

Pali Text Society

JOURNAL

OF THE

PALI TEXT SOCIETY

1917—1919

EDITED BY

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RULES OF THE PALI TEXT SOCIETY

1. THE Society is founded to edit in Pali, and if possible to translate into English, such Pali books as still exist in MSS. preserved either in Europe or the East.

2. Members of the Society are those who subscribe in advance one guinea a year towards the expenses of the Society, or give a donation of not less than £5.

3. The management of the Society shall be conducted by a President and Hon. Treasurer, a Council or Committee of Management, and an Hon. Secretary.

4. It shall be the duty of the President to choose the books to be edited, and to arrange with editors or translators to do their work, with printers to do the printing, and with publishers or other persons to distribute the volumes when printed.

5. It shall be the duty of the Hon. Secretary to keep accounts of all moneys received or spent, to answer enquiries, to conduct the correspondence of the Society (except as stated in Rule 4), and to issue yearly a Report.

6. From time to time, as finances allow, the Society shall publish a Journal containing short texts, articles on some point of Pali literature, a Report on what the Society has done and hopes to do, and a Statement of Accounts. In any case the Report and Statement of Accounts shall be published as early as possible in the year after the year to which they refer.

7. The Society shall publish two volumes yearly. These volumes shall be sent post free to every member who has paid his subscription for the year.

8. Should the financial position of the Society allow of an extra volume or volumes being published in any year, then a special subscription price shall be fixed for each of such

volumes, and they shall be sent post free to any member who shall have paid the extra subscription.

9. Claims from members for issues subscribed for but not received must be sent in within the year following the publication of the issue, or such claim cannot be considered.

10. No member shall be entitled to any profit from any working of the Society. The whole of the profits, if any, shall be devoted to the purposes set out in Rule 1.

11. As the members of the Society reside in all parts of the world no ordinary meetings of the Society can be held, but at each meeting of the International Congress of Orientalists, or at any other convenient opportunity, a meeting of such members of the Society as may be present shall be held to discuss the working and prospects of the Society.

12. The Council may at any time summon a meeting of the Society, and the Hon. Secretary shall do so if requested in writing by not less than ten members. In the latter case, the meeting shall be held in London, the objects of the meeting shall be placed on the agenda in the form of one or more resolutions with the names of proposer and seconder, and the agenda shall be posted to every member of the Society residing in England ten days before the date fixed for the meeting. No other business shall be transacted at such meeting.

13. The President shall preside at any meeting of the Society, or in his absence a member of the Council. The Chairman shall have a casting vote in addition to his ordinary vote.

14. The President shall be elected by the Council. His term of office shall be five years, and he shall be re-eligible. He shall be *ex-officio* Chairman of the Council, and a member of all committees appointed by the Council.

15. The Hon. Secretary shall be chosen by the President. His term of office shall be two years, and he shall be re-eligible. He shall be *ex-officio* member of Council, and member and secretary of all committees. A reasonable sum shall be allowed to the Hon. Secretary for clerical labour and office expenses.

16. There shall be at least six members of the Council or

Committee of Management besides the *ex-officio* members. The term of office of a member of Council shall be three years, and he shall be re-eligible. On the occurrence of a vacancy the Council shall co-opt another member or re-elect the retiring member. Failing such co-option or re-election the President may fill the vacancy.

17. The Council will usually conduct its business by correspondence; but meetings of the Council may be summoned by the Secretary. At such meetings members of Council residing on the Continent or in the East, or otherwise unable to attend, may express their opinion by letter.

18. The power of adding to or altering the Rules of the Society shall be vested in the Council. Should a member of Council wish to proceed under this rule he should send his proposal to the Hon. Secretary, who will communicate it to the other members of the Council. The President shall then either convene a meeting of the Council, or decide the matter in accordance with the views of the majority of the Council.

19. Persons of either sex are equally eligible for membership or office in the Society.

PALI TEXT SOCIETY

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REPORT OF THE PALI TEXT SOCIETY FOR 1918

WITH the final stress of the war, the industrial turmoil of its aftermath, and the inevitable delay in peace negotiations, have come increased difficulties in carrying on the Society's work. There has been little done, as we write, to ease the inflated prices of paper stocks bought under war restrictions, and the charges for printing have been aggravated by the demands of printing staffs still undermanned. No satisfactory estimates can be as yet obtained. The publishing editors of the Society, unwilling either to ask for an increase in the subscriptions, or to imperil the solvency of the Society's finances, have had perforce to stand aside for a while and let the flood of unfavourable conditions sweep by.

The work of preparing the Pali Dictionary, it is true, goes on uninterruptedly, and the second volume (K—N) as well as the first (A—O) are ready for publication. The capital of the Dictionary Fund remains untouched, for it was thought to be undesirable to sell out at present low prices. But the interest is not nearly sufficient to pay for the expenses of preparing the Dictionary. Thus the Society's general funds in the making good this shortage are temporarily handicapped, and unable so to override the increase in press expenditure, referred to above, as to maintain an uninterrupted, let alone undiminished, output of issues.

On the other hand, the generosity of the Anāgārika Dharma-pala is giving us aid in the publication of an edition of the *Visuddhi Magga*. Half of it is now ready for press, and printing will begin as soon as an approximately satisfactory estimate can be obtained.

The translation of the Atthasālinī, under the title of *The Expositor*—Buddhaghosa's Commentary on the Dhammasaṅgaṇī—is being issued as No. 8 of the Translation Series. But it is a fairly lengthy work, and it is impossible to promise that it will be in subscribers' hands at an early date.

Several transcripts of an interesting nature have been sent to us by collaborating members of the Sangha. The editor of the text by Dhammapāla which is presented in this volume has also written out for us a transcript of the Samanta-Kūṭa-vaṇṇanā, a Pāli poem on Adam's Peak, by the Thera Vedeha of the twelfth century. The Thera A. P. Buddhadatta has likewise sent us a transcript of the other two surviving manuals by his great namesake.—the Vinaya- and Uttara-Vinicchaya. (We published the other two manuals four years ago.) And U. Ñāna, Patamagyaw at the Moulmein Monastery, Mandalay West, has transcribed for us both the famous *Ṭīka-gyaw*, to wit, the Abhidhammattha-Vibhāvanī by Sumangala of Ceylon, on the "Compendium of Philosophy,"¹ and another somewhat later *Ṭīkā*—the Sankhepa-vaṇṇanā by the Burman Saddhamma-Jotipāla. Besides these, U. Ñāna has been so kind as to send us both the text and an English translation of the Mahātthera Ledi Sayadaw's devotional manual, the Vipassanā-dīpanī, and of his Commentary Paṭṭhānuddesa-dīpanī, and last, not least, the Mahātthera's Paramattha-dīpanī.

Of all these works, now made more accessible to us by so much effort for merit and of goodwill, the Sacca-sankhepa the two *Ṭīkā*s, and the two Vinicchayas are so many stepping-stones helping towards the filling up the great uncrossed lacunæ in our knowledge of medieval developments in Pāli literature.

With regard to the more modern texts—and this holds good also for works on other than philosophical and religious subjects; for instance, grammars—the prospectus of the Pali Text Society claims that its mission was to publish "the earliest Buddhist literature." There is a little still left of the Canon to publish, and it has taken years to collect materials, and find—only to lose—editors for the works of Buddhaghosa.

¹ Translation of the Abhidhammatthasangaha. See *ibidem*, p. ix.

Modern works of philosophy by authors of repute, or famous grammars, such as the *Saddanīti* by Aggavaṇṣa of Burma, could be published as extra volumes, if subventions for publication expenses were forthcoming. Such a subvention has already been offered for such a purpose from Burma. But at the present inflated prices it would not nearly suffice, unless the output to which it is to be applied be very much limited in compass.

The year 1918 was not specially favoured by “windfalls” of good fortune—indeed, it was not to be expected. Our thanks are the more warmly to be accorded to the donors who sent help duly recorded on another page.

THE EDITORS.

April, 1919.

P.S.—As we go to press (September) we are glad to be able to announce that Professor James H. Woods of Harvard is commencing this autumn an edition for this Society of the *Papañca-Sūdanī*, Buddhaghosa’s Commentary on the *Majjhima-Nikāya*. We may add that Buddhadatta Thera has nearly completed for us an edition of the *Sammoha-Vinodanī*, Buddhaghosa’s Commentary on the *Vibhanga*.

REPORT ON THE PALI DICTIONARY WORK IN 1918

1. At first sight it might seem as if this year's output in Dictionary work falls short of that of 1917. But this is only apparently the case, as the figures given below (4) will prove.

2. We finished Vol. II. (K—N) at the end of November, 1917, and after a few weeks' revising of the K's and collating the A's started on the new volume (Vol. I., A—O) in February, 1918. We have now (December) finished the letter A (including O under *ava*) and, judging from the material left for the letters A, I, and U, we shall need another three or four months for the completion of the whole of Vol. I.

3. The delay in the completion of Vol. I. is due to several direct and indirect causes. First of all it is due to the overwhelming number of words beginning with A (see below, 4), further to the intricacy and difficulty of a great number of formerly unexplained words and of new formations without any parallel. Every single one of the (roughly) 16,000 references has been looked up and judged from the lexicographical point of view. Morris' material in the Journal of the Pali Text Society 1886 and 1887 had to be verified and rectified, Kern's comprehensive collection in his "Toevogeselen" (of about 900 words) to be consulted, and especially the preposition-material had to be sorted and sifted and gone into with extra care. For the prepositions (prefixes) had hitherto never been treated thoroughly, and required a longer investigation. This amply repaid time and trouble, inasmuch as it yielded valuable results bearing on semantical and dialectical variation. Especially difficult was the case of *ava*, which in spite of all material, is not yet altogether elucidated concerning its duplicity between the two forms *ava* and *o* and its substitution for *apa*.

4. The work on the A's comprises eleven months, and compares favourably with the rate of progress on the preceding Vol. II. For whereas the latter shows 3,150 head-words (*i.e.*, words which each require the elaboration of a special article), the amount of such under A alone reaches 2,694; and considering that sixteen months were needed for 3,150 words, eleven months for 2,694 show a proportionate increase of 530 words in equal periods.

5. A comparison of the words with A in our Dictionary with those in Childers offers an encouraging and gratifying synopsis. The increase of material is especially pronounced in the case of the prefixes, a fact of the greatest importance for a comparative philology of the Indian dialects as well as for general linguistic studies.

The figures are as follows:

<i>Under</i>	<i>Childers has</i>	<i>We have</i>
ati°	60	160
adhi°	54	85
anu°	190	427
apa°	42	148
abhi°	158	403
(o°) ava°	172	310
the rest of words with a°	1,100	1,161
In all A's	1,776	2,694

In this connection it has to be pointed out that Childers includes under A the a° negative and compound words, which two categories are omitted from our figures, and would probably reduce Childers' final figure to 1,450, instead of 1,776.

6. In conclusion, we can say that we end a year which, though falling a little short of our anticipation, has nevertheless produced many important results, a year which has removed the difficulties of many passages of the Pali Canon, and which warrants a confident outlook as to future successes.

T. W. RHYS DAVIDS.
W. STEDE.

SACCA-SANKHEPA

BY DHAMMAPĀLA;

EDITED BY P. DHAMMĀRĀMA, BHIKKHU

CONTENTS:

Pathamo paricchedo	- Rūpavibhāgo.
Dutiyo paricchedo	- Vedanādikhandhattayavibhāgo.
Tatiyo paricchedo	- Cittappavattivibhāgo.
Catuttho paricchedo	- Pakiṇṇakasaṅgahavibhāgo.
Pañcamo paricchedo	- Nibbānavibhāgādīhisāṅgahito.

[THE Sacca-Sankhepa—outline, or summary, of truth—here presented for the first time in Roman letter, is the fifth yet published by the Pali Text Society of the nine manuals of early medieval Abhidhamma grouped in Burma, as Mr. S. Z. Aung has told us, under the title *Let-thaw*, or ‘Little finger’ manuals.¹ They have ranked as eminent classics in their own and subsequent ages. There now remain to be published only the *Paramattha-Vinicchaya*, by Anuruddha, author of the chief of the nine (the *Abhidhammattha-Sāṅgaha*); the *Moha-Vicchedanī*, by Kassapa of Ceylon; and the *Nāmācārādīpaka*, by *Saddhamma-Jotipāla* of Burma. The materials for establishing any historical sequence between the nine have not yet been properly investigated. But there is in Burma a tradition that the *Sacca-Sankhepa* was supplanted, as a standard *vademecum*, in the twelfth century by the *Abhidhammattha-sāṅgaha* or “Compendium of Philosophy,” which still holds

¹ See *Compendium of Philosophy*, p. viii; *Journal of the Pali Text Society* for 1910–12, pp. 123 f.; *Buddhadatta’s Manuals*, 1915.

the field. We have this from Mr. S. Z. Aung, whose authority was a modern Burmese scholar, U. Candimā.¹

The author of the *Sacca-Sankhepa* was apparently not the famous Commentator and *Ṭikā*-writer of *Coṅjevaraṇ*. The Commentator is referred to, in the *Sāsanavaṅsa*,² as 'ācariya-Dhammapāla-thero.' The *Gandhavaṅsa* also calls him *Dhammapālācariyo*.³ Our author is referred to, in the former work, as *Dhammapāla-thero*,⁴ in the latter as *Culla-Dhammapāla-thero*, senior pupil of *Ānandācariya*,⁵ author of the *Mūlaṭikā* on *Buddhaghosa's Abhidhamma-Piṭaka Commentaries*.

The editor has already "fleshed his pen" for us on the brief *Let-thaw* manual—*Nāmarūpasamāsa*, or *Khema-pakarāṇa*—in the *Journal* for 1915-16. In the former year the MS. of the present work safely braved the then unhealthy sea-voyages, so that there should have been ample time for him to have corrected the proofs. But printing difficulties have so delayed production, that we have had ourselves to undertake press revision. The editor has collated MSS. and printed editions in Singhalese and Burmese scripts. We have further collated several doubtful readings with the palmleaf MS. in the *Mandalay Collection* at the *India Office*, kindly lent us by *Dr. F. W. Thomas* (*cf. J.P.T.S.*, 1896, p. 35 *f.*). For the editor's disinterested aid to the work of this Society we offer him our thanks; for errors overlooked by us we ask his indulgence. We regret to issue a text from which our best efforts, combined with the aid of *Dr. W. Stede*, have not succeeded in banishing several obscure readings. But we have preferred to let them stand lest, in the desire to be lucid and plausible, our emendations should wrongly supersede anything in medieval Pali with which we are not familiar.

EDITORS *J.P.T.S.*]

¹ *Compendium*, viii; *Journal of the Pali Text Society*, 1910-12, p. 123.

² P. 33.

³ P. 60.

⁴ *Cf. Sāsanavaṅsadīpa*, verse 1220.

⁵ *Gandhavaṅsa*, pp. 60, 70.

SACCA-SAN̄KHEPA

Namo tassa Bhagavato Arahato Sammāsambuddhassa.

- 1 Namassitvā tilokaggam̄ ñeyyasāgara-pāragum
bhavābhavakaram̄ dhammam̄ gaṇaṅ ca guṇa-sāgaram̄
- 2 nissāya pubbācariya-matam̄ atthāvirodhinam̄
vakkhāmi “ Saccasaṅkhepam̄ ” hitam̄ kārakayoginam̄.
- 3 saccāni paramatthaṅ ca sammuti cāti dve tahim̄;¹
thaddhabhavādinā ñeyyam̄ saccam̄ tam̄ paramatthakam̄,
- 4 sannivesavisesādi ñeyyam̄ sammutitam̄ dvayam̄;
bhāvasaṅketasiddhīnam̄ tathattā saccam̄ iritam̄.
- 5 paramattho sanibbāna-pañcakkhandh’ ettha rāsito;
khandhattho ca samāsetvā vutto ‘tītādibhedanam̄,
- 6 vedanādi sva p’ekasmim̄ khandhasaddo tu rūlhiyā;
samuddād’ ekadese tu samuddādiravo yathā.
- 7 tattha sītādi-ruppattā rūpam̄ bhavāpanalānilam̄;
bhūtam̄ kaṭṭhīnadavatā pacanīraṇabhāvakam̄.
- 8 “ cakkhusotaṅ ca ghaṇaṅ ca jivhā kāyo pabhā ravo;
gandho ras’ oḷā itthī ca pumā vatthu ca jivitam̄;
- 9 kham² jāti jaratā bhaṅgo rūpassa lahutā tathā.”
mudukammaññatā kāyavacīviññattibhūtīkam̄.
- 10 cakkhādi daṭṭhukāmādi ketukammajabhūtīkā;
pasādarūpasaddādi cakkhuññāṇādigocarā.
- 11 oḷā hi yāpanā itthīpumalingādihetukam̄;
bhāvaddvayam̄ tu kāyam̄ va vyāpino sahavuttitam̄.
- 12 nissayam̄ vatthu dhātūnam̄ dvinnam̄ kammajapālanam̄;
jivitam̄ uppalādinam̄ udakam̄ va thitikkhaṇe.
- 13 kham¹ rūpānam̄ paricchedo jāti ādittayam̄ pana;
rūpanipphattipāko ca bhedo c’eva yathakkamam̄.
- 14 lahutādittayam̄ tam̄ hi rūpānam̄ kamato siyā;
adandhathaddhatā cā pi kāyakammānukūlatā;
- 15 abhikkamādi janakacittajassānilassa hi
vikāro kāyaviññatti rūpatthambhādīkāranam̄.
- 16 vacībheda kacittena bhūta bhūmivikāratā;
vacīviññattupādiṇṇa-ghaṭṭanass’ eva kāraṇam̄.

¹ *Comy. on Kathā-Vatthu, J.P.T.S., 1889, p. 34.*

² *Sic.*

- 17 rūpam abyākatam sabbam vippayuttam ahetukam;
anālambam parittādi iti ekavidham naye.
- 18 ajjhattikāni cakkhādi pañc' et' eva pasādakā;
vatthunā vatthutān' eva dvārā viññattihi saha.
- 19 sesam bāvīsati c'eka-vīsavisati bāhiram;
appasādam avatthuñ ca advārañ ca yathākkamam,
- 20 pasādā pañca bhāv' āyu indriyam nindriyetaram;
vinā pamādito yāva rasathūlam na cetaram.
- 21 aṭṭhakam avinibbhogam vaṇṇagandharasojakam;
bhūtam tam tu vinibbhogam itaran' ti viniddise.
- 22 aṭṭhāras' ādito rūpam nipphanam tu na cetaram;
phoṭṭhabbam āpavajjantu bhūtam kāmena cetaram.
- 23 sekkhasappaṭighāsekkhapaṭighaddvayavajjitam;
vaṇṇam tad itaram thūlam, sukhumañ ceti tannidhā.
- 24 kammajākammajān' eva kammākammajāto tidhā;
cittaja-utuṇṇādīnam vasenāpi tidhā tathā.
- 25 diṭṭham sutam mutañ cāpi viññātam vata cetasā;
ekamekañ ca pañcāpi, vīsati ca kamā¹ siyum.
- 26 hadayam vatthu viññatti dvāram cakkhādi pañcakam;
vatthu dvārañ ca sesāni vatthu dvārañ ca no siyā.
- 27 nipphanam rūpārūpam kham¹ paricchedo 'tha lakkhaṇam;
jāti-ādittayam rūpam vikāro lahutādikam.
- 28 yathāsaṅkhatadhammānam lakkhaṇam saṅkhatam tathā;
paricchēdādikam rūpam tajjātīmanatikkamā.
- 29 kammacittanalāhāra-paccayānam vasen' idha;
ñeyyā pavatti rūpassa piṇḍānam ca vasākatham.
- 30 kammajam sendriyam vatthu-viññatti-cittajāravo;
cittaggiyo "lahutādittayam" cittānalannaJam.²
- 31 aṭṭhakam jāti c' ākāso catujā jaratā khayam;
kutoci neva jātam "tappākabhedañ hi" tam vayan.
- 32 jātiyā pi najātattam kutoc' aṭṭha kathānāyā;
lakkhaṇābhāvato tassā sati tasmim na niṭṭhitam.
- 33 kammacittānalannehi piṇḍā nava ca satta ca;
cattāro dve ca viññeyyā sajjīve dve ajjivake.
- 34 aṭṭhakam jīvitēn' āyu, navakam bhāvavattunā;
cakkhādi pañca dasakā, kalāpā nava kammajā.

¹ C.C.

² M. (=Mandalay MS.) cittānalannaJam. So v. 40.

- 35 “suddhaṭṭhaviññattiyutta navako dasako pi ca;
suddhasaddena navako lahutādi das' ekako.
- 36 viññatti lahutādihi puna dvādasa terasa;
cittajā iti viññeyyā, kalāpā satta vā cha vā.”
- 37 suddhaṭṭha saddanavakam lahutādi das' ekakam;
saddena lahutādihi caturotujakaṇṇikā.
- 38 suddhaṭṭha lahutādihi, annajā dve ti' me nava;
satta cattāri dve ceti, kalāpā vīsati dvihi.
- 39 tay' aṭṭhakā ca cattāro, navakā dasakā nava;
tayo dv' eko ca ekena, dasa dvihi ca tihi ca.
- 40 catunnam pi ca dhātūnaṃ adhikamsavasen' idha;
rūpabhedo 'tha viññeyyo kammacittānalannaḥ.
- 41 “kesādimatthaluṅgaṃ t'āpaṭhavaṃsāhi¹ vīsati;
pittādimuttakantā te jalamsā dvādas' iritā.
- 42 yena santāpanaṃ yena jīraṇaṃ dahanāṃ tathā;
yen' āsitādipāko ti caturamsānalādhikā.
- 43 uddh' adhogamakucchiṭṭhā koṭṭhaseyyaṅgasāri ca;
assāso ti ca viññeyyā chalamsāvāyunissitā.”
- 44 “pubbamuttakarisaṅ c' odariyaṃ caturotuja;
kammā pācaggi cittamhā sāso ti cha pi ekaja.
- 45 sedasiṅghānikā ssu ca khelo cittotusambhavā;
dviḥābattimsa koṭṭhāsā sesā eva catubbhavā.”
- 46 ekajesv'ādi catusu utujā catur' aṭṭhakā;
jīvitanaṃ navako pācesāse cittabhavaṭṭhako;
- 47 “dviḥesu manatejehi dve dve honti pan' aṭṭhakā;
sesatejānilamsesu ek' ekamhi tayo tayo;
- 48 aṭṭhako jamaṅgāhi honti aṭṭhasu kammato;
aṭṭh' āyu navakā evaṃ, ime aṭṭha catubbhavā.”
- 49 catuvīsese sesesu catuj' esv' aṭṭhakā tayo;
ek' ekamhi ca viññeyyā piṇḍā cittānalannajā.
- 50 kammaḥā kāyabhāvavhā dasakā pi siyumaṃ tahimaṃ;
catuvīsese aṃsesu ekekamhi duve duve.
- 51 “paññā pi cakkhusotādi padesadasakā puna;
navakā saddasaṅkhātā dve ti' ccevaṃ kalāpato.
- 52 te paññāsa das' ekaṅ ca navuttarasatāni ca.”
dasakā navakā ceva aṭṭhakā ca siyumaṃ kamā.²

¹ M. °vaṃsāti.

² Cf. verse 25.

- 53 s' ekapañcasatam kāye saḥassam tam pavattati;
paripunn' indriye rūpaṃ nipphannaṃ dhātubhedato.
- 54 cittuppāde siyūṃ rūpahetu kammādayo pana;
ṭhitinnapāthe cittassa na bhaṅge rūpasambhavo.
- 55 aññathattam ṭhitassāti vuttattā va ṭhitikkhaṇaṃ;
atthi ce paṇḍhena ṭhiti tattha pavuccati.
- 56 athavātikkhāṇe kammaṃ cittam att'udayakkhāṇe;
utu oḷāttano¹ ṭhāne rūpahetu bhavantihi.
- 57 seyyass' ādikkhāṇe kāyabhāvavattu vasā tayo;
dasakā honty abhavissa vinā bhāvaṃ duve siyūṃ.
- 58 tato paraṇ ca kammagga cittajāte ca piṇḍikā;
aṭṭhakā ca duve pubbe vuttavuttakkhāṇe vade.
- 59 kālen' āhārajaṃ hoti cakkhādidasakāni ca;
catupaccayato rūpaṃ sampiṇḍ' evam pavattati.
- 60 tam sattarasa citt'āyu vinā viññatti lakkhaṇaṃ;
santatā maraṇā rūpaṃ jarādiphalam āvaḥaṃ.
- 61 bhaṅgā sattaras' uppāde jāyate kammajaṃ na tam;
taduddham jāyate tasmā takkhayā maraṇaṃ bhava.
- 62 āyukamm' ubhayesaṃ vā khayena maraṇaṃ bhava;
upakkamena vā kesaṇ "c'upacchedaka" kammunā
- 63 opapātikabhāvissa dasakā satta kammajā;
kāme ādo bhavant' aggijādi pubbe va bhūyate.
- 64 ādikappanarānaṃ ca apāye andhakassa ca;
badhirassāpi ādo cha pubb' ev'etarajā siyūṃ.
- 65 tatth' ev' andhabadhirassa pañca honti abhāvino;
yuttiyā idha viññeyyā pañca vā caturo pi vā;
- 66 cakkhādittaya hīnassa caturo ca bhavanti ti;
vuttam upaparikkhitvā gahetabbam vijānatā.
- 67 rūpe jīvitacakkaṇ ca cakkhādisattakattayam;
pañca cha utucittehi cha pañc' āsaññinaṃ bhava.
- 68 "pañcadhātvaḍḍiniyamāpāthe gandharas' ojanam;
n'uppatti tattha bhūtānaṃ aphoṭṭhabbappavattinam."²
- 69 thaddh'uṇh'iraṇabhāvo ca natthi dhātvādi kiccato;
aññaṃ gandhādinam tesam takkicce nopaladdhito.'
- 70 rūpe sappatighaṭṭhādi tattha ruppaṇatā viya;
ghaṭṭanaṃ ca ravuppādass' aññathass' eva hetutā.

¹ MS. utumbaj°.

² M. °vattito.

- 71 icchitabbam im' ekantam evaṃ pāṭhāvirodhato;
athavā tehi viññeyyaṃ dasakam navakaṭṭhakam.
72 sabbam kāmabhava rūpam rūpe ekūnavīsati;
asaññīnaṃ dasa gandharas' ojāhi ca brahmuṇaṃ.

RŪPAKKHANDHAVIBHĀGO¹ NĀMA

PATHAMO PARICCHEDO.

- 73 Vedanānubhāvo tidhā sukhadukkhamupekkhayā;
iṭṭhāniṭṭhānubhavana-majjhānubhavalakkhaṇā.
74 kāyikaṃ mānaṃ dukkhaṃ sukhopekkhā ca vedanā;
ekaṃ mānaṃ ev'eti pañcādhindriyabhedato.
75 yathā tathāvā saññānaṃ saññā satinibandhanaṃ;
chadhā chaddvārasambhūtaphassajānaṃ vasena sā.
76 "sankhārā cetanā phasso manakkār'āyu saṅghiti;
takko cāro ca vāyāmo pīti chandādhimokkhako.
77 saddhā sati hirottappam cāgo mettā matī pana;
majjhataṭṭā ca passaddhi kāyacittavasā duve;
78 lahutā-mudu-kammañña-pāguñña-v-ujutā tathā
dayā mudu micchāvācā kammantājīvasaṅgvaro.
79 lobho doso ca moho ca diṭṭhi uddhaccaṃ eva ca;
ahirikam-anottappam vicikicchitam eva ca.
80 māno issā macchariyaṃ kukkuccam thīnamiddhakam;"
iti etāni paññāsa saṅkhārakhandhasaññitā.
81 byāpāro cetanā phasso phusanam saraṇam taḥim;
manakkāro pālanāyu samādhi avisāritā.
82 āropanānumajjaṭṭhā cakkacārāpan' ihanā;
viriyam pīnanā pīti chando tu kattukāmatā.
83 adhimokkho nicchayo saddhā pasādo saraṇam sati;
hiripāpajigucchā hi ottappam tass' abhīrutā.
84 alaggo ca acaṇḍikkam cāgo mettā matī pana;
yathāvabodho majjhataṭṭam samāpāditalakkhaṇam,

¹ M. Rūpasaṅkhepo. In M. the sections end with Iti Saccasaṅkhepo . . . paricchedo.

- 85 cha yugāni kāyacittādāragāravathaddhatā;
akammaññatta-gelañña-kuṭilānaṃ vinodanā.
- 86 tān' uddhatādi thīnādi diṭṭhādīnaṃ yathākkamaṃ;
sesāgādi¹ asaddhādi māyādīnaṃ vipakkhino.
- 87 dayā² dukkhāpanayanā kāmā mado pamadanā;³
vacīduccaritādīnaṃ virāmo viratittayaṃ.
- 88 lobho doso ca moho ca gedhacaṇḍam anandhatā;
kameṇa diṭṭhi duggāho uddhaccam bhantatā matam.
- 89 ahirikam alajjattam anottappamatā satā;
saṃsāyo vicikicchā hi māno unnatilakkhaṇo.
- 90 parasakasampattīnaṃ usuyā ca nigūhanā;
issāmaccherakātāpo⁴ katassākatasocanā.
- 91 thīnaṃ cittassa saṅkoco akammaññattatā pana;
middham icc' evam etesaṃ lakkhaṇam ca naye budho.
- 92 vedanādi samādhantā satta sabbagasaññitā;
takkādi adhimokkhantā cha pakīṇṇakanāmakā.
- 93 saddhādayo viramantā araṇā pañcavīsati;
lobhādi middhakantāni saraṇāni catuddasa.
- 94 issā maccherakukkucadosā kāme dayā mudā;
kāme rūpe ca sesā " chacattālisa " tidhātujā.
- 95 chandanīcchaya majjhatta-mānakkārā sa-uddhavā;
dayādi pañca mānādi cha ye vā pana soḷasa.
- 96 chandādi pañcaniyatā tatth' ekādasa n'etarā;
ahirikamanottappam lokanāsanakaddvayaṃ.
- 97 ete dve mohamuddhaccā cattāro sabbapāpagā;
lokapāladukam vuttam hiri ottappanāma 'ham.
- 98 ārammaṇupanijjhānā jhānaṅgā takkacārakā;
pīti ekaggatā ceti satta vittittayena ve.
- 99 saddhā sati mat' ekaggadhiti lokavināsakā;
pālākā ca nav' etāni balāni avikampato.
- 100 ettha saddhādi pañcāyu katvāttra catudhā matim;
vedanāhi dvisatt' ete indriyānādhippaccato.
- 101 manarūpindriyeh' ete sabbe indriyanāmakā;
bāvisati bhavantāyud-dvayaṃ⁵ katv'ekasaṅgaham.

¹ M. sesakādi.

² M. omits.

³ M. kāmā dayā modā pamodanā.

⁴ M. °maccherakam tāpo.

⁵ M. °āyu dvayaṃ.

- 102 diṭṭhi h' ekaggatā takkasativiratiyo pathā;
aṭṭha niyānato ādi caturō bhettvā¹ dvādasa.
- 103 phasso ca cetanā c' eva dv'ev'etth' āhāraṇatthato;
āhārā manavojāhi bhavanti caturō thavā.
- 104 hetumūlaṭṭhato pāpe lobhādittayam iritaṃ;
kusalābyākate cāpi alobhādittayam tathā.
- 105 diṭṭhi-lobhā dusā² kamma-pathāpāyassa maggato;
tabbipakkhā sugatiyā tayo ti cha path' iritā,
- 106 passaddhādi yugāni cha vaggattā yugalāni tu;
upakārā satiddhī ca bahūpakāra bhāvato.³
- 107 oghāharaṇato yogā yojanenābhavaggato;
savanen' āsavā diṭṭhi moh' ej' ettha dudhā lubho.
- 108 dalhaggāhena diṭṭhejā upādānan tidhā tahiṃ;
diṭṭhidosena te ganthā ganthato diṭṭhihaddvidhā.⁴
- 109 pañcāvaraṇato kāmakaṅkhā dasaddhavannaṇapo;
thīnamiddhañ ca mohena cha vā nīvaraṇān' yathā.
- 110 katvā tāpuddhavaṃ ekaṃ thīnamiddhañ ca vuccati;
kiccass' āhārato c'eva vipakkassa ca lesato.
- 111 diṭṭh'ej'uddhavadosandhakaṅkhā thīn'unnatī dasa
lokanāsayugen' ete,—klesā cittakilesato.
- 112 lobha-dosa-mūha-māna diṭṭhi-kaṅkh' issamaccherā;
sañyojanāni diṭṭh'ejā bhitvā bandhanato dudhā.
- 113 tāni moh' uddhacca-māna-kaṅkhā dos'ēja-diṭṭhiyo;
dudhā diṭṭhi tidhā lobhambhitvā sutte das' eritā.
- 114 diṭṭhi-lobha-mūha-māna-dosa-kaṅkhā tahiṃ dudhā;
katvā lobham' ime satt' anusayā samudiritā.
- 115 diṭṭhiy' eva parāmāso ñeyyo evaṃ samāsato;
attho saṅkhārakkhandhassa vutto vuttānusārato.

VEDANĀDIKHANDHATTAYAVIBHĀGO NĀMA

DUTIYO PARICCHEDO.

¹ M. bhitvā.

² MS. lobha-dusā.

³ M. bahukāraṇa°.

⁴ M. °iha dvidhā.

- 116 Cittaṃ visayagāhaṃ taṃ pākāpākadato dudhā;
kusalākusalaṃ pubbaṃ param abyākaṭaṃ malaṃ.
117 kusalaṃ tattha kāmādi bhūmito catudhā siyā;
aṭṭha pañca ca cattāri. cattāri kamato kathaṃ ?
118 somanassam atiyuttam asaṅkhāram anekakaṃ;
sasaṅkhāramanañ c' ekaṃ tathā hīnamatī dvayaṃ.
119 tathopekkhāmatiyuttam matī hīnan ti aṭṭhadhā;
kāmāvacarapuññ'etth' ettha bhijjate vedanādito.
120 dānaṃ silaṃ ca bhāvanā pattidānānumodanā;
veyyāvaccāpacāyañ ca desanā sutidiṭṭh' uju.
121 etesv'ekam ayaṃ hutvā vatthum nissāya va navā;
dvārahinādiyoniṇaṃ gatiyādippabhedavā.
122 tikālikaparittādi gocaresv' ekaṃ ādiyā;
udeti kālamuttaṃ vā matī hīnaṃ vinā malaṃ.
123 cha gocaresu rūpādi pañcakaṃ pañcagocārā;
sesarūpam arūpañ ca paññatti chaṭṭhagocārā.
124 nāṇayuttavaraṃ tattha datvā sandhiṃ tihetukaṃ;
pacchā paccati pākānaṃ pavatte aṭṭhake duve.
125 tesu yeva nihīnan tu datvā sandhiṃ duhetukaṃ;
deti dvādasā pāke ca pavatte dhiyutaṃ vinā.
126 evaṃ dhīhīnam ukkaṭṭhaṃ sandhiyañ ca pavattiyam;
hīnaṃ pan' ubhayatthāpi hetuhīn' eva paccati.
127 kāmasugatiyaṃ y'eva bhavabhogadadaṃ idam;
rūpāpāye pavatte va paccate anurūpate.
128 vitakkacārapīṭhi sukh'ekagga-utaṃ manam;
ādi cārādi pītādi sukhādīhi paraṃ tayaṃ.
129 upekkh' ekaggatāyantaṃ āruppaṃ yevaṃ yevaṃ aṅgato;
pañcadhā rūpapuññan tu hot' ārammaṇato pana.
130 ādissāsūbhamaṇass' upekkhā mettādayo tayo;
ādo catunnaṃ pañcannaṃ sasāsakasiṇāni¹ tu.
131 nabhatammaṇatassuññatacattacatugocare;
kamenātikkaṃmāruppapuññaṃ hoti catubbidhaṃ.
132 amalaṃ santim ārabba hoti taṃ maggayogato;
catudhā pādakajjhānabhedato puna vīsati.
133 diṭṭhi kaṅkham idam² ādi kāmadosatanūkaraṃ;
paraṃ parantaducchedī antaṃ sesāghanaśakam.

¹ M. sassaśa°.

² M. kaṅkhanudam.

- 134 evaṃ bhūmittayaṃ puññaṃ bhāvanāmayam ettha hi
paṭhamam vatthu nissāya dutiyaṃ ubhayena pi.
- 135 tatiye ādinissāya sesānissāya vā na vā;
honti ādiddvayaṃ tattha sādheti sakabhūbhavam.
- 136 sādhetānuttaram santim abhiññā pan' idh' eva tu;
jhānodaya phalattāna-phaladānāpi sambhavā;
- 137 nāññabhūphaladam¹ kammaṃ rūpapākassa gocaro;
sakammagocaro yeva na c' añño yamasambhavo.
- 138 pāpam kāmikam ev' ekam hetuto tam dvidhā puna;
mūlato tividham lobha-dosa-mohavasā siyā.
- 139 somanassakudittīhihi uttam' ekam' asaṅkharam;
sasaṅkhāramanañc' ekam hīnadiṭṭhiddvayaṃ tathā,
- 140 upekkhā diṭṭhi uttam pi tathā diṭṭhiviyuttakam;
vedanā diṭṭhi ādihi lobhamūl' evam aṭṭhadhā.
- 141 sadukkhadosāsaṅkhāram itaram dosamūlakam;
mohamūlam pi sopekkham kaṅkh' uddhacca-utam dvidhā.
- 142 tattha dosadvayaṃ vattham nissāy' ev'itare pana;
nissāya vā navā honti vadhādisahitā katham ?
- 143 pharusavadhabyāpādāso dosena salobhato;
kudittīhi-methunābhijjhā sesā kammaphatāhi hi.
- 144 sandhim catusv'apāyesu deti sabbattha vuttiyam;
paccate gocaram tassa sakalam amalam vinā.
- 145 abyākatam dvidhā " pākakriyā " tatthādi bhūmito;
catudhā kāmāpāh' ettha puññapākādito dudhā.
- 146 puññapāko dvidhāhetu sahetū ti dviraṭṭhakā;
ahetupaññāñāñāni gahaṇam tiraṇā ubho.
- 147 kāyañāṇam sukhilattha somanassādītiraṇam;
se pekkhāni cha sesāni sapuññam 'va sahetukam.
- 148 kevalam sandhibhavaṅga-tadālabacutivasā;
jāyate sese 'me tassa pubbe vuttanayā naye.
- 149 manussavinipātīnam sandhādi antatiraṇam;
hoti aññena kammena sahetū pi ahētunam.
- 150 pāpajā puññajā hetū samātiraṃ vinādikam;
sadukkham kāyaviññāṇam anitthārammaṇā ime.
- 151 te sātagocarā tesu dvitthānam ādītiraṇam;
pañcaṭṭhānāparā dve te parittavisayā khilā.
- 152 sampaticcha-dvipañcannam pañca rūpādayo tahim;
paccuppannā va sesānam pākānam cha tikālikā.

¹ MS. °bhūphatadam.

- 153 rūpārūpavipākānaṃ sabbaso sadisaṃ vade;
sakapuññaena sandhādi sakakiccattayaṃ vinā.
- 154 samānuttarapākāpi sakapuññehi sabbaso;
hitvā mokkhamukhaṃ tañ hi dvidhā magge tidhaphale.
- 155 kriyā tidhā malābhāvā bhummito tattha kāmikā;
dvidhāhetu-sahetūti tidhā hetu taḥim kathaṃ?
- 156 āvajjahasitāvajjā so 'pekkhā sukh' upekkhavā;
pañca cha kāmāvacarasakalārammaṇā ca te.
- 157 saheturūpārūpā ca sakapuññaṃ varahato
vuttiyā na phale pupphaṃ yathā chinnalatā phalaṃ.
- 158 anāsevanayā " vajjaddvayaṃ " pothujjanassa hi
na phale vattamānaṃ pi moghapupphaṃ phalaṃ yathā.
- 159 tisatta dvi cha chattimsa catu pañca yathākkamaṃ;
puññapāpaphalakkriyā ekūna-navutibbidhaṃ.
- 160 sandhi bhavaṅgam āvajja dassanādikapañcakaṃ;
gahatīraṇavoṭṭhabbajavamaggocaraccuti.
- 161 iti esaṃ dvisattannaṃ kiccavuttivasādhunā.
cittappavatti chaddvāre saṅkhepā vuccate kathaṃ?
- 162 kāme sarāgiṇaṃ " kammanimittādi " cutikkhaṇe
khāyate manaso yeva sesānaṃ kammaḡocaro.
- 163 upaṭṭhitaṃ tam ārabba pañcavāraṃ javobhave;
tadālabbaṃ tato tamhā cuti hoti javehi vā.
- 164 avijjā taṇhā saṅkhārasahajehi apāyinaṃ;
" visayādi navacchādana manakkhipakehi " tu.
- 165 appahīnehi sesānaṃ chādanaṃ na manam pi ca;
khipakā pana saṅkhārā kusalāvabhavantiha.
- 166 " kiccattaye kate evaṃ kammaḡipitagocare;
tajjaṃ vatthuaṃ sāh' uppannaṃ nissāya vā na vā taḥim.
- 167 tajjā sandhi siyā hitvā antarattaṃ bhavantare;
antarattaṃ vinā dūre paṭisandhi kathaṃ bhave?"
- 168 ih' eva " kammataṇhādi hetuto " pubbacittato,
cittaṃ dūre siyā " dīpaṭaṭighosāḡikaṃ " yathā.
- 169 n'āsañña cavamānassa nimittaṃ na cuti ca yaṃ,
uddhaṃ sandhinimittaṃ kiṃ? paccayo pi kv' anantaro?
- 170 pubbabhave cuti dāni kāme jāyanasandhiyā,
aññaḡittantarābhāvā hot' ānantarakāraṇaṃ.
- 171 bhavantarakatam kammaṃ yaṃ okāsaṃ labhe tato
hoti sā sandhi ten' eva upaṭṭhāpitagocare.

- 172 yasmā cittavirāgattam kātum nāsakki sabbaso;
tasmā sānusayass' eva pun' uppatti siyā bhava.
- 173 pañcadvāre siyā sandhi vinā kammaṃ dvigocare;
bhavasandhānato sandhi bhavaṅgaṃ taṃ tadaṅgato.
- 174 tam ev' ante cuti tasmim gocare vacanena tu,
ekasantatiyā evaṃ uppatti-ṭhiti-bhedakā.
- 175 ath' " aññ' ārammaṇā " pāthagate cittantarassa hi,
hetusaṅkhyam bhavaṅgassa dvikkhattum calanaṃ bhave.
- 176 ghaṭṭite aññavatthumhi aññanissitā kampanaṃ,
ekābaddhena hoti ti saṅkhāropamayā vade.
- 177 manodhātukriyāvajjaṃ tato hoti sakim tato,
dassanādi sakaddvāragocare gahaṇaṃ tato.
- 178 santīraṇaṃ tato tamhā voṭṭhabbañ ca sakim tato,
sattakkhattum javo kāme tamhā tad-anurūpato.
- 179 tadālambadvikaṃ tamhā bhavaṅgaṃ ti mahantari,
javā mahante voṭṭhabbā paritten' ittare manam.
- 180 voṭṭhabbassa paritte tu dvattikkhattum javo viya,
vadanti vuttim tam pāṭhe anāsevanato na hi.
- 181 niyamo p' idha cittassa kammādi niyamo viya,
ñeyyo ambopamādini¹ dassetvā taṃ sudīpaye.
- 182 " manodvār' etarā vajjaṃ bhavaṅgamhā siyā tato;
javo kāme vibhūte tu kāmaka visaye tato,
- 183 kāmīnaṃ tu tadālambaṃ bhavaṅgaṃ tu tato siyā;
avibhūte cāparitte bhavaṅgaṃ javato bhave."
- 184 avibhūte vibhūte ca paritte cāparittake,
javā yeva bhavaṅgaṃ tu brahmānaṃ catugocare.
- 185 mahaggataṃ pan' ārabba javite dosasamyute;
viruddhattā bhavaṅgantā² kim siyā sukhasandhite?³
- 186 upekkhā tīraṇaṃ hoti paritte nāvajjaṃ kathaṃ?
niyamo na vinā vajjaṃ maggato phalasambhavā.
- 187 mahaggatā malā sabbe javā gottrabhuto⁴ siyūṃ,
nirodhā ca phaluppatti bhavaṅgaṃ javanādito.
- 188 sahetu sāsavā pākā tīraṇā dve c'upekkhakā,
ime sandhibhavaṅgā ca cuti c' ekūna vīsati.
- 189 dve dve āvajjanādini gahaṇantāni tīpi tu,
santīraṇāni ekañca voṭṭhabbam iti nāmakam.

¹ *Asl.*, p. 271.

² *M.* bhavanganna.

³ *M.* °sandhino.

⁴ *MS.* sic.

- 190 aṭṭhakāma mahāpākā tīṇi santīraṇāni ca;
ekādasa bhavant' ete tadārammaṇanāmakā.
191 kusalākusalam sabbam kriyā cāvajjavajjitā,
phalāni pañca paññāsa javanāni bhavant' ime.

CITTAPPAVATTIVIBHĀGO¹ NĀMA.

TATIYO PARICCHEDO.

- 192 Ekadhādinaya dāni pāṭavathāya yoginaṃ,
vuccate visayaggāhā sabbam ekavidhaṃ manam.
193 ekāsīti tibhummaṭṭhaṃ lokiyaṃ s' uttaraṇ ca taṃ,
sesam lokuttaram aṭṭhānuttaraṇ ca iti-d-dvidhā.
194 lokapākakkriyā hetu c' eka hetūti sattahi,
timsanādhipati " s' ādhipatī " sesānītiddvidhā.
195 chandavittihavīmaṃsā sv' ekena matim āyutaṃ,
vinā vīmansam ekena ṇāṇahīnamanaṃ yutaṃ.
196 parittān' appamāṇāni mahaggatamanāni ti,
tidhā cha nava c' aṭṭha cāti navā ca yathākkamaṃ.
197 dvipaṇca cittaṃ viññāṇam tisso hi manadhātuyo,
cha sattati " mano ṇāṇadhātūti " tividhā puna.
198 ekārammaṇacittāni anabhiññam mahaggataṃ,
amalaṃ pañca viññāṇam nava pañca bhavant'ime.
199 pañcālambaṃ manodhātu sābhiññam kāmadhātujaṃ,
sesam chārammaṇam taṃ hi tecattālīsa saṅkhyato.
200 kāmāpākadusā c' " ādi maggo " c' ādikriyā duve.
rūpe sabbe tī arūpena ticattālīsa hont' ime.
201 vinā va rūpen' " āruppavipākā " caturo siyūṃ,
dve cattālīsa sesāni vattant' ubhay' athāpi ca.
202 catudhāpi ahetv' eka-dvīhetuka-tīhetuto,
aṭṭhārasaddve-bāvīsa-satta-cattālīsa² sambhave.
203 kāmejavā savoṭṭhabbā abhiññāddvayam' eva ca,
rūpiyāpatha-" viññattikarā " 'me catur' aṭṭhakā,
204 chabbisati java " sesā karā " rūp' īriyāpathe,
dvipaṇca manavajjāni kāmārūpaphalāni ca.

¹ M. °pavattiparidīpano.² MS. sattatālīsa.

- 205 ādikriyāti c' ekūnavīsarūpakarā ime,
sesā cuddasa bhinnāghacuti' sandhi na tīṇi pi
- 206 ekakiccādito " pañcavidhā " tatth' ekakiccakā,
dvipañcacittam javanaṃ manodhātvaṭṭhasaṭṭh' ime,
- 207 dvikiccādīni voṭṭhabbam sukhatīram mahaggate,
pākā kāmamahāpākā, sesā tīrā yathākkamam.
- 208 dassanam savanam diṭṭham sutam ghāyanakādikam,
tayaṃ mutam " manodhātu-ttayaṃ " diṭṭham sutam
mutam.
- 209 diṭṭham sutam mutam nītam sābhiñṇam sesakāminam,
viññāt' ārammaṇam sesam evam chabbidham īraye.
- 210 sattadhā sattaviññāṇadhātūnaṃ tu vasā bhava,
vuccate dāni tass' eva anantara-nayakkamo.
- 211 puññesv' ādiddvayā kāme rūpapuññam anantakam
tappādakuttarānantam bhavaṅgaṃ c' āditīraṇam.
- 212 dutiyantaddvayā tīram bhavaṅgaṃ tatiyaddvayā,
te cānantāmalam puññam majjhattaṃ ca mahaggatam.
- 213 sabbavāre sayaṃ ceti tepaññāsa tisatta ca,
tettimsā ca bhavant' ete rūpesu pana puññato.
- 214 tappākā ca matiyuttakāmapākā sayam dasa,
ārūppapuññato te ca sako pāko sayam puna.
- 215 adho pāko ca antamhā tatiyaṃ ca phalaṃ t' ime,
das' eka-dvī-ti-pañcahi maggā c' ekam sakam phalam.
- 216 lobhamūl' ekahetūhi antakāmasubhā viya,
sattadosaddvayā kāmabhavangupekkhanā sayam.
- 217 mahāpākatihetūhi sāvajjā sabbasandhiyo,
kāmacutihi sesāhi sāvajjā kāmāsandhiyo.
- 218 kāmacuti ca² voṭṭhabbam sayaṃ ca sukhatīrato,
paṭicchā-tīraṇāniddve itarā sakatīraṇam.
- 219 sakam sakam paṭicchā tu viññāṇehi dvipañcahi,
rūpapākehi sāvajjā sandhiyo hetuvajjitā.
- 220 arūpapākesv-ādīmhā kāmāpākā tihetukā,
antāvajjam pi c' ārūppapākā ca nava hont' ime.
- 221 dutiyādīhi te yeva adhopākam vinā vinā,
phalā tihetukā pākā sayaṃ ceti catuddasa.
- 222 dvipañcādi kriyā hāsā sayaṃ c' ārūppavajjitā,
ñāyuttabhavaṅgā ti dasa voṭṭhabbato pana.

1 M. °nāga°.

2 M. kāmaccuti.

- 223 kāme javā bhavaṅgā ca kāmarūpe sayam pi vā,
nava pañca sahetv' " ādi kiriyā " dvayato pana.
- 224 sayam bhavaṅgamatimā rūpe sātakkriyāpi ca,
tappādakan t' imaṅ ceti bāvīsa tatiyā pana.
- 225 te ca pākāsaṅ c' " antephalam " majjhā mahaggaṭṭā,
kriyā ti vīsati honti sesadvīhi dukehi tu.
- 226 vuttapākā sayaṅ ceti cuddas' evaṃ kriyā javā,
tadālambam vimuñcivā paṭṭhānanayato naye.
- 227 atha sātakkriyā sātamaṃ sesamaṃ sesakriyāpi ca,
tadālambam yathāyogaṃ vade aṭṭhakathānaya.
- 228 mahaggaṭṭā kriyā sabbā sakapuññasamā taḥim.
antā phal' antimaṃ hoti ayam eva visesakā,
- 229 imass' ānantaraṃ dhammā ettakā ti pakāsitā,
imaṃ pan' ettakehīti vuccate 'yaṃ mayodhunā.
- 230 dvīhi kāmajavā tihi rūpārūpā catūhi ca,
maggā chahi phalādiddve sesā dve pana sattahi.
- 231 ekamaḥā dasa pañcahi paṭicchā sukhatīraṇaṃ,
kāme " dosakkriyāhīnajavehi " gahato sakā.
- 232 kāme javā kriyāhīnā tadālambā savoṭṭhabbā;
sagahaṅ ceti tettiṃsa cittihi tīraṇāparaṃ.
- 233 Kāmapuññasukhītīraṇaḥavotṭhabbato dvayaṃ;
mahāpākaṅ t' imaṃ hoti anārūppacutihi ca.
- 234 sattatiṃsa pan' etāni ettha hitvā dusaddvayaṃ;
eteḥi pañcatimsehi jāyate dutiyaddvayaṃ.
- 235 sukhatīrādi satt' ete kriyato cāpi sambhavā;
ñeyyā sesāni cattāri bhavaṅgena ca labbhare.
- 236 maggavajjā savoṭṭhabbā sukhītīrajavā khilā;
cutiti navakaṭṭhahi tatiyaddvayaṃmādise.
- 237 " eteḥi dosavajjehi sattatiḥ' itaraddvayaṃ;
rūpapākā vin' āruppapākā hetu duhetuke.
- 238 teh' ev' ekūnasatṭhīhi honty āruppādikaṃ vinā;
hāsāvajje jave rūpe aṭṭha chakkehi tehi tu.
- 239 sādhopākehi teh' eva dutiyādīni attanā;
adh' odhojavahīnehi ek'ekūnehi jāyare."
- 240 sukhītīrabhavaṅgāni sayaṅ cāti tisattahi;
antāvajjam " anārūppabhavaṅgehi " pan' etaraṃ
- 241 vutt' ānantarasāṅkhāto nayo dāni anekadhā;
puggalādippabhedāpi pavatti tassa vuccate.

- 242 puthujjanassa jāyante diṭṭhikaṅkhāyutāni ve;
sekkhass' eva malā satta anantān' itarassa tu.
- 243 antāmalaṃ " anāvajjakriyā " c' ekūnavīsati;
kusalākusalā sesā honti sekkhaputhujjane.
- 244 itarāni pan' " āvajja dvayaṃ " pākā ca sāsavā;
tiṇṇannam pi siyūṃ evaṃ pañcadhā sattabhedato.
- 245 kāme solasa " ghāṇādittayaṃ " dosamahāphalā;
rūpārūpe sapākāti pañcavīsati ekajā.
- 246 kāmapākā va sesādi maggo c'ādi kriyā duve;
rūpe javā ti bāvisadvijā, sesā tidhātujā.
- 247 vitthāro pi ca bhummīsu ñeyyo kāmasubhāsubham;
hāsavajjam ahetuñ ca apāye sattatims' ime.
- 248 " hitvā mahaggate pāke asīti sesakāmisu;
cakkhusotamanodhātu tīravoṭṭhapanam¹ pi ca,
- 249 dosahīnajavā so so pāko rūpe anariye,
pañcasatṭhi chasatṭhi tu parittābhādisu tīsu."
- 250 ādipañcāmalaṃ kaṅkhā diṭṭhiyutte vinā taḥim;
te yeva pañca paññāsa jāyare suddhibhummīsu;
- 251 ādimaggadusahāsarūpahīnajavā sako;²
pāko voṭṭhapanāñ cāti titālisā³ siyūṃ nabhe.
- 252 adhodho manavajjā te pāko c' eva sako sako;
dutiyaḍisu jāyante dve dve ūnā tato tato.
- 253 arūpesv' ekam ekasmim rūpesv' ādittike pi ca;
tike ca tatiye ekam dve honti dutiyattike.
- 254 antimam rūpapākan tu chasu vehapphalādisu;
kāmasugatiyaṃ yeva mahā pākā pavattare.
- 255 khāṇādikattayaṃ kāme paṭighaddvayaṃ eva ca;
sattarasesu paṭhamam amalaṃ mānavādisu.
- 256 ariyāpāyavajjesu caturādiphalādikā;
apāyaruppavajjesu hāsarūpasubhakkriyā;
- 257 apāyuddhattayaṃ hitvā hot' ākāsa-subhakkriyaṃ;
tathāpāyuddha dve hitvā viññānakusalakkriyaṃ.
- 258 bhavaggāpāyavajjesu ākiñcaññasubhakkriyaṃ;
diṭṭhikaṅkhāyutā suddhe vinā sabbāsu bhūmisu,
- 259 amalāni ca tīn' ante bhavagge ca subhakkriyā;
mahā kriyā ca hont' ete teras' evānapāyisu.

¹ M. tīraṇaṃ voṭṭhabbaṃ.

² M. rūpe. . . .

³ M. titālisam.

- 260 anāruppe manodhātu dassanassa va tīraṇaṃ;¹
kāme aniṭṭha saṃyoge brahmānaṃ pāpajāṃ phalaṃ
- 261 voṭṭhabbaṃ kāmapuññaṃ ca diṭṭhi hīnaṃ sa-uddhavaṃ;
cuddas' etāni cittaṇi jāyare tiṃsa bhummisu.
- 262 indriyāni duve " antadvaya " vajjesv' ahetusu;
tīni kaṅkhetarā hetu pāpe cattāri terasa.
- 263 cha nānahīne tabbanta sāsave sattanimmale;
cattālīsa paṇ' aṭṭh' evaṃ ñeyyā-m-indriyabhedato.
- 264 dve balāni ahelv' anta dvaye tīni tu saṃsaye;
cattārītara pāpe cha honti sesa duhetuke.
- 265 ekūn' āsīti cittesu matiyuttesu satta tu;
abalāni hi sesāni viriyantaṃ balaṃ bhavē.
- 266 ajhānaṅgāni dve pañca takkantā hi tadaṅgatā
jhāne pītiviratte " tappādake " cāmale duve.
- 267 tatiye sāmāle tīni cattāri dutiye tathā;
kāme nippītike cāpi pañc' aṅgāni hi sesake.
- 268 maggā dve saṃsaye " diṭṭhihīnasesā " subhe tayo;
duhetuk' etare " suddhajhāne " ca dutiyādike.
- 269 cattāro pañca " paṭhamajjhānakā " matihetuke;
sattāmāle dutiyādi jhānike aṭṭha sesake.
- 270 hetv' antato hi maggassa amaggaṅgaṃ ahelukāṃ;
cha maggaṅgayutaṃ natthi balehi pi ca pañcahi.
- 271 sukhītira tadālabbaṃ iṭṭhe puññ' ujupekkhavā;
iṭṭhamajjhetaṃ hoti tabbipakkhe tu gocare.
- 272 dosaddvayā tadālabbaṃ na sukhī kriyato pana;
sabbāṃ subhāsubhe naṭṭhe tadārammaṇavācato.
- 273 kriyato vā tad-ālabbaṃ so pekkhāya sukhī na hi;
itaraṃ itaraṃ ceti idāṃ suṭṭhu phalakkhaye.
- 274 sandhidāyakakammaṇa tad-ālabbappavattiyāṃ;
niyāmaṇaṃ javass' āhu kammaṇs' ev' aññakammato
- 275 citte cetasikā yasmim ye vuttā te samāsato;
vuccare dāni dve pañca sabbagā satta jāyare.
- 276 takkacārādhimokkhehi te yeva jāyare dasa;
pañcaṭṭhānaṃ manodhātu pañcake sukha-tīraṇe.
- 277 ete pītādhikā hāse vāyāmena ca dvādhikā;
voṭṭhabbane pi et' eva das' ekā pītivajjitā.

¹ M. dassanaṃ savatīraṇaṃ.

- 278 pāpasādhāraṇā te ca tipaññi' uddhaccasaññute;
kaṅkhāyutte pi et' eva sakaṅkhā hinanicchayā.
- 279 kaṅkhāvajjāpan' et' eva sadosacchandanicchayā;
sattarasa duse honti salobhantaddvaye pana.
- 280 desavajjā salobhā te tatiyādi dukesu te;
diṭṭhi pitiddvayādhikā dvinnam ekūnavīsati.
- 281 pīticārappanāvajjā ādito yāva tiṃs' ime;
uppajjanti catutthādi rūpārūpamanesu ve.
- 282 pīticāravittakkesu ekena dvītihi kamā;
tatiyādisu te yeva tiṃs' eka-dve-tay' odhikā;
- 283 et' ev' ādiddvaye kāme dutiyādi dukesu hi
mati pīti mati pīti hitvā te kamato siyuṃ.
- 284 jhāne vuttā va " tājñhānik' " āmale viratādhikā;
etth' etā niyatā vittivade sabbattha sambhavā.
- 285 kāmapuññesu paccekam jāyantānīyatesu hi
viratiyo dayāmodā kāme sātsubhakkriyā.
- 286 majjhatte pi vadant' eke sahetukasubhakkriye;
sukhajjhāne pi paccekam honti yeva dayā mudā.
- 287 thīnamiddham sasaṅkhāre diṭṭhi hīnaddvaye taḥim;
mānena vā tayo sesadiṭṭhihīne vidhekako.
- 288 issāmaccherakukkucā visuṃ dosayutaddvaye;
tatth' antake siyuṃ " thīnamiddhakena " tayo pi vā.
- 289 ye vuttā ettakā ettha iti cetasikā khilā;
tatth' ettakesv' idan t' evaṃ¹ vuccate 'yaṃ nayo
'dhunā.
- 290 tesatṭhiyā sukham dukkham tīsu pekkhā pi vedanā;
pañcapaññāsa cittesu bhavē indriyato pana.
- 291 ekatth' ekattha c' eva- " dvesatṭhiyā " dvisupañcahi;
paññāsāyāti viññeyyaṃ sukha-indriyapañcakam.
- 292 das' uttarasate hoti nicchayo viriyam tato;
pañca hīne tato 'kūne samādhindriyamādise.
- 293 chando ekarat' " ekūnavīsa " saddhādayo pana;
ñānavajjā " nava hīna-sate " honti mati pana.
- 294 ekūnāsītiyācāro chasatṭhisu pan' appaṇā;
pañcapaññāsake pīti ekapaññāsake siyā.
- 295 virati chaṭṭhake vīse karuṇā muditāthavā;
atṭha so pekkhacittena atṭhavīsatiyā siyuṃ.

¹ MS. ettakes' av' idant'. M. ettakasm' idan t'evaṃ.

- 296 ahirikam anottappaṃ moh' uddhaccaṃ ca dvādase;
lobho aṭṭhasu cittesu thīnamiddhan tu pañcasu.
- 297 māno catusu diṭṭhī ca tathā dvīsu manesu hi;
doso issā ca maccheram kukkuccaṃ ca bhavant' ime.
- 298 ekasmim vimatī hoti evaṃ vuttānusārato;
appavattinayo cāpi sakkā ñātum vijānatā.
- 299 asmim khandhe ca viññeyyo vedanādisv' ayam nayo;
ekadhādividhi " yuttivasā " tenāviyogato.
- 300 upamā pheṇapiṇḍo ca bubbulo migataṇhikā;
kadali māyā viññeyyā khandhānan tu yathākamam.
- 301 tesam vimaddasahana-khaṇasobhapalambhanā;¹
nissāravaṇ ca katthehi samānattam samāhaṭam.
- 302 te sāsavā " upādānakkhandhā " khandhāvanāsavā;
tatthādidukkhavatthuttā dukkhābhārā ca khādakā.
- 303 khandhāniccādi dhammā te vadhakā sabhayā iti;
asukhadhammato cikkhā ukkhittāsikarī yathā.

PAKIṆṆAKASAṄGAHAVIBHĀGO² NĀMA

CATUTTHO PARICCHEDO.

- 304 Rāgādīnam khayam vuttam nibbānam santilakkhaṇam;
saṃsāradukkha-" santāpatattass' " ālam sametave.
- 305 khayamattam na nibbānam sagambhīrādivācato;
abhāvassa hi kummānam lomass' eva na vācatā.
- 306 khayō ti vuccate maggo tappāpattā idam khayam;
arahattam viy' uppādavayābhāvā dhuvaṇ ca tam.
- 307 saṅkhatam sammutiṇ cāpi ñānam ālamban' eva hi;
chinde male tato vatthusm' icchitabbam asaṅkhatam.
- 308 pattukāmena tam santim chabbīsuddhim samāpiya;
ñānadassanasuddhī tu bhāvetabbā hitatthinā.
- 309 cetanā dividhā " sīlasuddhi " tattha catubbidhā;
so pavārasamādhī tu cittasuddhīti vuccate.

¹ M. palobhanā.

² M. viññāṇakkhandha-pakiṇṇakanaya-saṅkhepo.

- 310 sampādetvādi dve suddhim namanā nāman tu ruppato;¹
rūpaṃ natthi ihattādi vatthūtipi vavattthape,
311 manindhan' ātape aggi asanto pi samāgame;
yathā hoti tathā cittaṃ vatthālambādi saṅgame.
312 paṅgulandhā yathā gantum paccekam asamattthakā;
yantiyuttā yathā evaṃ nāmarūpavhayakkriyā
313 na nāmarūpato añño attādi iti dassanam;
duddiṭṭhi sodhanattā hi diṭṭhisuddhīti vuccati.
314 avijjā taṅh' upādānakammen' ādim hi taṃ dvayaṃ;
rūpaṃ kammādito nāmaṃ vatthādīhi pavattiyam.
315 sadā sabbattha sabbesaṃ sadisaṃ na yato tato;
nāhetu nāñño attādi niccahetūti passati.
316 evaṃ tīrayate kaṅkhā yāya paññāya paccaye;
diṭṭhattā suddhi sā kaṅkhā taraṇan ti pavuccati.
317 pattañātapariñño so atratṭho yatate yati;
tīraṇavhapariññāya visuddhatthaṃ sadādarō,
318 tikālādivasā khandhe samāsetvā kalāpato;
aniccadukkhānattādi ādo evaṃ vipassati.
319 khandhaniccā khayaṭṭhena bhayaṭṭhena dukkhā ca te;
anattāsārakaṭṭhena iti passe punappunam.
320 ākārehi aniccādi cattālīsehi sammase;
lakkhaṇānaṃ vibhūtatthaṃ khandhānaṃ pana sab-
baso.
321 evaṃ cāpi asijjhante navadhā nissit'indriyo;
sattakaddvayato sammā rūpārūpe vipassaye.
322 rūpaṃ ādānanikkhepavayovuddhatthagāmito;
sammās' ev' annajādihi dhammatārūpato pi ca,
323 nāmaṃ kalāpayamato khaṇato kamato pi ca;
diṭṭhimānanikantīnaṃ passe ugghātanādito.
324 " avijjātaṅhākammannaṃhetuto " rūpaṃ ubbhavē;
vin' āhāraṃ saṃphassehi vedanādi-ttayaṃ bhavē.
325 tehi yeva vinā phassaṃ nāmarūpādhihehi tu;
cittaṃ hetukkhayā so so veti ve tassa tassa tu.
326 hetutodayanās' evaṃ khaṇodayavayena pi
iti paññās' ākārehi passe pun' udabbayam.
327 yogiss' evaṃ samāradhass' udayabbayadassino;
pātuhonti upakklesā sabhāvāhetuto pi ca.

¹ M. namanā nāma ruppato.

- 328 te obhāsamat' ussāha-passaddhi sukh'upekkhanā;
satipitādhimokkho ca nikanti ca das' iritā.
- 329 taṇhāditt' unnatiggāhavatthuto tiṃsadhā ca te;
taduppanne cale bālo amagge maggadassiko.
- 330 vipassanā path' okkantā tadāsi matimādhunā.
na maggo gāhavatthuttā tesam iti vipassati.
- 331 upakklese aniccādi vasagesodayabbaye;¹
passato vīthinokkanta dassanaṃ vuccate patho.
- 332 maggāmagge vavatthetvā yā paññā evam utthitā
maggāmaggikkhasaṅkhātā suddhī sā pañcamī bhave.
- 333 pahāṇavhapariññāya ādito suddhisiddhiyā;
tiraṇvhapariññāya antago yatatedhunā.
- 334 jāyate navañāni sā visuddhi " kamatodayab-
bayādighaṭamānassa " nava honti pan'ettha hi
- 335 santat'iriyato c' eva yaṃ ghaṇena ca channato;
lakkhaṇāni na khāyante sankiliṭṭhā vipassanā.
- 336 tatottra sammase bhīyyo punadev' udayabbayaṃ;
tenāniccādi sampassaṃ patutaṃ paramaṃ vaje
- 337 āvaṭṭetvā yaduppāda-ṭhiti-ādīhi passato;
bhaṅge va tiṭṭhate nāṇaṃ tadā bhaṅgamatī siyā.
- 338 evam hi passato bhaṅgaṃ tibhavo khāyate tadā;
sihādi va bhayaṃ hutvā siyā laddhā bhayikkhaṇā.
- 339 sādīnavā paṭṭhahante khandhā 'dittagharam viya;
yadā tadā siyā laddhā ādīnavānupassanā.
- 340 saṅkhārādīnavam disvā ramate na bhavādisu;
yadā mati tadā laddhā siyā nibbindapassanā.
- 341 nāṇaṃ muñcitukāman te sabbabhū saṅkhate yadā.
jālādīhi ca macchādi tadā laddhā cajī matī.
- 342 saṅkhāre asubhāniccadukkhātānattato mati;
passanti cattum' ussukkā paṭisaṅkhānupassanā.
- 343 vuttatra pātubhāvāya sabbañānappavattiyā;
minasaññāya sappassagāhaluddasamopamā.
- 344 attattaniyato suññam dvidhā nāham kvāc' ādinā.
catudhā chabbidhā cāpi bahudhā passato bhusaṃ.
- 345 āvaṭṭaty' aggim āsajja nahārū va matisaṅkhatam;
cattabhariyo yathādose tathā taṃ samupekkhate.

- 346 tāva sādīnavānam pi lakkhaṇe tiṭṭhate matī;
na passe yāva sā tīraṃ sāmuddasakunī yathā.
- 347 saṅkhār' upekkhā ñāṇāyaṃ sikhāpattā vipassanā;
vuṭṭhānagāminī ceti sānulomāti vuccati.
- 348 patvā mokkhamukhaṃ sattasādhetāriyapuggale;
jhānaṅgādippabhede ca pādakādivasena sā.
- 349 aniccato hi vuṭṭhānaṃ yadi yassāsi yogino;
sodhimokkhassa bāhullā tikkhasaddhindriyo bhava.
- 350 dukkhat' onattato taṅ ce siyā yesaṃ kamena te;
passaddhi vedabāhullā tikkh' ekaggamat' indriyā.
- 351 paññā dhurattam uddiṭṭhaṃ vuṭṭhānaṃ yadinattato;
saddhā dhurattam sesehi taṃ viyābhinivesato.
- 352 dve tikkhasaddhā samathā siyūṃ saddhānusārino;
ādomajjesu ṭhānesu chasu saddhāvimuttakā.
- 353 itaro dhammānusārado diṭṭhipatto anantako;
paññā muttobhayatthan te jhānikā jhānikā ca te.
- 354 tikkhasaddhassa c' ante pi saddhāmuttattam īritam;
Visuddhimagge majjhassa kāyasakkhittam aṭṭhasu
- 355 vuttam mokkhaṅkathāyaṃ yaṃ tikkhapaññārahassa tu;
diṭṭhipattattam etaṅ ca taṅ ca natthābhidhammake.
- 356 te sabbe aṭṭha mokkhānaṃ lābhī majjesu ce chasu;
kāyasakkhī siyūṃ ante ubhato bhāgamuttakā.
- 357 anulomāni cattāri tīṇi dve vā bhavanti hi;
maggassa vīthiyaṃ mandamajjhatikkhamatīvasā.
- 358 Visuddhimagge cattāri paṭisiddhāni sabbathā;
Aṭṭhasāliniyā evaṃ vuttattā evaṃ īritam.
- 359 bhavaṅgāsannadoso pi n' appaṇāya thirattato;
suddhim paṭipadāñānadassan' evaṃ labhe sati.
- 360 āvajjam viya maggassa chaṭṭhasattamasuddhinam;
antarāsantim ārabha tehi gottrabhu jāyate.
- 361 saṃyojanattayacchedī maggo uppajjate tato;
phalāni ekam dve tīṇi tato vuttamatikkamo.
- 362 tathābhāvayato hoti rāgadosatanūkaram;
dutiyo tapphalam tamhā sakadāgāmi tapphalī.
- 363 evaṃ bhāvayato "rāgadosanāsaka"-r-ubbhave;
tatiyo tapphalam tamhā tapphalaṭṭhonāgāmiko.
- 364 evaṃ bhāvayato "sesadosanāsaka"-r-ubbhave;
catuttho tapphalam tamhā arahā tapphalaṭṭhito.

- 365 katakicco bhavacchedo dakkhiṇeyyopadhikkhayā;
nibbutim yāti dīpo ca sabbadukkhantasaññitam.
- 366 evaṃ siddhā siyā suddhiñānadassanasaññitā;
vuttam ettāvatā saccam paramattham samāsato.
- 367 saccam sammuti sattādi avatthu vuccate yato;
na labbhālātacakkam va taṃ hi rūpādayo vinā.
- 368 tena tena pakārena rūpadi na vihāya tu;
tathā tathābhidhānañ ca gāhañ ca vattate tato.
- 369 labbhate parikappena yato taṃ na musā tato;
avuttālabbam icc' āhu parittādīsu vācato.
- 370 pāpakalyānamitto 'yam satto ti khandhasantatim;
ekantena¹ gahetvāna voharantīdha paṇḍitā.
- 371 paṭhavādi viy' eko pi puggalo na yato tato;
kadiṭṭhivatthubhāvena puggalaggahanam bhave.
- 372 etam visayato katvā saṅkhādihi padehi tu;
avijjamānapaññatti iti taññūhi bhāsito.
- 373 paññatti vijjamānassa rūpādi visayattato;
kāyam paññatti ce suṭṭhu vadato sunātacchato.
- 374 saviññatti vikāro hi saddo saccaddvayassa tu;
paññāpanattā paññatti iti taññūhi bhāsītā.
- 375 paccuppannādi ālabbam niruttipatisambhidā;
ñāṇassāti idaṃ c' evaṃ sati yujjati nāññathā.
- 376 saddhābhidheyyam saṅkhādi iti ce sabbavatthunam;
paññāpetabbato hoti paññatti padasaṅgaho.
- 377 " sabbe paññatti dhammātideseṭabbam tathā sati;
atha paññāpanassāpi paññāpetabbavatthunam.
- 378 vibhāgañāpanattham hi tathuddeso kato ti ce;
na kattabbam visum tena paññattipathasaṅgaham."
- 379 paññāpiyattā catūhi paññattādipadehi sā;
parehi paññāpanattā iti ācariyā 'bravum.
- 380 rūpādayo upādāya paññāpetabbato kira;
avijjamānopādāya paññatti pathamā tato.
- 381 " sotaviññāṇasantānānantaram patta-jātinā;
gahitapubbasaṅketa-manodvārikacetasa.
- 382 paññāpenti gahitāya yāya satta rathādayo;
iti sā nāma paññatti dutiyāti ca kittitā."

¹ M. ekattena.

- 383 saddato aññanāmāvabodhanatthāvabodhanam;
 kiccāsādhanato “pubbanayo” eva pasamsiyo.
 384 sāvijjamānapaññatti tathā avijjamānakā;¹
 vijjamānena vā “vijjamānā” tabbiparītakā.
 385 avijjamānenā-“vijjamānā” tabbiparītakā;
 icc’ etā chabbidhā tāsū paṭhamā mati-ādikā.
 386 satto saddho nar’ ussāho seniyo manacetanā;
 iccem’ etā viññeyyā kamato dutiyādikā.
 387 evam lakkhaṇato ñatvā saccaddvayam asaṅkaram;
 kātabbo pana vohāro viññūhi na yathā tathā.

NIBBĀNAVIBHĀGĀDĪHI SAṄGAHITO² NĀMA
 PAÑCAMO PARICCHEDO.

NIṬṬHITO SACCASAṄKHEPO.

*Sukhī hotu.*³

*Iti Badaratiṭṭha-Mahāvihāravāsīnā tipīṭakapariyattidharena
 saddhāsīlādiguṇagaṇābharaṇavibhusitena atthakathācariya-
 tīkācariya-anuṭīkācariya-dhurandharena bhadanta-DHAMMA-
 PĀLĀbhīdhāna - mahāsāmpādena viracitaṃ SACCASAṄKHEPA-
 pakaraṇam niṭṭhitaṃ.*⁴

¹ M. cāvijja°.

² M. Nibbānapaññattiparidīpano.

³ M. Nibbānapaccayo hotu.

⁴ This colophon, assigning the work to Dhammapāla the Commen-
 tator, is omitted in the Mandalay MS.

COSMIC LAW IN ANCIENT THOUGHT¹

By T. W. RHYS DAVIDS

WHEN some fifty years ago the late Sir Edward Tylor published his epoch-making book entitled *Primitive Culture* the study of the history of religious belief was still in its infancy. The author defines culture in his opening sentence. It is "that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society." The work, therefore, was not intended to be a work on religion. But the conditions of the problem set were too strong for the author. Every one of the subjects included in his definition was, in fact, in the earliest period of which we have any evidence, so inextricably interwoven with religion, that his work becomes practically a work on religion; and more than half of it is devoted to an exposition of the theory of Animism.

This, as is well known, is merely another name for the soul-theory. But it was a great advance to replace the ambiguous expression "soul" by a new scientific word which could be used in a definite sense, and from which an adjectival form—Animistic—could be easily formed. It is only too possible for us, who no longer use the word "soul" exclusively in its original meaning, to misunderstand the ancient view, and to put back into it such modern conceptions as emotion, vitality, personality, and many others. The oldest form of the hypothesis was frankly concrete and materialistic. It was the presence within the body of a double—shadowy no

¹ Read before the British Academy, November 7, 1917, and reproduced by kind permission of the Council.

doubt, and subtle, and impalpable—but still a physical double of the physical body. And at the death of the body this double—this homunculus or mannikin or howsoever otherwise it can be called—continued to live, and to carry on an existence of its own.

We do not know how the theory arose. Speculation has suggested that it may have arisen from dreams. That is not impossible. There is evidence to show that some of our own children, and some modern savages, look upon dreams as realities—that is to say, that what they experience in dreams seems to them as real as what they experience in the waking state. So it may have happened that, long, long ago, a man, after a hard-fought victory, and a rude feast—perhaps on the body of his foe—had a sort of nightmare dream; he fought the fight over again in the familiar glades, and awoke in terror at an impending blow, only to find that all was over, and he was safe at home. Then it may have seemed clear enough to him that his foe had been alive again; that there was a something, he knew not what, but just the very image of his foe, which had survived his death, and carried on an existence of its own. He did not perhaps reason much about it, and certainly would not have stayed to consider whether this horrible double was eternal or not. But he was much too frightened to forget it. And the dread reality—as he thought it—will have afforded to him a perfectly clear explanation of many other mysterious things. When he awoke in the morning, after hunting all night in his dreams, and learnt from his companions that his body had been there all the time, it was of course his “soul” that had been away. This is all plausible enough. But all that we *know* is that this soul-theory, with its numerous applications, appears in full vigour in all our earliest documents.

These applications differ of course at different times and places. Among the most important are the following. Death and trance and deep, dreamless, sleep were “explained” by the permanent or temporary absence of the “soul.” If, and when, the “soul” returned, motion began again, and life. Animals had therefore souls within them. And even things

had souls if they were uncanny, or seemed to have life and motion. Thus the awe-inspiring phenomena of nature were instinctively regarded as the result of spirit action. Rivers, plants, and stars, the earth and air and heavens, became full of souls, of gods, each of them in fashion as a man, and with the passions of a man. The matter was perfectly clear and simple. To doubt it were perverse, or wicked.

Now on this one or two observations are necessary. In the first place, there is no evidence that this was consciously held to be a theory, or an hypothesis. It was regarded simply as a fact, a fact of universal application, that whatever had life and motion had also within it a detachable "soul" in shape like a man. We may quite rightly call this an hypothesis, and object that it is wanting in points essential to a sound scientific hypothesis. But these early Animists themselves regarded it apparently as a general law of nature—that is as what, I venture to submit, we might call an instance of cosmic law.¹

Secondly, the meaning of the word "soul," as used in this hypothesis of Animism, is quite different from the meaning attached now in Europe to the word. Both in France and Germany the corresponding words *Âme* and *Seele* mean very nearly what we express by "mind." In English the word "soul" is used in varying and contradictory senses. We can speak of a man as having a "soul for music"; and by that we mean, I suppose, not that any mannikin within him has a good ear, but merely that his emotional feelings respond easily to the sounds produced in music. There is an excellent book on the Burmese by Mr. Fielding Hall entitled *The Soul of a People*. It describes the beliefs and customs of that nation. In Mr. Syme's work on *The Soul* the author in his Introduction quotes William James as saying that "the term soul is a mere figure of speech and the thing itself a pure fiction." After that the word does not occur again through

¹ The only detailed description of the soul as yet found in ancient literatures is the one collected from passages in the Upanishads (say seventh century B.C.) by the present writer—"Theory of the Soul in the Upanishads," *J.R.A.S.*, 1890.

the whole work, which is on psychology. M. Henri Bergson delivered in 1911 a course of four Lectures at University College on "The Nature of the Soul." They deal exclusively with the mind. In the authorized translation of the Bible the word "soul" occurs 449 times. Fifty-five times it means person (including the body). "We were in the ship 276 souls," etc.¹ Eighty-five times only is it used in the Animistic sense. In 306 passages it means various sorts of emotional or intellectual states of mind. This numbered analysis of meanings is of course good evidence only for English beliefs, and English use of words, in the seventeenth century; but it is sufficient to show that the vagueness now attaching both to the belief and to the word had already, three centuries ago, more than begun. It had left far behind the original idea of a detachable unity manifested (and this should never be forgotten) rather by motion and life than by emotion and will.

If one glances over the tables of contents to the best and latest treatises on the early religious beliefs of the four or five countries where early records have been found—such as de Groot on China, Hopkins on India, Jastrow on Mesopotamia, or Breasted on Egypt—one sees that they are mainly, if not quite exclusively, concerned with Animistic ideas or with the applications of such ideas. In the course of my ten years' lectures on Comparative Religion I came across quite a number of early religious beliefs and practices which by no stretch of ingenuity could be brought under Animism. They were not explained in the books (and could not be explained) by the theory of a detachable soul. I found myself forced to the conclusion that we must seek for at least one additional hypothesis, as far-reaching as Animism, and altogether different from it, before we could explain all the facts. I say "at least one," for it seemed at first that more than one would be required. But though the number of non-Animistic beliefs was very great, it was found possible to arrange them in more

¹ The well-known wireless message S.O.S. is thus explained, in popular usage, as meaning "Save our souls." What it really meant to telegraphists when it was first used, may have been different.

or less overlapping groups; and behind all the groups can be discerned, I venture to think, one single underlying principle. That principle is the belief in a certain rule, order, law. We must invent a name for it—a name that does not imply or suggest a lawgiver, and that does not suffer from the disadvantage of being still in common use, and liable therefore to have vague and modern connotations wrapt up in it. Such a word is Normalism, with its convenient adjective Normalistic. To it we can attach a specific, scientifically exact meaning.

What that meaning should be will be best explained by a few simple examples. The first is one from the lower culture—from what is sometimes, most unfortunately, called “primitive” culture. Professor de Groot in his *Religion of the Chinese*¹ tells us that he saw a boy with a hare-lip, and that this was explained to him (de Groot) by the father, who said that the mother of the boy had, during her pregnancy, accidentally made a cut in an old coat of the father’s she was mending. Professor de Groot brings this belief under demonology. But is this really correct? There is not a word in the story, as he tells it, about any demon. Surely the only conclusion we are justified in drawing is that the Chinese father believed that given x , y would follow, and it would follow of itself. What is this but recognition of a law, a rule? We may not agree with it. The rule may seem to us foolishness. But we must add in simple justice to the Chinese father that similar ideas about experiences of a pregnant mother affecting the child are quite solemnly discussed in Europe at the present day. And the validity of the rule is not here in question. The point is, Are we to group a belief under Animism when no *anima* enters into it, when the event in question takes place without the intervention of any soul or god?²

The argument would be much the same in the very numerous examples of similar beliefs. But it is when we turn to the higher culture that we begin to see the importance of this

¹ New York, 1910, p. 12.

² Professor de Groot’s views on the whole subject of Animism are given at length in vol. iv. of his larger work, *Religious Systems of China*.

trend of thought. The oldest documents, for instance in China, are, like those almost everywhere else, anthologies based on still earlier books or sayings now lost. There are traditions, more or less untrustworthy, as to the names of some of the authors of passages inserted in those anthologies. But for the most part the names and dates can no longer be traced. Confucius himself is the editor of the oldest of the anthologies, and we have others, recording his own sayings, edited by his disciples. No European Chinese scholar has yet drawn up, so far as I know, any detailed and critical account of the various beliefs held before the time of Confucius. But even a scholar ignorant of Chinese can already make, from the translations, the beginnings of such an attempt. It is at last clear that beside the polytheism (not unlike that which we find elsewhere in the sixth century B.C. and earlier) there is also, and in many respects transcending it in importance, the recognition of a cosmic order. It is on that rather than on Animism that Confucius himself bases his teaching. But he does not deny the soul-theory, and makes references, though only occasional ones, to gods. His elder rival, Lao Tsü, goes much farther. In the work attributed to him, the *Tao Te Ching*, he quite ignores the soul-theory; and his deep and pregnant sayings are concerned exclusively with the Tao, or cosmic order. It is upon that that his ethics, religion, and philosophy are built up. And as this point of view is regarded by both teachers as one taken as a matter of course by all, and is expressed by them in the same technical phraseology, it is clear that it had been widely held long before their time—that is to say, long before the time when our existing documents were put into their present shape. And it continued in vogue long afterwards. Ten centuries later Chwang Tsü still supports this view with emphasis and without a trace of Animism. And through all the centuries of Chinese literature the doctrine of the Tao, and all that it implies, has been held in high honour and esteem. Chinese poetry and drama are full of allusions to it, and to its implications.

It is no answer to our argument that the organized ecclesiastical hierarchy of Taoists afterwards gave expression to their

views in Animistic language, and adopted Animistic beliefs and practices. All over the world the same thing has happened, and is happening now. The two principles of Animism and Normalism are always, and must be, in opposition. In ancient times it was a friendly opposition. We find no evidence of that bitterness on both sides, and contempt, that so often distinguish the modern conflict of religion and science. They had no such words as these two, so vague and uncertain. How can the game be fairly played when the dice are loaded, or when the very counters used have different values to the two contending parties? But the conflict was there, and influenced the language then as it does to-day—and this may show us the importance, not only of the use of colourless phrases (Animism and Normalism raise no emotions), but of realizing the existence of these two views of life, and taking note of their action and interaction.

In order to do so it is quite immaterial whether either of these two explanations—Animism and Normalism—is, from our point of view, right or wrong. Both of them seem to be both right and wrong. But that does not matter here. Our question is purely historical.

When the modern European Animist inveighs against “nature red in tooth and claw” he takes up a position exactly contrary to the doctrine of the Tao. To the Taoist the cruelty of men or animals is really against “nature.” The Tao, the course of nature, is regular, beneficent without thought of beneficence, patient, modest, not violent in action, always trustworthy, generous without stint, with no hope or desire of reward, seeking no glory, undefiled by any impurity, never at war, restful, quiet, at peace. To that should man habituate himself, like that should his conduct be, with that should he hope and strive to live in harmony. Whether so striking and noble a conception as this be really truer to the facts than the opposite theory more popular in the West is of no importance to our present argument. Different minds may fairly think differently as to that. But the whole theory of the Tao is clearly not Animistic; and it suggests an aspect of nature not emphasized by theologians in Europe.

Where precisely, and when, the modern European Animist acquired his certainty, in direct contradiction to the ancient tradition held throughout the world, that animals have no "souls," it might be interesting to inquire. The Chinese have not advanced so far beyond the older faith; and on the other hand they have never dared to personify the Tao.

There is yet another Normalistic theory which has been adopted in China by all the schools of thought. It is cosmological in origin. The primeval chaos is supposed to have been broken up by the antagonism of two principles, namely, expansion and contraction. They were called Yang and Yin. Poetical feeling interpreted the former, Yang, in terms of warmth, strength, life, light, and beauty; while it assigned cold, weakness, darkness, death, and deformity to Yin, the latter. These forces, acting regularly, and without the intervention of any soul or god, are held to explain the fact of the presence or absence in any individual of the qualities just mentioned. It is a very ancient doctrine, older than the period of Lao and Confucius; but the history of its earliest form and gradual extension has not yet been considered critically. Neither of these interacting forces has ever been personified. The Yang is held to be the male force in all creatures, and the Yin to be the female. As this application of the theory gives all the bad things to women it may be conjectured that it was either added to the oldest form by men, or if the application formed part of the theory from the beginning, then that the theory itself was first started when the power and influence of men had become predominant. Similar theories of the evolution of things from chaos by the interaction of two contending opposites were put forward, as is well known, by early Greek philosophers, perhaps most thoroughly and picturesquely by Empedocles in the fifth century B.C.¹ The theory is still in everyday use in China.

¹ This is only one of many instances of Normalistic views held by Greek thinkers before the time of Plato. It is much to be desired that someone more qualified than the present writer should collect the evidence. It seems to me better to confine myself in this article, already too long, to matters on which I am more competent to judge.

In India our earliest records, the thousand and more Vedic hymns, seem at first sight to be altogether Animistic. They consist almost exclusively in appeals to various gods. The European books on Indian religions are concerned, when treating of the Vedic period, with descriptions of these gods, based on the epithets applied to them, the acts attributed to them, and so on. But these poems make no pretension to being a complete statement of the beliefs held by the tribes whose priests made use of the poems. Other poems, not included in our present collection, were doubtless extant in the community at the time when the collection was made. Other beliefs, not mentioned in the poems, were widely influential among the people. What we have is not complete even as a summary of the theosophy, or the ritual, or the mythology of the priests; and it refers only incidentally to other beliefs unconnected with gods, of great importance as a factor in religion and daily life.

This conclusion might be justified as rendered necessary by a critical consideration of the simple known facts as to the composition of the anthology we call the Rig-Veda. It is confirmed by the discovery in later Vedic books (especially in the manuals of domestic rites) of customs and beliefs, that must evidently go back to the Rig-Veda period (though not referred to in that collection), and even of one or two such cases that certainly go back to an earlier period still. We have time here for only one or two sample instances, and even they can only be treated in the merest outline:

Take the case of *Rta* (pronounced *Rita*). The meaning of the word would seem to have passed through some such evolution as "motion, rhythmic motion, order, cosmic order, moral order, the right." In those slowly moving ages a long period must be postulated for the growth and consolidation of such ideas. The word is found, incidentally mentioned, at the end of its career, in the *Avesta* and the *Veda*. It must have been in full use before the Persian Aryans had separated from the Indian Aryans. The idea may therefore with reasonable probability be traced back to the third millennium before Christ. The use of the word died out in India before the

time of the rise of Buddhism. Of the pre-Buddhistic Upaniṣads it occurs only in one—the Taittirīya. In the peroration to that work Rta is placed above, before the gods. The word occurs, it is true, in three or four isolated passages of post-Buddhistic works, but these are archaisms. It has not been traced in either the Buddhist or the Jain canonical literature.

The process of the gradual decline in the use of an abstract word is precisely analogous to the process of the gradual decay and death of a god.¹ The word covers not one idea only, but a number of connotations. The implications involved in it are constantly, though imperceptibly, changing. Sooner or later one or other phase of it overmasters the others, and some new word or words, emphasizing some one or other of the various connotations of the older word, come gradually into use as more adequate or more clear. When that process is complete the older word is dead. But it lives again in the newer word or words that have taken its place, and would never have been born or thought of unless the older word had previously lived. It was so with Rta—a broader and deeper conception than the Greek Moira, and more akin to the Chinese Tao. Like these, Rta was never personified and it lives again in the clearer and more definite (though still very imperfect) phrases of the Buddhist Suttantas.

The case of Rta is by no means unique. I have elsewhere discussed at some length another case, that of *tapas* or self-mortification, austerity.² It was held in India from Vedic times onwards that *tapas* (originally "burning glow," but afterwards used of fasting and other forms of self-mortification) worked out its effects by itself, without the intervention of any deity. This is only the more remarkable since it is almost certain that in India, as elsewhere, the ecstatic state of mind which rendered such austerity possible was originally often regarded as due to the inspiration of a spirit. But it is, so far as I know, never mentioned that the supernormal effects of the austerity were due to the spirit from whom the inspiration came. The effects were due to the austerity itself. Very

¹ See *Buddhist India*, p. 234.

² *Dialogues of the Buddha*, i., 203-14.

often indeed there was no question of any deity's help in the determination to carry out the self-torture—just as in the case of the *pūjāris* at the *ghats* in modern India.

Even the very sacrifice itself—made to gods, supposed to give sustenance and strength to gods, accompanied by hymns and invocations addressed to gods—was not entirely free from such Normalistic ideas. The hymns themselves already contain phrases which suggest that their authors began to see a certain mystic power over the gods in a properly conducted sacrifice. And we know that afterwards, in the *Brāhmaṇas*, this conception was carried to great lengths. So also we have evidence of a mystic power, independent of the gods, in the words, the verses, that accompany the sacrifice. It is no contradiction of this that we find this mystic power itself afterwards deified and becoming, indeed, in the course of centuries of speculation, the highest of the gods. And it is significant, in this connection, that the string of *Bṛhaspati's* bow is, in the *Veda*, precisely *Rta*.

Many also of the minor books of the Brahmins reveal beliefs, dealing with domestic and social habits of action or refraining from action, because of some connection supposed to exist between a deed and its result. Some of these are stupid enough. If a man have erred, the wearing of a dark garment may improve his character. Many of them may be classed under one or other of the various meanings given by anthropologists to the ambiguous and confusing word "magic": the "magic" of names, or numbers, or propinquity, or likeness, or association, or sympathy, and so on. Many will also be found in the long list of practices from which it is said in the *Sīlas* (one of the very earliest of our Buddhist documents, earlier than the *Pitakas* though incorporated in them) that the *Samana Gotama* refrains.¹

In the teaching of the Buddhist *Dhamma*—a word which itself is often best rendered by *Norm*—the Normalistic idea was the heart and essence of the Buddhist reformation in religion and religious philosophy. Its central tenets, such as the law of *Karma*, the law of causation, the code of the "noble

¹ *Dialogues of the Buddha*, i. 16-39.

eightfold path," and its doctrines of the immensity of the universe, of the infinite past inherited by each individual, and of the infinite effect on the future of his acts, are all so drawn up as to exclude any reference to gods or souls. For a thousand years the dominant faith of India rested on this basis; and though Animism ultimately, after centuries of discussion, recovered its popularity, it remained profoundly influenced by the long struggle.

We are now coming to the end of our task. Those parts of the world where Normalism reached its highest flights have been considered at some length. Nearer home, both in Mesopotamia and on the shores and islands of the Eastern Mediterranean—from Greece round to Egypt—the traces of Normalistic beliefs are, at present, more slight, and of minor importance from the historian's point of view. In Mesopotamia we have very old records reaching back to the fifth millennium B.C. But the oldest are fragments; and coming mainly from the temples, deal naturally with the gods. The great reformation of Zoroaster, originating earlier than the reformations in China and India, remained, for the most part, in the Animistic stage; and though the other side is by no means altogether absent it is chiefly found in conjunction with the later and more ritualistic part of the doctrine. In Egypt also we have very old records, found almost exclusively in tombs, and dealing therefore with the Animistic circle of beliefs. We hear much of the wisdom of the Egyptians. But little of it has come down to us, and the only movement that can be called a reformation was Animistic, and of very brief duration. In early Greek speculation, as has already been mentioned, the Normalistic trend of thought is unmistakable. But it is too late to-night to enter on any of these points. I hope to be permitted on some future occasion to deal with some of them in the necessary detail. At present we must content ourselves with submitting to you some conclusions which would seem to follow from what it has been possible to lay before you.

1. That not only in the lower cultures, but also in the higher grades of religious aspiration and practice, the historian must recognize and take account of quite a number of beliefs, recorded

by the believers themselves in early documents, which are not Animistic—that is to say, are independent of gods and souls.

2. That the current definitions of religion must be modified accordingly. I have a number of such definitions; and they make an amazing record. It is a question of method. The method usually followed is to make such a definition as shall express what the writer holds to be true religion, and to shut out what he deems false religion. It is evident that in following this method definitions of religion will be precisely, neither more nor less, as numerous, as contradictory, and as accurate, as are the writer's own beliefs. To give an example, Professor Max Müller mentions "the broad foundations on which all religions are built up—the belief in a divine power, the acknowledgment of sin, the habit of prayer, the desire to offer sacrifice, and the hope of a future life."¹ But he himself does not use the word in that sense. He would call each of the faiths we have discussed to-night a religion. And yet no one of them has any one of his five essential ingredients. Now religions are constantly changing. Wherever the word is used it is, as a matter of fact, of popular usage, applied to each new variation; and any definition, to be philologically and historically accurate, must be so worded as to include all those variations. By the other method the definition of the word becomes at variance with the use to which it is really and habitually put, and as it is a popular, not a scientific term, this is a pity.

3. We find in the oldest documents evidence of the existence, at the same place and time, of both Animism and Normalism. There is no evidence, known to me, that either of them was anywhere anterior to the other.

4. All through the history no one calls himself either Animist or Normalist. Both terms are invented to assist modern historical research by differentiating between two ancient trends of thought. They are not intended to give the names by which the ancient (or for that matter the modern) leaders of religious thought would themselves describe their beliefs.

5. Lastly, misunderstanding may be avoided if it is clearly

¹ *Lectures on the Science of Religion* (1873), p. 287.

stated that this paper does not propose to deal in any way with primitive beliefs. The word primitive is ambiguous; it may mean "unsophisticated," and in that sense may rightly be applied to some of the religious beliefs of modern savages. Or it may mean "earliest" in point of time; and that is, no doubt, the more usual impression that is connoted by the word. Now it by no means follows either that what is old in religion is necessarily unsophisticated, or that the religions of modern savages give a correct picture of the oldest beliefs. We do not know what the earliest, the most primitive, religion was. And it is quite unlikely that we ever shall know. It is not probable that modern savage beliefs, which have passed through millenniums of constant change, have preserved for us unaltered any fragment of primitive faith. But what we can do is to utilize the results of the good work that has been done in recent years on the investigation of modern savage beliefs to throw light on our ancient records, and by the help of these records to study, step by step, the changes and developments of belief during those ages for which we have reliable evidence. Thus we may build up, very slowly perhaps but surely, a knowledge of the main issues in our historical inquiry. It is only as a suggestion on one of those main issues that this paper is submitted to you to-day.

LEXICOGRAPHICAL NOTES

By T. W. RHYS DAVIDS AND W STEDE.

The following notes, taken from the new Pali Dictionary, will be of interest to those of our readers who are looking forward to its appearance.

ANAMATAGGA.

(adj.) [ana (=a neg.) + mata (fr. MAN) + aggā (pl). So Dhammapāla (avidit-agga Th. A. 289); Nānakitti in *Ṭikā* on Dh. A. 11; Trenckner, *Notes* 64; Oldenberg, *Vin. Texts* II. 114. Childers takes it as an+amata+agga, and Jacobi (*Erzähl.* 33 and 89) and Pischel (*Gram.* § 251) as a+namat (fr. NAM)+agga. It is Sanskritized at Divy. 197 by anavar-āgra, doubtless by some mistake. Weber, *Ind. Str.* III. 150 suggests an+āmṛta, which does not suit the context at all.] Ep. of Samsāra “whose beginning and end are alike unthinkable,” *i.e.*, without beginning or end. Found in two passages of the Canon: S. II. 178; 187 *sq.* = III. 149, 151 = V. 226, 441 (quoted Kvu. 29, called Anamatagga-pariyāya at Dh. A. II. 268) and Th. 2, 495, 6. Later references are Nd² 664; Pv. A. 166; Dh. A. I. 11; II. 13, 32; Sdhp. 505. [Cp. anāmata and amatagga, and cp. the English idiom “world without end” The meaning can best be seen, not from the derivation (which is uncertain), but from the examples quoted above from the Saṃyutta. According to the Yoga, on the contrary (see, *e.g.*, Woods, *Yoga-system of Patañjali*, 119), it is a possible, and indeed a necessary quality of the Yogī, to understand the beginning and end of Samsāra.]

ABHI.

[prefix, Vedic abhi which represents both Idg * ṁbhi, as in Gr. ἀμφί around, Lat. ambi, amb round about, Oir. imb, Gall. ambi, Ohg. umbi, Ags. ymb, cp. also Ved. (Pāli) abhitaḥ on both sides, and Idg.* obhi, as in Lat. ob towards, against (cp. obsess, obstruct), Goth. bi, Ohg. Ags. bī=E. be-.]

I. *Meaning*.—1. The primary meaning of abhi is that of taking possession and mastering, as contained in E. coming *by* and *over*-coming, thus literally having the function of (a) facing and aggressing=towards, against, on to, at (see II. 1, a); and (b) mastering=over, along over, out over, on top of (see II. 1, b). 2. Out of this is developed the fig. meaning of increasing, *i.e.*, an intensifying of the action implied in the verb (see III. 1). Next to sam- it is the most frequent modification prefix in the meaning of “very much, greatly” as the first part of a double-prefix cpd. (see III. 2), and therefore often seemingly superfluous, *i.e.*, weakened in meaning, where the second part already denotes intensity as in abhi-vi-ji (side by side with vi-ji), abhi-ā-kkhā (side by side with ā-kkhā), abhi-anu-mud (side by side with anu-mud). In these latter cases abhi shows a purely deictic character corresponding to Ger. her-bei-kommen (for bei-kommen), E. fill up (for fill); *e.g.*, abhhatikkanta (=ati °C.), abhhatīta (“vorbei gegangen”), abbhantara (“with-in,” b-innen or “in here”), abbhudāharati, abhipūreti (“fill up”), etc. (see also II. 1, c).

II. *Lit. Meaning*.—1. As single pref.: (a) against, to, on to, at-, *viz.*, abhathangata gone towards home, abhighāta striking at, °jjhā think at, °mana thinking on, °mukha facing, turned towards, °yāti at-tack, °rūhati as-cend, °lāsa long for, °vadati ad-dress, °sapati ac-curse, °hata hit at. (b) out, over, all around: abbhudeti go out over, °kamati exceed, °jāti off-spring, °jānāti know all over, °bhavati overcome, °vaḍḍhati increase, °vutṭha poured out or over, °sandeti make over-flow, °siñcati sprinkle over. (c) abhi has the function of transitivising intrs. verbs after the manner of E. be- (con-)

and Ger. er-, thus resembling in meaning a simple caus. formation, like the foll.: abhigajjati thunder on, °jānāti “er-kennen” °jāyati be-get, °tthaneti=°gajjati, °nadati “er tönen,” °nandati approve of (cp. anerkennen), °passati con-temple, °ramati indulge in, °ropeti honour, °vuḍḍha increased, °saddahati believe in.—2. As base in compn. (2nd part of cpd.) abhi occurs only in combn. *sam-abhi* (which is, however, of late occurrence and a peculiarity of later texts, and is still more freq. in Buddh. Sk.: see under sam-).

III. *Fig. Meaning* (intensifying).—1. As single pref.: abhi-kiṇṇa strewn all over, °jalati shine forth, °jighacchati be very hungry, °tatta much exhausted, °tāpa very hot, °toseti please greatly, °nava quite fresh, °nipuṇa very clever, °ñīla of a deep black, °manāpa very pleasant, °mangala very lucky, °yobbana full youth, °rati great liking, °ratta deep red, °ruci intense satisfaction, °rūpa very handsome (=adhika-rūpa C.), °sambuddha wide and fully-awake, cp. abhuddhunāti to shake greatly (=adhikaṃ uddh° C.).—2. As 1st part of a prep.—cpd. (as modification—pref.) in foll. combinations: abhi-ud (abhhud-) °ati, °anu, °ava, °ā, °ni, °ppa, °vi, °sam. See all these s.v. and note that the contraction (assimilation before vowel) form of abhi is *abhi°*.

IV. *Dialectical Variation*.—There are dial. variations in the use and meanings of abhi. Vedic abhi besides corresponding to abhi in P. is represented also by *ati°*, *adhi°* and *anu°*, since all are similar in meaning, and psychologically easily fused and confused (cp. meanings: abhi=on to, towards; ati=up to and beyond; adhi=up to, towards, over; anu=along towards). For all the foll. verbs we find in Pāli one or other of these three prefixes. So *ati* in °jāti, °pīlita, °brūheti, °vassati, °vāyati, °vetheti; also as vv. ll. with abhi-kīrati, °pavassati, °roceti, cp. atikkanta-abhi° (Sk. abhikrānta); *adhi* in °patthita, °pātetī, °ppāya, °ppeta, °bādheti, °bhū, °vāha, (vice versa P. abhi-ropeti compared with Sk. adhiropayati); *anu* in °gijjhati, °brūheti, °sandahati. On the relation between *abhi* and *ava* see the latter.

ABHIÑÑĀ

(f.) [fr. abhi+ĴÑĀ, see jānāti]. Rare in the older texts. It appears in two contexts. Firstly, certain conditions are said to conduce (*inter alia*) to serenity, to special knowledge (*abhiññā*), to special wisdom, and to Nibbāna. These conditions precedent are the Path (S. V. 421=Vin. I. 10=S. IV. 331), the Path+best knowledge and full emancipation (A. V. 238), the Four Applications of Mindfulness (S. V. 179) and the Four Steps to Iddhi (S. V. 255). The contrary is three times stated; wrong-doing, priestly superstitions, and vain speculation do *not* conduce to Abhiññā and the rest (D. III. 131; A. III. 325 *sq.* and V. 216). Secondly, we find a list of what might now be called psychic powers. It gives us 1, Iddhi (cp. levitation); 2, the Heavenly Ear (cp. clairaudience); 3, knowing others' thoughts (cp. thought-reading); 4, recollecting one's previous births; 5, knowing other people's rebirths; 6, certainty of emancipation already attained (cp. final assurance). This list occurs only at D. III. 281 as a list of Abhiññās. It stands there in a sort of index of principal subjects appended at the end of the Dīgha, and belongs therefore to the very close of the Nikāya period. But it is based on older material. Descriptions of each of the six, not called Abhiññā's, and interspersed by expository sentences or paragraphs, are found at D. I. 89 *sq.* (trsl. *Dial.* I. 89 *sq.*); M. I. 34 (see *Buddh. Suttas*, 210 *sq.*); A. I. 255, 258=III. 17, 280=IV. 421. At S. I. 191, Vin. II. 16, Pug. 14, we have the adj. *chaḷabhiññā* ("endowed with the 6 Apperceptions"). At S. II. 216 we have five, and at S. V. 282, 290 six abhiññā's mentioned in glosses to the text. And at S. II. 217, 222 a bhikkhu claims the 6 powers. See also M. II. 11; III. 96. It is from these passages that the list at D. III. has been made up, and called Abhiññā's.

Afterwards the use of the word becomes stereotyped. In the Old Commentaries (in the Canon), in the later ones (of the 5th cent. A.D.), and in medieval and modern Pāli, Abhiññā, nine times out of ten, means just the powers given

in this list. Here and there we find glimpses of the older, wider meaning of special, supernormal power of apperception and knowledge to be acquired by long training in life and thought. See Nd¹ 108, 328 (expln. of *ñāṇa*); Nd² s.v. and No. 466; Ps. I. 35; II. 156, 189; Vbh. 228, 334; Pug. 14; Nett. 19, 20; Miln. 342.; Mhvs. XIX. 20; D. A. I. 175; Dh. A. II. 49; IV. 30; Sdhp. 228, 470, 482. See also the discussion in the Cpd. 60 sq., 224 sq. For the phrase *sayam abhiññā sacchikatvā* and *abhiññā-vosita* see *abhijānāti*. The late phrase *yath' abhiññam* means 'as you please, according to liking, as you like,' J. V. 365 (= *yathādhippāyaṃ yathārucciṃ C.*). For *abhiññā* in the use of an adj. (^o*abhiññā*) see *abhiññā*.

ABHIDHAMMA

[*abhi+dhamma*] the "special Dhamma," *i.e.*, 1, theory of the doctrine, the doctrine classified, the doctrine pure and simple (without any admixture of literary grace or of personalities, or of anecdotes, or of arguments *ad personam*), Vin. I. 64, 68; III. 144; IV. 344. Coupled with *abhivī°naya*, D. III. 267; M. I. 472. 2. (only in the Chronicles and Commentaries), Name of the Third Piṭaka, the third group of the canonical books, Dpvs. V. 37; Pv. A. 140. [As the word *abhidhamma* standing alone is not found in Sn. or S. or A., and only once or twice in the Dialogues, it probably came into use only towards the end of the period in which the 4 great Nikāyas grew up.]

-*kathā* discourse on philosophical or psychological matters, M. I. 214, 218; A. III. 106, 392. See *dhammakathā*.

OGHA

[Non-Vedic; Buddh. Sk. *ogha*, *e.g.*, Divy 95 *catur-ogh'ottirna*. Etym. uncertain, but possibly connected with *udaka*, cp. *oka=udaka*]. 1 (very rare in the old texts), a flood of water Dh. 47 (*mah°*); Vv. A. 48 (*udak'ogha*), 110 (*Gangā-mah'ogha*). 2 (always in the sg.), the flood of ignorance and vain desires which sweep a man down, away from

the security of emancipation. To him who has "crossed the flood," *ogha-tinno*, are ascribed all, or nearly all, the mental and moral qualifications of the Arahaut. For details see Sn. 173, 219, 471, 495, 1059, 1064, 1070, 1082; A. II. 200 sq. Less often we have details of what the flood consists of. Thus *Kām-ogha* the f. of lusts A. III. 69 (cp. Dhs. 1095, where o. is one of the many names of *tanhā*, craving thirst). In the popular old riddle at S. I. 3 and Th. I. 15, 633 (included also in the Dhp. anthology, 370) the "flood" is 15 states of mind (the 5 bonds which impede a man on his entrance upon the Aryan Path, the 5 which impede him in his progress towards the end of the Path, and 5 other bonds—lust, ill-temper, stupidity, conceit, and vain speculation). Five *Oghas* referred to at S. I. 126 are possibly these last. Sn. 945 says that the flood is *gedha* greed, and the *avijjogha* of Pug. 21 may perhaps belong here. As means of crossing the flood we have the Path S. I. 193 (°assa nittharaṇattham); IV. 257; V. 59; It. III. (°assa nittharaṇatthāya); faith S. I. 214=Sn. 184=Miln. 36; mindfulness S. V. 168, 186; the island Dh. 25; and the dyke Th. I. 7=Sn. 4 (cp. D. II. 89). 3. Towards the close of the Nikāya period we find, for the first time, the use of the word in the pl., and the mention of 4 *Oghas* identical with the 4 *Āsavas* (Intoxications). See D. III. 230, 276; S. IV. 175, 257; V. 59, 292, 309; Nd¹ 57, 159; Nd² 178. When the *oghas* had been thus grouped and classified in the livery, as it were, of a more popular simile, the older use of the word fell off, a tendency arose to think only of 4 *oghas*, and of these only as a name or phase of the 4 *āsavas*. So the Abhidhamma books (Dhs. 1151; Vbh. 25 sq., 43, 65, 77, 129; Comp. Phil. 171). The *Netti* follows this (31, 114-24). The later history of the word has yet to be investigated. But it may be already stated that the 5th cent. commentators persist in the error of explaining the old word *ogha*, used in the singular, as referring to the 4 *Āsavas*; and they extend the old simile in other ways. Dhammapāla of Kāñcipura twice uses the word in the sense of flood of water (Vv. A. 48, 110, see above 1).

-*âtiga* one who has overcome the flood Sn. 1096 (cp. Nd² 180). -*tinna* id. S. I. 3, 142; Sn. 178, 823, 1082, 1101, 1145;

Dh. 370 (=cattāro oghe tinṇa Dh. A. IV. 109); Vv. 64²⁸ (=catunnam oghānam saṃsāra-mah'oghassa taritattā o. Vv. A. 284); 82⁷; Nd¹ 159; Nd² 179.

KŪṬA

1. (nt.) [Lit. Sk. kūṭa trap, cp. Gr. *παλεύω* to trap birds], a trap, a snare; fig. falsehood, deceit.—lit. J. I. 143 (kūṭa-pās'ādi); IV. 416 (expld. by paṭichanna-pāsa); fig. in formula tūla° kamsa° māna° cheating with weight, coin and measure (=vañcana D. A. I. 78) D. I. 5=III. 176=M. I. 180=S. V. 473=A. II. 209; V. 205=Pug. 58. māna° Pv. A. 278.—adj. false, deceitful, cheating: see cpds. *Note*.—kūṭe at J. I. 145 is to be read kuṭe (anto° padīpo viya, cp. ghaṭa). See also kutṭa².

-*āṭṭa* a false suit, °*kāra* a false suitor J. II. 2; Dh. A. I. 353. -*jaṭṭila* a fraudulent ascetic, J. I. 375; Dh. A. I. 40. -*māna* false measure, Pv. A. 191. -*vāṇija* a false trader, Pv. III. 4²; Pv. A. 191. -*vinicchayikatā* false judgment, sham enquiry, Pv. A. 210.

2 (m. nt.) Vedic kūṭa horn, bone of the forehead prominence, point; *QELE to jut forth, to be prominent, cp. Lat. celsus, collis, columen (> column); Gr. *κολωνός*, *κολοφών*; Ags. holm; E. hill], (a) prominence, top (cp. der: koṭi), in amsa° shoulder Vv. A. 121, 123; abbha° ridge of a cloud Vv. III. 1¹ (=sikhara); pabbata° mountain peak Vin. II. 193. (b) the top of a house, roof, pinnacle A. I. 261; Vv. 78⁴ (=kaṇṇikā Vv. A. 304); gaha° Dh. 154; Pv. A. 55. See also below °āgāra. (c) a heap, accumulation, in sankāra° dust-heap M. II. 7; Pv. A. 144. (d) the topmost point, in phrase desanāya kūṭam gaṇhetvā, or desanā-kūṭam gaṇhanto leading up to the climax of the instruction J. I. 275, 393, 401; V. 151; VI. 478; Vv. A. 243; cp. arahattena kūṭam gaṇhanto J. I. 114; arahatta-phalena k. gaṇhim Th. A. 99.

-*anga* the shoulder Vv. 15⁸ (see Vv. A. 123). -*āgāra* a hut or building with a peaked roof or pinnacles, possibly gabled, or with an upper storey, Vin. I. 268; S. II. 103=V. 218;

III. 156; IV. 186; V. 43, 75, 228; Pv. III. 1⁷; 2²¹; Vv. 8² (=ratana-maya-kaṇṇikāya bandha-ketuvanto Vv. A. 50); Vv. A. 6 (upari° with upper storey), v.l. kuṭṭh°; Pv. A. 282 (°dhaja with a flag on the summit); Dh. A. IV. 186. In further cpds. °matta as big as an upper chamber J. I. 273; Miln 67; °sālā a pavilion (see description of Maṇḍala-māla at D. A. I. 43) Vin. III. 15, 68, 87; IV. 75; D. I. 150; S. II. 103=V. 218; IV. 186.—(n)gama going towards the point (of the roof), converging to the summit S. II. 263=III. 156=V. 43. -tṭha standing erect, straight, steadfast, immovable, in phrase vañjha K. esikatṭhāyin D. I. 14=56=S. III. 211=M. I. 517 (expld. at D. A. I. 105 by pabbata-kūṭam viya thita).

3 (nt.) [Lit. Sk. kūṭa hammer;* QOLĀ to beat, cp. Lat. clava; Gr. κλάω, κόλος; also Sk. khaḍga (see P. khagga); Lat. clades, procello; Gr. κλαδάρος.], a hammer, ayomaya° Sn. 669, aya° an iron sledge-hammer J. I. 108, or ayo° Pv. A. 284.

4 (adj.) [Vedic kūṭa not horned; *(s)QER to cut, mutilate, curtail, cp. Lat. caro, curtus; also Sk. kṛdhu maimed] without horns, of goṇa a draught bullock J. I. 192 (in play of words with kūṭa deceitful. J. trsln. misses the point, and translates "rascal").

GUṆA AND GUḶA

1. *Guṇa* [Non-Aryan ?] 1. a string, a cord—(a) of a robe, etc., in (kāya-bandhanam) saḡuṇam katvā to make tight (by tying with a knot Vin. I. 46 (Vin. Texts: "laying the garments on top of each other," wrongly construed); II. 213 (trsln. "folding his garments")); cp. guṇaka.—(b) of musical instruments Vin. I. 182=A. III. 375 (vīṇā).—(c) of a bow, in aḡuṇa stringless J. V. 433, (dhanu).—2. (a strand of a rope as) constituent part, ingredient, component, element; with numerals it equals—fold, e.g., pañca kāmaguṇā the 5 strands of kāma, or 5-fold craving (see kāma); ekaguṇam once, diguṇam twice Sn. 714; diguṇam nivāpam pacitvā cooking a double meal Vv. A. 63; catugguṇa fourfold, of a sanghāti D. II. 128; S. II. 221, cp. Rhys Davids, Dialogues II. 145. atṭhaguṇa

(hirañña) Th. 2, 153; aneka-bhāgena guṇena seyyo many times or infinitely better Pv. IV. 1⁹; sataguṇena sahassa^o 100 and 1,000 times Pv. A. 41; asankheyyena guṇena infinitely, inconceivably Miln. 106.—3. (a part as) quality, esp. good quality, advantage, merit J. I. 266; II. 112; III. 55, 82.—lobha^o Sn. 663; sādhu^o Sn. 678; sila^o J. I. 213; II. 112; Buddha^o J. II. 111; pabbajita^o J. I. 59.

-*aggatā* state of having the best qualities, superiority Dpos. IV. 1. -*addha* rich in virtue Sdhp. 312, 561. -*upeta* in khuppipāsāhi guṇūpeto at Pv. A. 10 is to be read khuppipās' ābhībhūto peto. -*kathā* "tale of virtue," praise J. I. 307; II. 2. -*kittana* telling one's praises Pv. A. 107, 120. -*guṇika* in phrase tantākula-jāta g-g-jāta at S. IV. 158 -see under gulāguṇṭhika.

2. *Guṇa* [for which often *gula* with common substitution of *l* for *ṇ*, partly due to dissimilation, as *mālāgula* > *mālā-guṇa*; cp. Lit. Sk. *guṇikā* tumour: *gula* and *gala*, *veḷu*: *veṇu*, and note on *gala*] a ball, a cluster, a chain (?), in *anta*^o the intestines; M. I. 185-; Kh. II., cp. Kh. A. 57 for expln. -*mālāguṇa* a garland or chain (cluster) of flowers Dh. 53 (but *gula*^o at J. I. 73, 74). See *gula*³.
3. *Guṇa* [Lit. Sk. *ghuna*, etym. ?] a wood-worm J. III. 431 (*o*pānaka).

Guṇaka (adj.) [to *gula*¹, cp. *gulika* ?] having a knot at the end, thickened at the top (with ref. to *kāyabandha*, see *guṇa* 1a) Vin. II. 136, cp. Vin. Texts II. 143.

Guṇavant (adj.) [to *guṇa*¹] possessed of good qualities, virtuous Pv. II. 9⁷¹ (=jhān'ādiguṇa-yutta); Pv. A. 62 (*mahā*^o).

Guṇi (f.) [of adj. *guṇin*, having *guṇas* or *gulas*, *i.e.*, strings or knots] a kind of armour J. VI. 449 (g. *vuccate kavacaṃ* C.); see Kern, *Toevoegselen* p. 132.

1. *Gula* [Lit. Sk. *guḍa* and *gulī* ball, *guṭikā* pill, *guṇikā* tumour; to *GLEU to make into a ball, to conglomerate. Cp. Sk. *glaub* ball; Gr. *γλουτός*; Ohg. *chliuwa*; Ger. *kugel*, *kloss*; E. *clot*, *cleat*; also *GEL with same meaning; Sk. *gulma* tumour, *gilāyu* glandular swelling; cp. Lat.

glomus, globus; Ger. klamm; E. clamp, clump] a ball, in cpds. sutta° a ball of string (=Ohg. chliuwa) D. I. 54=; M. III. 95; Pv. A. 145; ayo° an iron globe Dh. 308; loha° of copper Dh. 371; sela° a rockball, *i.e.*, a heavy, stone-ball J. I. 147.

-*kīlā* play at ball Dh. A. I. 178; III. 455; IV. 124. -*parimaṇḍala* the circumference of a ball, or (adj.) round, globular, like a ball Pv. A. 253.

2. *Gula* [Non-Aryan?] sugar, molasses Vin. I. 210, 224 *sq.*, 245.—*sagula* sugared, sweet, or “with molasses” J. VI. 524 (*sagulaṇi*, *i.e.*, *sagula-pūve* pancakes).

-*āsava* sugar-juice Vv. A. 73. -*odaka* *s.* -water Vin. I. 226. -*karāṇa* a sugar factory *ibid.* 210. -*phāṇita* molasses Vv. A. 179.

3. *Gula* [for *guṇa*², due to distance dissimilation in *maṇigūṇa* and *mālāguṇa* > *maṇigūla* and *mālāgūla*; cp. similarly in meaning and form Ohg. chliuwa > Ger. knäuel] a cluster, a chain (?), in *maṇi*° a cluster of jewels, always in simile with ref. to sparkling eyes “*maṇigūla-sadisāni akkhīni*” J. I. 149; III. 126, 184 (v.l. BB. °*gūlika*); IV. 256 (v.l. *id.*); *mālā*° a cluster, a chain of flowers, a garland J. I. 73, 74; *puppha*° *id.* Dh. 172, 233.

Gulā (f.) [to *gula*¹] a swelling, pimple, pustule, blight, in cpd. *gulā-guṇṭhika-jāta*, which is to be read at A. II. 211 (in spite of Morris, *prelim. remarks* to A. II. p. 4, whose *trsln.* is otherwise correct)=*gulā-guṇṭhita* covered with swellings (*i.e.* blight); cp. similar exprn. Dh. A. III. 297 *gaṇḍāgaṇḍa* (-*jāta*) “having become covered all over with pustules (*i.e.*, rash).” All readings at corresp. passages are to be corrected accordingly, viz., S. II. 92 (*gūligandhika*°); IV. 158 (*guṇagūnika*°); the reading at Dpvs. XII. 32, also v.l. SS. at A. II. 211 is as quoted above and the whole phrase runs: *tantākulajātā gulā-guṇṭhikajātā* “entangled like a ball of string and covered with blight.”

Gulika (adj.) [to *gula*³=*guṇa*, cp. also *guṇaka*] like a chain, or having a chain (nt.) a cluster, a chain in *maṇi*° a string of jewels, a pearl necklace J. III. 184 (v.l. BB); IV. 256.

Gulīkā (f.) [to *gula*¹; cp. Sk. *guṭikā* pill, *gunīkā* tumour] a little ball Th. 2. 498 (*kolatthimattā g°* balls of the size of a jujube), cp. Th. A. 289.

JĀTAKA

1. (nt.) [*jāta*+*ka*, belonging to, connected with what has happened]. 1. a birth-story as found in the earlier books. This is always the story of a previous birth of the Buddha as a wise man of old. In this sense it occurs as the name of one of the 9 categories or varieties of literary composition (M. I. 133; A. II. 7, 103, 108; Vin. III. 8; Pug. 43. See *navanga*).—2. the story of any previous birth of the Buddha, esp. as an animal. In this sense the word is not found in the 4 *Nikāyas*, but it occurs on the Bharhut Tope (say, end of 3rd cent. B.C.), and is frequent in the *Jātaka* book.—3. the name of a book in the Pāli canon, containing the verses of 547 such stories. The text of this book has not yet been edited. See Rh. Davids' "Buddhist India" 189-209, and "Buddh. Birth Stories" introd., for history of the *Jātaka* literature.

-*atthavaṇṇanā* the commentary on the *Jātaka* book, ed. by V. Fausböll, 6 vols. with Index vol. by D. Andersen, London, 1877 sq.; -*bhāṇaka* a repeater of the J. book Miln. 341.

2. (m.) [*jāta*+*ka*, belonging to what has been born] a son J. I. 239; IV. 138.

DHUTA (AND DHŪTA)

[cp. lit. Sk. *dhuta* and *dhūta*, pp. of *dhunāti*].—1. lit. "shaken off," but always expld. in the commentaries as "one who shakes off" either evil dispositions (*kilese*), or obstacles to spiritual progress (*vāra*, *nīvaraṇa*). The word is rare. In one constantly repeated passage (Vin. I. 45=300=II. 2=III. 21=IV. 213) it is an adj. opposed to *kosajja* lazy, remiss; and means either scrupulous or punctilious. At D. I. 5 it is used of a pain. At Sn. 385 we are told of a *dhutadhamma*, meaning a scrupu-

lous way of life, first for a bhikkhu, then for a layman. This poem omits all higher doctrine and confines itself to scrupulousness as regards minor, elementary matters.—2. Shaken, Dāvs. v. 49 (vāta°). [This meaning is borrowed from Sk.]

-*anga* a set of practices leading to the state of or appropriate to a dhuta, that is to a scrupulous person. First occurs in a title suffixed to a passage in the Parivāra depreciating such practices. The passage occurs twice (Vin. V. 131, 193), but the title, probably later than the text, is added only to the 2nd of the two. The passage gives a list of 13 such practices, each of them an ascetic practice not enjoined in the Vinaya. The Milinda devotes a whole book (Chap. VI.) to the glorification of these 13 dhutangas, but there is no evidence that they were ever widely adopted. Some are depreciated at M. I. 282, and examples of one or other of them are given at Vin. III. 15; Bu. I. 59; J. III. 342; IV. 8; Miln. 133, 348, 351; Dh. A. IV. 30. Nd¹ 188 says that 8 of them are desirable. -*dhara* mindful of punctiliousness Miln. 342 (ārañña dh. jhāyin). -*vata* the vow to perform the dhutangas DhA. IV. 165. -*vāda* one who inculcates punctiliousness S. II. 156; A. I. 23; Miln. 380; Th. A. 69; Dh. A. II. 30. -*vādin* = °vāda J. I. 130.

Roots TIM (=TAM) and STIM

(for TIM to moisten see temeti).

Tintiṇāti and *Tintiṇāyati* [either = Sk. timirayati to be obscured, from TIM in tinira, or from STIM (Sk. *tistimāyati > *stistim° after tiṣṭhati > *stiṣṭhati; = P. titiṇāyati) to become stiff, cp. timi, thīna and in meaning mucchati. The root TAM occurs in same meaning in cpd. nitammati (q.v. = Sk. nitāmyati) at J. IV. 284, expld. by atikilamati.] to become sick, to swoon, to (stiffen out in a) faint J. I. 243 (tintiṇanto corresp. with mucchita); VI. 347 (tintiṇāyamāna, v.l. tiṇāy°).

Tibba (adj.) [lit. Sk. tīvra, but prob. a contamination of two roots of diff. meaning, viz., TIJ and TIM (cp. tamas) or = STIM to be motionless, cp. styā under thīna] 1. sharp,

keen, eager; °gārava very devout A. II. 21; Nett. 112 (cp. tīvra-prasāda Av. Ś. I. 130); °cchanda D. III. 252, 283.—2. dense, thick; confused, dark, dim S. III. 109 (°o vanasaṅḍo avijjāya adhivacanam); kāmesu °sārāgo S. III. 93=St. 90; A. II. 30; °rāga Dh. 349 (=bahalarāga Dh. A. IV. 68); A. II. 149; tibbo manussaloko (dense) Miln. 7.

Timi [lit. Sk. timi from TIM=STIM to be thick, dense or helpless] a fish, esp. a large fish, a whale; a fabulous fish of enormous size. It occurs always in combn. with timingala, in the formula timi timingala timitimingala, which probably should be reduced to *one* simple timitimingala (see next).

Timingala in cpd. *timi*° [lit. Sk. timingila and timingilagila, redupl. in 2nd pt. where P. has redupl. in 1st pt. The etym. is timim+gila (to *GL in gala, see note on gala) fish-eater, redupl. as intens. greedy or monstrous fish-eater, lit. swallowing fish upon fish] a fabulous fish of enormous size, the largest fish in existence Vin. II. 238=A. IV. 200=Nd² 235^{3q}; Ps. II. 196; Miln. 377. At Ud. 54 sq. and Miln. 262 we find the reading timi timingala timira-pingala, which is evidently faulty. Cf. Dhs. A. 13. A Sanskritized form of t. is timitimingala at Divy. 502.

Timira (adj.) [lit. Sk. timira, from TIM=TAM (in tamas), to which also belong tibba 2 and tintiṇāti, and which is to be distinguished from TIM in temeti to (be or) make wet. See tama] dark; nt. darkness Vv. 32³ (°tamba); J. III. 189 (°rukkha). vana° a flower J. IV. 285; V. 182.

Timirāyitatta (nt.) [abstr. to timirāyita, pp. of timirayati to obscure, denom. of timira] gloom, darkness S. III. 124 (=Māra).

Timisa (nt.) [lit. Sk. tamisra=tamas] darkness J. III. 433 (andhakāra-timissāya); Pug. 30 (andh°-timissāya).

Timisikā (f.) [Sk. *tamisra+ka] darkness, a very dark night Vv. 9⁶; J. IV. 98; Miln. 283.

Thīna (nt.) [cp. Sk. styāna; orig. pp. of styāyate to become hard, to congeal; from STEIĀ (cp. also thira)=Gr. στéας grease, talc; Lat. stīpo to compress; also Sk. stimita

(motionless)=P. *timi*; Sk. *stupa* and *stīma* (slow), Mhg. *stīm*; Goth. etc., stains=E. stone; Gr. *στίφος* (heap); Lat. *stīpes* (pale); Ogh. *stif*=E. stiff] stiffness, obduracy, stolidity, indifference (cp. *thaddha* and *tandī*, closely related in meaning). Together with *middha* it is one of the 5 hindrances (*nīvaraṇāni*) to Arahantship (see below). Def. as *cittassa akammaññata*, unwieldiness or impliability of mind (=immobility) at Nd² 290=Dhs. 1156, 1236=Nett. 86; as *citta-gelaññan* morbid state of mind ("psychosis") at D.A. I. 211.—Sn. 942 (*niddaṃ tandiṃ sahe thīnaṃ pamadena na samvase*), 1106; Vbh. 352 (=Nd² 290 expln. of *linatta*).

-*middha* sloth and drowsiness, stolidity and torpor; one of the 5 *nīvaraṇāni* (q.v. and cp. Dhs. trsln. pp. 120, 310) Vin. II. 200 (*vigata*^o); D. I. 71, 246; III. 49, 234, 269, 278; S. I. 99; III. 106; V. 277 sq.; A. III. 69 sq., 421; Sn. 437 (*pañcamī sena Mārassa*); It. 27, 120, Ps. I. 31, 45, 162; II. 12, 169, 179, 228; Pug. 68; Dhs. 1154, 1486; Sdhp. 459.

NICCHODETI

(and v.l. *nicchādeti*) [shows a confusion of two roots, which are both of lat^e origin, viz. *CHAḌḌ* and *CHOṬ*, the former=P. *chaḍḍeti*, the latter=Sk. *kṣodayati* or Buddh. Sk. *chorayati*, Apabhraṃsa *chollai*; with which cp. P. *chuddha*] to shake or throw about, only in phrase *odhunāti nidhunāti nicchodeti* at S. III. 155=M. I. 230=374=A. III. 365, where S has correct reading (v.l. *°choṭeti*); M. has *°chādeti* (v.l. *°chodeti*); A. has *°chedeti* (v.l. *°choreti*, *°chāreti*; gloss *nippoṭeti*). The C. on A. III. 365 has: *nicchedeti* ti bāhāya vā rukkhe vā paharati. -*nicchedeti* (CHID) is pardonable because of Prk. *chollai* "to cut" Cp. also *nicchubhati* with v.l. BB. *nicchurāti*. For sound change P. *ch*>Sk. *kṣ* cp. P. *chamā*>*kṣamā*, *chārikā*>*kṣāra*, *churika*>*kṣurikā*, etc.

NIBBĀNA (Introductory)

(nt.) [Buddh. Sk. *nirvāṇa*] *nibbāna*, *nibbāyati* and *nibbuta* form a semantic whole, although etymologically apparently of different origin. This difference is due to faulty etym.,

which has from the time of Buddh. Sk. down to modern interpretation haunted the exegesis of the term Nibbāna. “Nirvāṇa” (der. fr. *vā* to blow, cp. *vātá*=E. wind) was the (later) Sk. substitute for the P. term *nibbāna* used by Sk. commentators who transcribe almost every Pāli assimilation by *r*+single consonant, although the etymologically correct Sk. form is different (cp. *nigūḷha*=Sk. *nigūḍha*, but Buddh. Sk. *nir*^o, *ninnāmeti*=Sk. *ni*^o, but Buddh. Sk. *nir*^o). That *nibbāna* has nothing to do with *vā* and *vāta* (wind) will be shown below. The correct etym. runs somewhat on the foll. lines. (1) The primary meaning is going out, dying out as applied to burning or fire. There is no indication that this is due to wind (“blowing out”), which on the contrary would only set the fire into a greater blaze. This going out may be due to covering the fire up, or to depriving it of further fuel, by not feeding it, or by withdrawing the cause of its production. (2) We begin the word-analysis by a discussion of *nibbuta*, because this form has preserved its literal meaning more clearly, as well as the figurative one which prevails in *nibbāna*; moreover, it is an old term with genuine Vedic equivalent, whereas *nibbāna* is clearly later, a creation of the Pāli. Once the etym. of the former is clear, that of the latter will follow. -*Nibbuta* represents Sk. *nirvṛta* as well as *nivṛta*, both pp. of *vṛ*, which in itself combines two meanings, as exhibited in cognate languages and in Sk. itself:—(a) *Idg. *uer* to cover, cover up [Lat. *aperio*=**apa-verio* to cover up, Sk. *varuṭram* upper garment, “cover”] and (b) **uel* to revolve, roll, move [Lat. *volvo*=revolve; Gr. *ἔλιξ*, *ἐλύω*; Sk. *vāna* reed=Lat. *ulva*; Sk. *ūrmi* wave; P. *valli* creeper, *valita* wrinkled]. **uer* is represented in P. by *e.g.* *vivarati* to open, *nivāreti* to cover, obstruct, *nivāraṇa*, *nivāraṇa* obstruction; **uel* by *āvuta*, *khandh-āvāra*, *parivāra vyāvaṭa* (busy with= moving about), *samparivāreti*. Thus we gain the two meanings combd. and used promiscuously in the one word because of their semantic affinity: (a) **nirvṛta* covered up, extinguished, quenched, and (b) **nirvṛta* without movement, with motion finished (cp. *niṭṭhita*), ceasing, exhaustion, both represented by P. *nibbuta*.—(3) In derivations we have besides the root-

form v_R (=P. bbu°) that with $gu\tilde{n}a$ v_R (cp. Sk. $v\bar{a}rayati$, $v\bar{r}\bar{a}yati$) or $v\bar{R}\bar{A}$ =P.* $bb\bar{a}^\circ$ (with which also cp. $pativ\bar{a}na$ =* $prativ\bar{a}ra\tilde{n}a$). The former is in $nibbuti$ (ceasing, extinction, with meaning partly influenced by $nibbutthi$ =Sk. $nirv\bar{r}\bar{s}ti$ pouring of water), the latter in intrs. $nibb\bar{a}ti$ and $nibb\bar{a}yati$ (to cease or to go out) and trs. $nibb\bar{a}peti$ (Caus.: to make cease, to stop or cool) and further in $nibb\bar{a}na$ (nt. intrs. abstr.) (the dying out). (4) A later artificial construction for the expln. of $nibb\bar{a}na$ is $vana$, extracted and abstracted fr. $nibb\bar{a}na$ with omission of nis° and $gu\tilde{n}a$, so that $nibb\bar{a}na$ = $nis+v\bar{a}na$ =without cravings. The correspondence between $nibb\bar{a}na$ and $nibbuti$ was strengthened by similar pairs in other verb-systems, e.g., $muti$ (MAN, cp. $nibbuti$)> $m\bar{a}na$, $\tilde{n}\bar{a}yati$ ($\tilde{N}\bar{A}$, cp. $nibb\bar{a}yati$)> $\tilde{n}\bar{a}na$; $d\bar{a}peti$ (D\bar{A}, cp. $nibb\bar{a}peti$)> $d\bar{a}na$; cp. also $nibb\bar{i}\tilde{n}\tilde{n}a$: $nibb\bar{a}na$ = $ti\tilde{n}\tilde{n}a$: $t\bar{a}na$. (5) The $v\bar{A}$ -etym., as stated above, is untenable, although some texts use the metaphor of the wind in this sense, which already shows a secondary development of the original conception, viz., that of a *light* (and not a flame, i.e., a glowing fire) blown out or extinguished, where not only the heat, but also the outward evidence of it is destroyed. Thus at Sn. 1074, which cannot be used for the foundation of an etym. Not even formally can $nibb\bar{a}na$ be derived from $v\bar{A}$, for the place of the nt. abstr. formation is taken by $v\bar{a}ta$ (pp.), and if there was a “ $v\bar{a}na$,” its combn. with nis would be a nominal compn. and mean “not blowing,” viz., calm, lull, cp. $niv\bar{a}ta$. In verbal compn. $nis+v\bar{A}$ (see $v\bar{a}yati$) refers only to the (non-) emittance of an odour, which could never be used for a meaning of “being exhausted”; moreover, one has to bear in mind that native commentators themselves never thought of explaining $nibb\bar{a}na$ by anything like blowing ($v\bar{a}ta$), but always by $nis+vana$.

Meanings—1. The going out of a lamp or fire (popular). 2. Health, the sense of bodily well-being (probably, at first, the passing away of feverishness, restlessness). 3. The dying out in the heart of the threefold fire of *r\bar{a}ga dosa* and *moha*, lust, illwill and stupidity (Buddhist). 4. The sense of spiritual well-being, of security, emancipation, victory

and peace, salvation, bliss.—Nibbāna is purely and solely an ethical state, to be reached in life by ethical practices, contemplation and insight. The first and most important way to reach N. is by means of the eightfold Path, and all the expressions which deal with the realisation of freedom from lust, hatred and illusion, apply to practical habits and not to speculative thought. Nibbāna is realised in one's heart; to measure it with a speculative measure is to apply a wrong standard. . . . (*References follow.*)

PALI WORDS BEGINNING WITH CH.

Cha (In composition *chal*: e.g., chabbīsati=cha + vīsati, chabbaṇṇa = cha + vaṇṇa; chaḷ-anga, chaḷ-abhiññā) [Sk. ṣaṣ and ṣaṭ (ṣaḍ=chal), Gr. ἕξ, Lat. sex, Goth. sahs], the number six. (1) *Cases*: nom. cha, gen. channaṃ, instr. chahi (and chambhī (?) J. IV. 310, which should be chambhi and prob. chabbhi=ṣaḍbhiḥ; see also chambhī), loc. chasu (and chassu); num. ord. chaṭṭha, the sixth. Cp. also saṭṭhi (60), soḷasa (16). (2) *Metaphorical meaning*. In comp. folklore 6 is the first number of the *pair* (2 is restricted to the duality =twins), consisting of two pairs of 3 (the greater unit), so that 6 means the pair of a greater unity, i.e., collectiveness. In this application not only frequent as simple 6 (see below), but also as a "higher" six, i.e., 60, 600, 6 000 [Cp. Pharaoh's 600 chariots, Ex. 14⁷; the exodus of 600,000 out of Egypt, Ex. 13²⁷; the Greek use of 600=a myriad; its frequency in Germanic mythology.] From Pāli tales may be quoted: 60 cartloads Vv. A. 12; 60,000 cartloads Pv. II. 9^{18, 51}; 60,000 clubs slaying a sinner Pv. A. 284; 60,000 years in Niraya Pv. IV. 15¹= J. III. 47; 60 yojanas distant (60=2×30=twice as far as already gone). Pv. A. 154]. (3) *Application*. Six is applied whenever a "major set" is concerned (see 2), as in the foll.: 6 munis are distinguished at Nd² 514 (in pairs of 3: see muni); 6 bhikkhus as a "clique" (see chabbagiya, cp. the Vestal virgins in Rome, 6 in number);

6 are the sciences of the Veda (see *chalaṅga*); there are 6 buddha-dhammā (Nd² 466); 6 viññānakāyā (see *upa-dhi*); 6 senses and sense-organs (see *āyatana*)—*chādānasālā* J. I. 262; *oraṃ chahi māsehi kālakiriya bhavisati* (I shall die in 6 months, *i.e.*, not just yet, but very soon, after the “next” moon) Pv. IV. 3³⁵.

-*ayasa*, 6-cornered Dh. 617. -*anga*, the set of the 6 Vedangas, disciplines of Vedic science, viz., 1. kappa, 2. vyākaraṇā, 3. nirutti, 4. sikkha, 5. chando[*vicitī*], 6. jotisattha (Vv. A. 265; at Pv. A. 97 in sequence 4, 1, 3, 2, 6, 5) D. III. 269; Vv. 63¹⁶; Pv. II. 6¹³; Miln 178, 236.—*abhiññā*, the 6 branches of higher knowledge, Vin. II. 161; Pug. 14 (see *abhiññā*).—*āsīti*, eighty-six [*i.e.*, twice that many in all directions: $6 \times 80 = 6 \times (4 \times 2)^{10}$], of people—an immense number, millions Pv. II. 13⁷; of petas Pv. A. 212; of sufferings in Niraya Pv. III. 10². -*kanna* heard by 6 ears, *i.e.* public (opp. *catu*^o) J. VI. 392; -*tiṃsa(ti)* thirty-six A. II. 3; It. 15; Dh. 339; Dh. A. III. 211; IV. 48; -*dvārika* entering through 6 doors (*i.e.*, the senses) Dh. A. IV. 221 (*taṇhā*); -*dhātura* (=dhātuya) adj. consisting of 6 elements M. III. 239; -*phassāyatana* (adj.) having 6 seats of contact (the outer senses) M. III. 239; Th. 1, 755; Pv. A. 52; cp. Sn. 169; -*banṇa* (=vaṇṇa) consisting of 6 colours (*ramsiyo*) J. I. 372; Dh. A. II. 41; IV. 99; -*baggiya* (=vaggiya) forming a group of 6 (a set of bhikkhus, mentioned freq. in Vin.; there names are: Assaji, Punabhasu, Paṇḍuka, Lohitaka, Mettiya, Bhummajaka Vin. II. 1, 77; J. II. 387; Dh. A. III. 330; -*bisati* (=vīsati) twenty-six Dh. A. IV. 233 (*devalokā*).

Chakana and *Chakana* (nt.) [Vedic śakṛt, śakan, Gr. κόπρος; Sk. chagana is later, see Trenckner, Notes 62ⁿ 16] the dung of animals Vin. I. 202; J. III. 386 (n); V. 286; VI. 392 (n).

Chakanatī (f.)=chakana Nd² 199.

Chakala [cp. Sk. chagala, from chāga heifer] a he-goat. J. VI. 237; °ka *ibid.* and Vin. III. 166.—f. *chakalī* J. VI. 559.

Chakhattum (adv.) [Sk. ṣaṭkṛtvas] six times D. II. 198.

Chattha the sixth Sn. 171, 437. Also as *chatthama* Sn. 101, 103; J. III. 280.

Chaddaka (adj.) throwing away, removing, in *puppha*° a flower plucker Th. 1, 620.—f. *chaddikā* see *kacavara*.°

Chaddana (nt.) throwing away, rejecting J. I. 290;—ī (f.) a shovel, dust-pan Dh. A. III. 7. See *kacavara*.°

Chaddita (pp. of *chaddeti*) thrown out, vomited; cast away, rejected, left behind S. III. 143; J. I. 91, 478; Pv. II. 2³ (=ucchittham vantan ti attho Pv. A. 80); Vv. A. 100; Pv. A. 78, 185.

Chaddeti [cp. Sk. *chardayati* and *chṛṇatti* to vomit; cp. also *avaskara* excrements and *karisa* dung. From *SQER to eliminate, separate, throw out (Gr. *κρίνω*, Lat. *ex(s)cerno*), cp. Gr. *σκῶς*, Lat. *mus(s)cerda*, Ags. *scearn*] to spit out, to vomit; throw away; abandon, leave, reject Vin. 214 *sq.*; IV. 265; M. I. 207; S. I. 169 (*chattehi* wrongly for *chaddēhi*)=Sn. p. 15; J. I. 61, 254, 265, 292; V. 427; Pug. 33; Dh. A. II. 101; III. 171; Vv. A. 126; Pv. A. 43, 63, 174, 211; 256; Miln. 15.—ger. *chaddūna* Th. 2, 469 (=chaddetvā Th. A. 284); grd. *chaddētabba* Vin. I. 48; J. II. 2; *chaddaniya* Miln. 252; *chaddiya* (to be set aside) M. I. 12 *sq.*—Caus. *chaddāpeti* to cause to be vomited, to cast off, to evacuate, to cause to be deserted Vin. IV. 265; J. I. 137; IV. 139; VI. 185, 534.—pp. *chaddita* (q.v.).—See also *kacavara*.°

Chana [Sk. *kṣāṇa*] a festival J. I. 423; II. 143, III. 287, 446, 538; IV. 115 (*sūra*°); V. 212; VI. 221, 399 (°*bheri*); Dh. A. III. 443 (°*vesa*); IV. 195; Vv. A. 173.

Chanaka [=akkhaṇa ? Kern; cp. Sk. **ākhaṇa*] the *chanaka* plant Miln. 352; cp. *akkhaṇa*.

1. *Chatta* (nt.) [Sk. *chattra*=**chad-tra*, cover-ing to CHAD, see *chādeti*] a sunshade ('parasol' would be misleading. The handle of a *chatta* is affixed at the circumference, not at the centre as it is in a parasol), a canopy Vin. I. 152; II. 114; D. I. 7—; II. 15 (*seta*°, under which Gotama is seated); J. I. 267 (*seta*°); IV. 16; V. 383; Sn. 688, 689; Miln. 355; Dh. A. I. 380 *sq.*; D. A. I. 89; Pv. A. 47.—Fsp. as *seta*° the royal canopy, one of the 5 *insignia regis*

(setachatta-pamukham pañcavidham rāja-kakudhabhaṅḍam Pv. A. 74), see kahudhabhaṅḍa J. VI. 4, 223, 389; °m ussāpeti to unfold the r. canopy Pv. A. 75; Dh. A. I. 161, 167.

-*daṅḍa* the handle of a sunshade Dh. A. III. 212; -*nāli* the tube or shaft (of reeds or bamboo) used for the making of sunshades M. II. 116; -*mangala* the coronation festival J. III. 407; Dh. A. III. 307; Vv. A. 66.

2. *Chatta* [Sk. chātra who carries his master's sunshade] a pupil, a student J. II. 428.

Chattaka (m. nt.) (1) a sunshade J. VI. 252; Th. 2, 23 (=Th. A. 29 as nickname of sunshade makers).—(2) a mushroom toadstool J. II. 95.

Chattimsakkhattum (adv.) thirty-six times It. 15.

Chada [Sk. chada, cp. chādeti] anything that covers, protects or hides, viz., a cover, an awning D. I. 7- (sa-uttara° but °chadana at D. II. 194); a veil, in phrase vivatacchada "with the veil lifted" thus spelled only at Nd² 242, and Dh. I. 201, otherwise °chadda (q.v.); shelter, clothing in phrase ghāsacchada Pug. 51 (see ghāsa and cp. chāda); a hedge J. VI. 60; a wing Th. 1, 1108 (citra°).

Chadana (nt.) [Sk. chadana]=chada, viz., *lit.* (1) a cover, covering J. I. 376; V. 241.—(2) a thatch, a roof Vin. II. 154 (various kinds), 195; J. II. 281; Dh. A. II. 65 (°piṭṭha); IV. 104 (°assa udaka-patana-tthāna), 178; Pv. A. 55.—(3) a leaf, foliage J. I. 87; Th. 1, 527.—(4) hair J. V. 202.—*fig.* pretence, fraud, counterfeiting Sn. 89 (=paṭirūpaṃ katvā Sn. A. 164); Dhs. 1059=Vbh. 361=Nd² 271^m Dhs. reads chandanam and Vbh. chādanam.

-*itthikā* a tile Dh. A. IV. 203.

Chadda (nt.) [Sk. chadman? disguise, fraud=hiding]=chada, only in phrase vivatacchadda (or vivata°) D. I. 89; Sn. 372, 378, 1003, 1147; Dh. A. I. 201. Nd², however, and Dh. A. read °chada (q.v.) Expl. by vivata-rāgado-samoha-chadana Sn. A. 365.

Chaddhā [Sk. satṣaḥ] sixfold Miln. 2.

Chanda [cp. Vedic and Sk. chanda, and SKANDH to jump] (1) impulse, excitement; intention, will; desire for, wish

for, delight in (c. loc.)—A. As *virtue*: dhammapadesu ch. striving after righteousness S. I. 202; tibba° ardent desire, zeal A. I. 229; IV. 15; kusaladhamma° A. III. 441. Often combd. with other good qualities, e.g., ch. vāyāma ussāha ussolhi A. IV. 320; ch. viriya citta vimamsā in set of samādhis (cp. iddhipāda) D. III. 77 (see below), and in cpd. °ādhigateyya.—Kusalānaṃ dhammānaṃ uppādāya chandaṃ janeti vāyamati viriyaṃ ārabhati etc., see citta V. 1 d^B.—M. II. 174; A. I. 174 (ch. vā vāyāmo vā); III. 50 (chandasā instr.); Sn. 1026 (+viriya); Vv. 24¹²(=kusala° Vv. A. 116).—B. As *vice*: (a) kinds and character of ch.—With similar expressions: (kāya-) ch. sneha anvayatā M. I. 500.—ch. dosa moha bhaya D. III. 182; Nd² 337² (see also below chandāgati). Its nearest analogue in this sense is rāga (lust), e.g., ch. rāga dosa paṭigha D. I. 25 (cp. D. A. I. 116); rūpesu uppajjati ch. vā rāgo S. IV. 195. See below °rāga. In this bad sense it is nearly the same as kāma (see kāma and kāmachanda: sensual desire, cp. Dhs. A. 370 and Mrs. Rh. D. Man. Buddh. Psych. 292) and the combn. kāmachanda is only an enlarged term of kāma. Kāye chanda “delight in the body” M. I. 500; Sn. 203. Bhave ch. (pleasure in existence) Th. 2, 14 (cp. bhavachanda); lokasmiṃ ch. (hankering after the world) Sn. 866; methunasmim (sexual desire) Sn. 835 (expl. by ch. vā rāgo vā pemaṃ Nd¹ 181).—Ch. in this quality is one of the roots of misery: cittass’ upakkilesa S. III. 232 sq.; V. 92; mūlaṃ dukkhassa S. IV. 328 sq.—Other passages illustrating ch. are e.g., vyāpāda° and vihimśā° S. II. 151. rūpa-dhātuvā° S. III. 10; IV. 72; yaṃ aniccaṃ etc. . . . tattha° S. III. 122, 177; IV. 145 sq.; asmī ti ch. S. III. 130; atilino ch. S. V. 277 sq. Cp. also D. II. 277; (b) the emancipation from ch. as necessary for the attainment of Arahantship. -vigata° (free from excitement) and a° S. I. 111; III. 7, 107, 190; IV. 387; A. II. 173 sq.; D. III. 238; ettha chandaṃ virājetvā Sn. 171=S. I. 16. Kāye chandaṃ virājaye Sn. 203. (a) vīta° A. IV. 461 sq. °m vineti S. I. 22, 197; °n vinodeti S. I. 186; ch. suppa-

ṭiviniṭa S. II. 283 na tamhi °m kayirātha Dh. 117. —(2) (in the monastic law), consent, declaration of consent (to an official act: kamma) by an absentee Vin. I. 121, 122. dhammikānaṃ kammānaṃ chandaṃ datvā having given (his) consent to valid proceedings Vin. IV. 151, 152; cp. °dāyaka II. 94. The commentaries follow the canonical usage of the word without adding any precision to its connotation. See Na². *sub voce*, Dh. S. A. 370, Dh. A. I. 14; J. VI. 72; Vv. A. 77.

-*āgati* in °gamana the wrong way (of behaviour, consisting) in excitement, one of the four agatigamanāni, viz., ch°, dosa°, moha°, bhaya° D. III. 133, 328; Vbh. 376 (see above); -*ādhipateyya* (adj.) standing under the dominant influence of impulse Dhs. 269, 359, 529; Vbh. 288 (+virīya°, citta°, vīmaṃsā°); -*ānunīta* led according to one's own desire S. IV. 71; Sn. 781; -*āraha* (adj.) fit to give one's consent Vin. II. 93; V. 221; -*ja* sprung from desire (dukkha) S. I. 22; -*nānatta* the diversity or various ways of impulse or desire S. II. 143 sq.; D. III. 289; Vbh. 425; -*pahāna* the giving up of desire S. V. 273; -*mūlaka* (adj.) having its root in excitement A. IV. 339; V. 107; -*rāga* exciting desire (cp. kāmachanda) D. II. 58, 60; III. 289; S. I. 198; II. 283; III. 232 sq. cakkhusmim, etc.); IV. 7 sq., 164 (Bhagavato ch-r. n'atthi), 233; A. I. 264 (atīte ch-r-ṭṭhānīyā dhammā); II. 71; III. 73; Nd² 413; Dh. A. I. 334; -*samādhi* the (right) concentration of good effort, classed under the 4 iddhipādā with virīya°, citta° vīmaṃsā° D. III. 77; S. V. 268; A. I. 39; Vbh. 216 sq.; Nett. 15; -*sampadā* the blessing of zeal S. V. 30.

Chandaka a voluntary collection (of alms for the Sangha), usually as °m saṃharati to make a vol. coll. Vin. IV. 250; J. I. 422; II. 45, 85 (saṃharitvā v.l. BB.; text sankad-ḍhitvā), 196, 248; III. 288 (nava°, a new kind of donation); Cp. Bt. Sk. chandaka-bhikṣana Sp. Av. Ś, Vol. II. 227.

Chandatā (f.) [see chanda] (strong) impulse, will, desire. Nd² 394; Vbh. 350, 370.

Chandavantatā (f.) [abstr. to adj. chandavant, chanda+vant]
=chandatā Vv. A. 319.

Chandasā (f.) [cp. Sk. chāndasa] metrics, prosody Miln. 3.

Chandika (adj.) [see chanda] having zeal, endeavouring;
usually as a° without (right) effort, and always combd.
w. anādara and assaddha Pug. 13; Vbh. 341; Pv. A.
54 (v.l.), 175.

Chandīkata (adj.) and *chandīkatā* (f.) (with) right effort,
zealous, zeal (adj.) Th. 1, 1029 (chandi°) (n.) Vbh. 208.

Chando (nt.) [Sk. chandas, to SKANDH, cp. in meaning Sk.
pada; Gr. ἵαμβος] metre, metrics, prosody, esp. applied
to the Vedas Vin. II. 139 (chandaso buddhavatanam
āropeti to recite in metrical form, or acc. to Bdhgh. in
the dialect of the Vedas); S. I. 38; Sn. 568 (Sāvitti
chandaso mukham: the best of Vedic metres).

-*vīcīti* prosody Vv. A. 265 (enum. as one of the 6 dis-
ciplines dealing with the Vedas: see chaṅga).

1. *Channa* [Sk. channa, pp. CHAD, see chādeti¹] covered, i.e.,
thatched (of a hut), or concealed, secluded; nt. a secret
place Vin. IV. 220; Sn. 18; J. II. 58; IV. 58, 293; Th. A.
257.

2. *Channa* (pp. to *chad (chand), chandayati, see chādeti²)
fit, suitable, proper Vin. II. 124. (+paṭirūpa); III. 128;
S. I. 9; M. I. 360; J. III. 315; V. 307; VI. 572; Pv. II.
12¹⁵; D. I. 91 (+paṭirūpa); (=yutta Pv. A. 159).

Chapaka name of a low class tribe Vin. IV. 203 (=caṅḍāla
Bdhgh. on Sekh. 69 at Vin. IV. 364), f. °ī ib.

Chamā (f.) [from KṢAM, cp. khamati] the earth; only in oblique
cases, used as adv.: *instr.* chamā on the ground, to the
ground (=ved. kṣamā) M. I. 387; D. III. 6; J. III. 232;
IV. 285; VI. 89, 528; Vv. 41⁴ (Vv. A. 183; bhūmiyaṃ);
Th. 2, 17; 112 (Th. A. 116: chamāyaṃ); Pv. IV. 5³
(Pv. A. 260; bhūmiyaṃ). -*loc.* chamāyaṃ Vin. I. 118;
A. I. 215; Sn. 401; Th. A. 116; chamāya Vin. II. 214.

Chambhati [see chambheti] to be frightened Dbh. IV. 52
(+vedhati).

Chambhita [cp. Sk. stambhana and P. khambha] pp. of
chambheti only in der. *chambhitatta* (nt.) the state of

being stiff, paralysis, stupefaction, consternation, always combd. with other expressions of fear, viz., *uttāsa* S. V. 386; *bhaya* J. I. 345 (where spelled *chambhittam*); II. 336 where wrongly expl. by *sarīracalanam*), freq. in phrase *bhaya ch. lomahamsa* (fear, stupefaction and horripilation ("gooseflesh")) Vin. II. 156; S. I. 104; 128; 219; D. I. 49 (expl. at D. A. I. 50 wrongly by *sakala-sarīra calanam*); Nd² 470; Miln. 23; Vbh. 367. In other connections at Nd² 1 (=Dhs. 425, 1118, where *thambhitatta* instead of *ch^o*); Dhs. 965 (on which see Dhs. trsl. 242).

Chambhin (adj.) [Sk. *stambhin*=**skambhin*] immovable, rigid; terrified, paralysed w. fear S. I. 219; M. I. 19; J. IV. 310 (v.l. *jambhī*, here w. ref. to one who is bound (stiff) with ropes (*pāsasatehi chambhī*) which is, however, taken by Com. as instr. of *cha* and expl. by *chasu thāṇesu*, viz., only 4 limbs, body and neck; cp. *cha*).—*acchambhin* firm, steady, undismayed S. I. 220; Sn. 42; J. I. 71.—See *chambheti* and *chambhita*.

Chambheti [cp. Sk. *skabhnāti* and *stabhnāti*, SKAMBH, and P. *khambha*, *thambha* and *khambheti*] to be firm or rigid, fig. to be stiff with fear, paralysed: see *chambhin* and *chambhitatta*, cp. *ūrukambha* (under *khambha*²).

Challi [Sk. *challi*] bark, bast Dh. A. II. 165; Bdhgh. on M. V. VIII. 29.

Chava [Sk. *śava*] (1) a corpse Vin. II. 115 (°*sīsassa patta* a bowl made out of a skull. See cpds.—(2) (adj.) vile, low, miserable, wretched Vin. II. 112, 188; S. I. 66; M. I. 374; A. II. 57; J. IV. 263.

-*attika* bones of a corpse, a skeleton C. III. 15, 1 (?); -*ālāta* a torch from a pyre S. III. 93=A. II. 95=It. 90 =J. I. 482; -*kuṭikā* a charnel house, morgue, Vin. I. 152; -*dāhaka* one who (officially) burns the dead, an "undertaker" Vin. I. 152; Dh. A. I. 68. (f. °*ikā*); Miln. 331; -*dussa* a miserable garment D. I. 166-. A. I. 240; II. 206; -*sitta* a water pot (see above 1) Th. 1, 127.

Chavaka (1) a corpse J. V. 449. (2) wretched Miln. 156, 200; (°*caṇḍāla*, see expl. at J. V. 450).

Chavi (f.) [(s)QEU to cover; Vedic *chavi*, *skuṇāti*; cp. Gr.

σκῦλον; Lat. ob-scurus; Ohg. skūra (Nhg. Scheuer); Ags scēo > E. sky also Goth. skōhs > E. shoe] the (outer, thin) skin, tegument S. II. 256; A. IV. 129; Sn. 194; J. II. 92. Distinguished from *camma*, the hide (under-skin, corium) S. II. 238 (see *camma*); also in combn. *ch-camma-mamsa* Dh. A. IV. 56.

-*kalyāṇa* beauty of complexion, one of the 5 beauties (see *kalyāṇa* 2 d) Dh. A. I. 387; -*dcs'-ābādha* a skin disease, cutaneous irritation Vin. I. 206; -*roga* skin disease Dh. A. III. 295; -*vanna* the colour of the skin, the complexion, esp. beautiful compl., beauty Vin. I. 8; J. III. 126; Dh. A. IV. 72; Pv. A. 14 (*vaṇṇadhātu*), 70, 71 (=vanna).

Chāta (adj.) [cp. Sk. psāta from BHAS (*bhsā), Gr. ψόχω; see Walde, Lat. Wtb. under *sabulum* and cp. *hasman*, probably Non-Aryan.] hungry J. I. 338; II. 301; V. 69; Pv. II. 1¹³ (=bubhukkhita, khudāya abhibhūta Pv. A. 72) II. 9³⁶ (*jighacchita* Pv. A. 126); Pv. A. 62; Vv. A. 76; Miln. 253; Mhvs. VII. 24.

-*ajjhatta* very hungry J. I. 345; II. 203; V. 338, 359; Dh. A. I. 367 (*chātak'*); III. 33, 40. -*kāla* time of being hungry Dh. A. I. 125.

Chātaka [fr. prec.] (1) adj. hungry J. I. 245, 266. (2) (nt.) hunger, famine J. I. 266; II. 124, 149, 367; VI. 487; Dh. A. I. 170.

Chātātā [f. abstr. fr. *chāta*] hunger (lit. hungriness) Dh. A. I. 170.

Chādana (nt.) [to *chādeti*] covering, clothing, often combd. w. *ghāsa*^o food and clothing (q.v.) J. II. 79 (*vattha*^o); Pv. I. 10⁷ (*bhojana*^o); II. 1⁷ (*vattha*^o); Pv. A. 50 (=vattha).—As adj. J. VI. 354 (of the thatch of a house).

Chādi (f.) [*chādeti*¹] shade J. IV. 351.

Chādiya (nt.) covering (of a house or hut), thatch J. VI. 354 (=gehacchādana-tiṇa).

1. *Chādeti* (Caus. of CHAD, Sk. *chādayati*) (a) to cover, to conceal Vin. II. 211 (Pass. *chādiyati*); Sn. 1022 (*mukham jivhāya ch.*); Dh. 252; Pv. III. 4³.—(b) (of sound) to penetrate, to fill J. II. 253; VI. 195.—pp. *channa*¹ (q.v.).

2. *Chādeti* [for *chandeti*, cp. Sk. *chandati* and *chadayati*; to **khya* ?] (a) to seem good, to please, to give pleasure S. II. 110; A. III. 54; Dh. A. III. 285 (*bhattam me na ch.*).—(b) to be pleased with, to delight in, to approve of (c. acc.) esp. in phrase *bhattam chādeti* to appreciate food, to have appetite Vin. II. 138; D. I. 72 (= *rucceyya*); V. 31 (*chādayamāna*), 33 (*chādamana*), 463; Th. 2, 409; Pv. I. 11^s (*nacchādīmhamhase*), pp. *channa*².
- Chāpa* and °*ka* [Sk. *sāva*] the young of an animal S. II. 269 (*bhinka*°); J. I. 460; II. 439 (*sakuṇa*°); Miln. 402: -f. *chāpī* J. VI. 192 (*maṇḍūka*°).
- Chāyā* (f.) [Vedic *chāyā*, light and shade, **SKEI* (cp. (s)QAIT in *ketu*), cp. Sk. *śyāva*; Gr. *σκιά* and *σκοιός*; Goth. *skeinan*. See note on *kāla*] shade, shadow S. I. 72, 93; M. II. 235; III. 164; A. II. 114; Sn. 1014; Dh. 2; J. II. 302; IV. 304; V. 445; Miln. 90, 298; Dh. A. I. 35; Pv. A. 12, 32, 45, 81, etc.—Yakkhas have none: J. V. 34; VI. 337. *chāyā* is frequent in similes: see J.P.T.S. 1907, 87.
- Chārikā* (f.) [Sk. *kṣārikā*, cp. *kṣāyati* to burn, *kṣāra* burning; Gr. *ξηρός* dry, Lat. *serenus* dry, clear. See also *khāra*] ashes Vin. I. 210; II. 220; D. II. 164=Ud. 93; A. I. 209; IV. 103; J. III. 447; IV. 88; Dh. A. I. 256; II. 68; Vv. A. 67; Pv. A. 80 (*chārikangāra*).
- Chiggaḷa* key-hole in *tāla*° S. IV. 290.
- Chida* (always—°) (adj.) breaking, cutting, destroying M. I. 386; S. I. 191=Th. 1, 1234; Th. 1, 521; 1143; Sn. 87 (*kankha*°) 491, 1021, 1101 (*taṇha*°); Vv. A. 82 (id.).
- Chidda* [Sk. *chidra*, cp. Ohg. *scetar*; adj.-n. formation in °*ra*, cp. *tamisra*, *rudhira*] (1) (adj.) having rents or fissures, perforated S. IV. 316; J. I. 419; (fig.) faulty, defective, Vin. I. 290.—(2) (nt.) a cutting, slit, hole, aperture S. I. 43; J. I. 170 (*eka*°), 172, 419, 503; II. 244, 261; (*kaṇṇa*°) Dh. A. III. 42; Vv. A. 100 (*bhitti*°); Pv. A. 180 (*kaṇṇa*°), 253 (read *chidde* for *chinde*); *tāla*° key-hole, see *tala*; fig. a fault, defect, flaw Dh. 229 (*acchidda -vutti* faultless conduct) Miln. 94.
- āvachidda* full of breaches and holes J. III. 491; Dh. A. I. 122, 284 (cp. °*vichidda*); -*kārin* inconsistent A. II.

187; *-vichidda* = °âvachidda J. I. 419; V. 163 (sarīraṃ chiddavichiddaṃ karoti to perforate a body).

Chiddaka (adj.) having holes or meshes (of a net) D. I. 45.

Chiddatā (f.) perforation, being perforated J. I. 419.

Chiddavant (adj.) having faults, full of defects M. I. 272.

Chindati [CHID in 3 forms, viz. (1) (Perf.) base *chid*; (2) Act. (pres.) base w. nasal infix. *chind*; (3) Med. (denom.) base w. guṇa *ched*. Cp. the analogous formations of CIT under cinteti.—*ск(н)ЕИД, Gr. σχῖζω (E. schism); Lat. scindo (E. scissors); Ohg. scizan; Ags. scītan; cp. also Goth. skaidan, Ohg. sceidan].

To cut off, to destroy, to remove, both lit. (bandhanam, pāsam, pasibbakam, jīvam, gīvam, sīsam, hatthapāde, etc.) and fig. (taṇham, moham, āsavāni, saññojanāni, vicikicchā, vanatham, etc.) Freq. in similes: see J.P.T.S. 1907, 88.

Forms: (1) CHID: aor. acchidā Sn. 357, as acchidaṃ M. II. 35, acchidda Dh. 351 (cp. agamā); Pass. pres. chijjati (Sk. chidyate) Dh. 284; It. 70; J. I. 167; Th. 1, 1055=Miln. 395; Miln. 40;—fut. chijjissati J. I. 336;—ger. chijjitvā J. I. 202; IV. 120;—pp. chijjita J. III. 389; see also chida, chidda, chinna.—(2) CHIND: Act. pres. chindati S. I. 149=A. V. 174=Sn. 657; Pv. A. 4, 114; Vv. A. 123;—imper. chinda Sn. 346; J. II. 153; chindatha Dh. 283;—pot. chinde Dh. 370;—ppr. chindamāna J. I. 70, 323.—fut. chindissati Dh. A. II. 258.—aor. acchindi Vin. I. 88 and chindi J. I. 140.—ger. chinditvā J. I. 222, 254, 326; II. 155.—inf. chinditum Pv. A. 253.—grd. chindiya J. II. 139 (duc°).—Caus. chindāpeti J. II. 104, 106.—(3) CHED: fut. checchati (Sk. chetsyati) M. I. 434; Dh. 350; Miln. 391.—aor. acchecchi (Sk. acchaitṣīt) S. I. 12; A. II. 249; Sn. 355=Th. 1, 1275; J. VI. 261. *acchejji* (v.l. of acchecchi) is read at S. IV. 205, 207, 399; V. 441; A. III. 246, 444; It. 47.—inf. chetum J. IV. 208; Pv. IV. 3²⁸, and chettum Sn. 28.—ger. chetvā Sn. 66, 545, 622; Dh. 283, 369; J. I. 255; Nd² 245, and chetvāna Sn. 44; Dh. 346; J. III. 396.—grd. chetabba Vin. II. 110, and chejja (often combd. w. bhejja, torture and maiming, as punishments)

Vin. III. 47 (+bh°); J. V. 444 (id.) VI. 536; Miln. 83, 359.—Caus. chedeti Vin. I. 50, and chedāpeti ib.; J. IV. 154. See also cheda, chedana.

Chinna [Sk. chinna pp. *CHID, see chindati] cut off, destroyed Vin. I. 71 (acchinna-kesa with unshaven hair); M. I. 430; D. II. 8 (°papañca); J. I. 255; II. 155; IV. 138; Dh. 338; Pv. I. 11² (v.l. for bhinna), 11⁶; Dh. A. IV. 48. Very often in punishments of decapitation (sīsa°) or mutilation (hatthapāda° etc.) e.g., Vin. I. 91; III. 28; Pv. II. 2⁴ (ghāna-sīsa°); Miln. 5. As first part of cpd. chinna° very frequently is to be rendered by "without," e.g.:

-āsa without hope J. II. 230; Pv. A. 22, 174; -iriyā-patha unable to walk, i.e., a cripple Vin. I. 91; -kaṇṇa without ears Pv. A. 151; -gantha untrammelled, unfettered Sn. 219; -pilotika with torn rags, or without rags S. II. 28; Pv. A. 171 (+bhinna°); -bhatta without food, i.e., famished, starved J. I. 84; V. 382; Dh. A. III. 106 =Vv. A. 76; -saṃsaya without doubt Sn. 1112; It. 96, 97, 123; Nd² 244.

Chinnikā (f.) [Cp. Sk. chitrā meretrix] deceitful, fraudulent, shameless, only in combn. w. dhuttā (dhuttikā) and only appl. to women Vin. III. 128; IV. 61; J. II. 114; Miln. 122.

Chuddha [Sk. kṣudha (?) KṢUBH, perhaps better ṣṭiv, pp. ṣṭyūta (see niṭṭhubhati), cp. Pischel, Prk. Gr. § 66, 120, and Trenckner Notes p. 75. See also khipita] thrown away, removed, rejected, contemptible Dh. 41 =Th. 2, 468 (spelled chutṭha); J. V. 302.

Chupati (Sk.) to touch Vin. I. 191; III. 37, 121; J. IV. 82; VI. 166; Dh. A. I. 166 (mā chupi).—pp. *chupita*.

Chupana (nt.) touching Vin. III. 121; J. VI. 387.

Chupita [pp. of chupati] touched Vin. III. 37; J. VI. 218.

Churikā (f.) [Sk. kṣurikā to kṣura see khura, cp. chārikā > khara] a knife, a dagger Th. 2, 302; J. III. 370; Miln. 339; cp. Miln. trsl. II. 227; Th. A. 227; Dh. A. III. 19.

Cheka (adj.) clever, skilful, shrewd; skilled in (c. loc.) Vin. II. 96; M. I. 509; J. I. 290; II. 161, 403; V. 216, 366

- (°pāpaka good and bad); VI. 294 (id.); Miln. 293; D. A. I. 90; Vv. A. 36, 215; Dh. A. I. 178.
- Chekatā* (f.) [cheka+tā] skill Vv. A. 131.
- Chejja* (1) see chindati.—(2) one of the 7 notes in the gamut Vv. A. 139.
- Cheta* an animal living in mountain cliffs, a sort of leopard S. I. 198.
- Chettar* [Sk. chettṛ, n-agent to chindati] cutter, destroyer Sn. 343; J. VI. 226.
- Cheda* [see chindati] cutting, destruction, loss Sn. 367 (°bandhana); J. I. 419, 485; sīsa° decapitation Dh. A. II. 204; Pv. A. 5; -aṇḍa° castration J. IV. 364; -bhatta°m karoti to put on short rations J. I. 156.-°gāmin (adj.) liable to break, fragile A. II. 81; J. V. 453.
- Chedana* (nt.) [see chindati] cutting, severing, destroying D. I. 5; (=D. A. I. 80 hattha°-ādi); III. 176; Vin. II. 133; A. II. 209; V. 206; S. IV. 169 (nakha°); V. 473; Miln. 86.
- Chedanaka* (1) (adj.) one who tears or cuts off Pv. A. 7.—
(2) (nt.) the process of getting cut (a cert. penance for offences: in combn. w. āpattiyo and pācittiyam) Vin. II. 307; IV. 168, 170, 171, 279; V. 133, 146 (cha ch. āpattiyo).
- Cheppā* (f.) [Vedic śepa] tail Vin. I. 191; III. 21.

THE VIMUTTI-MAGGA

THE 'WAY TO DELIVERANCE'

THE CHINESE COUNTERPART OF THE PĀLI
VISUDDHI-MAGGA.

By M. NAGAI.

Since that happy discovery, more than twenty years ago,¹ of the Chinese translation (A.D. 488) of the Samanta-pāsādikā, Buddhaghosa's commentary on the Vinaya-pitaka, no trace of any other Pāli text was found extant among the Buddhist literature of China and Japan. We have, however, no reason to despair in this line of research, when we see that the Jātaka of over 500 stories and the Vinaya of the Theravāda had been translated as early as A.D. 483-493 by an Indian priest named Mahāyāna, though these were lost already in A.D. 730². Meanwhile I may be allowed to call attention herewith to the existence of a work which seems in several ways to illustrate the history of the early Buddhist literature. It may not be a Pāli text, yet so much is certain, that it is akin in its form and nature to Buddhaghosa's Visuddhi-magga, which, I understand, is now being edited and translated by the Pāli Text Society.

I. *The Text.*

The text in Nanjio's Catalogue, No. 1293, is called the 'Way to Deliverance,' Chin. 'Cié-to-tāo-lun', which has been restored by Professor Nanjio to Sanskrit 'Vimokṣa-mārga.'

¹ "Takakusu; Pāli Elements in Chinese Buddhism," *J.R.A.S.*, July, 1896, pp. 416-439.

² Nanjio's Catalogue, p. 420 (94).

It was translated A.D. 505 by a Cambodjan (Funan) priest, Seng-chie-po-lo.¹ It consists of twelve books, amounting to twelve Chinese volumes. We may reasonably style it an encyclopædia of Buddhist Theology, as Childers' Dictionary does in the case of the Visuddhi-magga.

There is a legend that it was composed by the Arahā Upatissa, who is usually identified with Sāriputa, the famous disciple of the Buddha.

At the beginning of the text we have the usual invocation: 'Adoration to the world-honoured, the worthy, the fully and properly enlightened', and we can at once see that it is a translation of the Pāli "Namo tassa Bhagavato Arahato Sammāsambuddhassa." No other Chinese Buddhist texts, except the Chinese Samanta-pāsādikā above referred to, begin with such a sentence of adoration. When I first came across the text it was this formula that aroused my suspicion as to its Pāli origin.

2. *The Translator and His Date.*

Sangha-pāla, the translator of the text, was a priest from the Fu nan country (Cambodja, Siam). After his arrival in China, he became a pupil of Guṇa-bhadra, who was then in China coming from Mid-India. Sangha-pāla was well versed in several languages and translated the text in question, which belongs to the Hīnayāna, along with some Mahāyāna texts, during his stay in China (A.D. 505-520). He died at the age of sixty-five, A.D. 520. His master, Guṇa-bhadra, was himself a noted scholar of the Mahāyāna school. On his way to China, he visited Sihala-dīpa (now Ceylon) and other southern countries. After his arrival in China in A.D. 435 until A.D. 443, he was actively engaged in translation. Thus, though we do not know which of the two is the importer of the text, it is certain that it originated from the region of the southern Buddhism, either from Ceylon or from Cambodja.

¹ Nanjio's Catalogue, p. 422 (102). There are two Chinese renderings for the name; one is 'Community-nourishment' (Sangha-bala or -bhara), and the other 'Community-armour' (Sangha-vara or -varman). The Chinese *po lo* can be rendered either *pāla*, *vara*, *batā* or *bhara*, and it may be *pāla*, "guarding" (*i.e.*, support and protector).

A text brought by either one or the other cannot be placed later than A.D. 435, or, in any case, later than A.D. 505. So our text is in all probability anterior to Buddhaghosa, whose arrival in Ceylon is put at A.D. 420.

3. The Author and His Date.

Sāriputta (Buddha's disciple) was named Upatissa before he entered the Sangha, as Moggallāna, another disciple of the Buddha, was called Kolita.¹ But this by no means forces us to identify our Upatissa with Sāriputta. In fact, as we find the venerable Sāriputta often quoted in Upatissa's text, it becomes necessary to look for another Upatissa whose date is nearer to the date of our text. The Samanta-pāsādikā and Parivāra of the Vinaya-piṭaka fortunately give the list of venerable theras in Ceylon, from Mahinda, the son of the King Asoka, down to Sīva, probably much anterior to Buddhaghosa (c. A.D. 420). In this list of a lineage of tradition (*param-parā*) we find the name Upatissa, whom I have reason to identify with our author. Upatissa of the list was an eminent Buddhist scholar and specially versed in the Vinaya-piṭaka. According to the Samanta-pāsādikā, he had two great pupils, Mahāsummatthera and Mahāpadummatthera by name, and the former in the course of time left his master and went over to the Continent (India), while the latter remained with his master to attend further his lectures on the Vinaya. The Samanta-pāsādikā itself often quotes Upatissa as a great authority. On one occasion (Pārājika 1) there was a great dispute about the insult to a corpse. The question was: What rule should be applied in case the dead body be for the most part decayed (*yebhuyyena khayitam*) or in case the body be for the most part not decayed (*yebhuyyena akkhayitam*). According to the Vinaya rules the former case is treated as a Thullaccaya crime, while the latter case is considered to be a Pārājika offence. There is, however, no rule when the body is half decayed. The question was discussed among 500 priests, including the Elder Upatissa who was asked by all to

¹ Vinaya-piṭaka, i., p. 42; *S.B.E.*, p. 13, 149.

decide the matter. 'Buddha would have said expressly,' he said, 'if it belonged to the Pārājika offences. As he was reticent on the point, it ought to be included in the lesser crimes'—*i.e.*, Thullaccaya. The story is found both in the Pāli and in the Chinese Samanta-pāsādikā. We can judge from the above that Upatissa held a high position in the Sangha. The following quotation will illustrate his position in the Buddhist school.

"In the Island Tambapaṇṇi there were two Elders under one and the same teacher who had learnt the Vinaya, Upatissa, and Phussadeva by name.

"At the time of a great panic, these two keeping up the Vinaya-piṭaka protected it. Upatissa was superior to the other. Of him there were two pupils, Mahāpaduma and Mahāsumma by name. Mahāsumma heard the Vinaya-piṭaka nine times from his teacher, while Mahāpaduma heard it nine times more by himself, altogether eighteen times. Mahāpaduma was therefore superior to his fellow-disciple. After hearing the Vinaya nine-times Mahāsumma left his teacher and went to the further Gangā. Thereupon Mahāpaduma said: 'Alas, such a Vinaya-holder must be a hero to think of living elsewhere leaving his teacher who is still alive! While one's teacher is alive, one could surely learn the Vinaya and its Atthakathās many times. Without leaving them, and always hearing them, they have to be recited year after year.' Thus at the time of these Vinaya teachers, Upatissa and his pupil Mahāpaduma sat one day among five-hundred chief priests and explained that point in the rules of the first Pārājika."

A learned therā so much esteemed in the sangha would be worthy to be the author of such an important work as the book in question. We should naturally like to know when he flourished. To my great joy, I came across a sentence also in the Samanta-pāsādikā, which sheds some light indirectly on the date of Upatissa. The sentence runs as follows:

"Mahāpadumatthero pi kira Vasabharaṇṇo deviyā roge uppanne ekāya itthiyā āgantvā pucchito na jā-

nāmi ti vatvā evam eva bhikkhūhi saddhim sallapesi. Tam sutvā tassā bhesajjam akaṃsu. Vūpasante ca roge ti-civarena ca tīhi ca kahāpaṇasatehi saddhim bhesajja-cangotakam pūretvā āharitvā therassa pādamūle tha-petvā bhante pupphapūjam karothā ti āhaṃsu. Thero ācariyabhāgo nāma ayan ti kappiyavasena gahāpetvā pupphapūjam akāsi” (Sinhalese 2, p. 257).

“The Venerable Mahāpaduma had a visit of a woman (queen’s attendant) and was asked about (a medicine), as the queen of the King Vasabha was ill. ‘I do not know,’ was his answer, and no more. He went on, however, talking with Bhikkhus (about the matter). Hearing him they made the medicine for her. And when she recovered, they filled the medicine-casket with three robes and a hundred kahāpaṇa coins, and laid it at the feet of the thera, and said, ‘Sir, make with this flower-offerings to the Buddha.’ The thera, saying ‘this would be my teacher’s share,’ accepted the casket, as it was proper to do, and made flower-offerings with it.” The Chinese Samanta-pāsādikā, translated by Sangha-bhadra in A.D. 488, also hands down the same anecdote. Now the King Vasabha of the text is, no doubt, the King of a similar name mentioned in the Dipavaṃsa (22, 1). According to this historical work King Vasabha was a very devout believer in Buddhism. It tells us:

The King Vasabha constructed in the Cetiya-pabbata Monastery ten Thūpas, a glorious deed by which high reward is to be gained.

In the Issariya Arāma he constructed a delightful Vihāra and a pleasing and delightful Uposatha hall. He also ordered a large kettle-drum to be made for the most excellent Mucela Monastery.¹

An approximate date assigned by Wijesinha to the King Vasabha’s coronation was A.D. 66.² Upatissa, whose disciple, Mahāpaduma, cured the disease of the King’s consort, must have flourished in the same period, probably some years previous to the others.

¹ Oldenberg’s *Dīpavaṃsa*, xxii., p. 216.

² See his *Mahāvaṃsa*, p. 4.

The following is the *paramparā* of eminent theras in Ceylon, from Mahinda down to Sīva :¹

Mahinda-Ariṭṭha — Tissadatta — Kālasumana —
 Dīghanāmaka — Dīghasumana — Kālasumana —
 Nāgattthera — Buddharakkhita — Tissa — Deva —
 Sumana—Cūlanāga — Dhammapāli(ta) — Khema Upa-
 tissa — Phussadeva — Sumana — Pupphanāma (Phus-
 sanāma) — Mahāsīva — Upāli — Mahānāga — Abhaya
 (Sahāyo) — Tissa — Pupphanāma — Cūlābhaya —
 Tissa — Cūladeva — Sīva.

Mahinda, son of Asoka, arrived in Ceylon about 244. B.C. The Samanta-pāsādikā mentions the date of Mahinda's arrival at Ceylon to be the 236th year after the Buddha's death, which occurred most probably in about 480 B.C., as usually estimated. Sīva, who stands at the bottom of the line, is probably much anterior to Buddhaghosa (c. 420), the author of the Samanta-pāsādikā. Upatissa being the fifteenth in order stands almost in the middle of the lineage, and if we assign twenty years to each, it will bring us down to the first century A.D. This is about the time of the King Vasabha (A.D. 66-109). Similar calculation applied to the remaining thirteen theras, however, brings us down to A.D. 260 only, about the time of the King Mahāsena (A.D. 277-303), when the *Dīpavaṃsa* was compiled.² Judging from the fame of Upatissa above quoted we shall probably be right in identifying him with the Upatissa of the *paramparā* just given.

4. *The Samanta-pāsādikā and Visuddhi-magga.*

The Samanta-pāsādikā thrice refers to the Visuddhi-magga, especially when it dwells on jhāna or the kammatthānas. For instance :

¹ The Sinhalese text of S.P. I. p. 28; the Vinaya-piṭaka, 5, p. 3. This line is given in Takakusu's "Pāli Chrestomathy," p. 120. The Chinese S.P. omits Phussadeva, Sumana, Pupphanāma, Mahāsīva Upāli, Mahānāga, Tissa, Pupphanāma, Cūlābhaya and Tissa in this *paramparā*.

² Oldenberg. *Dīpavaṃsa*, p. 9.

(1) . . . tesam bhāvanānayo Visuddhi-magge vuttanāyena' eva veditabbo, idha pana vuccamāne atibhāriyaṃ vinaya-nidānaṃ hoti (Sinhalese, 1, p. 70).

(2) . . . atthikehi pana Visuddhi-magge vuttanāyena gahetabbaṃ (Sinhalese, 1, p. 77).

(3) . . . ayam ettha sankhepo, vitthārato pana sīla-visodhanakathāṃ palibodhupacchedakathāñ ca icchan-tena Visuddhi-maggato gahetabbo (Sinhalese, 2, p. 236).

In the Chinese *Samanta-pāsādikā* the word *Visuddhi-magga* is translated into 'The Way to Calm,' or 'The Way to Purity'; sometimes cited with the general name 'Abhidharma-vibhāṣā.' This last title³ indicates that it was considered to be a commentary on the Abhidharma, and the quotation itself shows that the *Visuddhi-magga* was compiled before the *Samanta-pāsādikā*.

5. *The Visuddhi-magga and the Vimutti-magga.*

The Chinese title 'Ciê-to-tāo (lun)' means 'The Way to Deliverance', and corresponds with the Pāli *Vimutti-magga*. Both *Visuddhi* ('Purity') and *Vimutti* ('Deliverance') denote *Nirvāna* or Arhatship and resemble each other in sound. Judging from the contents of the two works, the name *Vimutti-magga* must be regarded to be original and more appropriate than *Visuddhi-magga*. The contents are arranged according to the subject-matters that are propounded therein, —namely, *Sīla*, *Jhāna*, *Paññā*, and *Vimutti*. The last is sometimes styled *Anuttara-Vimutti*, as it is the highest aim of the Buddhist culture.⁴ In *Upatissa* the Chapter 12 (1 and 2) is devoted to *Anuttara-Vimutti*, while in *Buddhaghosa*, the part he calls *Visuddhi-niddesa*, the five Chapters 18-22, seems to point to the *Vimutti* question. These portions differ widely, and *Buddhaghosa* perhaps thought it best to rewrite them altogether. Further, it is these *Visuddhi* sections that suggested to him the alteration of the title *Vimutti* to *Visuddhi*.

⁴ The introductory verse in *Upatissa* gives four divisions (see below).

The Chinese text agrees roughly (in some places very closely) with the Visuddhi-magga. It will be interesting to see how Buddhaghosa's work is related with Upatissa's work.

A comparative table of contents in both texts.

<i>Pāli.</i>	Sīla.	<i>Chinese.</i>
1. Sīlaniddeso - - -	Chap. 1.	Introduction—
		Chap. 2. Classification.
2. Dhutanganiddeso	- Chap. 3.	Tou t'o (<i>Dhuta</i>).
	Jhāna.	
3. Kammatthānaggahaniddeso	Chap. 4.	Classification of Jhāna—
	—Chap. 5.	Seeking after good friends (<i>kalyāṇamitta</i>)—
	Chap. 6.	Classification of Action (<i>Cariya</i>). Chap. 7.
		Classification of Kammatthāna.
4. Pathavīkaṣaṇaniddeso -	Chap. 8.	Basis of Action 1. A part of Chap. 8. Basis of Action 2.
5. Sesakaṣaṇaniddeso -	A part of Chap. 8.	Basis of Action 2.
6. Asubhakammatthānāniddeso	A part of Chap. 8.	Basis of Action 3.
7. Cha anussatiniddeso -	A part of Chap. 8.	Basis of Action 3.
8. Anussati-kammatthānāniddeso	Chap. 8.	Basis of Action 4.
		(The Pāli includes six <i>anussati's</i> (recollections) in Chap. 7, and four <i>anussati's</i> (or <i>sati</i>) in Chap. 8, while the Chinese combines them in Chap. 8 of it as ten recollections.)
9. Brahmavihāraniddeso -	A part of Chap. 8.	Basis of Action 5.

10. Āruppaniddeso - - A part of Chap. 8. Basis of Action 2.
11. Samādhiniddeso - - A part of Chap. 8. Basis of Action 5.
12. Iddhividhāniddeso - - The forepart of Chap. 9. Five Supernatural Powers.
13. Abhiññāniddeso - - The rest of Chap. 9. Five Supernatural Powers.
14. Khandhaniddeso - - A part of Chap. 9. Five Means of Success 1.
15. Āyatanadhātuniddeso - - A part of Chap. 11. Five Means of Success 1.
16. Indriyasaccaniddeso - - A part of Chap. 11. Five Means of Success 1.

Paññā.

17. Paññābhūminiddeso - - A part of Chap. 11. Five Means of Success 1.

Vimutti.

18. Ditthivisuddhiniddeso - - A part of Chap. 11. Five Means of Success 2.
- No corresponding nid- Chap. 12. Classification of
deso in Pāli Truth 1, 2.
19. Kankhāvitaraṇavisuddhiniddeso
20. Maggāmaggaññānadassanavisuddhiniddeso
21. Paṭipadāññānadassanavisuddhiniddeso
22. Ñānadassanavisuddhiniddeso
23. Paññābhāvanānisaṃ- Chap. 10. Classification of
saniddeso - - Wisdom.

} No corre-
sponding
Chapters
in Chinese.

The above is a comparison of Chapters with Chapters. I should like to point out the difference somewhat in detail of the contents of the two works.

The gāthā cited at the outset is different in both texts.

The Pāli gāthā runs as follows:

“Sīle patitṭhāya naro sapañño, cittaṃ paññaṃ ca bhāvayāma

ātāpī nipako bhikkhu, so imaṃ vijataye jaṭaṃ.”

“If a wise man firm in moral practice, cultivating thought and wisdom, be an ardent and prudent mendicant, he may disentangle the knots (of evil passions).”

This gāthā is found in Saṃyutta-nikāya I, 3, 3; Chinese 22 (3 30^a). The Chinese gāthā, on the other hand, is:

“Sīla, samādhi, paññā and anuttara-vimutti. He became enlightened as to these dhammas one after another, he the famous (*yassasī*) Gotama.”

In the Visuddhi-magga there is quite a lengthy explanation as to where the Buddha spoke the gāthā, while in the Vimutti-magga no such explanatory note is found.

Though the two works resemble each other in form, inasmuch as both divide the Contents according to Sīla, Jhāna, Paññā, and Vimutti, yet they differ greatly in the way of explanation, the arrangement of materials, etc., those portions which are curtailed in one being given fully in the other, or *vice versa*. But so much seems certain that the author of the Visuddhi-magga had Upatissa's Vimutti-magga before him. Some interesting episodes inserted by Buddhaghosa are not found in Upatissa's work. In Chapter 2 we notice that both agree exceedingly well, yet they differ in the order of the four self-restraints (*catusaṃvara-sīla*). Upatissa gives Pātimokkha-s. Ājīva-s, Indriya-s, and Paccaya-s, while Buddhaghosa mentions Indriya-s before Ājīva-s. The latter, while explaining the Indriya-saṃvara-Sīla, gives an interesting example of Mahātissa's skill in meditation.

When Mahātissa¹ was going to Anurādhapura for a begging round he met with a lovely woman in a beautiful attire, who was returning to her mother leaving her husband. She was nervous and excited and laughed loud showing her teeth at the sight of the therā. Thereupon the latter obtained the

¹ Mahātissa is not in the list of Theras above given. There are two Tissas and one Upatissa in the list.

idea of impurity on contemplating her teeth as a relic of her dead body (Asubha meditation by an exercise of the mind to see living being as a dead body) and reached Arhatship. Her husband pursuing her came across the thera, whom he asked if he had seen a woman. The thera said: "I did not see any woman nor man either. But I saw a set of human bones running away."

This story is entirely unknown to Upatissa's text. In Chapter 3 the explanation of the 13 dhutas agree with each other. Chapter 6 indicates a difference in the division of *cariyā*. Upatissa gives 14 *cariyā*'s, while Buddhaghosa propounds 6 *cariyā*'s, taking the first 6 of the 14, and adds that some set forth 14 *cariyā*'s, putting with them 4 tendencies (*rāgādīni*) and 8 tendencies (*sāddhādīni*). In all probability Buddhaghosa has before his eyes Upatissa's text, which has 14 *cariyā*'s. In Chapter 11 both agree for the most parts, but in one section (*dhātu-upāya*) Upatissa gives 18 *dhātu*'s against Buddhaghosa's 22 *indriya*'s, the two sets having in common the 6 senses only.

The above will serve, I hope, to show roughly how the two texts differ from each other. The difference in each case can be accounted for in one way or another, on the ground of rearrangement, interpolation, or curtailment. On the whole the description of the Chinese is much simpler than that of the Pāli. Buddhaghosa seems to be responsible for all such revisions. Besides being translated by Sangha-pāla, who himself as well as his master seems to have been a Mahāyānist, the Chinese work might have been in some points influenced by the Mahāyāna doctrine. In one part Upatissa brings in Bodhi-satta, Mahāsatta, and Paññāpāramitā.¹ I think some other Mahāyānistic tints can be detected in the text.

5. Concluding Summary.

Upatissa, a learned thera, compiled in the first century A.D. the Vimutti-magga, a text which served for a long while as an encyclopædia of Buddhist learning. The text, while being handed down in several Buddhist centres, obtained some local

¹ These terms, however, are not distinctly Mahāyānistic.

or sectarian tints. It was brought to China either by Guṇabhadra of Mid-India A.D. 435, or by Sangha-pāla of Cambodja A.D. 505 or before, and was translated A.D. 595 by the latter, who is a pupil of the former. It might have originated in Ceylon, where the teacher landed on his way to China, or in Mid-India, or even in Cambodja (Siamese territory). Meanwhile Buddhaghosa arrived in Ceylon *c.* A.D. 420, and began his compilation of the commentaries on all Buddhist literature. Most of his works seem to be a translation from earlier Sinhalese commentaries with a free revision and with many additions. The Visuddhi-magga, which hitherto has been considered to be entirely his own work, is in reality a revised version of Upatissa's Vimutti-magga. Buddhaghosa's Visuddhi-magga must have been compiled before the commentary on the Vinaya,—*i.e.*, the Samanta-pāsādikā, which was translated into Chinese A.D. 488—and as it is quoted in the latter as an Abhidharma-vibhāṣā, it must have been considered to be an exegesis of Abhidhamma. The Vimutti-magga, as its contents show, is an Abhidhamma exegesis, serving as a compendium of that portion of the Buddhist literature. In short, the Visuddhi-magga and the Vimutti-magga are one and the same work appearing in different attires.

M. NAGAI.

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„ Donations	61	8	4	„ Publisher's Charges	6	6	9
„ Interest on 3 per cent. Investment	35	8	10	„ Insurance of Stock	5	5	0
„ Interest at Bank	20	15	5	„ Loss by Exchange	0	1	3
	387	5	8	„ Contributors (6)	82	10	0
Balance at Bank, January 1, 1916	609	11	0	„ Books	6	12	1
Balance in hand	0	3	2	„ Binding	1	4	2
	609	14	2	„ Amount Refunded	2	2	0
				„ Stationery, Postage, etc.	8	14	2
					409	14	10
				Advanced to Dictionary Fund	100	0	0
				Balance at Bank, December 31, 1916	486	12	5
				Balance in hand	0	12	7
	£996	19	10		£996	19	10

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Outstanding Receipt, January 1, 1917	11	14	5			
Cash in Hand	12	7		498	19	5
Subscriptions	413	3	5			
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Binding of Texts	23	2	9	530	8	7
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Sale of MSS.	50	0	0			
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- Bode, Mabel, H.; ed. of *Sāsana-Vaṅsa*. Index to the *Gandha-vaṅsa* (1896). Index to Pali words discussed in Translations (1901). *Early Pali Grammarians in Burma* (1908). *Mahāvagga* (Eng. transl., 1912).
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- Carpenter, J. E.; ed. of *Dīgha and Sumangala-Vilāsinī*.
- Chalmers, R.; ed. of *Majjhima*, vols. 2 and 3.
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- Dé, Harinath; *Notes and Translations* (1907).
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- Fausböll, V.; *Glossary to the Sutta-Nipāta* (1893). *Catalogue of Mandalay MSS. in the India Office Library* (1896).
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- Frankfurter, Otto; List of MSS. in the Bodleian Library, Oxford (1882).

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- (Geiger, W.; ed. of Mahāvaiṣa; transl. of Mahāvaiṣa (1912).
- Gooneratne, E. R.; ed. of Tela-Katāha-Gāthā (1884).
Vimāna-Vatthu (1886), Pajja-Madhu (1887), and
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- Nagai, M.; The Vimutti-magga (1919).
- Norman, H. C.; Commentary on the Dhammapada.

III.—INDEX TO AUTHORS—*Continued.*

Oldenberg, Hermann; ed. of *Thera-gāthā*.

List of MSS. in the India Office Library (1882). *The Era of Kaniska; the Ākhyāna Type and the Jātakas* (1912).

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