANU.

In Manu, bk. iv. verses 30, 192, and 197, we have allusions to the *crane* and *cat* as symbols of cruelty and craft, taken, doubtless, from two well-known old Hindu tales. The story of the crane is the *Baka Jātaka*, No. 38, i. 220. See Eng. translation by Dr. Rhys Davids, pp. 317-321; that of the cat is the *Bilāra Jātaka*, No. 129, Fausböll, i. p. 460.

There is also a reference to the cat in Manu iv. 195 :

“Dharmadhvajo sadâ lubdhaçchâdmiko lokadambhakah
vaidâlavratiko jneyo himsrah sarvâbhisandhakah.”

Dr. Hopkins notes that Medhâtithi, one of the commentators on Manu, says that some read the following verse from the fourth book of the Mahâbhârata :

“Yasya dharmadhvajo nityam suradhvaja ivo 'cchritah
prachannâni ca pâpâni vaidâlam nâma tad vratam iti.”

With the foregoing we may compare the following verse from the Bîlâra Jâtaka :

“Yo ve dhammadhajam katvâ nigulho pâpam âcare
vissâsayitvâ bhûtâni bilâram nâma tam vatan ti.”

ONOMATOPOEIAS.

In Jât. iii. p. 223, we find the curious onomatopoeia *ahuhâ-liya* ‘a roar of laughter,’ cf. Sk. *halahatâ* ‘a shout’; *hulahûli* ‘a joyful shout, or exclamation.’

Another word of this kind is *daddabha* and *dabhakka* (Jât. iii. p. 76) ‘the pattering sound made by the falling of a bilva fruit on the leaves of a palm-tree,’ hence the denom. *daddabhâyeti* (Ib. p. 77). Perhaps the √*dabh* ‘to deceive’ has some connection with it; cf. Marâthî *dhab-dhaba* ‘used of the sound of water dashing down from a height, of heavy bodies falling rapidly.’

Kinakinâyati kinikinâyati ‘to ring like small bells’ (*kinikini*), see Jât. iii. p. 315.

Surusura, Gogerly says, ‘sucking up food’; Childers, ‘a word imitative of the sound made when curry or rice is eaten hastily,’ but gives no reference (see Pât. 22; Sekkhiyâ Dhammâ 51; Vinaya Texts, part i. p. 65). In the Suttavibhaṅga, ii. p. 197, it is used to represent the sound made in drinking milk.

Kili ‘a splashing sound’ (Jât. ii. p. 363; Jât. iii. p. 225); ‘a tinkling sound’ (Jât. ii. p. 397). Cf. Sk. *kilakila* ‘a sound expressing joy.’

Capu capu is used to express ‘grunting at stool’ (see

Khudda Sikkha, xvi. 5, p. 98); 'smacking the lips' (Pât. 50th Sekkhiyâ Dhammâ).

Ghurughurâyeti 'snoring like a pig' (Jât. iii. p. 538). Cf. *murumura* 'a crunching sound in eating raw flesh' (Jât. i. p. 461); whence the denominatives *murumurâpeti*, *murumurupeti* (Jât. iii. p. 134).

Hukku 'the noise made by a jackal' (Jât. iii. p. 113). Cf. Marâthî *hukî*, *hukkî*, *hûka* 'the cry of the jackal.' Hindî *hukhuka* 'sobbing, crying.'

Kiki, sound made by monkeys (Jât. ii. p. 71).

Khatakhata, 'a noisy sound, chattering' (Mahâvagga, v. 63). The translators of the Vinaya Texts render it 'harsh tones.' Cf. Sk. *khatakhâtâya*, 'to spring or issue forth with a noise.' Marâthî *khatkhata*, 'fuss, bother, altercation, chattering.'

Vaggu, 'a sweet sound made by a young peacock' (Jât. ii. p. 439).¹

PARROTS AND HILL-PADDY.

"The parrots brought nine thousand loads of hill-paddy, which was picked out by rats" (Dīpavaṃsa, vi. 11, pp. 42, 147).

On parrots furnishing 'hill-paddy,' see Jât. i. pp. 325, 327, Mahāvam. p. 22.

TRACES OF JĀTAKA TALES IN THE PANJĀB.

In the story of "*Rājā Rasālū*" in R. C. Temple's LEGENDS OF THE PANJĀB (p. 45), we have a very interesting and curious variant of the *Suvaṇṇakakkhata Jātaka* (Jât. iii. p. 293), in which a *scorpion* takes the place of the *crow*, and a *hedgehog* that of the *crab* in the Pāli story. The hedgehog kills both the scorpion (Kalīr) and the serpent (Talīr). See Folk-Lore Journal, vol. iii. pt. 1, p. 243.

In WIDE-AWAKE STORIES we find a very inferior variant

¹ Childers has no instances of *kūjati*=*pavadati* (Jât. ii. p. 439, v. 130).

of the *Vânarinda Jâtaka* (Jât. i. p. 278) under the title of "*The Jackal and the Crocodile*." In the Pâli story it is a monkey that outwits the crocodile. In the story of "*The Jackal and the Partridge*" we have a variant of the *Sunsumâra Jâtaka* (Jât. ii. p. 158). In the Panjâbi legend the crocodile is outwitted by the partridge telling the crocodile that "the jackal is not such a fool as to take his life with him on these little excursions; he leaves it at home locked up in the cupboard." In the Jâtaka tale it is the monkey that pretends that it has left its heart behind, hanging on an udumbara tree.

THE DĀTHĀVAMSA.

NAMO TASSA BHAGAVATO ARAHATO SAMMASĀMBUDDHASSA.

PAṬHAMO PARICCHEDO.

- 1 Visāradam vādapathātivattinam
tilokapajjotam asayhasāhinam
asesañeyyāvaraṇappahāyinam
namāmi satthāram anantagocaram
- 2 Tilokanāthappabhavam bhayāpaham
visuddhavijjācaraṇehi sevitam
papañcasaññojanabandhanacchidam
namāmi dhammam nipuṇam sududdasam
- 3 Pasādam attena pi yattha paṇino
phusanti dukkhakkhayam accutam padam
tam āhuneyyam susamābitindriyam
namāmi saṅgham munirājasāvakaṃ
- 4 Vibhūsayam Kāḷakanāgaranvayam
Parakkamo kārūṇiko camūpati
gavesamāno jinasāsanassa yo
virūlhim atthañ ca janassa patthayam
- 5 Sudhāmayūkhāmalapaṇḍuvamsajam
virūlhasaddham munirājasāsane
piyamvadam nītipathānuvattinam
sadā pajānam janikaṃ va mātaram

- 6 Piyam parakkantibhujassa rājino
mahesim accunnatabuddhisampadam
vidhāya Līlāvatim icchitatthadam
asesalaṅkātalarañjalakkhiyam
- 7 Kumāram ārādhita-sādhumantinaṃ
mahādayaṃ Paṇḍunarindavamsajaṃ
vidhāya saddhaṃ Madhurindanāmakam
susikkhitam pāvācane kalāsu ca
- 8 Narindasuññaṃ suciran ti-Sihalaṃ
itippatītaṃ ayasaṃ apānudi
ciraṃ paṇītena ca cīvarādīnā
susaññate saṃyamino atappayi
- 9 Ciraṭṭhitim pāvācanassa icchatā
kataññunā vikkamabuddhisālīnā
satīmatā candimabandhukittinā
sagāravaṃ ten' abhiyācito ahaṃ
- 10 Sadesabhāsāya kavīhi Sīhale
katam pi vamsaṃ jinadantadhātuyā
niruttiyā Māgadhikāya vuddhiyā
karomi dīpantaravāsinaṃ api
- 11 Jino yam iddhe Amaravhaye pure
kadāci hutvāna Sumedhanāmako
savadavedaṅgavibhāgakovido
mahaddhane vippakulamhi mānava
- 12 Ahaṃ hi jātivyasanena pīlito
jarābhībhūto maraṇena otthaṭo
sivaṃ padaṃ jātijarādinissaṭaṃ
gavessayissaṃ ti raho vicintiya
- 13 Anekasaṅkhaṃ dhanadhaññasampadam
patitṭhapetvā kapaṇesu duccajaṃ
anappake pemabharānubandhino
vihāya mitte ca sute ca bandhave
- 14 Pahāya kāme nikhile manorame
gharābhiniikkhamma Himācalantike
mahidharaṃ Dhammikanāmaṇissutaṃ
upecca nānātarurājibhūsitam
- 15 Manonukūle surarājanimmite
asammigānaṃ agatimhi assame

- nivatthacīro ajinakkhipaṃ vahaṃ
 jaṭādharo tāpasavesam aggahi
 16 Susaṇṇatatto parimāritindriyo ¹
 phalāphalādihi pavattayaṃ tanuṃ
 gato abhiññāsu ca pāraṃ vasi
 taṃ samāpattisukhaṃ avindi so
 17 Susajjite Rammaṇurādhivāsina
 mahājanen' attamanena añjase
 pathappadesa abhiyantaṃ attano
 anitṭhite yeva Sumedhatāpaso
 18 Agādhañeyyodadhipāradassinaṃ
 bhavantaṃ nibbanaṃ ² vināyakaṃ
 anekakhiṇāsavalakhaṇaṃ
 kadāci Dīpaṇkarabuddhaṃ addasa
 19 Tato sasaṅghassa tilokabhaddo
 pariccajivāna tanuṃ pi jīvitaṃ
 pasārayivāna jaṭājinādikāṃ
 vidhāya setuṃ tanuṃ eva pallale
 20 Anakkamitvā kalalaṃ mahādayo
 sabhikkhuko gacchatu piṭṭhiyā iti
 adhiṭṭhahitvāna nipannaṃ taṃ
 anāthaṃ etaṃ ti-bhavaṃ samekhiya
 21 Dayāya saṇcōditamānaṃ jane
 bhavaṇṇavā uddharitaṃ dukhaddite
 akāsi sambodhipadassa pattiya
 mahābhinihāraṃ udaggavikkama
 22 Atho viditvā vasinaṃ tam āsayaṃ
 adāsi so vyākaraṇaṃ mahāmuni
 tato puraṃ taṃhi Tathāgate gate
 sayam vasi sammāsi pāramiṇe
 23 Tato ca kappānaṃ alinaṃ vikkama
 asaṅkhiye so caturo salakkhake
 taṃ taṃ jātisu bodhipācane
 visuddhasambhāraṇe apūrayi
 24 Athābhijāto Tusita mahāyaso
 visuddhasambodhipadopaladdhiyā

¹ M. parivārīta.² B. nibbanaṃ.

- udikkhamāno samayaṃ dayādhano
 ciraṃ vibhūtiṃ anubhosi sabbaso
 25 Sahassasaṅkhādasacakkavāḷato
 samāgatānekasurādhipādihi
 udaggudaggehi jinantapattiyā
 sagāraṃ so abhigamma yācito
 26 Tato cavitvā Kapilavhaye pure
 sadā sato Sakyakulekaketuno
 ahosi Suddhodanabhūmibhattuno
 Mahādimāyāya mahesiyā suto
 27 Vijātamatto 'va vasundharāya so
 patitṭhahitvāna disā vilokayi
 tadā ahesuṃ vivaṭaṅganā disā
 apūjayuṃ tattha ca devamānusa
 28 Adbārayuṃ ātapavāraṇādikam
 adissamānā va nabhamhi devatā
 padāni so satta ca uttarāmukho
 upecca nicchārayi vācam āsabbhiṃ
 29 Yathattha-Siddhatthakumāranāmako
 mahabbalo yobbanahāriviggaho
 ututtayānucchavikesu tīsu so
 'nubhosi pāsādavaresu sampadam
 30 Kadāci uyyānapathe jarāhataṃ
 tathāturaṃ kālakatam ca saṃyamim
 kamena disvāna virattamānaso
 bhavesu so pabbajituṃ akāmayi
 31 Sapupphadipādikarehi rattiyam
 purakkhato so tidivādhivāsihi
 sa-Channako Kanthakavājjīyānato
 tato mahākaruṇiko ' bhinikkhami
 32 Kamena patvāna Anomam āpagam
 sudhotamuttāphalahārisekate
 patitṭhahitvā varamoḷibandhanam
 sitāsīlūnam gagane samukkhipi
 33 Paṭiggahetvā tidasānam issaro
 suvaṇṇacaṅgotavarena tam tadā
 tiyojanam nīlamanīhi cetiyam
 akāsi cūḷāmaṇim attano pure

- 34 Tato Ghaṭikārasarojayoninā
 samāhaṭaṃ dhārayi cīvarādikam
 atho sakam vatthayugam nabhatthale
 pasatthavesaggahaṇo samukkkhipi
- 35 Paṭiggahetvāna tam ambujāsano
 mahiddhiko bhattibharena codito
 sake bhava dvādasayojanam akā
 maṇihi nīlādihi dussacetiyam
- 36 Susaṇṇatatto satimā jitindriyo
 vinītaveso rasagedhavaṃjito
 cha hāyanān' eva anomavikkamo
 mahāpadhānam padahittha dukkaram
- 37 Visākhamaṣass' atha puṇṇamāsiyam
 upecca mūlam sahaṃjāya bodhiyā
 tiṇāsane cuddasahatthasammite
 adhiṭṭhahitvā viriyam nisajji ¹ so
- 38 Avattharantiṃ vasudham ca ambaram
 virūpavesaggahaṇena bhimsanam
 pakampayanto sadharādharam mahim
 jino padose jini māravāhiṇim
- 39 Surāsurabrahmagāṇehi sajjite
 jagattaye pupphamayagghikādīnā
 pavattamāne suradundubhissare
 abujjhi bodhim rajanīparikkhaye
- 40 Tadā pakampiṃsu sasalakānanā
 sahasasasaṅkhādasalokadhātuyo
 agaṇchi so loṇapayodhi sādutaṃ ²
 mahāvabhāso bhuvanesu patthari
- 41 Labhiṃsu andhā vimale vilocane
 suṇiṃsu sadde badhirā pi jātiyā
 lapiṃsu mūgā vacanena vaggunā
 carīṃsu khelaṃ padasā 'va paṅgulā
- 42 Bhaviṃsu khujjā ujusommaviggahā
 sikhī 'pi nibbāyi avīci-ādisu
 apāgamum bandhanato pi jantavo
 khudādikam petabhavā apakkami

¹ B. nisajja.² sādhuṭam.

- 43 Samiṃsu rogavyasanāni pāṇinaṃ
bhayaṃ tiracchānagate na piḷayi
janā ahesuṃ sakhilā piyaṃvadā
pavattayum koṇcanadaṃ mataṅgajā
- 44 Hayā ca hesiṃsu pahaṭṭhamānasā
nadiṃsu sabbā sayam eva dundubhī
raviṃsu dehābharanāni pāṇinaṃ
disā pasīdiṃsu samā samantato
- 45 Pavāyi mando sukhasītamāruto
pavassi meggho pi akālasambhavo
jahiṃsu ākāśagatiṃ vihaṅgamā
mahim samubbhijja jalaṃ samuṭṭhahi
- 46 Asandamānā 'va ṭhitā savantiyo
nabhe virocimsu asesajotiyo
bhavā ahesuṃ vivaṭā samantato
janassa nāsuṃ cavanupapattiyo
- 47 Samekkhataṃ nāvaraṇā nagādayo
pavāyi gandho api dibbasammato
dumā ahesuṃ phalapupphadhārino
ahosi channo kamalehi aṇṇavo
- 48 Thalesu toysu ca pupphamānakā
vicittapupphā vikasiṃsu sabbathā
nirantaraṃ pupphasugandhavuṭṭhiyā
ahosi sabbam vasudhambarantaram
- 49 Nisajja pallaṅkavare tahiṃ jino
sukhaṃ samāpattivihārasambhavaṃ
tato 'nubhonto sucirābhipatthitaṃ
dināni satt' eva atikkamāpayi
- 50 Samuppatitvā gagananāgaṇaṃ tato
padassayitvā yamakaṃ mahāmuni
sa pātihiṃsa tidivādhivāsinaṃ
jinattane saṃsayitaṃ nirākari
- 51 Ath' otarivāna jayāsanassa so
ṭhito va pubbuttarakaṇṇanissito
dināni sattānimisena cakkhunā
tam āsanaṃ bodhitaruṃ ca pūjayi
- 52 Ath' antarāle maṇicaṅkame jino
ṭhitappadesassa ca āsanassa ca

- mahārahe devavarābhinimmitte
 dināni satt' eva akāsi caṅkamam
 53 Tato disāyaṃ aparāya bodhiyā
 upāvisitvā ratanālaye jino
 samantapaṭṭhānanayaṃ vicintayaṃ
 dināni satt' eva sa vītināmayi
 54 Viniggato satthu sarīrato tadā
 jutippabandho paṭibandhavajjito
 pamāṇasuññāsu ca lokadhātusu
 samantato uddham adho ca patthari
 55 Vaṭassa mūle Ajapālasaṇṇino
 sukhaṃ phusanto pavivekasambhavaṃ
 vināyako satta vihāsi vāsare
 anantadassī surarājapūjito
 56 Vihāsi mūle Mucalindasākhino
 nisajja bhogāvalimandirodare
 vikiṇṇapupphe Mucalindabhogino
 samādhinā vāsarasattakaṃ jino
 57 Dume pi Rājāyatane samādhinā
 vihāsi rattindivasattakaṃ muni
 sahasanetto atha dantapoṇakaṃ
 mukhodakaṃ cāpi adāsi satthuno
 58 Tato mahārājavarehi ābhaṭaṃ
 silāmayam pattaṭatukkam ekakaṃ
 vidhāya manthaṃ madhupiṇḍikaṃ tahiṃ
 paṭiggahetvāna sa vāṇijāhaṭaṃ
 59 Katannakicco saraṇesu te ubho
 paṭiṭṭhapetvāna Tapassu-Bhalluke
 adāsi tesam abhipūjitum sakaṃ
 parāmasitvāna siram siroruhe
 60 Vaṭassa mūle Ajapālasaṇṇino
 sahampatibrahmavarena yācito
 janassa kātum varadhammasangahaṃ
 agaṇchi Bārāṇasim ekako muni
 61 Gantvā so dhammarājā vanam Isipatanaṃ saṇṇatānaṃ
 niketaṃ
 pallaṅkasmim nisinno tahiṃ avicalitaṭṭhānasampāditamhi
 āsāhe puṇṇamāyaṃ sitaruciruciyaṃ jotite cakkavāle

devabrahmādikānaṃ duritamalaharaṃ vattayī dhamma-
cakkam

62 Sutvā saddhammam aggaṃ tibhuvanakuharābhoga-
vitthārikaṃ ¹ taṃ

Aññākoṇḍaññānāmadvijamunipamukhaṭṭhārasabrahma-
koṭi

aññāsaṃ maggadhammaṃ parimitarahite cakkavāle ulāro
obhāso pātubhūto sapadi bahuvidhaṃ āsi accherakaṃ ca

PAṬHAMO PARICCHEDO

¹ B. °vitthāritaṃ.

DUTIYO PARICCHEDO.

- 1 Tato patthāya so satthā vinento devamānuse
bodhito Phussamāsambhi navame puṇṇamāsiyaṃ
- 2 Laṅkam āgama Gaṅgāya tīre yojanavittathe
Mahānāgavanuyyāne āyāmena tiyojane
- 3 Yakkhānaṃ samitiṃ gantvā tthatvāna gagane tahiṃ
vātandhakāravutthihi katvā yakkhe bhayaddite
- 4 Laddhā bhayehi yakkhehi tehi dinnāya bhūmiyā
cammakhaṇḍaṃ pasāretvā nisīditvāna taṅkhaṇe
- 5 Chammakhaṇḍaṃ padittaggijālamālāsamākulaṃ
iddhiyā vaḍḍhayitvāna yāva sindhum samantato
- 6 Javena sindhuvelāya rāsibhūte nisācare
Giridīpam idhānetvā paṭiṭṭhāpesi te tahiṃ
- 7 Desayitvā jino dhammaṃ tadā devasamāgame
bahunnaṃ pāṇakoṭṭinam dhammābhisamayaṃ akā
- 8 Mahāsumanadevassa sele Sumanakūtake
datvā namassitum kese agā Jetavanaṃ jino
- 9 Paṭiṭṭhapetvā te satthunisinnāsanabhūmiyā
indanīlamayaṃ thūpaṃ karitvā so apūjayi
- 10 Nissāya maṇipallankaṃ pabbataṇṇavavāsino
disvā yuddhatthike nāge Cūḷodara-Mahodare
- 11 Bodhito pañcame vasse cittaṃ mase mahāmuni
uposathe kāḷapakke Nāgadīpam upāgami
- 12 Tadā Samiddhi Sumano devo Jetavane ttiṭṭha
attano bhavanaṃ yeva Rājāyatanapādapaṃ
- 13 Indanīladdikūṭaṃ va gahetvā tuṭṭhamānaso
dhārayitvā sahāgañchi chaṭṭaṃ katvāna satthuno
- 14 Ubhinnaṃ nāgarājūnaṃ vattamāne mahāhave
nisinno gagane nātho māpayittha mahātamaṃ
- 15 Ālokaṃ dassayitvā 'tha assāsetvanā bhogino
sāmaggikaraṇaṃ dhammaṃ abhāsi purisāsabho

- 16 Asītikoṭiyo nāgā acalambudhivāsino
patitṭhahimsu muditā silesu saraṇesu ca
- 17 Datvāna maṇipallaṅkaṃ satthuno bhujagādhīpā
tatth' āsīnaṃ mahāvīraṃ annapānehi tappayum
- 18 Patitṭhapetvā so tattha Rājāyatanapādapam
pallaṅkaṃ taṇ ca nāgānaṃ adāsi abhipūjitum
- 19 Bodhito aṭṭhame vasse vesākhe puṇṇamāsiyaṃ
Maṇi-akkhika-nāmena nāgindena nimantito
- 20 Nāgarājassa tass' eva bhavanaṃ sādhusajjitaṃ
Kalyāṇiyaṃ pañca bhikkhusatehi saha āgami
- 21 Kalyāṇi-cetiyatṭhāne kate ratanamaṇḍape
mahārahamhi pallaṅke upāvisi narūsaḥbo
- 22 Dibbehi khajjabhojjehi sasaṅghaṃ lokanāyakaṃ
santappesi phaṇindo so bhujagehi ¹ purakkhato
- 23 Desayitvāna saddhammaṃ saggamokkhasukkhāvahaṃ
so satthā Sumane kūṭe dassesi padalañchanam
- 24 Tato pabbatapādamhi sasaṅgho so vināyako
divā vihāraṃ katvāna Dīghavāpim ² upāgami
- 25 Thūpatṭhāne taṃ buddho sasaṅgho 'bhiniśīdiya
samāpattisamubbhūtaṃ avindi asamaṃ sukhaṃ
- 26 Mahābodhitaruṭṭhāne samādhim appayī jino
Mahāthūpappadesa ca viharittha samādhinā
- 27 Thūpārāmaṃhi thūpassa ṭhāne jhānasukhena so
sabbhikkhusaṅgho sambuddho muhuttaṃ vītināmayi
- 28 Silāthūpappadesaṃhi ṭhatvā kālavidū muni
deve samanūsāsetvā tato Jetavanaṃ agā
- 29 Agiddho lābhasakkāre asayham avamānaṃ
sahanto kevalaṃ sabbalokanīttharaṇatthiko
- 30 Samvaccharāni ṭhatvāna cattāḷisaṃ ca pañca ca
desayitvāna suttādiṃ navaṅgaṃ satthusāsaṇaṃ
- 31 Tāretvā bhavakantārā jane saṅkhyātivattino
buddhakiccāni sabbāni niṭṭhapetvāna cakkhuma
- 32 Kusinārāpure raññaṃ Mallānaṃ Upavattane
sālavanamhi yamaka-sālarukkhānaṃ antare
- 33 Mahārahe supaṇṇatte mañce uttarasīsaṃ
nipanno sīhaseyyāya vesākhe puṇṇamāsiyaṃ

¹ B. Bhujagehi.² M. Dīghavāpim.

- 34 Desetvā paṭhame yāme Mallānaṃ dhammam uttamaṃ
 Subhaddaṃ majjhime yāme pāpetvā amataṃ padaṃ
 35 Bhikkhū pacchimayāmamhi dhammakkhandaṃ asesake
 saṅgayha ovaditvāna appamādapadena ca
 36 Paccūsasamaye jhānasamāpattivihārato
 utthāya parinibbāyi sesopadhivivajjito
 37 Mahikampādayo āsum tadā acchariyāvahā
 pūjā visesā vattiṃsu devamānusakā bahū
 38 Parinibbānasuttante vuttānukkamato pana
 pujaṃviseso viññeyyo icchantehi asesato
 39 Ahatehi ca vatthehi veṭhetvā paṭhamam jinaṃ
 veṭhayitvāna kapāsapicunā vihatena ca
 40 Evaṃ pañcasatakkhattuṃ veṭhayitvāna sādhuṃ
 pakkipitvā suvaṇṇāya telapunnāya doṇiyaṃ ¹
 41 Viṣaṃ hatthasatubbedhaṃ gandhadāruhi saṅkataṃ
 āropayimsu citakaṃ Mallānaṃ pamukhā tadā
 42 Mahākassapatherena dhammarāje avandite
 citakaṃ mā jalitthā ti devādhiṭṭhānato pana
 43 Pāmokkhā Mallarājūnaṃ vāyamantā p' anekadhā
 citakaṃ taṃ na sakkiṃsu gāhāpetuṃ hutāsaṃ
 44 Mahākassapatherena adhiṭṭhānena attano
 vaṭṭhādini mahādoṇiṃ citakaṃ ca mahārahaṃ
 45 Dvidhā katvāna nikkhamma sakasise patiṭṭhitā
 vanditā satthuno pādā yathāṭṭhāne patiṭṭhitā
 46 Tato devānubhāvena pajjalittha cittānalo
 na masi satthudehassa daddhass' āsi na chārikā
 47 Dhātuyo avasissimsu muttābhā kañcanappabhā
 adhiṭṭhānena buddhassa vippakiṇṇā anekadhā
 48 Uṇhisam akkhakā dve ca catasso dantadhātuyo
 icc ete dhātuyo satta vippakiṇṇā na satthuno
 49 Ākāsato patitvā pi uggantvā pi mahitalā
 samantā jaladhārāyo nibbāpesuṃ citānalaṃ
 50 Therassa Sāriputtassa antevāsī mahiddhiko
 Sarabhunāmako thero pabhinnapaṭisambhido
 51 Givādhātum gaṇetvāna citato Mahiyaṅgane
 patiṭṭhāpetvā thūpamhi akā kañcukacetiyaṃ

¹ M. Doṇiyā.

- 52 Khemavhayo kāruṇiko khīṇasaṃyojano muni
 citakāto tato vāmadāṭhādadhātum samaggahi
 53 Aṭṭhannaṃ atha rājūnaṃ dhātu-atthāya satthuno
 uppannaṃ viggahaṃ Doṇo sametvāna dvijuttamo
 54 Katvāna aṭṭha koṭṭhāse bhājetvā sesadhātuyo
 adāsi aṭṭha rājūnaṃ tam-tam-nagaravāsinaṃ
 55 Hatṭhatuṭṭhā gahetvāna dhātuyo tā narādhipā
 gantvā sake sake raṭṭhe cetiyāni akārayum
 56 Ekā dāṭhā Surindena ekā Gandhāravāsihi
 ekā bhujāṅgarājūhi āsi sakkatapūjita
 57 Dantadhātum tato Khemo attanā gahitaṃ adā
 Dantapure Kalingassa Brahmādhātassa rājino
 58 Desayitvāna so dhammaṃ bhetvā sabbakuditṭhiyo
 rājānaṃ tam pasādesi aggamhi ratanattaye
 59 Ajjhogālho munindassa dhammāmatamahaṇṇavaṃ
 so narindo pavāhesi malaṃ macchariyādikaṃ
 60 Pāvussako yathā meghe nānāratanaṃvassato
 dāḷiddiyanidāghaṃ so nibbāpesi naruttamo
 61 Suvaṇṇakhacitāmbamuttājālehi ¹ sobhitaṃ
 kūṭāgārasatākiṇṇaṃ taruṇādiccasannibhaṃ
 62 Nānāratanasobbhāya duddikkhaṃ cakkhumūsaṃ
 yānaṃ saggāpavaggassa pasādātisayāvahaṃ
 63 Kārayitvāna so rājā dāṭhādadhātunivesanaṃ
 dhātupīṭhaṃ ca tatth' eva kāretvā ratanujjalaṃ
 64 Taḥiṃ samappayitvāna dāṭhādadhātum mahesino
 pūjāvattūhi pūjesi rattindivam atandito
 65 Iti so sañcinitvāna puññasambhārasampadaṃ
 cajitvā mānusaṃ dehaṃ saggakāyaṃ alaṅkari
 66 Anujāto tato tassa Kāsirājavhayo suto
 rajjaṃ laddhā amaccānaṃ sokasallam apānudi
 67 Puppahagandhādinaṃ dantadhātum tam abbipūjiya
 niccaṃ maṇippadīpehi jotayī dhātumandiraṃ
 68 Icc' evaṃ ādiṃ so rājā katvā kusalasañcayāṃ
 jahitvāna nijaṃ dehaṃ devindapuram ajjhagā
 69 Suuando nāma rājindo ānandajanano satam
 tass' atrajo tato āsi buddhasāsanamāmako

- 70 Sammānetvāna so dantadhātum ñeyyantadassino
 mahatā bhattiyogena agā devasahavyatam
 71 Tato param ca aññe pi bahavo vasudhādhipā
 dantadhātum munindassa kamena abhipūjayum
 72 Guhasīvavhayo rājā duratikkamasāsano
 tato rajjasirim patvā anugaṇhi mahājanam
 73 Sapatthānabhiññe ¹ so lābhāsakkāralolupe
 māyāvino avijjandhe Nigaṇṭhe samupaṭṭhahi
 74 Vassāratte yathā cando mohakkhandhena āvaṭo
 nāsakkhi guṇaramsīhi jalitum so narāsabho
 75 Dhammamaggā apete pi pavitṭhe diṭṭhikānanam
 tasmim sādhipatham aññe nātivattimsu paṇino
 76 Hemataraṇamālāhi dhajehi kadalihi ca
 pupphagghiyehi 'nekehi sajjetvā nāgarā puram
 77 Maṅgalatthutighosehi naccagītādikehi ca
 hemarūpiyapupphehi gandhacunṇādikehi ca
 78 Pūjentā ² munirājassa dāṭhādhatum kudācanam
 akamsu ekanigghosam samvaṭṭambudhisannibham
 79 Ugghātetvā narindo so pāsāde sihapañjaram
 passanto janam addakkhi pūjāvidhiparāyanam
 80 Athāmaccasabhāmajjhe rājā vimhitamānaso
 kotūhalākulo hutvā idam vacanam abravī
 81 Accherakam kim etan nu kīdisam pāṭihāriyam
 mam etaṃ nagaram kasmā chaṇanissitakam iti
 82 Tato amacco ācikkhi medhāvi buddhamāmako
 rājino tassa sambuddhānubhavam avijānato
 83 Sabbābhibhussa buddhassa taṇhāsāṅkhayadassino
 esā dhātu mahārāja Khemattherena āhaṭā
 84 Tam dhātum pūjayitvāna rājāno pubbakā idha
 kalyāṇamitte nissāya devakāyam upāgamum
 85 Nāgarā pi ime sabbe samparāyasukhatthikā
 pūjayanti samāgamma dhātum taṃ satthuno iti
 86 Tassāmacassa so rājā sutvā dhammasubhāsitaṃ ³
 dulladdhimalam ujjhivā pasīdi ratanattaye
 87 Dhātupūjam karonto so rājā acchariyāvaham

¹ B. °nabhiñño.² B. pujento.³ M. dhammam.

- titthiye dummane 'kāsi sumane c' etare jane
 88 Ime ahirikā sabbe saddhādiguṇavajjitā
 thaddhā saṭhā ca duppaññā saggamokkhavibādhakā ¹
 89 Iti so cintayitvāna Guhasīvo narādhipo
 pabbājesi sakā raṭṭhā Nigaṇṭhe te asesake
 90 Tato Nigaṇṭhā sabbe pi ghatasittānalā yathā
 kodhaggijalitā 'gañchum puram Pāṭaliputtakam
 91 Tattha rājā mahātejo Jambudīpassa issaro
 Paṇḍunāmo tadā āsi anantabalavāhaṇo
 92 Kodhandhā 'tha Nigaṇṭhā te sabbe pesuññakārakā
 upasaṅkamma rājānam idaṃ vacanam abravum
 93 Sabbadevamanussehi vandaniye mahiddhike
 Siva-brahmādayo deve niccam tumhe namassatha
 94 Tuyham sāmantabhūpālo Guhasīvo panādhunā
 nindanto tādise deve chavaṭṭhiṃ vandate iti
 95 Sutvāna vacanam tesam rājā kodhavasānugo
 Sūram sāmantabhūpālam Cittayānam ath' abravī
 96 Kālingaratṭham gantvāna Guhasīvam idhānaya
 pūjitam taṃ chavaṭṭhiṃ ca tena rattindivam iti
 97 Cittayāno tato rājā mahatiṃ caturāṅginim
 sannayhitvā sakam senam purā tamhā 'bhinikkhami
 98 Gantvāna ² so mahīpālo senaṅgehi purakkhato
 Dantapurassāvidūre khandhāvāram nivesayi
 99 Sutvā āgamanam tassa Kālingo ³ so mahīpati
 gajindapābhatādihi taṃ tosesi narādhipam
 100 Hitajjhāsayatam nātvā Guhasīvassa rājino
 Dantapuram Cittayāno saddhiṃ senāya pāvisi
 101 Pākāragopurattālapāsādagghikacittitam
 dānasālāhi so rājā samiddham puram addasa
 102 Tato so sumano gantvā pavitṭho rājamandiram
 Guhasīvassa ācikkhi Paṇḍurājassa sāsanam
 103 Sutvāna sāsanam tassa dāruṇam duratikkamam
 pasannamukhavaṇṇo va Cittayānam samabravi
 104 Sabbalokahitatthāya maṃsanettādidānato
 anappakappe sambhāre sambharitvā atandito

¹ M. vibandhakā.² B. gatvana.³ M. Kalingo.

- 105 Jetvā namucino senaṃ patvā sabbāsavakkhayaṃ
anāvaraṇañāṇena sabbadhammesu pāragu
106 Diṭṭhadhammasukhassādaṃ agaṇetvāna attano
dhammanāvāya tāresi janataṃ yo bhavaṇṇavā
107 Devātidevaṃ taṃ buddhaṃ saraṇaṃ sabbapāṇinaṃ
jano hi avajānanto addhā so vañcito iti
108 Icc' evaṃ ādiṃ sutvāna so rājā satthu vaṇṇanaṃ
ānandassuppabandhehi pavedesi pasannataṃ
109 Guhasīvo pasannaṃ taṃ Cittayānaṃ udikkhiya
tena saddhiṃ mahagghaṃ taṃ agamā dhātumandiraṃ
110 Haricandanasambhūtadvārabāhādikehi ¹ ca
pavālavāḷamālāhi lambamuttālatāhi ca
111 Indanīlakavāṭehi maṇikinkīṇikāhi ca
sovaṇṇakaṇṇamālāhi sobhitaṃ maṇithūpikaṃ
112 Uccaṃ veluriyubbhāsichadanaṃ makarākulaṃ
dhātumandiraṃ adakkhi ratanujjalapīṭhakaṃ
113 Tato setātapattassa heṭṭhā ratanacittitaṃ
disvā dhātukaraṇaṃ ca tuṭṭho vimhayaṃ ajjhagā
114 Tato Kalīṅganātho ² so vivaritvā karaṇḍakaṃ
mahitale nihantvāna dakkhiṇaṃ jānumaṇḍalaṃ
115 Añjaliṃ paggaḥetvāna guṇe dasabalādike
saritvā buddhasetṭhassa akāsi abhiyācanaṃ
116 Gaṇḍambarukkkhamūlamhi tayā titthiyamaddane
yamakaṃ dassayantena pāṭihāriyaṃ abbhutaṃ
117 Pubbakāyādinikkhantajalāṇalasamākulaṃ
cakkavāḷaṇaṇaṃ katvā janā sabbe pasādītā
118 Desetvāna tayo māse Abhidhammaṃ sudhāsināṃ
nagaraṃ otarantena Saṅkassaṃ Tāvatisato
119 Chattacāmarasaṅkhādīgāhakehi anekadhā
brahmadevāsuraḍihi pūjiteṇa tayā pana
120 Ṭhatvāna maṇisopāṇe Vissakammābhiniṃmite
Lokavivaraṇaṃ nāma dassitaṃ pāṭihāriyaṃ
121 Tathā 'nekesu ṭhānesu munirāja tayā puna
bahūni pāṭihīrāni dassitāni sayambhunā

¹ M. sambhūtaṃ.² B. Kāliṅga; comp. III. 7.

- 122 Pāṭihāriyam ajjāpi saggamokkhasukhāvahaṃ
passantānaṃ manussānaṃ dassanīyaṃ tayā iti
- 123 Abbhuggantvā gagaṇakuharaṃ ¹ candalekhābhirāmā
vissajjenti rajatadhavalā raṃsiyo dantadhātu ²
dhūpāyanti sapadi bahudhā pajjalanti muhuttaṃ
nibbāyanti nayanasubhagaṃ pāṭihīraṃ akūsi
- 124 Accheraṃ taṃ paramaruciraṃ Cittayāno narindo
disvā haṭṭho ciraparicitaṃ diṭṭhijālaṃ jahitvā
gantvā buddhaṃ saraṇaṃ asaṃsaṃ sabbaseṇīhi saddhiṃ
aggam puññaṃ pasavi bahudhā dhātusammānanāya

DUTIYO PARICCHEDO

¹ B. M. gagaṇa.² B. °dhātum.

CHAPTER III.

- 1 Tato Kalīṅgādhipatissa tassa
so Cittayāno paramappito
taṃ sāsanaṃ Paṇḍunarādhīpassa
ñāpesi dhīro duratikkaman ti
- 2 Rājā tato Dantapuram dhajehi
pupphehi dhūpehi ca toraṇehi
alaṅkaritvāna mahāvitāna-
nivāritādiccamarīcijālaṃ
- 3 Assuppabandhāvutalocanehi
purakkhato negamanāgarehi
samubbahanto sirasā nijena
mahārahaṃ dhātukaraṇḍakaṃ taṃ
- 4 Samussitodārasitātapattaṃ
saṅkhodarodātaturāṅgayuttaṃ
rathaṃ navādiccasamānavanṇam
āruyha cittattharaṇābhīrāmaṃ
- 5 Anekaśaṅkhehi balehi saddhiṃ
velātivattambudhisannibhehi
nivattamānassa bahujjanassa
vinā pi dehaṃ manasānuyāto
- 6 Susanthataṃ sabbadhi vālukāhi
susajjitaṃ puṇṇaghaṭṭadīkehi
pupphābhikīṇṇaṃ paṭipajja dīghaṃ
suvitthataṃ Pāṭaliputtamaggaṃ
- 7 Kalīṅganātho kusumādīkehi
naccehi gītehi ca vāditehi
dine dine addhani dantadhātum
pūjesi saddhiṃ vanadevatāhi
- 8 Suduggamaṃ sindhumahīdharehi
kameṇa-m-addhānaṃ atikkamitvā
ādāya dhātum manuṇādhinātho
agā puram Pāṭaliputtanāmaṃ

- 9 Rājādhirājo 'tha sabbhāya majjhe
disvāna taṃ vītabhayam viśaṅkaṃ
Kaliṅgarājaṃ paṭighābbhibhūto
abhāsi pesuṇṇakare Nigaṇṭhe
- 10 Deve jahitvāna namassanīye
chavaṭṭhim etena namassitaṃ taṃ
aṅgārārāsīmhi sajotibhūte
nikkhippa khippaṃ dahathādhuneti
- 11 Pahatṭhacittā va tato Nigaṇṭhā
rājaṅgane ¹ te mahatiṃ gabbhīraṃ
vitaccikaṅgārakarāsipuṇṇaṃ
aṅgārakāsaṃ abhisāṅkharimsu
- 12 Samantato pajjalitāya tāya
sajotiyā Roruvabheravāya
mohandhabhūtā atha titthiyā te
taṃ dantadhātum abhinikkhipimsu
- 13 Tassānubhāvena taṃ aggirāsīm
bhetvā sarojaṃ rathacakkamattaṃ
samantato uggatareṇujālaṃ
utthāsi kiṇṇajakkhabharābhīrāmaṃ.
- 14 Tasmīṃ khaṇe paṅkajakaṇṇikāya
patitṭhabhitvā jīnadantadhātu
kundāvadātāhi pabbāhi sabbā
disā pabbāsesi pabhassarāhi
- 15 Disvāna taṃ acchariyaṃ manussā
pasannacittā ratanādikehi
sampūjayitvā jīnadantadhātum
sakaṃ sakaṃ ditṭhim avossajimsu
- 16 So Paṇḍurājā pana ditṭhijālaṃ
cīrānubaddhaṃ apariccajanto
patitṭhapetvā 'dhikaranyam ² etaṃ
kūṭena ghātāpayi dantadhātum
- 17 Tassaṃ nimuggā 'dhikaranyam ² esā
upaḍḍhabbhāgena ca dissamānā
pubbācalaṭṭho va sudhāmarīci
jotesi raṃsihi disā samantā

¹ M. aṅgaṇe.² M. B. here at vv. 21, 25 °karaṇṇaṃ.

- 18 Disvānubhāvaṃ jinadantadhātuyā
 āpajji so vimhayam aggarājā
 eko 'tha issāpasuto nigaṇṭho
 taṃ rājarājānaṃ idaṃ avoca
- 19 Rāmādayo deva Janaddanassa
 nānāvatarā bhuvane ahesuṃ
 tass' ekadeso va idaṃ chavatṭhi
 no ce 'nubhāvo katham īdiso ti
- 20 Addhā manusattam upāgatassa
 devassa pacchā tidivaṃ gatassa
 dehekadeso ṭhapito hitattham
 etan ti saccaṃ vacanaṃ bhaveyya
- 21 Saṃvaṇṇayitvāna guṇe pahūte
 Nārāyaṇass' assa mahiddhikassa
 nimuggam ettādhikarāṇyaṃ etaṃ
 sampassato me bahi nīharitvā
- 22 Sampādayitvāna mahājanānaṃ
 mukhāni paṅkeruhasundarāni
 yathicchitaṃ gaṇhatha vatthujātaṃ
 icc āha rājā mukhare nigaṇṭhe
- 23 Te titthiyā Viṇhusuraṃ guṇehi
 vicittarūpehi abhitthavitvā
 toyena sañcimsu saṭhā tathā pi
 ṭhitappadesā na calittha dhātu
- 24 Jigucchamāno atha te nigaṇṭhe
 so dhātuyā nīharaṇe upāyaṃ
 anvesamāno vasudhādhinātho
 bheriṃ carāpesi sake puramhi
- 25 Nimuggam etthādhikarāṇyaṃ ajja
 yo dhātum etaṃ bahi nīhareyya
 laddhāna so issariyaṃ mahantaṃ
 rañño sakāsā sukham essatī ti
- 26 Sutvāna taṃ bheriravaṃ ulāraṃ
 puññatthiko buddhabale pasanno
 tasmim pure setṭhisuto Subhaddo
 pāvekkhī rañño samitiṃ pagabbho
- 27 Tam aggarājaṃ atha so namitvā
 sāmājikānaṃ hadayaṅgamāya

- bhāsāya sabbaññugunappabhāvaṃ
 vaṇṇesi sārājjavimuttacitto
 28 Bhūmiṃ kiṇitvā mahatā dhanena
 manoramaṃ Jetavanaṃ vihāraṃ
 yo kārayitvāna jinassa datvā
 upatṭhahī taṃ catupaccayehi
 29 Anāthapiṇḍappadasetṭhisetṭho
 so diṭṭhadhammo papitāmaho me
 tilokanāthe mama dhammarāje
 tumhe 'dhunā passatha bhattibhāraṃ
 30 Itthaṃ naditvāna pahūtapañño
 katvāna ekaṃsam ath' uttarīyam
 mahitalaṃ dakkhiṇajānukena
 āhacca baddhañjaliko avoca
 31 Chaddanta-nāgo savisena viddho
 sallena yo lohitamakkhitaṅgo
 chabbaṇṇaraṃsīhi samujjalante
 chetvāna luddāya adāsi dante
 32 Saso pi hutvāna visuddhasīlo
 ajjhaddadānābhirato dvijāya
 yo dajji deham pi sakam nipacca
 aṅgārārāsīmhi bubhukkhītāya
 33 Yo bodhiyā bāhiravatthudānā
 atittarūpo Sivirājasetṭho
 adāsi cakkhūni pabhassarāni
 dvijāya jiṇṇāya acakkhukāya
 34 Yo khantivādī pi Kalāburāje
 chedāpayante pi sahatthapādaṃ
 pariplutaṅgo rudhire titikkhī
 mettāyamāno yasadāyake 'va
 35 Yo Dhammapālo api sattamāsa-
 jātō paduṭṭhe janake sakamhi
 kārapayante asimālakammaṃ
 cittaṃ no dūsesi Patāparāje
 36 Sākhāmigo yo asatā pumena
 vane papātā sayamuddhaṭṭena
 silāya bhinne pi sake lalāṭe
 taṃ khemabhūmiṃ anayittha mūlhaṃ

- 37 Rutṭhena māren' abhinimmitam pi
 aṅgārakāsum jalitaṃ vibhijja
 sāmūtṭhite sajju mahāravinde
 ṭhatvāna yo setṭhi adāsi dānaṃ
- 38 Migena yenopavijaññaṃ ekaṃ
 bhitaṃ vadhā mocayituṃ kuraṅgiṃ
 āghātane attasiraṃ ṭhapetvā
 pamocitā 'ññe api paṇisaṅghā
- 39 Yo sattavasso visikhāya paṃsu-
 kilāparo Sambhavanāmakō pi
 sabbaññulīhāya nigūlhapāṇhaṃ
 puttṭho viyākāsi Sucīratena
- 40 Hitvā nikantiṃ¹ sakajivite pi
 baddhā sakucchimhi ca vettavallīṃ
 sākhamige nekasahassasaṅkhe
 vadhā pamocesi kapissaro yo .
- 41 Santappayaṃ dhammasudhārasena
 yo mānuse Tuṇḍilasūkaro pi
 isī va katvā atha ñāyagantaṃ
 nijaṃ pavattesi cirāya dhammaṃ
- 42 Paccatthikaṃ Puṇṇakayakkham uggaṃ
 mahiddhikaṃ kāmagaṇesu giddhaṃ
 yo tikkhapaṇño Vidhurābhiddhāno
 damesi Kālāgiri-matthakamhi
- 43 Kulāvasāyī avirūlhapakkho
 yo buddhimā vaṭṭakapotako pi
 saccena dāvaggim abhijjalantaṃ
 vassena nibbāpayi vārido 'va
- 44 Yo maccharājā pi avuṭṭhikāle
 disvāna macche tasite kilante
 saccena vākyena mahoghapuṇṇaṃ
 muhuttamattena akāsi raṭṭhaṃ
- 45 Vicittahatthassarathādikāni
 vasundharākampanakāraṇāni
 putte 'nujāte sadise ca dāre
 yo dajji Vessantarajātiyaṃ pi

¹ B. Hitvāna kantiṃ.

- 46 Buddhō bhavitvā api diṭṭhadhamma-
sukhānapekkho karuṇānuvattī
sabbam saṁto avamānanādiṁ
yo dukkaram lokahitam akāsi
- 47 Balena saddhiṁ caturaṅgikena
abhiddavantam atibhāsanena
ajeyyasattham paramiddhipattam
damesi yo Ālavakam pi yakkham
- 48 Dehābhinikkhantahutāsanacci-
mālākulam brahmabhavam karitvā
bhetvāna diṭṭhiṁ sucirānubaddham
vinesi yo brahmavaram munindo
- 49 Accaṅkusam dhānasudhotagaṇḍam
nipātitaṭṭālakagopurādiṁ
dhāvantaṁ agge Dhanapālahatthiṁ
damesi yo dāruṇam antakam va
- 50 Manussarattāruṇapānipādam
ukkippa khaggaṁ anubandhamānam
mahādayo duppasaham parehi
damesi yo Aṅgulimālācoram
- 51 Yo dhammarājā vijitārisaṅho
pavattayanto varadhammacakkam
saddhammasaññaṁ ratanākaraṁ ca
ogāhayī sam parisam samaggaṁ
- 52 Tass 'eva saddhammanarādhipassa
Tathāgatass' appaṭipuggalassa
anantaññassa visāradassa
esā mahākāruṇikassa dhātu
- 53 Anena saccena jinassa dhātu
khippam samāruyha nabhantarālam
sudhamasulekheva samujjalantī
kaṅkham vinodetu mahājanassa
- 54 Tasmiṁ khaṇe sā jinadantudhātu
nabham samuggamma pabhāsanti
sabbā disā osadhitārakā va
janam pasādesi vitiṇṇakaṅkham
- 55 Atho taritvā gaganāṅganamhā
sā matthake seṭṭhisutassa tassa

- patitṭṭhahitvāna sudhābhisitta-
 gattam va tam pīṇayi bhattininnam
 56 Disvāna tam acchariyam nigaṇṭhā
 icc abravum Paṇḍunarādhīpaṃ tam
 vijjābalaṃ seṭṭhisutassa etaṃ
 na dhātuyā deva ayaṃ pabbhāvo
 57 Nisamma tesam vacanaṃ narindo
 icc abravī seṭṭhisutam Subhaddam
 yathā ca ete abhisaddaheyyum
 tathāvidham dassaya iddhim aññaṃ
 58 Tato Subhaddo tapanīyapatte
 sugandhisītodakapūritamhi
 vaḍḍhesi dhātum munipuṇḍavassa
 anussaranto caritabbhutāni
 59 Sā rājahaṃsīva vidhāvamaṇā
 sugandhitoyamhi padakkhiṇena
 ummujjamāṇā ca nimujjamāṇā
 jane pamodassudhare akāsi
 60 Tato ca kāsum visikhāya majjhe
 katvā tahiṃ dhātum abhikkhipitvā
 paṃsūhi sammā abhipūrayitvā
 bahūhi maddāpayi kuṇḍjarehi
 61 Bhetvā mahiṃ utṭhahi cakkamattam
 virājamānaṃ maṇikaṇṇikāya
 pabhassaraṃ rūpiyakesarehi
 saroruham kañcanapattapāliṃ
 62 Patitṭṭhahitvāna tahiṃ saroje
 mandānilāvattitareṇujāle
 obhāsayaṇti va disā pabbhāhi
 diṭṭhā muhuttana jinassa dhātu
 63 Khipiṃsu vatthābharāṇāni maccā
 pavassayum pupphamayam¹ ca vassam
 ukkuṭṭhisaddehi ca sādhu-kāra-
 nādehi puṇṇam nagaram akamṣu
 64 Te titthiyā naṃ² abhivañcanan ti
 rājādhirājam atha saññāpetvā

¹ Sic. B. M.² M. tam.

- jigucchaniye kuṇapādikehi
 khipiṃsu dhātum parikhāya piṭṭhe
 65 Tasmim khaṇe pañcavidhambujehi
 sañchādītā hamsagaṇopabhuttā
 madhubbatālīvirutābhirāmā
 ahosi sā pokkharanī va Nandā
 66 Mataṅgaajā² koṇcaravaṃ raviṃsu
 kariṃsu hesāninadaṃ turaṅgā
 ukkuṭṭhinādaṃ akariṃsu maccā
 suvādītā dundubhi-ādayo pi
 67 Thomiṃsu maccā thutigītakehi
 nacciṃsu ottappavibhūsanā pi
 vatthāni sīse bhamayiṃsu mattā
 bhujāni pothesum udaggacittā
 68 Dhūpehi kālāgarusambhavehi
 ghanāvanaddhaṃ va nabhaṃ ahosi
 samussitānekadhajāvalihi
 puraṃ tadā vatthamayam akāsi
 69 Disvā tam accheram acintaniyam
 āmoditā maccagaṇā samaggā
 atthe niyojetum upecca tassa
 vadiṃsu Paṇḍussa narādhipassa
 70 Disvāna yo īdisakam pi rāja
 iddhānubhāvaṃ munipuṅgavassa
 pasādamattam pi kareyya no ce
 kimatthiyā tassa bhaveyya paṇṇā
 71 Pasādaniyesu guṇesu rāja
 pasādanaṃ sādhu-janassa dhammo
 pupphanti sabbe sayam eva cande
 samuggate komudakānanāni
 72 Vācāya tesam pana dummatinaṃ
 mā saggamaggaṃ pajahittha rāja
 andhe gahetvā vicareyya ko hi
 anvesamāno supathaṃ amūlho
 73 Narādhipā Kappiṇa-Bimbisāra-
 Suddhodanādī api tejavantā

¹ M. Gajādhipā.

- taṃ dhammarājaṃ saraṇaṃ upecca
pivimsu dhammāmatam ādarena
- 74 Sahassanetto tidisādhipo pi
khīṇāyuko khīṇabhavaṃ munindaṃ
upecca dhammaṃ vimalaṃ nisamma
alattha āyuṃ api diṭṭhadhammo
- 75 Tuvam pi tasmaṃ jītapañcamāre
devātideve varadhammarāje
saggāpavaggādhigamāya khippaṃ
cittaṃ pasādehi narādhirāja
- 76 Sutvāna tesam vacanaṃ narindo
vitiṇṇakaṅkho ratanattayamhi
senāpatiṃ atthacaraṃ avoca
pahaṭṭhabhāvo parisāya majjhe
- 77 Asaddahāno ratanattayassa
guṇe bhavacchedanakāraṇassa
cīrāya dulladdhipathe caranto
ṭhito sarajje api vañcito 'haṃ
- 78 Mohena khajjopanaṃ dhamesaṃ
sītaddito dhūmasikhe jalante
pipāsito sindhujalaṃ pahāya
pivim pamādena marīcītoyaṃ
- 79 Pariccajitvā amataṃ cīrāya
jīvattthiko tikkhaviṣaṃ akhādīṃ
vihāya 'haṃ campakapupphadāmaṃ
adhārayim jattusu nāgabhāraṃ
- 80 Gantvāna khippaṃ parikhāsamīpaṃ
ārādhayitvā jinadantadhātum
ānehi pūjāvidhinā karissaṃ
puññāni sabbattha sukhāvahāni
- 81 Gantvā tato so parikhāsamīpaṃ
senādhinātho paramappatīto
dhātum munindassa namassamāno
ajjhesi rañño hitam ācaranto
- 82 Cīrāgataṃ diṭṭhimalaṃ pahāya
alattha saddhaṃ sugate narindo
pāsādam āgamma pasādam assa
vaḍḍhehi rañño ratanattayamhi

- 83 Tasmim̐ khaṇe pokkharanī vicittā
 phullehi sovaṇṇasaroruhehi
 alaṃkarontī gaganam̐ ahosi
 Mandākinī vābhinaṇvātārā
- 84 Haṃsaṅganevātha munindadhātu
 sā paṅkajā paṅkajam okkamantī
 kundāvadātāhi pabhāhi sabbam̐
 khīrodakucchim̐ va puram̐ akāsi
- 85 Tato surattañjalipaṅkajamhi
 patitṭṭhahitvāna camūpatissa
 sandissamānā mahatā janena
 mahapphalam̐ mānusakam̐ akattha
- 86 Sutvāna vuttantam imam̐ narindo
 pabaṭṭhabbhāvo padasā va gantvā
 saṃsūcayanto diguṇam̐ pasādam̐
 suvimhito pañjaliko avoca
- 87 Vohāradakkhā manujā muninda
 saṅghaṭṭayitvā nikasopalamhi
 karonti aggham̐ varakañcanassa
 eso hi dhammo carito purāṇo
- 88 Maṇim̐ pasatthākarasambhavam̐ pi
 hutāsakammehi 'bhisāṅkharitvā
 pāpenti rājaññakirīṭakoṭim̐
 vibhūsanattham̐ viduno manussā
- 89 Vimaṃsanatthāya tavādhunā pi
 mayā katam̐ sabbam imam̐ muninda
 āguṇm̐ mahantam̐ khama bhūripaṇña
 khippam̐ mamālaṅkuru uttamaṅgam̐
- 90 Patitṭṭhitā tassa tato kirite
 maṇippabhābhāsini dantadhātu
 amuñci raṃsī dhavalā pajāsu
 sinehajātā iva khīradhārā
- 91 So dantadhātum̐ sirasā vahanto
 padakkhiṇam̐ tam̐ nagaram̐ karitvā
 sampūjayanto kusumādikehi
 susajjitantepuram ¹ āharittha

¹ B. antopuram̐.

- 92 Sumussitodārasitātapatte
 pallāṅkasetṭhe ratanujjalamh -
 patiṭṭhapetvāna jīnassa dhātum
 pūjesi rājā ratanādikehi
- 93 Buddhādivatthuttayam eva rājā
 āpāṇakoṭim saraṇam upecca
 hitvā vihiṃsam karuṇādhivāso
 ārādhayī sabbajanam guṇehi
- 94 Kāresi nānāratanaṇṇapabbhāhi
 sahaṣṣaraṃsī va virocamānam
 narādhīpo bhattibharānurūpaṃ
 sucittitaṃ dhātunivesanam pi
- 95 Vaddhesi so dhātugharam pi dhātum
 alaṅkaritvā sakalam puram pi
 sesena pūjāvidhinā atitto
 pūjesi ratṭham sadhanam sabhogam
- 96 Āmantayitvā Guhasīvarājam
 sammānitam attasamam karitvā
 dānādikaṃ puṇṇam anekarūpaṃ
 saddhādhano saṅcini rājasetṭho
- 97 Tato so bhūpālo kumatijanasamsaggam anayam
 nirākatvā magge sugatavacanujjotasugame
 padhāvanto sammā saparahitasampatticaturō
 pasattham lokattham acari caritāvajjitajano

TATIYO PARICCHEDO.

CATUṬṬHO PARICCHEDO.

- 1 Carati dharāṇipāle rājadhammesu tasmim
samaracaturaseno Khīradhāro narindo
nijabhujabalalilā 'rātiddappammāthī
vibhavajanitamāno yuddhasajjo 'bhigañchi
- 2 Karivaram atha disvā so gubhādvārayātaṃ
paṭibhayarahitatto sīharājā va rājā
nijanagarasamīpāyātaṃ etaṃ narindaṃ
amitabalamahoghen' ottharanto 'bhiyāyi
- 3 Uditabahaladhūlipāliruddhantaḷikkho¹
samadavividdhayodhārāvasaṃrambhabhīme
nisitasarasatālīvassadhārākarāle²
ajini mahati yuddhe Paṇḍuko Khīradhāraṃ
- 4 Atha narapatīsetṭho saṅgahetvāna raṭṭhaṃ
nijatanujavarasmim rajjabhāraṃ nidhāya
sugatadasanadhātum sampatīcchāpayetvā
pahiṇi ca Guhasīvaṃ sakkaritvā saratthaṃ
- 5 Suciram avanipālo saññamaṃ ajjhupeto
vividhavibhavadānā yācake tappayitvā
tidasapurasaṃmājaṃ dehabhedā payāto
kusalaphalam anappaṃ patthitaṃ paccalattha
- 6 Narapati Guhasīvo taṃ munindassa dhātum
sakapuram upanetvā sādhu sammānayanto
sugatigamanamagge paṇiṇo yojayanto
sucaritaṃ abhirūpaṃ sañcinanto vihaṇi
- 7 Aṇaṇitamahimass' Ujjenirañño tanūjo
purimavayasi yev' āradhasaddhābhiyogo
dasabalatanudhātum pūjitaṃ tassa rañño
puravaram upayāto Dantanāmo kumāro

¹ M. °bahaḷa° and °rundha°.² M. °karāle°

- 8 Guṇajanitapasādaṃ taṃ Kalingādhināthaṃ
 nikhilaguṇanivāso so kumāro karitvā
 vividhamahavidhānaṃ sādhu sampādayanto
 avasi sugatadhātum anvahaṃ vandamāno
- 9 Abhavi ca Guhasīvassāvanīsassa dhītā
 vikacakuvalayakkhī haṃsakantābhiyātā
 vadanajitasarojā hāridhammillabhārā
 kucabharanamitaṅgī Hemamālābhidhānā
- 10 Akhilaguṇanidhānaṃ bandhubhāvānurūpaṃ
 suvimalakulajātaṃ taṃ kumāraṃ viditvā
 narapati Guhasīvo attano dhītaraṃ taṃ
 adadi sabahumānaṃ rājaputtassa tassa
- 11 Manujapati kumāraṃ dhāturakkhādhdhikāre
 pacuraparijanaṃ taṃ sabbathā yojayitvā
 gavamahisasaḥassādihi sampiṇayitvā
 sakavibhavasarikkhe issaratte tṭhapesi
- 12 Samarabhuvi vinatṭhe Khiradhāre narinde
 Malayavanam upetā bhāgineyyā kumārā
 pabalam atimahantaṃ saṃharitvā balaggaṃ
 upapuram upagañchuṃ dhātuyā gaṇhaṇattham
- 13 Atha nagarasamīpe te nivesaṃ karitvā
 savaṇakatukam etaṃ sāsanaṃ pesayimsu
 sugatadasanadhātum dehi vā khippam amhaṃ
 yasasirijanaṇiṃ vā kiḷa saṃgāmakeliṃ
- 14 Sapadi dharanipālo sāsanaṃ taṃ suṇitvā
 avadi rahasi vācaṃ rājaputtassa tassa
 na hi sati mama dehe dhātum aññassa dassaṃ
 aham api yadi jetuṃ n'eva te sakkuṇeyyaṃ
- 15 Suranaranamitaṃ taṃ dantadhātum gahetvā
 gahitadijavilāso¹ Sihaḷaṃ yāhi dīpaṃ
 iti vacanaṃ udāraṃ mātulassātha sutvā
 tam avaca Guhasivaṃ Dantanāmo kumāro
- 16 Tava ca mama ca ko vā Sihaḷe bandhubhūto
 jinacaraṇasaroje bhattiyutto ca ko vā
 jalanidhiparatīre Sihaḷaṃ khuddadesaṃ
 katham aham atinessaṃ dantadhātum jinassa

¹ B. here and below 21, 43 °dvija° (comp. 18°).

- 17 Tam avadi Guhasīvo bhāgineyyaṃ kumāraṃ
dasabalatanudhātū saṅṭhitā Sihalasmiṃ
bhavabhayaahatidakkho vattate satthu dhammo
gaṇanapaṭham atītā bhikkhavo cāvasimsu
- 18 Mama ca piyasahāyo so Mahāsenarājā
jinacaraṇa sarojadvandasevābhiyutto
salilam api ca phutṭhaṃ dhātuyā patthayanto
vividharataṇajātaṃ pābhaṭaṃ pesayittha
- 19 Pabhavati manuḍindo sabbadā buddhimā so
sugatadasanadhātum pūjitaṃ pūjaneyyaṃ
paricitaṭisayamhā vip̐pavutthaṃ bhavantaṃ
vividhavibhavadānā sādhu saṅgaṇhitaṃ ca
- 20 Nijaduhita patim̐ taṃ itthaṃ ārādhayitvā
narapati Guhasīvo saṅgaheṭvāna senaṃ
raṇadharaniṃ upeto so kumārehi saddhiṃ
maraṇaparavasattaṃ ajjhagā yujjhamāno
- 21 Atha narapatiputto Dantaṇāmo suṇitvā
savaṇakaṭukaṃ etaṃ mātulassa ppavattiṃ
gahitaḍijavilāso dantadhātum gahetvā
turitaturitaḅhūto so puramhā palāyi¹
- 22 Sarabhasaṃ upagantvā dakkhiṇaṃ cātha desaṃ
avicalitasabhāvo iddhiyā devatānaṃ
nadim̐ atimahaṭim̐ so uttaritvāna puṇṇaṃ
nidahi dasanadhātum vālukaṛāsimaḍḍiḅhe
- 23 Puna puram upagantvā taṃ gahitaṇṇavesaṃ
bhariyaṃ api gahetvā āgato tattha khippaṃ
sugatadasanadhātum vālukaṭhūpakucchiṃ
ṭhapitaṃ upacaranto acchi gumbantaraṣmiṃ
- 24 Sapaḍi nabhasi thero gacchaṃāno paṇ' eko
vividhakiraṇaḍjālaṃ vālukaṛāsithūpā
aviraḷitaṃ² uḍentaṃ dhātuyā tāya diṣvā
paṇami sugatadhātum otaritvāna tattha
- 25 Munisutaṃ atha diṣvā jampaṭī te patitā
nijagamaṇavidhānaṃ sabbam ārocayimsu
dasabalatanuḅo so dhāturaḅḅhāṇiyutto
paraḅhitaṇiraṭatto te ubho ajjhabhāsi

¹ M. palāyi ; B. palāyi.² M. aviraḷitaṃ.

- 26 Dasabalatanudhātum Sihaḷam netha tumhe
 agaṇitatanubhedā vītasārajjam etaṃ
 api ca gamanamagge jātamatte vighāte
 saratha mamam anekopaddavacchedadakkham
- 27 Iti sugatatanujo jampatiīnaṃ kathetvā
 puna pi tad anurūpaṃ desayitvāna dhammaṃ
 puthutaram apanetvā sokasallam ca gālham
 sakavasatim upetā antaḷikkhena dhīro
- 28 Bhujagabhavanavāsi ¹ ninnagāyātha tassā
 bhujagapati mahiddhī Paṇḍubhārābhiddhāno
 sakapurapavarambā nikkhamitvā caranto
 samupagami tadā taṃ ṭhānaṃ icchāvasena
- 29 Vimalapulinathūpā so samuggacchamānaṃ
 sasiruciramarīcijjālam ² ālokayitvā
 ṭhitam atha munidhātum vālukārāsiggabbhe
 kim idam iti sakaṅkham pekkhamāno avedi
- 30 Sapadi sabahumāno so asandissamāno
 ratanamayakaraṇaṃ dhātuyuttam gilitvā
 vitataputhuladeho bhogamālāhi tuṅgaṃ
 kanakasikharirājaṃ vethayitvā sayittha
- 31 Salilanidhisamīpaṃ jampatī gantukāmā
 pulinatalagataṃ taṃ dantadhātum adisvā
 nayanasaliladhāraṃ sokajātaṃ kirantā
 sugatasutavaram taṃ taṅkhaṇe 'nussariṃsu
- 32 Atha sugatasuto so cintitaṃ samviditvā
 agami savidham esaṃ sokadīnānanānaṃ
 asuṇi ca jīnadhātum vālukārāsīmajjhe
 nihitam api adiṭṭhaṃ pūjitaṃ jampatīhi
- 33 Sayitam atha yatī so dibbacakkhuppabbhāvā
 ratanagirinikuṇṇe nāgarājaṃ apassi
 vihaḡapatīsarīraṃ māpayī taṃ muhutte ³
 vitataputhulapakken' antaḷikkham thakentaṃ
- 34 Jaladhim atigambhīraṃ taṃ dvidhā so karitvā
 pabalapavanavegen' attano pakkhajena
 sarabhasam abhidhāvaṃ bhīmasaṃrambhayogā
 abbigami bhujagindaṃ Merupāde nipannaṃ

¹ B. °bhuvana°.² B. °marīci-jālam.³ B. taṃ muhutte.

- 35 Jahitabhujaḡaveso taṅkhaṇe¹ so phaṇindo
 paṭibhayacakitatto saṅkhipitvāna bhoge
 sarabhasam upagantvā tassa pāde namitvā
 viṇayamadhuram itthaṃ taṃ munisaṃ avoca
- 36 Sakalajanahitatthaṃ eva jāyanti buddhā
 bhavati janahitatthaṃ dhātumattassa pūjā
 aham api jinadhātum pūjayitvā mahagghaṃ
 kusalaphalam anappaṃ sañcinissan² ti gaṇhiṃ
- 37 Atha manujagaṇānaṃ saccabodhārahānaṃ
 vasatibhavanam esā nīyate Sīhaḡaṃ taṃ
 munivaratanudhātum tena dehīti vutto
 bhujagapati karaṇḡaṃ dhātugabbhaṃ adajji
- 38 Vihagapatitanuṃ taṃ saṃharitvāna thero
 jalacarasatabhīmā aṇṇavā uppatitvā
 sakalapathaṇicakke rajjalakkhīṃ va dhātum
 narapatitanujānaṃ jampatīnaṃ adāsi
- 39 Iti katabahukāre saṃyaminde payāte
 sugatadasanadhātum muddhanā ubbahantā
 mahati vipinadevādihi magge payutte
 vividhamahavidhāne te tato nikkhamiṃsu
- 40 Mudusurabhisamīro kaṇṭakādivyapeto
 vimalapulinahārī āsi sabbattha maggo
 ayanam upagate te dantadhātupubbhāvā
 nigamanagaravāsī sādhu sammānayiṃsu
- 41 Kusumasurabhicuṇṇākīṇṇahattbhāhi niccaṃ
 sakutukam anuyātā kānane devatāhi
 acalagahanaduggaṃ³ khepayitvāna maggaṃ
 agamum aturitā te paṭṭanaṃ Tāmalittim
- 42 Acalapadarabaddhaṃ suṭṭhitodārakūpaṃ
 uditaputhulakāraṃ dakkhaniyyāmakāṃ ca
 sayamabbhimata-Laṅkāgāmināṃ nāvaṃ ete
 sapadi samuparūḡhaṃ addasaṃ vāṇijehi
- 43 Atha dijaṇavarā te Sīhaḡaṃ gantum icchaṃ
 sarabhasam upagantvā nāvikaṣṣāvadiṃsu
 sutisukhavacasā so sādhu vuttena tesāṃ⁴
 pamuditahadayo te nāvaṃ āropayittha

¹ B. (here and at 31 and 52) taṃ khaṇe. ² M. sañcinissan. ³ B. M. °gahaṇa°.

⁴ M. c' esaṃ.

- 44 Jālanidhim abhirūḷhesv esu ādāya dhātum
 samabbhavam upasantā lolakallolamālā
 samasurabhimanuñño uttaro vāyi vāto
 vimalarucirasobhā sabbathā 'sum disā pi
- 45 Nabhasi asitasobhe Venateyyo va nāvā
 pabalapavanavegā santatam dhāvamānā
 nayanavisayabhāvātītātīrācalādim
 pavasi jaladhimajjham phenapupphābhikiṇṇam
- 46 Atha abhavi samuddo bhīmasamvattavātā-
 'bhīhatasikharikūṭākāravācippabandho
 savaṇabhiduraghorārāvaruddhantaḷikkho
 bhayacakitamanussakkandito sabbarattim
- 47 Udayasikharisīsam nūtanādiccabimbe
 upagatavati tassā rattiya accayamhi
 salīlanidhijalam tam santakallolamālām
 asitamāṇiviccittam koṭṭimam vāvabhāsi
- 48 Atha vitataphaṇālibhimsanā keci nāgā
 surabhikusumahatthā keci dibbattabhāvā
 ruciramaṇipadīpe keci sandhārāyantā
 nijasirasi karontā keci kaṇḍuppalāni
- 49 Phuṭakumudakalāpe jattun' eke vahantā
 kanakakalasamālā ukkhipantā ca keci
 pavanacalitaketuggāhakā keci eke
 rucirakanakacunṇāpunṇacaṅgoṭahatthā
- 50 Salalitaramaṇīyam¹ keci naccam karontā
 salayamadhuragītam gāyamānā 'va keci
 pacuraturiyabhaṇḍe āhanantā ca² eke
 munivaratanudhātum pūjitum utṭhahimsu
- 51 Rucirakacakalāpā rājakaṇṇāya tassā
 munivaradasanam tam ambaram uppatitvā
 asitajaladagabbhā niggate vindulekhā
 ujurajatasalākāsannibhe muñci raṃsī
- 52 Atulitam anubhāvam dhātuyā pekkhatam tam
 pamuditahadayānam taṅkhaṇe pannagānam
 paṭiravabharitānam sādhuṇvādādikānam
 gaganam apariyantam v'āsi vitthāritānam

¹ B. °laḷita°.² M. va.

- 53 Pavisi sugatadāṭhādhātu sā moligabbhaṃ ¹
 puṇa gaganatalamhā otaritvāna tassā
 phaṇadharanivahā te taṃ taṃ vārayitvā
 maham akarum udāraṃ sattarattindivamhi
- 54 Acalam iva vimānaṃ antaḷikkhamhi nāvaṃ
 gativirahitam ambhorāsimajjhamhi disvā
 bhayavilulitacittā jampatī te samaggā
 dasabalatanujaṃ taṃ iddhimantaṃ sarimsu
- 55 Sapadi munisuto so cittaṃ esaṃ viditvā
 nabhasi jaladharālī maddamāno 'bhigantvā
 vihagapatisarīraṃ māpayitvā mahantaṃ
 bhayacakitabhujāṅge te palāpesi ² khippaṃ
- 56 Itthaṃ buddhasute bhujāṅgajanitaṃ bhūtiṃ sametvā gate
 sā nāvā pavanā pakampitadhajā tuṅgaṃ taraṅgāvaliṃ
 bhindantī gativegasā puthutaraṃ meghāvalisannibhaṃ
 Laṅkāpaṭṭanaṃ otarittha sahasā therassa tass' iddhiyā

CATUTTHO PARICCHEDO.

¹ B. moli°.

² M. palāpesi.

PAÑCAMO PARICCHEDO.

- 1 Samvaccharamhi navamamhi Mahādisena-
puttassa Kittisirimegha-narādhhipassa
te jampatī tam atha paṭṭanam otaritvā
devālaye paṭivasim̐su manobhirāme
- 2 Disvāna te dvijavaro pathike nisāyaṃ
santappayittha madhurāsanapānakehi
rattikkhaye ca Anurādhapurassa maggāṃ
jāyāpatinam atha so abhivedayittha
- 3 Ādāya te dasanadhātuvaram Jinassa
sammānitā dvijavaren' atha paṭṭanamhā
nikkhamma dūratarāmaggaṃ atikkamitvā
padvāragāmaṃ Anurādhapurassa gañchum
- 4 Yaṃ dhammikaṃ naravaraṃ abhitakkayitvā
jāyāpatī visayaṃ etaṃ upāgaṃim̐su
taṃ vyādhinā samuditena Mahādisena-
Lankissaraṃ sucirakālakataṃ suṇim̐su
- 5 Sokena te sikharineva samuggatena
ajjhotthaṭṭā bahutaraṃ vilapim̐su mūlha
khāyim̐su tesam atha mucchitamānasānaṃ
sabbā disā ca vidisā ca ghanandhakārā
- 6 Sutvāna Kittisirimegha-narādhhipassa
rajjē ṭhitassa ratanattayamāmakattaṃ
vassena nibbutamahādahanā va kacchā
te jampatī samabhavum̐ hatasokatāpā
- 7 Sutvāna Meghagiri-nāma mahāvihāre
bhikkhussa kassaci narādhhipavallabhattaṃ
tass' antikaṃ samupagamma katātithēyyā
dhātappavattim̐ avadim̐su ubho samecca
- 8 Sutvāna so munivaro dasanappavattim̐
haṭṭho yathāmatarasēn' abhisittagatto
gehe sake sapadi paṭṭavitānakehi
vaḍḍhesi dhātum amalaṃ samalaṅkatam̐hi

- 9 Tesam ca jānipatikānam ubhinnaṃ eso
katvāna saṅghaṃ uḷārataṃ yathicchaṃ
vuttantaṃ etaṃ abhivedayitum pasatthaṃ
Laṅkādhīpassa savidhaṃ paṇiṭṭha bhikkhum
- 10 Rājā vasantasamaye sahaakāminīhi
uyyānakelisukhaṃ ekadine 'nubhonto
āgacchamānaṃ atha tattha sudūrato va
taṃ vipasannaṃ mukhavaṇṇaṃ apassi bhikkhum
- 11 So saṇḍamā samupagamma narādhipaṃ taṃ
vuttantaṃ etaṃ abhivedayi tuṭṭhacitto
suvāna taṃ paramapītibharaṃ vahaṇto
sappattacakkaratano va ahoṣi rājā
- 12 Laṅkissaro dvijavarā jīnadantadhātum
ādāya jānipatayo ubhaye ¹ samecca
essanti Laṅkaṃ acirena itiritaṃ taṃ
nemittikassa vacanaṃ ca tathaṃ amāññi
- 13 Rājā tato mahatīyā parisāya saddhiṃ
tassānurādhanagarassa puruttārāya
āsāya taṃ sapadī Meghagiriṃ vihāraṃ
saddho agañchi padasā va paṣannacitto
- 14 Disvā tato sugatadhātum alabbhaneyyaṃ
ānandajassunivāhehi ca tārāhāraṃ
siñcaṃ vidhāya paṇidhiṃ bahumānapubbam
romaṇcakaṇcukadharo iti cintayittha
- 15 So 'haṃ anekaratanujjalamolīdhāriṃ
pūjeyyaṃ ajja yadi duccejaṃ uttamaṅgaṃ
lokattayekasaraṇassa Tathāgatassa
no dhātuyā maham anucchavikaṃ kareyyaṃ
- 16 Etaṃ pahūtaratanaṃ sadhanaṃ sabhoggaṃ
sappūjayaṃ api dharāvalayaṃ asesam
pūjaṃ karomi tadanucchavikaṃ ahaṃ ti
cinteyya ko hi bhuvanesu amūḷhacitto
- 17 Laṅkādhīpaccam idam appataraṃ mam' āsi
buddho guṇehi vividhehi pamāṇasaṇṇo
so 'haṃ parittavibhavo tibhavekanāthaṃ
taṃ tādīsaṃ dasabalaṃ kathaṃ accayissaṃ

¹ B. ubhayo.

- 18 Ittham punappuna tad eva vicintayanto
 āpajji so dhitiyuto pi visaññibhāvaṃ
 saṃvījito sapadi cāmaramārutena
 khinnena sevakajanena alatta saññaṃ
- 19 Thokam pi bījam athavā abhiropayantā
 medhāvino mahatiyā pi vasundharāya
 kālena pattatacapupphaphalādikāni
 vindanti patthitaphalāni anappakāni
- 20 Evaṃ guṇehi vividhehi pi appameyye
 dhammissaramhi maham appataram pi katvā
 kālaccayena pariṇāmaṃviseṣasammam
 saṃgāpavaggasukham appaṭimam labhissam
- 21 Ittham vicintiya pamodabharātireka-
 sampuṇṇacandimasarikkhamukho narindo
 sabbañño dasanadhātuvarassa tassa
 pūjesi sabbam api Sihaḍāpam etaṃ
- 22 Bhikkhū pi tepitakajātakabhāṇakādī¹
 takkāgamādikusalā api buddhimanto
 vatthuttayekasaraṇā api poravaggā
 kotūhalā sapadi sannipatiṃsu tattha
- 23 Rājā tato mahatiyā parisāya majjhe
 icc abravī² munivaro hi susukkadāṭho
 dāṭhā jinassa yadi osadhitārakā va
 setā bhaveyya kim ayaṃ malinā 'vabhāsā
- 24 Tasmim khaṇe dasanadhātu munissarassa
 pakkhe pasāriya duve viya rājahaṃsī
 vitthāritamṣunivahā gaganāṅganamhi
 āvaṭṭato javi javena muhuttamattaṃ
- 25 Paccaggham attharaṇakam sitam attharivā
 bhaddāsanamhi vinidhāya munindadhātum
 taṃ jātipupphanikarena thakesi rājā
 vassaccayambudharakūṭasamappabhena
- 26 Uggamma khippam atha dhātu munissarassa
 sā puppharāsīsikhamamhi patitṭhahitvā
 ramsihi duddhadhavahehi virocamaṇā
 sampassataṃ animise nayane akāsi

¹ B. °bhāpakādī.² M. abruvī.

- 27 Taṃ dhātum āsanagatatamhi patitṭhapetvā
khīrodapheṇapaṭalappaṭime dukūle
chādesi sāṭakasatehi mahārahehi
bhiyyo pi so upaparikkhitukāmatāya
- 28 Abbhuggatā sapadi vatthasatāni bhetvā
setambudodaraviniggatacandimā va
ṭhatvāna sā upari tesam abhāsayittha
raṃsihi kundavisadehi disā samantā
- 29 Tasmim khape vasumatī saha bhūdharehi
gajjittha sādhuvacanaṃ va samuggirantī
taṃ abbhutaṃ viya samekkhitum amburāsi
so niccalo abhavi santataraṃgabāhu
- 30 Mattebhakampitasupupphitasālato va
bhassimsu dibbakusumāni pi antaḷikkhā
nacesu cāturiyam acchariyaṃ janassa
sandassayimsu gagane surasundarī pi
- 31 Ānandasañjanitatāravābhirāmam
gāyimsu gītaṃ amatāsanagāyakā pi
muñciṃsu dibbaturiyāni pi vāditāni
gambhīram uccamadhuraṃ diguṇaṃ ninādaṃ
- 32 Saṃsibbitaṃ rajatarajjusatānukārī-¹
dhārāsatehi vasudhambaram ambudena
sabbā disā jaladakūṭamahagghiyesu
dittācirajjutipadīpasatāvabhāsā
- 33 Ādhūyamāna-Malayācalakānananto
samphullapupphajaparāgabharābhihāri
sedodabindugaṇasaṃharaṇappaviṇo
mandaṃ avāyi sisiro api gandhavāho
- 34 Rājā taṃ abbhutaṃ avekkhiya pāṭihīraṃ
lokussavaṃ bahutaraṃ ca aditṭhapubbaṃ
vipphāritakkhiyugalo paramappamodā
pūjaṃ karittha mahatiṃ ratanādikehi
- 35 So dhātum attasirasā 'tha samubbahanto
ṭhatvā samussitasitātapavāraṇamhi
cittatthare rathavare sitavājiyutte
lakkhinidhānam Anurādhapuram pavekkhi

- 36 Devindamandirasame samalaṅkatamhi
 rājā sakamhi bhavane atulānubhāvo
 sīhāsane paṭikakojavasanthatamhi
 dhātum t̐apesi munino sasitātapatte
- 37 Anto va bhūmipati dhātugharam mahaggham
 katvāna tattha vinidhāya munindadhātum
 sampūjayittha vividhehi upāyanehi
 rattindivam tidivamokkhasukhābhikaṅkhī
- 38 Tesam ca jānipatikānam ubhinna eva
 tuṭṭho bahūni ratanābharaṇādikāni
 gāme ca issarakulekanivāsabhūte
 datvāna saṅgaham akāsi ti-Sihaḷindo
- 39 Saṅgama jānapadanegamanāgarādi
 ukkaṇṭhitā sugatadhātum apassamānā
 lokuttamassa caritāni abhithavantā
 ugghosayimsu dharanipatisannidhāne
- 40 Dhammissaro nikhilalokahitāya ¹ loke
 jāyittha sabbajanatāhitam ācarittha
 vitthāritā bahujaṇassa hitāya dhātū
 icchāma dhātum abhipūjayitum mayam pi ²
- 41 So sannipātiya mahipati bhikkhusaṅgham
 āramavāsim Anurādhapuropakaṇṭhe
 ajjhāsayaṃ tam abhivedayi satthudhātu-
 pūjāya sannipatitassa mahājanassa
- 42 Thero tahiṃ mahati bhikkhugaṇe pan'eko
 medhābalena asamo karuṇādhivāso
 evaṃ ti-Sihaḷapatissa mahāmatissa
 lokatthacāraturassa nivedayittha
- 43 Yo ācareyya anujīvanassa atthaṃ
 eso have 'nucarito mahataṃ sabhāvo
 dhātum vasantasamaye bhi nīharitvā
 dassehi puññaṃ abhipatthayataṃ janānaṃ
- 44 Sutvāna saṃyamivarassa subhāsītāni
 pucchittha so naravaro puna bhikkhusaṅgham
 dhātum namassitum anena mahājanena
 t̐hānaṃ kim ettha ³ ramaṇiyataraṃ siyā ti

¹ M. sakala for nikhila.² B. mayan ti.³ B. attha.

- 45 Sabbe pi te atha nikāyanivāsibhikkhū
 ṭhānaṃ sakaṃ sakam avaṇṇayum ādarena
 aññoññabbhinnavacanesu ca tesu rāja
 nevābbhinandi na paṭikkhipi kiñci vākyam
- 46 Majjhataṭṭānugatamānasatāya kintu
 rājā avoca puna bhikkhugaṇassa majjhe
 attānurūpam ayam eva munindadhātu
 ṭhānaṃ khaṇena sayam eva gamissatīti
- 47 Rājā tato bhavanam eva sakaṃ upecca
 dhātuppaṇāmam abhipatthayataṃ janānaṃ
 khippaṃ mukhambujavanāni vikāsayanto
 sajjetum āha nagaraṃ ca vihāramaggaṃ
- 48 Sammajjitā salilasecanasantadhūli
 racchā tadā 'si pulinattharaṇābhiraṃmā
 ussāpitāni kanakādivicittitāni
 vyagghādirūpakhacitāni ca toraṇāni
- 49 Chāyānivāritavirocanaraṃsitāpā
 naccaṃ va dassayati vātadhutā dhajālī
 vīthī vasantavanarājisaṃmānavaṇṇā
 jātā sujātakadalītarumālīkāhi
- 50 Saṃsūcayanti ca satam navapuṇṇakumbhā
 saggāpavaggasukham icchitam ijjhatīti
 kappūrasāratagarāgarusambhavehi
 dhūpehi duddinam atho sudinaṃ ahosi
- 51 Olambamānasitamuttikajālakāni
 sajjāpitāni vividhāni ca maṇḍapāni
 sampādītāni ca taḥiṃ kusumagghikāni
 āmodaluddhamadhupāvalikūjitāni
- 52 Gacchimsu keci gahitussavavesasobhā
 eke samuggaparipūritapupphahatthā
 aññe janā surabhiṇṇabharaṃ vahantā
 tatthetare dhatavicittamahātapattā
- 53 Laṅkissaro 'tha sasipaṇḍaravājjiyutte
 ujjotite rathavare ratanappabhāhi
 dhātum tilokatilakassa paṭiṭṭhapetvā
 etaṃ avoca vacanaṃ paṇipātapubbaṃ
- 54 Sambodhiyā iva munissara bodhimāṇaṃ
 gaṇḍambarukkhā iva titthiyamaddanāya

- dhammañ ca saṃvibhajitum Migadāyam ajja
 pūjānurūpam upagaccha sayam padesaṃ
 55 Rājā tato samucitācaraṇesu dakkho
 vissajji phussaratham aṭṭhitasārathim taṃ
 pacchā sayam mahatiyā parisāya saddhim
 pūjāvisesaṃ asaṃ agamā karonto
 56 Ukkuṭṭhināḍavisarena mahājanassa
 hesāravena viṣaṇena turaṅgamānaṃ
 bherīravena mahatā karigajjitena
 uddāmasāgarasamaṃ nagaraṃ ahosi
 57 Āmoditā ubhayavīthigatā kulitthī
 vātāyanehi kanakābhatāṇe khipiṃsu
 sabbatthakaṃ kusumavassam avassayiṃsu
 celāni c'eva bhamayiṃsu nijuttamaṅge
 58 Pācīnagopurasamīpam upāgatamhi
 tasmim rathe jaladhipiṭṭhigate 'va pote
 tuṭṭhā taḥim yatigaṇā manuḍā ca sabbe
 sampūjayiṃsu vividhehi upāyanehi
 59 Katvā padakkhiṇaṃ atho puram uttarena
 dvārena so rathavaro bahi nikkhamitvā
 ṭhāne Mahindamunidhammakathāpavitte
 aṭṭhāsi tiṭthagamitā iva bhaṇḍanāvā
 60 Ṭhāne taḥim dasanadhātuvaṃ jinaṣṣa
 Laṅkissaro ratanacittā karaṇḍagabbhā
 saṅghāghaṇā iva vidhūṃ bahi nīharitvā
 dassesi jānapadanegamaṇāgarānaṃ
 61 Tasmim jane sapadī ābharaṇādivassam
 accantapītibharite abhivassayante
 sānandavandijanaṃaṅgalagītakehi
 sampāditesu mukhaṇesu disā mukhesu
 62 Hatthāravindanivāhesu mahājanassa
 candodaye 'va mukulattanaṃ āgatesu
 brahmāmarādijanitāmitasādhuvāde
 tārāpathamhi bhuvanodaram ottharante
 63 Sā dantadhātu sasikhaṇḍasamānavāṇṇā
 raṃsīhi kundana vacandaṇapaṇḍarehi
 pāsādagopurasiluccayapādapādīm ¹

¹ B. °pādī.

- niddhotarūpiyamayaṃ va akā khaṇena
 64 Tappāṭihāriyaṃ ¹ acintiyam acculāraṃ
 disvāna ke tahiṃ ahesuṃ ahaṭṭhalomā
 ke vā nayuṃ sakasakābharaṇāni gehaṃ
 ke vā na attapaṭilābham avaṇṇayimsu
 65 Ke no jahimsu sakadiṭṭhimalānubaddhaṃ
 ke vā na buddhamahimaṃ abhipatthayimsu
 ke nāma macchariyapāsavasā ahesuṃ
 vatthuttayaṇ ca saraṇaṃ na gamimsu ke vā
 66 Laṅkissaro pi navalakkhapaṛibbayena
 sabbaññudhātum atulaṃ abhipūjayitvā
 taṃ dantadhātubhavanaṃ puna vaḍḍhayitvā
 antopuramhi ² paṭivāsaram accayittha
 67 Dhātuṃ vihāraṃ Abhayuttaram eva netvā
 pūjaṃ vidhātum anuvaccharaṃ evarūpaṃ
 rājā 'tha Kittisirimeghasamavhaya so
 cārittalekhaṃ abhilekhayaṃ saccasandho
 68 Cārittaṃ etaṃ itare pi pavattayantā
 te Buddhadāsapamukhā vasudhādhināthā
 saddhādayādhikaguṇābharaṇābhiraṃ
 taṃ sakkariṃsu bahudhā jīnadantadhātuṃ
 69 Satthārā sambhatatthaṃ purimatarabhavaṃ sampajānaṃ
 pajānaṃ
 sambodhiṃ tassa sabbāsavavigamaṃ karimāṃ saddahant'
 odahanto
 soṭaṃ tass' aggaḍhamme nipunaṃ sataṃ saṅgame
 saṅgaṃ esaṃ
 nibbāṇaṃ santaṃ icche tībhavabhayaṃ pariccāgaḥetaṃ
 gaḥetaṃ

PAÑCAMO PARICCHEDO.

DĀṬHAVAMSA SAMATTO.

¹ M. Taṃ pāṭihāriyaṃ.

² M. antepuramhi.

KATTUSANDASSANAGĀTHA.

- 1 Yo Candagomiracite varasaddasatthe
 ñikam pasattham akarittha ca Pañcikāya
 buddhippabhāvajananiñ ca akā Samanta-
 pāsādikāya vinayaṭṭhakathāya ñikam
- 2 Aṅguttarāgamavaratṭhakathāya ñikam
 sammohavibbhamavighātakarim akāsi
 atthāya samyamigaṇassa padhānikassa
 gantham akā Vinayaṇṅgaha-nāmadheyyam
- 3 Santindriyassa paṭipattiparāyaṇassa
 sallekhavuttiniratassa samāhitassa
 appicchatādiguṇayogavibhūsanassa
 sambuddhasāsanamahodayakāraṇassa
- 4 Sabbesu ācariyatam paramaṅgatassa
 satthesu sabbasamayantarakovidassa
 sissena Sāritanujassa mahādisāmi-
 pādassa tassa vimalanvayasambhavassa
- 5 Suddhanvayena karuṇādiguṇodayena
 takkāgamādikusalena visāradena
 sabbattha patthaṭasudhākararaṃsijāla-
 saṅkāsakittivisarena parikkhakena
- 6 Saddhādhanena sakhilena ca Dhammakitti-
 nāmena rājagurunācariyena eso
 sotuppasādanano Jinadantadhātu-
 vaṃ-so kato nikhiladassipabhāvadīpo
- 7 Dhammo pavattatu cirāya munissarassa
 dhamme ñhitā vasumatīpatayo bhavantu
 kāle pavassatu ghano nikhilā pajā pi
 aññoññamettipaṭilābhasukham labhantu

THE END.

PAÑCAGATI-DÎPANAM.

EDITED BY

M. LÉON FEER,

OF THE BIBLIOTHÈQUE NATIONALE OF PARIS.

Ce texte est donné d'après un seul MS., le No. 346 du fonds pâli de la Bibliothèque nationale à Paris. Ce MS., qui vient de Siam, est en caractères cambodgiens-siamois. On sait que ces MSS sont les plus défectueux.

Le No. 347 du même fonds, de même provenance et de même écriture, est le commentaire du texte contenu dans le No. 346; les deux MSS. sont donc, pour ainsi-dire, inséparables. Le commentaire, suivant l'usage, reproduit et explique une partie du texte; quelquefois il corrige les fautes qui s'y trouvent, quelquefois il les répète, quelquefois aussi il en fait qui ne sont pas dans le texte. Il laisse souvent des passages difficiles sans explication. Malgré cela, ce commentaire est d'un très-utile secours pour l'établissement du texte.

Néanmoins, il est évident que, pour donner un bon texte du Pañca-gati-dîpanam, il faudrait pouvoir consulter d'autres MSS.

Comme il aurait fallu donner trop des notes pour rendre compte des différences qui existent entre le présent texte et celui du MS. on n'en a donné aucune. On s'est borné à mettre entre crochets [] les lettres qui ne sont pas dans le

MS. et qui ont été ajoutées, entre parenthèse () celles qui sont dans le MS. mais qu'on a cru devoir omettre. Le mot (*sic*) a été ajouté après certains mots qui paraissent douteux. Quelques notes relatives aux difficultés de lecture ont été mises en très petit nombre, à la suite du texte.

Le MS. compte *cinq* divisions dont le titre est indiqué à la fin de chacune d'elles. Ces titres ont été reproduits intégralement à la place où ils se trouvent; mais on les a, de plus, ajoutés en tête des divisions, en petites capitales (NARAKAKAṆḌAM, etc.).

Plusieurs de ces cinq divisions comportent des sous-divisions indiquées par le texte lui-même ou par le commentaire. Ces sous-divisions sont indiquées, à la place même où le texte les mets (quand elles sont dans le texte), par des sous-titres répétés en *italiques* (*aṭṭha mahā-narakā*) en tête de la section qu'ils servent à désigner. Quand ces sous-titres ne sont pas dans le texte, on s'est borné à les mettre en tête de la section, en italiques, et entre parenthèse (2. *Nirayussadā*) (§ 1. *Peta*°), etc. Enfin quand le texte ne fournit aucune indication précise, on a mis seulement des numéros: § 1 § 2.— Le premier mot du texte (Namatthu) est à la place qu'il a dans le MS.

Le nombre des *çloka*s est de 114: les numéros ont été mis en tête de chacun d'eux, au lieu d'être placés, comme on le fait souvent, à la fin, entre les deux barres doubles qui viennent après le dernier mot du vers.

Dans le MS. les *pada*s sont tous séparés les uns des autres par un petit espace vide, et il n'y en a entre les vers qu'un espace vide un peu plus grand et un simple trait. Il a paru que le mieux était de mettre un double trait après le 2^{or} *pada* et deux doubles traits après le 4^{or}.

La traduction française de ce petit poème se trouve à la fin des "Extraits du Kandjour" (Annales du Musée Guimet, vol. v. pp. 514-528).

PAÑCA-GATI-DĪPANAM.

Namatthu || ||

- 1 Guṇino jītajeyyassa sammāñāṇāvabhāsino ||
paratthakārino niccam tilokagaruno namo || ||
- 2 Kāyādīhi kaṭaṃ kammam attanā yaṃ subhāsubba[m] ||
phalaṃ tass-eva bhuñjati kattā añño na vijjati || ||
- 3 Iti mantvā dayāpanno tiloke kataru(sic) satthā ||
hitāyāvoca sattānaṃ kammuno yassa yapphalaṃ || ||
- 4 Taṃ vakkhāmi samāsenā sutvā sambuddhabhāsitaṃ ||
subhaṃ vā asubhaṃ kammaṃ kātum hātuñ ca vo
dhunā || ||

I. NARAKA-KAṆḌAM.

§ 1. *Attā māha-narakā.*

- 5 Sañjīvo Kālasutto ca Saṅghāto Roruvo tathā ||
Mahāroruvo Tapo ca Mahātapo ca Avīcayo || ||
- 6 Lobha-moha-bhaya-kkodhā ye narā paṇaghātino ||
vadhayitvāna hiṃsanti Sañjīvaṃ yanti te dhuvam || ||
- 7 Samvaccharasahassāni bahūni pi hatā hatā ||
sañjivanti yato tattha tato Sañjīva-nāmakō || ||
- 8 Mātā-pitū-suhajjādi-mitta-dosakarā narā ||
pesuññāsaccavādā ca Kālasuttābhigāmino || ||
- 9 Kālasuttānusārena phālyante dāru va yato ||
kakkaccehi jalantehi Kālasuttaṃ tato matam || ||
- 10 Ath-eḷaka-liṅgālādi-sas-ākhu-miga-sūkare ||
hananti pāṇino 'ññe ca Saṅghātaṃ yanti te narā || ||
- 11 Saṅghātā tattha ghātyante sammā hananato yato ||
tasmā Saṅghāta-nāmena sammato nirayo ayaṃ || ||
- 12 Kāya-mānasa-santāpaṃ ye karonti ha dehinam ||
kutakāpamāka ye ca Roruvam yanti te narā || ||
- 13 tibbena vuñhinā tattha dayhamānā nīrantaram ||
ghoraṃ ravaṃ vimuñcanti tasmā sa Roruvo mato || ||
- 14 Deva-dvija-guru-dabbam haṭam yehi pi rakkhato ||
te Mahāroruvam yanti ye ca nikkhepa-hārino || ||

- 15 Ghoratā vuñhi-tâpassa ravassâpi mahattato ||
 Roruvo ti mahâ tassa mahattam Roruvo api || ||
- 16 Dâvâdi-dahane dâham dehinañ ca karoti yo ||
 so jalam jalane jantu tappate Tâpane rudam || ||
- 17 Tibbam tâpana-santâpam tanoteva nirantaram ||
 yato tato ca lokasmim khyâto Tâpana-nâmakō || ||
- 18 Dhammâdhamma-vipallâsam natthiko yo pakâsati ||
 santâpeti ca satte yo tappate sa Patâpane || ||
- 19 Patâpayati tattha te satte tibbena vuñhinâ ||
 tapanâtisayenâyam tasmâ vutto Patâpano || ||
- 20 Katvâ guṇâdhike dosam ghâtayitvâna sâvake ||
 matâ-pitu-garû-câpi Avîcimhi bhavanti te || ||
- 21 Aṭṭhîni pi vilîyante tattha ghoraggitâpato ||
 yato na vîci sukhassa tenâvicîti sammato || ||

Aṭṭha-mahânarakâ || ||

§ 2. (*Nirayussadâ*).

- 22 Nirayass-ekamekassa cattâro nirayussadâ ||
 mîlhakûpo kukkulo ca asipattavanam nadî || ||
- 23 Mahânirayato sattâ nikkhantâ mîlhakâsuyam ||
 patanti ye te ghorehi kimivyûhehi vijjare || ||
- 24 Nikkhantâ mîlha-kûpambâ kukkule ca patanti te ||
 patitâ tattha te sattâ sâsapâ viya paccare || ||
- 25 Kukkulambâ ca nikkhantâ dume passanti sobhane ||
 harite pattasampanne te upenti sukhaththino || ||
- 26 Tattha kâkâ ca gijjhâ ca sunakh-oluka-sûkarâ ||
 baka-kâkâdayo bhesmâ lohatuṇḍâ subheravâ || ||
- 27 Te sabbe parivâretvâ tesam maṃsâni khâdare ||
 puna sañjâtamaṃsâ te utṭhahanti patanti ca || ||
- 28 Aññamaññam vinâsâya paharanti raṇe ca ye ||
 pâpenâsinakhâ te tu jâyante dukkhabhâgino || ||
- 29 Nakhâ yevâsiyo tesam âyasâ jalitâ kharâ ||
 teh-aññoññam nikantanti yan-tenâsinakhâ matâ || ||
- 30 Lohajalita-tikkhattam soḷasaṅguli-kaṇṭhakam ||
 balenâropayanti tam simbalim pâradârikam || ||
- 31 Loha-dâṭhâ mahâkâyâ jalitâ bheravitthiyo ||
 tam âlingiya bhakkhanti paradârâpahârinam || ||

- 32 Âradante pi khādanti sâ-gijjhe luka-vāyasâ ||
asipattavane chinne nare vissâsa-ghâtino || ||
- 33 Ayo-gulâni bhuñjanti te tattâni punappunam ||
pivanti kutthitam tambam ye paratthâpahârino || ||
- 34 Soṇâ bheravâyodâṭhâ bhusam khadanti te nare ||
vassagonam nadante pi ye sadâ khetake ratâ || ||
- 35 Macchâdi jalaje hantvâ jalitambadravodakam ||
yanti Vetarani[m] ghoram vuṇhinâ dayhate ciram || ||
- 36 Lañcalobhena sammûlho yo vohâram adhammikam ||
karoti narake kaṇḍam so cakkena vihaññate || ||
- 37 Pīlâ bahuvīdhâkârâ katâ yehīdha dehinam ||
pīlenti te ciram tattâ yanta-pabbata-muggarâ || ||
- 38 Bhedakâ dhamma-setunam ye cāsammagga-vādino ||
khuradharâ pi tam maggam gantvâ kandanti te narâ || ||
- 39 Nakha-cuṇṇita-yukâdi kandanti ciram narâ ||
punappunam mahâkâyamesaselehi cuṇṇitâ || ||
- 40 Sīlam yo ca samâdâya sammâ no parirakkhati ||
vilīyamânamamsatthi kukkule paccate ciram || ||
- 41 Anunâ pi yo-m-eko micchâjīvena jīvati ||
gūthamugge nimuggo so kimi-vyūhehi khajjate || ||
- 42 Disvâvihi-majjha-gate paṇino cuṇṇayanti ye ||
tatr-ayomusaleh-eva te cuṇṇanti punappunam || ||
- 43 Kururâccantakopanâ sadâ himsaratâ narâ ||
paradukkhapahatthâ ca jāyante Yama-rakkhasâ || ||
- 44 Sabbesam eva dukkhânam bhijjamuddhâdi-bhedato ||
kāya-vâcâdi pâpam yam tam daṇḍâpi na kârāye || ||

Naraka-kaṇḍam pathamam || ||

II. TIRACCHĀNA-KAṆḌAM.

- 45 Hamsapârâpatâdinam khattânam atirâginam ||
jāyante yoniyam râgâ mûlha kiṭṭadiyonisu || ||
- 46 Sappâ kodhopanâhehi mânatthaddhâ mittâdhipâ ||
atimânenā jāyante gadrabhasoṇayonisu || ||
- 47 Maccherosuyako câpi hoti vânara-jâtiko ||
mukharâ capalâlajjâ jāyante kâkayonisu || ||
- 48 Vadha-bandhana-middhâhi hatth-assa-mahisâdinam ||
honti kurûra-kammantâ sukâ khajjara-vicchikâ || ||

- 49 Vyaggha-majjāra-gomāyu-accha-gijjha-vākādayo ||
 jāyante pecca mamsadā kodhanā maccharā narā || ||
 50 Dātāro kodhanā krūrā narā nāgā mabiddhikā ||
 bhavanti cāgino kodhā dappā ca garuḍissarā || ||
 51 Katam yaṃ pāpakam kammam mānasādikam attanā ||
 tiracchānesu jāyante || tena taṃ parivajjaye || ||
 Tiracchāna-kaṇḍam dutiyaṃ || ||

III. PETA-KAṆḌAM.

(§ 1. *Peta*).

- 52 Khajjabhojjāpahattāro yehi utṭhāna-vajjitā ||
 bhavanti kuṇāpāhārā petā te kaṭapūṭanā || ||
 53 Vihethayanti ye bāle lobhena vañcayanti ca
 te pi gabbhamalāharā jāyante kaṭapūṭanā || ||
 54 Hīnācārātihiṇā ca maccharā nīccalobhino ||
 ye narā pecca jāyanti petā te galakaṇṭakā || ||
 55 Parādānam nisedheti na ca kiñci dadāti yo
 khuppiṇāpāsika-peto so sūcivatto mahodaro || ||
 56 Dhanam bhuñjati vamsattham na bhuñjati na deti yo ||
 dattādāyī tato peto laddhabhogi sa jāyate || ||
 57 Yo paratthāpahāriccho datvā c-ev-anutappati ||
 so gūṭha-semha-vantānam peto jāyati bhakkako ||
 58 Yo vadaty-appiyo kodhā vākyam ammāvaghatanam ||
 bhavat-ukkāmukho peto so ciraṃ tena kammunā || ||
 59 Kurūramānaso yo tv-a(m)dayo kalahakārako
 kimikīṭapaṭangādo peto so jotiko bhava || ||

(§ 2. *Kumbhaṇḍa*°).

- 60 Gamakūṭo dadātyeva yo dānam pīlayaty-api ||
 Kumbhaṇḍo vikaṭākāro pūjamāno so jāyate ||
 61 Niddayo paṇino hantvā bhakkhitum yo dadāti ca ||
 khajjabhojjāni so vassa labhate pecca Rakkhaso || ||
 62 Gandha-mālā-ratā niccam mandakodhā ca dāyakā ||
 Gandhabbā pecca jāyante devānam rativaddhanā || ||
 63 Kodhano pisuno koci lobhattham yo payacchati ||
 Pisāco dutṭhacitto so jāyate vikaṭānāno || ||

- 64 Niccappadutṭhā capalā parapīḷakarā narā ||
sampadānaratā niccam Bhūtā pecca bhavanti te || ||
- 65 Ghorā kuddhā padātāro piyāsavasurā ca ye ||
jāyante pecca Yakkhā te ghorāhārā surāpiyā || ||
- 66 Ye nayantidha yānehi mātā-pitu-guru-jane ||
vimāna-cārino Yakkhā te honti sukha-samyuttā ||
- 67 Taṇhā-macchera-dosena pecca petāsubhehi tu(m)
yakkhādāyo kiliṭṭhehi tasmā taṃ parivajjaye || ||

(§ 3. *Asura*).

- 68 Saṭho mâyāviko niccam carate n-aññapāpako ||
kalippiyo padātā ca so bhavaty-Asurissaro || ||
- 69 Tāvatiṃsesu devesu Vepacittāsura gatā ||
Kālakañjāsura nāma gatā petesu saṅgamaṃ || ||

Peta-kaṇḍam tatiyam || ||

IV. MANUSSA-KAṆḌAM.

- 70 Devāsuramanussesu himsāyappāyuko naro ||
dīghāyuko tv-ahimsāya tasmā himsā vivajjaye || ||
- 71 Kuṭṭha-kkhaya-jar-ummādā ye[ca]ññe rogā paṇinaṃ ||
vadha-tālana-bandhehi honti ha tesu jantuso || ||
- 72 Hārako yo paratthānaṃ na ca kiñci payacchati ||
mahatā viriyenāpi dhanam so nādhigacchati || ||
- 73 Adinnaṃ dhanam ādāya dānāni ca dadāti yo ||
so pecca dhanavā hutvā puna jāyati nidhano || ||
- 74 Na hārako na dātā yo na h-atikapaṇo jano ||
kiechena mahatā dabbam thiraṃ so labhate dhuvam || ||
- 75 Hārako na paratthānaṃ cāgavā vītamaccharo ||
ahāriyam bahu vittaṃ iddham so labhate naro || ||
- 76 Āyu-vaṇṇa-bal-upeto dhīmā roga-vivajjito ||
sukhī pajāyate niccam yo dadāti ha bhojanaṃ || ||
- 77 Salajjo rūpavā hoti suchāyo janatāpiyo ||
so bhavē vatthalabhī ca yo vatthāni payacchati || ||
- 78 Āvāsaṃ yo dadāti ha vippasannena cetasā ||
pasādā sabbakāmiddhā jāyante tassa dehino || ||
- 79 Saṅkamopāhanādini ye payacchanti mānavā ||
bhavanti sukhino niccam labhante yānam uttamaṃ || ||

- 80 Papā-kûpa-talākāni kârayitvā jalāsaye ||
sukhino vītasantāpā nippipāsā bhavanti te || ||
- 81 Pupphehi pūjito niccam samiddho sirimā bhave ||
saraṇam sabbadehinam āramam yo payacchati || ||
- 82 Vijjādānena paṇḍiccam paññā-vyāseṇa labhate ||
bhesajjābhayadānena rogamutto tu jāyate || ||
- 83 Cakkhumā dīpadānena vāladānena sussaro ||
sayanāsanadānena sukham labhati mānava || ||
- 84 Gavādiṃ yo dadāti ha bhojjaṃ khīrādi-saṃyuttaṃ ||
balavā vaṇṇavā bhogī hoti dīghāyuko ca so || ||
- 85 Kaññā-dānena kāmānam labhī ca parivāravā ||
dhana-dhañña-samiddho tu bhūmi-dānena jāyate || ||
- 86 Pattaṃ pupphaṃ phalaṃ toyam atthāpi vāhanam piyaṃ ||
yaṃ yaṃ yattheccchitaṃ bhatya[m] dātabbaṃ taṃ ta-
datthinā || ||
- 87 Kesayitvā dadāti ha saggaṭṭhaṃ vā bhayena vā ||
yasatthaṃ vā sukhatthaṃ vā kiliṭṭhaṃ so phalaṃ labhe || ||
- 88 Sakattha-nirapekkhena dayā-yuttaṇa cetasā ||
paratthaṃ deti yo so yaṃ akiliṭṭhaṃ phalaṃ labhe || ||
- 89 Yaṃ kiñci diyate-ññassa yathā kālam yathā vidhi ||
tena tena pakāreṇa taṃ sabbam upatiṭṭhati || ||
- 90 Pare abādhayitvāna sayam kāle yattheccchitaṃ ||
akesayitvā dātabbaṃ taṃ hi dhammāvirodhitam || ||
- 91 Evam pi diyamānassa dānass-eva phal-ubbhavo ||
dānam sabbasukhānam hi paramaṃ kāraṇam mataṃ || ||
- 92 Virato yo parādārehi dāre so sundare labhe ||
snehappadesakālādi vajjanto puriso bhave || ||
- 93 Parādāresu saṃsatṭhaṃ yo na vāreti mānasam ||
sārajjati c-anāṅgesu nārittam yāti so pumā || ||
- 94 Yā jigucchati narattaṃ susilā mandarāginī ||
niccam pattheti pumbhāvaṃ sā nārī narattaṃ vaje || ||
- 95 Yo tu sammā nivātaṅkaṃ brahmacariyaṃ nivesati ||
tejassī suguṇo bhogī devehi pi sampūjito || ||
- 96 Daḥhassati asammūḥho virato majjapānato ||
jāyate saccavādi ca yasassī sukha-saṃyutto || ||
- 97 Bhinnānam api sattānam bhedaṇ-ṇ-eva karoti yo ||
abhejja-parivāro so jāyate thira-mānaso || ||
- 98 Ānattiṃ kuruto niccam guraṇam haṭṭha-mānaso ||

- hitâhitâbhidhâyî ca so âdeyya-vacano bhava || ||
 99 Nicâ parâvamânena vipallâsena t-unnatâ ||
 bharanti sukhino datvâ sukham dukkham ca dukkhino || ||
 100 Paravambhanabhiratâ saṭṭhâ h-asaccavâdino ||
 khujjavâmanattam yanti ye ca rūpâbhimânino || ||
 101 Jaḷo vijjâsu macchero bhava mûgo piyâppiyo ||
 jâyate badhiro mûḷho hitavâkyabbhusûyako || ||
 102 Dukkham pâpassa puññassa sukham missassa missakam ||
 ñeyyam sadisanissandam kammânam sakalam phalam || ||
 Manussa-kaṇḍam catuttham || ||

V. DEVA-KAṆḌAM.

§ 1.

- 103 N-ev-attano sukhâpekkhî na ca haṭṭho pariggahe ||
 gahânam pamukho vâyam Mahârâjikatam vaje || ||
 104 Mâtâ-pitu-kulejettṭha-pûjako câgavâ khamî ||
 tussati yo na kalahe Tâvatimsesu so bhava || ||
 105 Na vigahe ratâ n-eva kalahe haṭṭhamânasâ ||
 ekanta-kusale yuttâ ye te Yâmpagâ narâ || ||
 106 Bahussutâ dhammadharâ supaññâ mokkhakaṅkhino ||
 guṇehi parituttṭhâ ye narâ te Tussitopagâ || ||
 107 Silappadânavinaye pavattâ ye sayam narâ ||
 mahussâhâ ca te vassam (sic) Nimmânarati-gâmino || ||
 108 Alinamânasâ sattâ padâna-dama-saññame ||
 guṇâdhikâ ca honti te Parinimmittavattino || ||
 109 Silena Tidivam yâti jhânena Brahma-sampadam ||
 yathâbhûta-pariññanam Nibbânam adhigacchati || ||

§ 2.

- 110 Subhâsubham kammaphalam mayeta[m] kathitam pha-
 lam ||
 subhen-eva sukham yâti dukkhañ câsubhasambhavam || ||
 111 Maccu-roga-jarâ tv-eva cintanîyam idam tayam ||
 vippayogo piyehâsi kammano tassa tam phalam || ||
 112 Pappoty-evam virâgam yo viratto puñnam icchati ||
 pâpañ ca vajjayaty-evam tam suñâtha samâsato || ||

- 113 Sammāparatthakaraṇaṃ parānattha-vivajjanaṃ ||
 puñña-pāpa-vipallāso vuttam etaṃ mahesinā ||
 114 Devā c-eva manussā ca tisso pāpā yā bhūmiyo ||
 gatiyo pañca nidiṭṭhā buddhen-eva tayo bhavā || ||

Deva-kaṇḍaṃ pañcamam || ||

Pañca-gati-dīpana[m] samattam || ||

NOTES.

- Çl. 3. 2. MS. kataru ; perhaps bhagavā.
 Çl. 31. 2. bherav° ; MS. terav°.
 Çl. 59. 1-2. MS. tvaṃ dayo, for tu-adayo (?).
 Çl. 61. 2. Text, bhakkhitam ; Commentary, bhakkhituṃ.
 3-4. MS. sovassa labhate ; perhaps labhate so-v-assa.
 Çl. 74. 2. Text, nahadhikapane ; commentary (explaining),
 dhanātisayena kappano.
 Çl. 93. 3. Text, sarajjati ; Commentary, rarajjati.
 Çl. 94. 1. MS. narittam ; 4. MS. narattam.
 Çl. 107. 3. MS. vassaṃ for vassu = v-assu or vassuṃ =
 v-assuṃ (?).
 Çl. 110. 4. MS. sambhavaṃ ; perhaps sambhavā.
 Çl. 112. 1. MS. virāgaṃ so.
-

MEMBERS OF THE PÂLI TEXT SOCIETY, 1884.

1. DONORS.

[Those marked with an asterisk are also subscribers.]

	£	s.	d.
HIS MAJESTY THE KING OF SIAM.	200	0	0
H.R.H. KROM MUN DEVAVANSA VAROPRAKÂR.	20	0	0
H.R.H. PRINCE PRISDANG	10	0	0
THE SECRETARY OF STATE FOR INDIA	31	10	0
A FRIEND TO HISTORICAL RESEARCH.	29	0	0
EDWIN ARNOLD, Esq., C.I.E., 15, <i>Haroldstone Road,</i> <i>Cromwell Road, S.W.</i>	3	3	0
H. VAYASOR DAVIDS, Esq., <i>Batavia, Island of Java</i>	3	0	0
*L. T. CAVE, Esq., 13, <i>Lowndes Square, S.W.</i>	5	0	0
R. HANNAH, Esq., <i>Craven House, Queen's Elm, S.W.</i>	10	10	0
The late Dr. MUIR, <i>Edinburgh</i>	2	2	0
R. PEARCE, Esq., 33, <i>West Cromwell Road, S.W.</i>	10	10	0
MISS HORN	10	0	0
	<u>£345</u>	<u>5</u>	<u>0</u>

2. SUBSCRIBERS OF FIVE GUINEAS.

(FOR SIX YEARS.)

- 1 THOMAS ASHTON, Esq., *Manchester* (for Owens College).
- 2 BALLIOL COLLEGE, *Oxford*.
- 3 THE BANGKOK ROYAL MUSEUM, *Siam*.
- 4 and 5 THE ASIATIC SOCIETY OF BENGAL, *Calcutta*. (2 copies.)
- 6 T. A. BRYCE, Esq., *Rangoon*.
- 7-12 THE CHIEF COMMISSIONER OF BRITISH BURMA. (6 copies.)

- 13 L. T. CAVE, Esq., 13, *Lowndes Square, S.W.*
- 14 THE CEYLON BRANCH OF THE ROYAL ASIATIC SOCIETY.
- 15 R. D. DARBISHIRE, Esq., 26, *George Street, Manchester.*
- 16 PROFESSOR T. W. RHYS DAVIDS, Ph.D., LL.D., 3, *Brick Court, Temple, E.C.*
- 17 DONALD FERGUSON, Esq., "*Ceylon Observer*" Office, *Colombo.*
- 18 JAMES FERGUSON, Esq., D.C.L., F.R.S., etc., 20, *Langham Place, W.*
19. H. T. FRANCIS, Esq., *Gonville and Caius College, Cambridge.*
- 20 OSCAR FRANKFURTER, Esq., Ph.D., *Bangkok, Siam.*
- 21 A. W. FRANKS, Esq., *British Museum.*
- 22 PROFESSOR GOLDSCHMIDT, 8, *Bahnhof Strasse, Strasburg.*
- 23 RALPH L. GOODRICH, Esq., *Clerk of the United States Court, Little Rock, Arkansas, U.S.*
- 24 CHARLES E. GRANT, Esq., *Fellow of King's College, Cambridge.*
- 25 THE MUSÉE GUIMET, *Lyons.*
- 26 DR. EDMOND HARDY, *Heppenheim, Hesse-Darmstadt.*
- 27 PROFESSOR HILLEBRANDT, *Breslau.*
- 28 W. W. HUNTER, Esq., C.I.E., LL.D., etc., *Calcutta.*
- 29 THE INDIAN INSTITUTE, *Oxford.*
- 30 JOHN JARDINE, Esq., *Judicial Commissioner of British Burma.*
- 31 The late KENJIU KASAWARA, Esq., *Japan and Oxford.*
- 32 PROFESSOR C. R. LANMAN, *Harvard University, Cambridge, Mass., U.S.*
- 33 THE MANCHESTER NEW COLLEGE, 20, *Gordon Square, W.C.*
- 34 THE MANCHESTER LITERARY AND PHILOSOPHICAL SOCIETY, 36, *George Street, Manchester.*
- 35 THE MANCHESTER FREE REFERENCE LIBRARY.
- 36 The Rev. R. MORRIS, M.A., D.C.L., *Wood Green, N.*
- 37 THE MÜNSTER UNIVERSITY LIBRARY.
- 38 BUNYIU NANJIO, Esq., *Japan.*
- 39 R. A. NEIL, Esq., M.A., *Fellow of Pembroke College, Cambridge.*
- 40 NAI PLENG, Esq., 141, *Portsdown Road, Maida Vale, W.*
- 41 W. P. PRICE, Esq., *Tibberton Hall, Gloucester, Reform Club, S.W.*
- 42-48 *At the Siamese Legation, 14, Ashburn Place, W.:—*
H.R.H. PRINCE SONAPANDIT (Siamese Minister to the Court of St. James). (3 copies.)
PHYA DAMRONG RAJA BOLAKHAN (Secretary to the Legation).
LUANG VISSALI, Esq. (Attaché to the Siamese Legation).
NAI S'ART (Military Attaché at Paris).
NAI WONGE (Civil Assistant at Paris).

- 49 Professor MAURICE STRASZEWSKI, *Krakau.*
- 50 THE STRASBURG UNIVERSITY LIBRARY.
- 51 K. T. TELANG, Esq., *High Court, Bombay.*
- 52 HENRY C. WARREN, Esq., 67, *Mount Vernon Street, Boston, Mass., U.S.*
- 53 T. WATERS, *H.M. Consular Service, China.*
- 54 W. B. WEEDEN, Esq., *Providence, Rhode Island, U.S.*
- 55 THE CITY FREE LIBRARY, *Zürich.*
- 56 WILLIAM EMMETTE COLEMAN, Esq., *Presidio of San Francisco, California, U.S.*

3. SUBSCRIBERS OF ONE GUINEA.

(To DEC. 31ST, 1884.)

[Now that the stability of the Society is practically assured, the advantage of subscribing five guineas is earnestly commended to subscribers—the advantage, that is, not only to themselves of trouble saved, and of one year's subscription gained, but also to the Society of cash in hand, and of the difficulty and expense of collecting yearly subscriptions avoided.]

- 1 THE AMSTERDAM UNIVERSITY LIBRARY.
- 2 THE ASTOR LIBRARY, *New York, U.S.*
- 3 THE BATAVIA SOCIETY OF ARTS AND SCIENCES, *Batavia, Island of Java.*
- 4 Professor BHANDARKAR, *Deccan College, Poona.*
- 5 CECIL BENDALL, Esq., *Fellow of Caius College, Cambridge.*
- 6 THE ROYAL UNIVERSITY LIBRARY, *Berlin.*
- 7 Prof. M. BLOOMFIELD, *Johns Hopkins University, Baltimore, Maryland, U.S.*
- 8 THE BOMBAY ASIATIC SOCIETY.
- 9 THE PUBLIC LIBRARY, *Boston, Massachusetts, U.S.*
- 10 E. L. BRANDRETH, Esq., 32, *Elvaston Place, Queen's Gate, S.W.*
- 11 THE BRESLAU UNIVERSITY LIBRARY.
- 12 The Revd. STOPFORD BROOKE, 1, *Manchester Square, W.*
- 13 THE BROWN UNIVERSITY LIBRARY, *Providence, Rhode Island, U.S.*
- 14 THE UNIVERSITY LIBRARY, *Cambridge.*
- 15 Prof. J. E. CARPENTER, *Leathes House, St. John's Avenue, N.W.*
- 16 THE COPENHAGEN UNIVERSITY LIBRARY.
- 17–26 THE CEYLON GOVERNMENT. (20 copies.)
- 27 THE UNIVERSITY LIBRARY, *Edinburgh.*
- 28 THE GÖTTINGEN UNIVERSITY LIBRARY.
- 29 M. C. DE HARLEZ, *The University, Louvain.*

- 30 THE HARVARD COLLEGE LIBRARY, *Cambridge, Mass., U.S.*
- 31 PROFESSOR COWELL, 10, *Scrope Terrace, Cambridge.*
- 32 THE HEIDELBERG UNIVERSITY LIBRARY.
- 33-37 THE INDIA OFFICE. (5 copies.)
- 38 DR. HULTSCH, 21, *Haupt Strasse, Vienna, III.*
- 39 PROFESSOR FAUSBÖLL, 46, *Smale-gade, Westerbro, Kopenhagen, W.*
- 40 PROFESSOR JACOBI, 10, *Wehr Strasse, Münster, Westphalen.*
- 41 THE JOHNS-HOPKINS UNIVERSITY, *Baltimore, Maryland, U.S.*
- 42 THE KIEL UNIVERSITY LIBRARY.
- 43 THE KÖNIGSBERG UNIVERSITY LIBRARY.
- 44 PROFESSOR ERNEST KUHN, 32, *Hess Strasse, München.*
- 45 THE LEIDEN UNIVERSITY LIBRARY.
- 46-50 SUBSCRIBERS IN FRANCE AND BELGIUM.
 PROFESSOR A. BARTH, 6, *Rue du Vieux Colombier, Paris.*
 M. LÉON FEER, *Bibliothèque Nationale, Paris.*
 M. G. GARREZ, 52, *Rue Jacob, Paris.*
 PROFESSOR CH. MICHEL, *Liège University, Belgium.*
 M. EMILE SENART, *de l'Institut, 16, Rue Bayard, Paris.*
- 51 DR. BRUNO LINDNER, *The University, Leipzig.*
- 52 THE LIVERPOOL FREE LIBRARY.
- 53 DR. EDWARD MÜLLER, *University College, Cardiff.*
- 54 PROFESSOR MAX MÜLLER, *Oxford.*
- 55 THE ROYAL LIBRARY, *München.*
- 56 THE MÜNSTER UNIVERSITY LIBRARY (Asher).
- 57 THE BIBLIOTHÈQUE NATIONALE, *Paris.*
- 58 PROFESSOR OLDENBERG, 9, *Nollendorf Platz, Berlin, W.*
- 59 THE PEABODY INSTITUTE, *Baltimore, Maryland, U.S.*
- 60 PROFESSOR PISCHEL, *The University, Kiel.*
- 61 DR. EDWARD D. PERRY, *Columbia College, New York City, U.S.*
- 62 ROBERT A. POTTS, Esq., 26, *South Audley Street, W.*
- 63 and 64 HIS EXCELLENCY PRINCE PRISDANG (Siamese Minister to Germany), 14, *Ashburn Place, W.* (2 copies.)
- 65 W. WOODVILLE ROCKHILL, Esq., *United States Legation, Peking.*
- 66 PROFESSOR ROST, *India Office Library, S.W.*
- 67 PROFESSOR ROTH, *The University, Tübingen.*
- 68 PROFESSOR SAYCE, *Oxford.*
- 69 DR. RAM DAS SEN, *Zemindar, Berhampûr, Bengal.*
- 70 GEHEIM-RATH PROFESSOR STENZLER, *Breslau.*
- 71 DR. SUMMERHAYES, *Brightling Mount, Hawkhurst.*
- 72 ST. PETERSBURG UNIVERSITY LIBRARY, *St. Petersburg.*

- 73 Mdlle. MOQUIN-TANDON, *Château de Pauliac, par Saverdun, Ariège.*
- 74 PROFESSOR TEZA, *The University, Pisa.*
- 75 PROFESSOR TIELE, *Leiden.*
- 76 THE TÜBINGEN UNIVERSITY LIBRARY.
- 77 THE LIBRARY OF UNIVERSITY COLLEGE, LONDON, *Gower Street, W. C.*
- 78 PROFESSOR WILLIAM J. VAUGHN, *Vanderbilt University, Nashville, Tennessee.*
- 79 PROFESSOR MONIER WILLIAMS, *Merton Lea, Oxford.*
- 80 DR. WILLIAMS' LIBRARY, *Grafton Street, W. C.*
- 81 SYDNEY WILLIAMS, Esq., 14, *Henrietta Street, Covent Garden, W. C.*
- 82 DR. H. WENZEL, 53, *Walton Crescent, Oxford.*
- 83 PROFESSOR DR. ERNST WINDISCH, *The University, Leipzig.*
- 84 LUANG NAI TEJ (Secretary to the Siamese Legation), 49, *Rue de la Siam, Paris.*
- 85 KHOON PATIBHANBHICHIT (Attaché to the Siamese Legation), 49, *Rue de la Siam, Paris.*

4. SUBSCRIBERS IN CEYLON. 1884.

(*Per* List sent in by E. R. Gunaratna, Esq., Atapattu Mudaliâr, of Galle).

Subscribers of Five Guineas for six years down to 31st December, 1887.

- 1 GAÑÂCHÂRYA WIMALA SÂRA TISSA STHAWIRA, *of the Ambagahapitiya Wihâra, Galle.*
- 2 NANDÂ RÂMA TISSA STHAWIRA, *of Suvisuddhâ Râma, Negombo.*
- 3 GUNARATANA STHAWIRA, *of Sudarsana Râma, Mâdampe, Chilaw.*
- 4 SUMANAJOTI STHAWIRA, *of Jayawardanâ Râma, Galle.*
- 5 The Hon. J. F. DICKSON, C.M.G., *Government Agent, Central Province.*
- 6 H. T. PARKER, Esq., A.M.I.C.E., *Irrigation Officer, Hambantota.*

(*b*) Subscribers of One Guinea.

One Subscriber paid for 1882. Eight Subscribers paid for 1883.

Subscribers for 1884.

- 7 WÆLIGAMA DHAMMAPÂLA STHAWIRA, *Wijayânanda Wihâra, Galle.*
- 8 SADDHÂPÂLA STHAWIRA, *Sudammârâma, Kadurupe, Galle.*
- 9 PAÑÑÂNANDA STHAWIRA, *Tibhûmikârâma, Gintoça, Galle.*

- 10 PÁLITA STHAWIRA, *Purána Piriwena, Piyadigama, Galle.*
- 11 SRI SADDHÂNANDA, *of Sri Gaṇe wihāra, Ratgama, Galle.*
- 12 KALUPE SÂRÂNANDA STHAWIRA, *Dadalla Wihāra, Galle.*
- 13 EDMUND R. GOONERATNE, *Atapattu Mudaliyār, Galle.*
- 14 PAÑÑÂ-SEKHARA STHAWIRA, *Koḍagoda.*
- 15 H. A. WĪRASINHA, *Muhandiram, Hambantota.*
- 16 PIYARATANA TISSA STHAWIRA, *Chief of Saila-bimbārāma, Doḍanduwa.*
- 17 DHAMMÂRĀMA STHAWIRA, *of Jayawardana Wihāra, Piṭiwella.*
- 18 SÂRĀLANKĀRA STHAWIRA, *of Sailabimbārāma, Doḍanduwa.*
- 19 DEWUNDARA PIYARATANA STHAWIRA, *of Sailabimbārāma, Doḍanduwa.*
- 20 SANGHA NANDA STHAWIRA, *of Sudarmā Rama Dewature, Galle.*
- 21 SUMANASĀRA STHAWIRA, *of Sailabimbārāma, Doḍanduwa.*
- 22 TANGALLE PAÑÑÂNANDA, *of Sailabimbārāma, Doḍanduwa.*
- 23 HIKKAḌUWE SUMANGALA, *Principal of Widyodaya College, and Mahānāyaka of Adam's Peak.*
- 24 KUMARAWADA NIKORIS DE SILVA, *of Būssa, near Galle.*
- 25 KOGGALA SIRI SANGHA TISSA STHAWIRA, *Paramānanda Wihāra, Galle.*
- 26 T. B. PAÑĀBOKKE, *Raṭemahatmayā, Dumbara, Kandy.*
- 27 CŪLA SUMANA STHAWIRA, *Seluttārārama Ratgama.*
- 28 WAJJIRA SĀRA STHAWIRA, *Ganegoḍella Wihāra, Kosgoḍa.*
- 29 DHAMMA TILAKA STHAWIRA, *Sirivaddanārāma, Mādampa.*
- 30 AMBAGAHAWATTE INDASABHAWARA NĀNASĀMI STHAWIRA, *Dhamma Gupta Piriwena, Payyogala.*
- 31 LOUIS CORNEILLE WIJESINHA, *Mudaliyār, Mātale.*
- 32 MĀNANA HEWA ARIS, *of Batāpola.*
- 33 WIRAHANĀDI ABEHAMI, *of Ratgama, Doḍanduwa, Galle.*
- 34 SADDHATISSA STHAWIRA, *Sudassanārāma, Busse, Galle.*
- 35 ATTADASSI STHAWIRA, *Suwisuddhārāma, Mādampe, Balapiti.*
- 36 WIMALA-RATANA STHAWIRA, *Subhadrārāma, Balapiti.*
- 37 SUMANA TISSA STHAWIRA, *Gangārāma, Mādampe, Balapiti.*
- 38 SUGATA SĀSANA DHAJA WINAYĀCĀRYA DHAMMĀLANKĀRA STHAWIRA, *of Mahā Kappina Madalindārāma.*
- 39 SUNANDĀRĀMA TISSA STHAWIRA, *of Abhinawdrama, Wælipata, Galle.*
- 40 NĀNINDĀSABHA SIRISADDHAMĀCCARIYA, *of Sudhammarama, Eldeniya.*
- 41 SIWAKA STHAWIRA, *of Jayasekararama, Maradāna, Colombo.*

- 42 WAJIRA SÂRA STHAWIRA, of *Mahakappina-mudalindarama, Wælitara.*
 - 43 ARIYARATANA STHAWIRA, of *Subadrarama, Balapitiya.*
 - 44 UDAKADA DHAMMAKKHANDA STHAWIRA, of *Bodhirâjârama, Bôgahapitiya.*
 - 45 SIRI SUMEDHA STHAWIRA, of *Pushparama, Malawenna.*
 - 46 SIRI SUNANDA STHAWIRA, of *Seluttararama, Randonbe.*
 - 47 SILAKKHANDA STHAWIRA, of *Bogahapitiye Wihara, Galwehera.*
 - 48 SRI NIWÂSA STHAWIRA, of the *Ranwælle Wihâra, Kataluwa.*
 - 49 BUDDHASIRI TISSA STHAWIRA, of *Ambagahapitiye Wihâra, Wælitara.*
 - 50 SADDHÂNANDA STHAWIRA, of *Asokâ Râma Kalutara.*
 - 51 COL. HENRY STEEL OLCOTT, *Presdt. Theosophical Society, Madras.*
 - 52 ANDRIS DE SILVA GUNAWARDANA, *Vidhana Aracci, Ambalamgoda.*
 - 53 ASABHA TISSA STHAWIRA, of *Ambagahapitiye Wihâra, Welitota.*
 - 54 SUGATA PÂLA STHAWIRA, of *Waskaduwa.*
 - 55 DHAMMA RATANA STHAWIRA, of *Ambagahapitiye Wihâra, Welitota.*
 - 56 SARANA TISSA STHAWIRA, of *Ambagahapitiye Wihâra, Welitota.*
 - 57 SAMIDDHANKARA STHAWIRA, of *Ambagahapitiye Wihâra, Welitota.*
 - 58 SILÂNANDA STHAWIRA, of *Kalyana Wihâra, Kaluwamodara.*
 - 59 SUGATA TISSA STHAWIRA, of *Ambagahapitiye Wihâra, Welitota.*
 - 60 DHAMMA SIRI STHAWIRA, of *Sumittârâma Kalutota.*
 - 61 ALBARADURA SIMAN, of *Ratgama.*
 - 62 DOMPE BUDDHARAKKHITA STHAWIRA, *High Priest of Kelani.*
 - 63 PAÑÑÂMOLI STHAWIRA, of *Ambagahapitiye Wihâra, Welitota.*
 - 64 SÔRATA STHAWIRA, of *Ambagahapitiye Wihâra, Welitara.*
 - 65 MEDHAWI TISSA STHAWIRA, of *Kshetrasanne Wihâra, Welitara.*
 - 66 DÎPAWISÂRADA TISSA STHAWIRA, of *Dokunewatto Wihâra, Kalutara.*
 - 67 SILASUMANA TISSA STHAWIRA, of *Sudarsanâ Râma, Duvegoda.*
 - 68 SIRISUMANA TISSA STHAWIRA, of *Gangdrama, Moragalla.*
 - 69 GUNARATANA STHAWIRA, of *Vivekârdma, Moragalla.*
 - 70 JINARATANA STHAWIRA, of *Randonbe.*
 - 71 WIMALADHIRA STHAWIRA, of *Galkande Wihâra, Kosgoda.*
 - 72 SUMANA TISSA STHAWIRA, of *Ambagahapitiye Wihâra, Welitara.*
 - 73 THE HON. J. F. DICKSON, for *Kandy Oriental Library.*
 - 74 ÂRON DE ABREW WIJESINHA, of *Kadarana, Negombo.*
 - 75 SIRI SUMANA STHAWIRA, of *Kalamulla, Kalutara.*
 - 76 PADUMA TISSA STHAWIRA, of *Bombuwala Vihara Kalutara.*
-

ACCOUNTS, 1883.

RECEIPTS DURING 1883.			PAYMENTS ON ACCOUNT OF 1883 PUBLICATIONS.		
	£	s. d.		£	s. d.
Donors	280	10 0	Printing	156	10 0
Subscribers of Five Guineas	115	10 0	Postage and Stationery (including cost of sending		
" One Guinea	61	19 0	Publications to Members)	16	19 4
For copies of "Catalogue" sold to India Office...	15	0 0	Purchase, carriage, and binding of MSS.	21	13 10
Interest from Bank	4	11 11	Loss by exchange	0	4 6
Balance from 1883 remitted from Ceylon (received				195	7 8
17th April, 1884)	86	3 4	Balance ¹	376	6 7
	<u>£563</u>	<u>14 3</u>		<u>£563</u>	<u>14 3</u>

¹ Balance in bank on 1st January 1885, £616 8s. 11d.

ACCOUNTS IN CEYLON, 1883.

Ed. Guneratne in Account with the Pali Text Society, for Half-year ended 30th June, 1883.

Dr.	Rs.	Cts.	Cr.	Rs.	Cts.
1883.			Lent—		
Jan. 1st. Balance brought forward from last year ...	882	0	Subhuti P. O. Order for Rs. ...	100	0
June 30th. Subscriptions received from five subscribers for first year	52	50	Order 1 R. Reg'n 16	1	16
			" 23rd. Clearing package of Books	10	16
			" 24th. Difference on postage of Letters	10	14
			" Tin case for 'Suchittāṅkera' and postage	40	
			Postage on Books sent by Col. Olcott to	1	50
			Bombay	1	40
			Local postage on 16 sets of Books	6	60
			Inland postage on Letters and Stationery ...	4	50
			June 29th. Deposited for a Draft on London	750	
			Balance in hand	58	80
				<u>Rs. 934</u>	<u>50</u>

Rs. 743 23 = £60 inclusive of expenses.

52 = 10d. ditto.

6 25 = Commission.

750 0

Galle, 30th June, 1883.

E. R. GOONERATNE.

ACCOUNTS IN CEYLON, 1883.

Ed. Gooneratne in Account with the Pali Text Society, Half-year ended 31st December, 1883.

RECEIPTS.		PAYMENTS.	
1883.	Rs. Cts.	1883.	Rs. Cts.
July. Balance brought forward from last Half-year ...	58 80	Postage of Mahā Niddesa forwarded ...	1 0
Subscriptions for 1883 from 78 Subscribers at 10½ Rs. each ...	819 0	Advertising in <i>Observer</i> and <i>Examiner</i> next year's publications, and calling for Subscriptions ...	12 50
(Out of 81 Subscribers in list, three were Five-Guinea Subscribers, and their amounts were remitted last Half-year).		Clearing package received ex Gorkha, and conveyance to Galle ...	5 0
One Subscriber for 1883 at 52½ Rs. ...	52 50	Postage correspondence and Stationery ...	7 80
Four Subscribers whose first year's Subscription was received after 30th June ...	42 0	Dec. 31st. Balance in hand for which a cheque will be forwarded shortly* ...	946 0
	<u>Rs. 972 30</u>		<u>Rs. 972 30</u>

Galle, 31st December, 1883.

E. R. GOONERATNE.

* Draft for £86 3s. 4d. received in London on April 17th, 1884.

ACCOUNTS IN CEYLON, 1884.

Ed. Gooneratne, Mudaliyar, in account with the Pāli Text Society for the year ending 31st December, 1884.

RECEIPTS.

1884.	Rs. Cts.	1884.	Rs. Cts.
Subscription of 1882 collected this year ...	10 50	Clearing expenses of 1883 publications ...	6 93
Subscriptions of 1883 collected this year (8) ..	84	Local postage on fourteen copies ...	5 60
Received from two five guinea subscribers ...	105	Postage to Madras on one copy ...	1 48
Dec. 21st. 70 Subscribers for 1884 at Rs. 10 50 ..	735	Sep. 22nd. Dhammasangani Vibhanga Dhātu Kathā and Katha Vatthu purchased ...	75
		Regn. and money order, remitting value of above ...	1 16
		Forwarding per parcel post to England ...	5
		Nov. 21st. Stationery and copying expenses of Udāna Athakathā ...	15
		Forwarding per parcel post to England ...	1 28
		Olas and copying expenses of Apadāna Athakathā ...	37
		Forwarding per parcel post to England ...	1 50
		Postage on correspondence this year ...	3
		Balance in my hand at date ...	781 55
	Rs. 934 30		Rs. 934 50

Galle, 31st December, 1884.

E. R. GOONERATNE.

WORKS ALREADY PUBLISHED.

-
- | | | |
|--|-----------|------------------------------|
| 1. AṄGUTTARA | edited by | DR. MORRIS, 1882. |
| 2. ABHIDHAMMATTHA-SAṄGAHA | „ „ | (See above, p. x), 1884. |
| 3. ĀYĀRAṄGA SUTTA | „ „ | PROF. JACOBI, 1882. |
| 4. KUDDHA-AND MŪLA-SIKKHĀ | „ „ | DR. E. MÜLLER, 1883. |
| 5. CARIYĀ-PIṬAKA | „ „ | DR. MORRIS, 1882. |
| 6. TELA-KAṬĀHA-GĀTHĀ | „ „ | GOONERATNE MUDALIAR
1884. |
| 7. THERE-GĀTHĀ | „ „ | PROF. OLDENBERG, 1883. |
| 8. THERĪ-GĀTHĀ | „ „ | PROF. PISCHEL, 1883. |
| 9. DĀṬHĀ-VAṆSA | „ „ | (See above, p. xi), 1884. |
| 10. PAṆCA-GATI-DĪPANA | „ „ | M. LÉON FEER, 1884. |
| 11. PUGGALA-PAÑÑATTI | „ „ | DR. MORRIS, 1883. |
| 12. SAGĀTHA-VAGGA OF THE SAM-
YUTTA | „ „ | M. LÉON FEER, 1884. |
| 13. SUTTA-NIPĀTA (PT. I. TEXT), | „ „ | PROF. FAUSBÖLL. |
-

WORKS IN PROGRESS.

- | | | |
|-----------------------|---------------------|------------------------|
| 1. DĪGHA NIKAYA | } to be edited by { | PROF. RHYS DAVIDS AND |
| 2. SUMANGALA VILĀSINĪ | | PROF. J. E. CARPENTER. |
| 3. SAMYUTTA NIKĀYA | „ „ | M. LÉON FEER. |
| 4. DHAMMAPADA | „ „ | PROF. FAUSBÖLL. |
| 5. ITI-VUTTAKA | „ „ | PROF. WINDISCH. |
| 6. UPADĀNA | „ „ | DR. GRÜNWEDEL. |
| 7. UDĀNA | „ „ | DR. PAUL STEINTHAL. |
| 8. VISUDDHI-MAGGA | „ „ | PROF. LANMAN. |
| 9. NIDDESA | „ „ | PROF. BLOOMFIELD. |
| 10. MAHA-VAṆSA | „ „ | PROF. OLDENBERG. |
| 11. AṄGUTTARA | „ „ | DR. MORRIS. |
| 12. MADHYAMAKA VṚITTI | „ „ | MR. BENDALL. |