

Pali Text Society

JOURNAL OF THE PALI TEXT SOCIETY

1924—1927

EDITED BY

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PALI TEXT SOCIETY

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OBJECTS OF THE SOCIETY

THIS Society was started in 1881, in order to render accessible to students the rich stores of the earliest Buddhist literature then lying unedited and practically unused in the various MSS. scattered throughout the University Libraries and other Public Libraries of Europe.

1. PUBLICATIONS OF CANONICAL TEXTS.

The historical importance of these Canonical Texts can scarcely be exaggerated in respect of their value for the history of religion, of language, and of folklore. It is very probable that many of them had been worded in a fixed form during the lifetime of Gotama, the Founder, and that many more fixed sayings, long before any idea of writing them came into vogue, were added during the following two centuries. But there will have been many differences in both form and language from the texts as we now have them. The publication of these texts in roman letters facilitates the work of weighing by internal evidence how far it is possible to detect advent and growth in these changes. Within a period of some four centuries or more the texts have preserved for us a record, quite uncontaminated by filtration through any European mind, of the everyday beliefs and customs of a people nearly related to ourselves, just as they were passing through certain stages of civilization. They are our best authorities for the early history of that interesting system of religion so nearly allied in some points to some phases in our own religious standpoint, and which has influenced so powerfully, and for so long, a considerable portion of the human race—the system of religion which we now call Buddhism. The scriptures of the early Buddhists have preserved to us the sole record of a religious movement which bears in some respects a close resemblance to early Christianity. In the history of speech they contain unimpeachable evidence of a stage in language midway between

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

2. PUBLICATION OF TRANSLATIONS.

The work described above being now in great part accomplished, and its completion in due course fairly ensured, the Society has started a Translation Series to make these documents available for those who cannot read Pali. This series being external to the series of Texts, the cost of which is covered by annual subscriptions, it will not be possible to carry it on unless it is also supported by annual subscriptions, as well as by donations such as have helped us so largely in the past.

3. PUBLICATION OF A DICTIONARY.

Childers's Pali Dictionary being now antiquated and imperfect, the Society collected funds to pay for the compilation of a new dictionary. This work is now published.

4. OTHER PUBLICATIONS.

Publications of the principal Commentaries and other mediæval Pali works are in progress. Lastly, there are three works of great importance, the first editions of which, not published originally by the Society, are exhausted.¹ To the reproduction of these by photography there is no obstacle save the maintenance and, if possible, the increase of the Society's funds.

It is greatly to be hoped that the many generous donors, through whose aid the Society has produced so much at so low a subscription, will in the next few years find worthy successors.

¹ Vinaya, Jātaka, Milindapañha.

SUBSCRIPTION.

The Subscription to the Society is One Guinea a year, for texts, or text and Journal, and ten shillings a year for a translation, payable in advance.

Publications, two volumes a year, and, when possible, a translation, are sent post free on receipt of the subscription.

BACK ISSUES.

Back issues are sent post free on payment of the subscription for the year, or years, in which the volumes were issued (that is, of One Guinea a year or a proportional payment per volume). But the payment for issues dating prior to 1901 is now increased 50 per cent.

A list of the publications from 1882 to the present day will be sent on application to the Hon. Secretary.

This prospectus is now revised for the second time.—ED.

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 inquiries, 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.

REPORT OF THE PALI TEXT SOCIETY FOR 1926

ON the Society's financial position there is virtually nothing to be added to, or taken from, the survey made in last year's Report. It was there said that the costly task of bringing out the Dictionary, without withholding the issue of texts and translations, had been achieved without insolvency, thanks to the generosity of donors, mainly of Japan. The day of such gifts seems at present to have suffered sunset, sales of back issues which went well till the autumn went off in a slump, and our available funds make a rather worse show than a year ago. There is therefore no prospect at present of our venturing on a reissue of exhausted first editions—Compendium of Philosophy, Vinaya, Milinda, or Jātaka. It is even possible that we may have to discontinue for an interval the issue of three volumes a year. As in preceding Journals, the financial statements, published in pamphlet form every year since the issue of the last Journal (1920–23), are reprinted in this cover in full, so that the reader can make his own curves of how things have gone with us.

Grateful acknowledgment is due to Mr. Woodward, whose two sums on the donation list were nominally to contribute to the cost of printing the long, useful index he included in his labour of love, the Udāna Commentary. Also to Dr. W. A. de Silva of Colombo, whose kind donation of £20 has just reached me.

Of the issues for next year, Professor Woods's and Mr. D. Kosambi's text, Part II of *Papañca-sūdanī*, is already in print, and I hope to issue the short twin works by Buddhadatta, *Vinaya-Uttara-Vinicchaya*, a text of which by Rev. A. P. Buddhadatta has been awaiting an opportunity for too long an interval. We shall also be probably able to issue for the Ceylon Government the remainder of Dr. Geiger's *Cūḷavaṅsa*.

I was glad to meet last year, when in Italy, in Professor Luigi Sualì, of the University of Pavia, an Indologist with a

warm and active interest in Pali studies, and eager to make our Society's work better known in Italy. Unfavourable exchange militates sorely against subscriptions reaching us from Italy, no less than from France. For the present he can do nothing more than review the issues we send him, albeit herein he is doing more on our behalf than do others.

As in the last Journal I append a list of the texts which are placed with editors, who are now at different stages in preparation of them. Under A, B, and C is enumerated a task which will need ten years more of output at our usual rate. We may look to a 'diamond jubilee' in, say, 1942. If the task will have proved beyond our means, it will not matter very much from the point of view surveying things most needful to human welfare. But it may matter a little; at any rate here are things waiting to be told for the first time to our present world.

COMMENTARIES

A.—VINAYA.

Samanta-pāsādikā (two concluding parts)	-	-	-	-	J. Takakusu and M. Nagai.
Kankhāvitaraṇī	-	-	-	-	S. Karpelès.

B.—SUTTANTA.

Sumangala - Vilāsini (two concluding parts)	-	-	-	-	W. Stede.
Papañca-sūdanī (two concluding parts)	-	-	-	-	J. H. Woods.
Sārattha-pakāsini	-	-	-	-	F. L. Woodward.
Manoratha - pūraṇī (two ? concluding parts)	-	-	-	-	M. Walleser.
Paramattha-dīpanī (Thera-therigāthā)	-	-	-	-	C. D. Chatterjee.
Paramattha-dīpanī (Iti-vuttaka)	-	-	-	-	M. M. Bose.
Saddhammappajotikā (Niddesa)	-	-	-	-	A. P. Buddhadatta.
Saddhammappakāsini (Paṭisambhidā)	-	-	-	-	C. V. Joshi.
Visuddhajana-vilāsini (Apadāna)	-	-	-	-	F. Weller.
Madhurattha-vilāsini (Buddhavaṇsa)	-	-	-	-	V. Lesný.
Cariyā-piṭakatthakathā	-	-	-	-	

C.—NON-CANONICAL.

Cūḷavaṅsa (conclusion) -	-	-	W. Geiger.
Vinayavinicchaya, Uttaravinicchaya	-	-	A. P. Buddhadatta.
Peṭakopadesa	-	-	Helmer Smith.
Rasavāhini	-	-	Sten Konow.

D.—WORKS NEEDING REISSUE.

- Compendium of Philosophy (Abhidhammattha-sangaha), 1910.
 Vinaya (ed. Oldenberg).
 Jātaka (ed. Fausböll).
 Milinda (ed. Trenckner).

We have a sufficient, if small, basis of annual subscriptions, dividends and grants to ensure our capacity to publish something every year. But *how much* we can publish, must, apart from more donations, depend on the demand for our publications, and this is a fluctuating factor. The only country which has recently shown a perceptible increase in that demand is Japan. The year was but a few days old when we had already received from that country payment for books to the value of £100. This is not an average sample, else were our prospects bright indeed, but it is a surge of 'high pressure' in a rising curve.

In this matter—the relation between our publishing capacity in the next few years and the present tendency in Pali studies in both hemispheres—I have spent some time and a small fraction of the Society's funds in the effort to obtain reports from many quarters. A request was sent out for information as to (a) Pali taught in curricula, (b) works on Pali or Buddhism recently published or in process of compilation. Many of my informants took considerable trouble to send me what I asked, and to all I wish herewith to tender sincere thanks. The results are given below, but the information leaves many gaps, and does not pretend to have attempted more than a sampling. For instance, Germany's many universities are not fully represented, nor have any replies reached me from Ceylon, Burma, India, or Tokyo. Time, if not much of it, was allowed for Asia, but replies will come, if they come, too late to be used here.

A.—PALI IN ACADEMIC CURRICULA.

Inquiry has not revealed in European academies any post reserved for the teaching of Pali (with or without Prakrit), with the sole exception of the 'Lectureship' in Pali and Buddhism at the London School of Oriental Studies. Here it could scarcely have been omitted. But at centres of more comprehensive culture, the value now coming to be attached to Oriental studies other than Semitic is an expression of the newer will aroused by the widening of human knowledge in Europe. That new will has worked as yet thus far, that at most universities funds have been found for chairs of Sanskrit, but no further. With further widening of research many accessory subjects are crystallizing round Sanskrit, wherewith it is not humanly possible for the single representative of it to deal, and of these Pali, though with us a young study, may be said to be the oldest. At the same time there has been arising just sufficient demand on the part of students, chiefly but not all Asiatic, for the opportunity to graduate optionally in Pali, to bring about a growing inclusion of this subject in several examinations, notably in the widespread 'external' examinations of the University of London. Centralization under 'Sanskrit' is giving way to the wider field now called Indo-Aryan, in which Pali is beginning, Cinderella that she was, to hold her own with her prouder sisters, Vedic and classical Sanskrit, not to mention other entrants. At Cambridge an Asiatic student may substitute Pali for one of the 'classics' in the entrance examination. In the Oriental languages Tripos Pali (with Prakrit) is an accepted subject; the requisite efficiency appears to be of a pass standard, no demand for original research being made. But in the Advanced Study Course of three years comes opportunity for such research. So far, however, I learn from Professor Rapson, that students come to the university sufficiently ill prepared to need all their available time for the preliminary studies. 'And so long as a knowledge of Oriental languages leads to so very few careers in this country or in India,' he writes, we cannot look for better things.

In the slogan 'career,' as understood in this country and elsewhere, lies the rub. The word calls up many desirable things, but not the work of discovery in, or the historico-critical weighing of some phase in the evolution of human ideas. Still less does it mean the influencing thereby of coming evolution: the helping of our *Werden* by our *Gewordenes*.

As compared with London and Cambridge, in Oxford, Edinburgh, Dublin, we draw practically a blank. 'Pali studies,' writes Dr. Estlin Carpenter, 'do not flourish at Oxford. Science swallows up all available money. Advice and help are given ungrudgingly if asked for,' but Pali remains outside orthodox Indological studies. My limited inquiry has gone no further, else might younger academies have given less negative reports. But the absence of any demand whatever by any of these for our texts makes this improbable.

From Dr. J. Rahder, Brussels, I gather that systematic teaching of Pali in Belgium and Holland is practically *nil* and is only offered by one or two competent teachers—I would instance the authoress of the treatise on the Buddhist Nun, (Miss) Dr. M. E. Lulius van Goor of Leiden, Professor Caland of Utrecht, and, of course, Professor de la Vallée Poussin, Brussels—such teaching being as a rule elementary.

Dr. Sten Konow's report on Pali teaching in Norway is equally negative.

Mr. Helmer Smith, in a note on Pali research in Sweden and Denmark, has nothing to report on systematic curriculum studies.

Of Italy, Professor Suali writes that should demand arise or instruction in Pali where Sanskrit is in possession of a chair, the professor may, if he will, give such instruction, but that Indo-Aryan studies in Italy are rather superficial (*un po' sommario*), and that Pali finds no place in examinations by thesis or otherwise.

Of France, Professor Finot writes that Pali is not compulsorily taught as is Sanskrit, yet as a fact it always makes its appearance (*figure toujours parmi les cours*). In the present session Jātaka is lectured on by Mme. de Wilman Grabowska, and, probably, Mr. Helmer Smith will expound Dīgha-Nikāya,

vol. iii. Moreover, Pali is a permitted subject in Indian philological theses for the degree of *licencié-ès-lettres*.

Coming to Germany, where we should by tradition expect to be confronted by the maximum activity in Pali instruction, the samples kindly sent me are very mixed. From Heidelberg, Kiel, and Munich, Professors Walleser, Schrader, and Geiger send reports virtually or actually negative. There would appear to be no university where a Pali course is not to be had should there be sufficient demand, but it is the demand that is lacking. At Cologne University, Professor Scheftelowitz actually gives an elementary course once in the session, and a biennial public lecture on 'Buddhism.' At Leipzig there appears to be more activity, and Ernst Windisch's influence is still felt. Pali studies may have suffered relapse (*Verschiebung*), as in Germany generally, yet is the opportunity of studying it more favourable to-day. There is a definite, graduated plan for this in the Indological curricula, as an offshoot of Sanskrit study, and further, Pali texts, where this is possible, are studied comparatively, with Chinese, Tibetan, and even Mongolian recensions. Thus reports Dr. Friedrich Weller, and he concludes with the words: 'In such a process of study it may be seen that the revulsion from Pali is more apparent than real.' His further comments follow below.

But perhaps in Czecho-Slovakia we may come upon an advance in Pali studies that is both apparent and real. This is admittedly due to the recognition, in his encyclopædic work on Indian thought by Dr. Moritz Winternitz, of the real significance, in that thought, of the composite phase in it that we find in Pali literature, and its influence. Since 1905 Dr. Winternitz has regularly lectured at the University of Prague on Buddhism, and since 1910 has regularly given classes in, and lectured openly on, Pali, and has trained pupils as teachers. The university is now dual, German and Czech, and in the latter wing, the merit of introducing Pali studies belongs to Professor V. Lesný. He lectures on the grammar and texts, while Professor Pertold undertakes Buddhism. This and more I have in an interesting report sent me by Professor O. Stein of Prague, author of *The Literatures of the*

East, IV. Some demand must evidently exist to make these activities possible, and interesting developments, possibly in that more intensive study of 'Pali-Buddhism,' for which there is an almost vacant niche, may result in the near future.

Here I will leave this very fragmentary inquiry, uncertain whether in what it has brought lie grounds for hoping that a sufficient demand for our issues may give us the means of completing the programme of work stated above. Had we to depend on annual subscriptions at their unchanged low figure, we could not publish even one volume a year! We have not even so many as we had six years ago. Ultimately, in the absence of further donations, we must go on depending upon our 'sales.' And all receipts are greatly hindered by adverse rates of exchange here and there.

Personally I am more interested to complete that programme and then 'close down' (save for maintaining stock), than to witness an increase in the number of youths and maidens studying Pali. They might do worse, but again they might do much better. It is a finite task that is yet to be done. Philologically there will ever be a source of interest in the emergence of Pali in Indo-Aryan studies. But the worthier task is the right historical interpretation of what was at one time *new will*, working in the origin of the Buddhist movement, and of its evolution and diffusion *by monastic agency*. When, by intensive or by comparative research, we shall have won to a sane, sound insight into that, then let energy now given to this looking backward to dead things be set free otherwise to aid a new world.

In another student's view of the problems before Pali, in Dr. Weller's report, lies much of interest, and I give it place as a brief separate article.

B.—RESEARCH IN PALI AND BUDDHISM.

My inquiries have brought me information on works in hand and works just published. Mention of these may aid us in sampling activities on foot which our issues, as is generally acknowledged, have helped, are helping, and will help. Let it

be repeated that the following is not exhaustive. Were our Journal still an annual publication, or were there now time, a bibliography of more merit could be managed.

In this country Dr. Stede is engaged upon the Pali Names Dictionary for the India Historical Texts Series, on the completion of the Dīgha Commentary, and on a (much-needed) Pali Grammar. Mr. E. J. Thomas publishes a *Life of Buddha as Legend and History*. The present writer has nearly finished a Reconstruction of Gotama the Man and his Time. Of Lord Chalmers's translation of the Majjhima Nikāya, the second (concluding) volume is now in our hands. Miss Lilley completes the Apadāna. Mr. Woodward's *Kindred Sayings*, IV is going to press. In the Empire Mr. Maung Tin has nearly completed Part II of the *Path of Purity*. Other workers are given in the list above.

Mr. Rahder refers us to the pioneering pre-critical work going on in Mahāyāna Buddhism, in Sanskrit and other texts, notably that by Professor de la Vallée Poussin, and, I would add, his own. But here we are off Pali ground. It is a legitimate diversion of energy away from, or around Pali studies. In the long run these may be helped by it.

In Denmark, our colleagues Professor Dines Andersen and Mr. Helmer Smith have published (through the Royal Danish Academy) the first part of A Critical Pali (and English) Dictionary, begun by V. Trenckner—*a-ajja*. The work includes proper names, and promises to be a long-drawn-out process, so that our remaining programme may, let us hope, afford its editors new materials we could not wait for in our own Dictionary. Taken together the three works—this and our two—will form, far better than could ours only, a worthy basis for that 'final' Pali dictionary which is yet, like Nāgasena's Dhamma-nagara, a city below the horizon.

Mr. Helmer Smith is also seeing through press his edition of the *Sadda-nīti*, and is tackling the corrupt MSS. for us of the *Peṭakopadesa*.

Professor Suali has in hand a work on the history of early Buddhism. He has also published a popular story of Gotama, 'L'Illuminato,' of which we may hear more.

In France, M. Przyluski will be publishing a collection of memoirs and documents entitled *Buddhica*, and Professor Finot is working on prolegomena for a book on the Pali literature of Indo-China.

In Czecho-Slovakia, Professor Winternitz is revising the section *History of Buddhist Literature*, in his greater well-known work, for an English version—a great desideratum—and is preparing Part II of his *Die Frau in Indischen Religionen*: 'Die Frau im Buddhismus.' Of Professor Lesný's text—*Madhurattha-vilāsini*—mention is made above, p. 16.

In Germany, beside Dr. Geiger's important work for us, Dr. Walleser's indefatigable and encyclopædic work in *Materialien zur Kunde des Buddhismus*, in its latest numbers, lies before me:—Heft 9: 'Nochmals das Edikt von Bhabra'; Heft 10: 'Der individualistische Idealismus der Yogācāra-Schule'; Heft 12: 'Indische Strömungen in der islamischen Mystik'—as well as the fourth part of his *Buddhistische Philosophie*: 'Die Sekten des alten Buddhismus,' 1927.

Of special interest in intensive criticism should be Dr. Weller's essay on the Pāṭhika-Suttanta (F.Hirth Anniversary Volume, London), and on the Lakkhaṇa-Suttanta in his Chinese Dharmasangraha. Of analogous interest should be the forthcoming study of the Sangīti-Suttanta by Mr. S. Behrsing of Leipzig University.

In conclusion, it may not be out of place in these pages to speak of the probable revival (? next year) of those pleasant international gatherings of Orientalists which belong rightly to present culture, when present want of culture does not barge in with the monstrous barbarism of international war. So far revival has been limited to semi-international conferences. The latest of such was held at Hamburg last September. Our colleague Sir E. Denison Ross attended (not as our representative), and tells me that there were present from foreign countries at least four Englishmen, three Dutchmen, and one Norwegian, very possibly others. 'No invitations were issued, but it was made generally known that all members of the D.M.G. would be welcome.' Sir Denison went as such, and

was cordially welcomed. Sir Thomas Arnold and Professor Margoliouth also went. Of the lectures given 'attention may be called to the lecture by Professor Sellin on his excavations in Sikkhim . . . and to that of Herr H. H. Schaeder on Iranism and Hellenism; this last lecture, from a young Orientalist who is rapidly making his way to the forefront, was especially interesting in connection with the references to Christ as the Saviour in the Manichæan hierarchy. In this connection Herr W. Lenz read a paper on the occurrence of the name of Jesus in hitherto unpublished documents among the Turfan texts of London and Berlin. These allusions occur, curiously enough, in a Soghdian document transcribed into the Chinese syllabary.'

Since then we have not been standing still. Professor J. Ph. Vogel of Leiden and other influential Orientalists were considering the convening a preliminary conference of personally invited scholars from several countries to meet next April at the meeting of the new Dutch Oriental society in that city. Since then, however, there has been more moving on, as Professor Vogel sanctions that I show by printing his letter :

DEAR MADAM,

Since receiving your letter of the 9th December there has come an unexpected change in our plans. Dr. Thomas, the Librarian of the India Office, came here a few days ago to discuss with us the question of an Oriental Congress.

He brought the welcome news that both the British and French Orientalists are anxious to resume the interrupted series of international congresses. As, however, at the last pre-war congress (held at Athens) it was resolved that the next meeting was to be at Oxford, it is their wish that we should adhere to that decision. I understand that accordingly arrangements will be made for a general congress to be held at Oxford probably in 1928.

The main thing, of course, is *that* a congress will take place, not *where* it will be held. So we have at once declared ourselves willing to renounce our personal wishes with regard to such a congress at Leiden. Perhaps Leiden will have its turn some other time.

In the present circumstances it will be unnecessary to make any announcement of our plans with regard to a preliminary conference at Leiden in April next, as such an informal discussion has now become superfluous.

Fortunately, Orientalists too appear now to realize the truth of the saying: *na hi verena verā sammantī, averena hi verā sammantī*.

Believe me,

Yours very faithfully,

J. PH. VOGEL.

LEIDEN,

7th January, 1927.

So at last scholars will be following Geneva and Locarno. We could wish that they had led the politicians. However, to be generally successful, congresses mean not scholars only. (Nor, as to that, are scholars just now blessed with travelling money. How, for example, are they from France and Italy to come, with franc and lira as they are ?) Memories arise of handbills on the walls of Tivoli, facing us as we got there from Rome in 1899, exhorting citizens to welcome and honour *I Dotti del Mondo*, whereat we wives and cousins and aunts, 'come in battalions,' felt silly and made bad puns. But it is the battalions that help to make the congress as municipal and social function a success. Let us hope that, wherever and whenever it be, the fraternal event will much outdo the noble lead of Locarno !

C. A. F. RHYS DAVIDS.

WINDISCH'S WORK AND THE WORK OF TO-DAY

THAT for which we are working here in Leipzig to-day is in a way different from what it was in Windisch's time. For him the thing was to get to understand Buddhism as we have it in the Pali Canon; it was research into a Buddhism which, even when Sanskrit sources were drawn in, was essentially that of the Pali Canon. It is true—and herein we have remained the pupils of our teacher Windisch—that the Pali Canon still forms the centre of our field, but circumstances have undergone thus much of relative adjustment, that the attempt is now being made, by comparative research into, and criticism of, texts, to test how far that Canon will carry us (*Tragfähigkeit*). With this object we are bringing to bear translations of the so-called northern tradition on the most extensive scale.

On the one hand we seek, by such a textual investigation of the history of the compilation of the Pali Canon, to bring out its essential structure. On the other, we hope to achieve, by means of textual criticism, an approximate chronology of the texts. We want, thereupon, with the results of such an inquiry, to test the reliability of the data given in the Pali Canon about its origin and schisms.

We are convinced that it is possible, by way of textual criticism, so far to open up the literary stores of the Canon, that, in the shape to be given it by textual criticism, it may yield a sufficient basis of historical inquiry into ideas, to enable us to determine whether the structural conception in the Canon is one and the same, or whether there is a development due to readjustment of outlook (*Umfang*). To attain such results it seems to us that the working out of a relative chronology of the Pali texts is a necessary preliminary, if we would gain insight into their structure by means of philological criticism. We must get to know our

texts before we can worth them for purposes of the history of religious ideas.

In other, more definite terms, we might define the aim of our work as the attempt, by another road, from another side, to do what Stcherbatsky, de la Vallée Poussin and McGovern, are wrestling with in the later Buddhist philosophers, their effort being to get at conceptual structure and development by throwing light on the logical postulates.

Closely connected with these inquiries is the question as to the position belonging to the Pali Canon in the collective tradition of Buddhism. To get at the question how old that Canon is, whether it has only a sectarian value, whether it is more than the literature of a sect, seems to involve us in a number of further inquiries. To investigate the collective tradition, from the history of the Councils, the best way to get light on its origin would seem to be to begin with the *Kathāvattu*, since this work¹ is the peg on which hangs all dating of the Canon, and further, since it must awaken considerations as to the reliability of the tradition preserved in Ceylon as to this work and the Abhidhamma as a whole—considerations how, in the discussions between Sarvāstivādin and Sautrantika of the Abhidhamma, there is no word about the Theravāda. The writer is contemplating an inquiry into this work.

In conclusion, when we survey the development of Pali studies, and sum up two generations of work in them carried on at Leipzig, we see how in that period the radius of the field of work has widened. Still, as I have shown, are we the men of Windisch. But whereas he sought sidelights in Sanskrit literature only, the younger generation has set foot, not only in the Burmese tradition of Buddhist archæology, but also in that of Tibet and China, whereby we may help to clear up those problems which Buddhism holds out to scientific inquiry. But at the basis of all our labours lies the confession that the data of the Pali Canon do not suffice to solve those of the Canon itself or of early Buddhism.

Herein too are we yet the scholars of Windisch—in the

¹ *With its Commentary, be it understood.*—ED.

method we follow, of first attacking our material with philological criteria, and then of following this up with inquiry into the spirit of that material.

But alas ! war, and its sequel, has cruelly hit all our labours ; much has it interrupted, much has it snapped off, and social circumstances, wide impoverization heavily hinder studies of this kind, and we have as yet little of scientific growth to show. For that matter it is truly, more or less of all studies, the most pressing problem, so to shield the young plant that it come not into life's sorest straits.

FRIEDRICH WELLER.

THE PĀDAS OF THERA- AND THERĪ- GĀTHĀ

EDITED BY W. STEDE.

I.—INTRODUCTORY REMARKS

1. *General.*—With the publication of this index we hope to supply a want which has long been felt in the systematic study of the history and development of Thag. and Thig., and implicitly of the older Pāli poetry. The first part (II) is an index of pādas, to which I have added a synoptical list of all identical passages (III).

(a) Index II had been compiled some years ago, at the request of Mrs. Rhys Davids, by Mrs. R. Croggan (Miss Cordelia Moir). I have edited it now after revising it (partly rewriting the slips for Th. 2.400 up to the end), correcting and adding whatever I deemed necessary, and I have at the same time introduced the division of the long compounds into their several components. This detailed word-division is essential in an index like this, since in that way only one is enabled to compare at a glance even the smallest units, and it is at the same time a help to the student.

For the emendation of readings and for the suggestions offered I am also responsible. Thus the index will serve as a guide for a revised edition of the text, which will have to take place soon after the publication of the Commentary on the Thag.

On the whole, and considering the time when it was published as one of the first issues of the P.T.S., the text of Th. is remarkably accurate, far more accurate, *e.g.*, than that of the Thig. C. by Müller, in which there are so many discrepancies of readings on nearly every page, that one wonders indeed how that could have happened.

The editing of the index was not such a simple matter as it might seem. The slips were carefully done on the whole, but, being the work of an (industrious) 'upāsikā,' they contained many mistakes, and the division of most half-lines in Th. 1.1091-1145 and Th. 2.400-523 was wrong. However, it was a good piece of work, and has saved me a good deal of writing. For doubtful readings and meanings the translations both of Thag. and Thig. by Mrs. Rhys Davids have been of great help. Some inaccuracies will undoubtedly be found to have been left in the index, as is unavoidable. Even to the editor of Thag., Oldenberg, it has never occurred that verse 1159, given as pa . . . (aniccā vata . . .), has not been given in full at any place in Thag. (it occurs only once at that passage), so that nobody could have looked it up in *this* text.

The first indexer had also been puzzled in the case of 1.796-817 and 845-861.

(b) If repetition of pādas is not given with the pādas themselves, their recurrent place will be found in the list of repeated gāthās and pādas (Table III.)—*e.g.*, pariḷānanti paṇḍitā is marked 1.226⁴, but the gāthā is not reprinted in Th. edition under verse 322, where reference is only given as 322=226. In a case like this the place 1.322⁴ might not be mentioned with 1.226⁴ under the pāda.

Difficulties remain in the prosodical division and registration of vv. Th. 1.1091-1145, and especially in the last part of Th. 2 (from 400 on), where possibly three or four pādas may be found to have been scanned wrongly, although I have tried to analyze carefully.

Of other special cases I mention the following:

Th. 2.327 I have scanned as tuṭṭhubba (two pādas), followed by anuṭṭhubba (three pādas). Similarly (reversed) 1.1089, where anuṭṭhubba (three pādas) precedes tuṭṭhubba (two pādas). 1.382-384 should be scanned:

Buddhassa appameyyassa anussara pasanno |
pītiyā phuṭasarīro hohisi satatam udaggo ||

In the second lines of vv. 1091-1106 I have kept to the

tutṭhubba (11+11 syllables, or 11+12, or 12+12), although the very musical and lovely half-stanzas read better as 11+4+8, the latter being the cadence ' taṇ nu kadā bhavis-sati ' (or ' tad idaṇ kadā me ' : 11+5 or 6+6).

Further, there are the difficult (and perhaps faulty) gāthās 1.189, 190; 2.218 (with its fourth pāda ' sakaṇ gehaṇ '), 2.396^{3.4} (8+12 syllables), 2.462 (second half 11+5), 2.470 (ditto), and the very mixed and irregular stanzas 2.476-478 (with three times six pādas in the first half-lines).

Reciter's remarks (like *iti Selo brāhmaṇo*, *iti Bhagavā*) are treated as outside the metrical portion of the gāthās; pieces of *refrain* are marked * in index.

Abbreviations of canonical books and others employed in these indices are the same as given in the Pāli Text Society's Dictionary.

2. *Particular*.—Without going into a detailed discussion of the various problems attached to the Thera-therī-gāthās (which would be out of place here), I only wish to draw attention to a few points, in which the index will help to throw some light on this venerable and singular collection of inspiring poetry.

(a) The *index* of pādas is almost a substitute for an index of words, and in its arrangement gives at a glance an idea of the vocabulary and the outstanding terms of Th.

As an index it is more valuable than an index of gāthās, because many of the important terms are never found as gāthā headings.

Of pāda beginnings thus specially prominent the following may be mentioned: āsavā, kalyāṇa, kāma, citta, ceto, nāṇa, taṇhā, tisso vijjā, tevijja, dukkha, dhamma, pahit' atta, pahīna, bahu° (*cf.* the many su- and du- compounds, like our ' very,' frequent in popular speech), bāla, Buddha, bhava, maccu, Māra, yathā, sakkāya, sila.

(b) The *synopsis* of the pādas brings out also what a list of gāthās could not reveal: the rôle which repetition and refrain play in the ' ars poetica ' of the Theras. The thera poetry in its development grows more and more ballad like, and with that the use of the refrain increases.

In its entirety the synopsis gives a clue for origin, authenticity, and literary merit or otherwise of the several 'psalms.'

(c) *Repetition* and *refrain* are two typical characteristics of the popular ballad. The synopsis is thus an inventory of what we might call 'repertory' phrases—*i.e.*, the constantly recurring repetitions indispensable to poetical accounts of the same theme in different settings.

It is only when one sees all the repertory phrases statistically arranged that one realizes what a rigid system of stock phrases the whole of the orthodox poetry of the Buddhist Order represents, how little freedom of thought and expression was afforded to the individual, and at the same time how refreshing a really original poem in general or ballad in special is, when it is free from these conventional trammels. These gems (which Mrs. Rhys Davids has so well succeeded in translating in her 'Psalms') are rare, but some of them offer ample compensation by their extreme beauty (the concluding ballads of Thig. especially).

On the other hand, this rigid system of stock phrases (the style of the popular epic in general) has its own charms and cannot fail to impress the hearer (we must not forget that this poetry was *not* meant for *reading*), as it carries with it the weight of an old and established tradition; and in its forceful, matter-of-fact statements which are familiar to everyone, it voices the feeling of a larger community rather than that of an individual. It appeals, as every popular epic and song appeals; for who is not impressed by the ever-recurring repertory phrases of the *Iliad* and *Odyssey*, conjuring up the whole situation with a few familiar plastic words (like the falling of night by ἡέλιος κατέδου καὶ ἐπὶ κνέφας ἦλθε), or by the proverbially repeated descriptions of the *Nibelungen-saga*? And who is not charmed again and again by the refrain of all old-fashioned ballad poetry as by those of modern popular songs—from the 'Alone, a banyshed man,' and 'I love but you alone' of the *Nut-brown Mayd*, to the 'Bless ye the Lord, praise Him, and magnify Him for ever' of the *Benedicite*, or the 'Kennst Du das Land' of *Mignon*? Whilst the philosopher is bored by monotony, the popular mind is not, and in

this sense the Thera-therī-gāthās are *not* philosophy, but lyrics bordering on epic, and partially drama (*cf.* for the latter the dramatic dialogue in the Cāpā and Sundarī songs of Thig.).

Above all, the pāda index brings out the *keynote* of all the hymns, deep as they are in the realization of the calm of the heart ('cittaṃ vimucci me') after the storms of life and fights with the Evil One, through the fulfilment of the teaching of the Lord Buddha: 'kataṃ Buddhassa sāsanaṃ,' which occurs not less than forty-nine times in the collection, but, significantly perhaps, not in the last three ballads of Thig. It may in this emphatic application almost be compared to the 'Praise ye the Lord' of the Hebrew Psalms.¹

(*d*) The other specifically lyrical element, particular to the ballad, is the *refrain*. It serves several purposes, the main of which in the Thera-therī-gāthās is that of a conclusive and emphatic statement, as exemplified, *e.g.*, by the following phrases, similar in trend of thought. (Notice the use of interrogative and demonstrative pronouns or particles !)

iti ssu maṃ citta pure niyuñjasi, 1.1113-1120;
 alam phāsuvihārāya, 1.983-985;
 alam bālassa mohāya, no ca pāragavesino, 1.771-773;
 etaṃ samaṇassa paṭirūpaṃ, 1.588-596;
 evam pecca na socati, 1.502-506;
 esa maggo visuddhiyā, 1.676-678 (=Dh. 277-279);
 kiṃ tava kāmehi, 2.504-506 and 511;
 kiṃ maṃ ovariyāna tiṭṭhasi, 2.367-369;
 chāyā va anapāyinī, 1.1041-1043;
 jhāyati anupādāno putto Godhāya Bhaddiyo, 1.843-864;
 ñatvā ca dhammesu visesi assa, 1.370-374;
 taṃ nu kadā bhavissati, 1.1091-1198; 1102-1106;
 tato ratiṃ paramataraṃ na vindati, 1.518-526;

¹ Mrs. Rhys Davids has touched upon these questions of *ballad*, although in a different connection and with reference to the last seven psalms of the Therīs only, in *Psalms of the Sisters*, xxi-xxiii, where some more literature is given. She does not use the term "ballad" in connection with the Theras. See also Winternitz, *Geschichte der Indischen Literatur*, 1913, ii, pp. 85-87.

- tad idaṇ kadā me, 1.1099-1101;
 tena me samanā piyā, 2.275-285;
 te selā ramayanti maṇ, 1.1062-1065, 1068, 1069;
 pāpakammā pamuñcati, 2.239-242;
 yathā pi gantvāna paradāraṇ, 2.437-442, corresponding
 with the fourfold beginning so 'haṇ tato cavitvā, 436-442;
 yo etam abhijānāti, 1.1189-1195, 1201, 1203;
 above all the grave and fateful 'saccavādivācanaṇ anañ-
 ñathā,' reminding of the Sibylla fatidica, 2.252-270;
 sunāti Jinasāsanaṇ, 1.360-364;
 Sujāto tihi rattihi tisso vijjā aphassayi (three times, also
 marked as 'popular' by the number *three*), 2.322-324.

In matters of refrain the Thera-therī-gāthās rank equal with other lyrical (ballad) portions of the Pāli Canon, among which I may mention as most prominent the Khuddakapāṭha and the first (Uruga-)vagga of the Sutta Nipāta.

(e) Another feature is the *initial refrain*, if we may use the term in this meaning. This occurs, *e.g.*, in the following:

- nābhinandāmi maraṇaṇ nābhinandāmi jīvitaṇ, R. 18 (Table
 III., 1a; *cf.* R. 16);
 piṇḍapātaṇapaṭikkanto, 1.1059-1061;
 yassa sabrahmacārīsu gāravo nūpalabbhati, 1.387-392;
 sukhañ ce jivituṇ icche, 1.128-230. *See also* sobhate in
 index II.

With other features of popular poetry, as found in Th., we cannot deal here (as, *e.g.*, question and answer like 'kīdiso nirayo āsi: īdiso nirayo āsi, 1.1187-88; the repeated 'kadā nu 'haṇ' in that wonderful ode of Tālapuṭa's; the reciter's explanations with 'iti,' interpolated between the verse parts 1.825, etc., taken from Sn.).

(f) The refrain is especially frequent and impressive in those sections of Th. which are independent and have a distinctive character of their own, showing least connections with the rest of the psalms with regard to stock phrases—*e.g.*, in the Navanipāta (1.518-526), in which (marked also otherwise by a very expressive metre) notice the constant refrain 'tato ratiṇ paramataṇaṇ na vindati,' and the beginning of each gāthā

with 'yathā.' None of all the pādas are found elsewhere. The same is the case with the Dasanipāta (from 530), where the first section (Kāḷudāyī) stands by itself and is rich in refrain : āsāya kassate khettaṇ, 530, followed by an eightfold repetition of punappunaṇ c' eva vapanti bījaṇ (531-2).

Of further original sections I mention the following: In the 10-gāthā chapter (dasa-nipāta) the Gotama section (1.587-596, rather inferior, evidently imitation), in the 20-g. ch. the Raṭṭhapāla section (776-790), and Sela (818-841), in the 50-g. ch. the first part of the Tālapuṭa section (1091-1106); the very primitive ballad in the 60-g. ch., beginning with 1187, containing the old story of Sakka and Brahmā, and the Sn. part of the Mahā-nipāta (1263-1276). In the Therī-gāthās: the Ambapālī, the second Subhā, the Isidāsī, and the Sumedhā ballad.

II.—INDEX OF PĀDAS

- aṅse katvāna cīvaraṅ, 1.197².
 akaṅsu Buddha-sāsanaṅ, 2.119⁶.
 akampitaṅ atuliyāṅ, 2.201¹. (C. akampiyaṅ; S. I.133 akam-
 pitaṅ acalitaṅ.)
 akammakāmā alasā, 2.273¹.
 akarontaṅ bhāsamānaṅ, 1.226³.
 akāpurisasevitaṅ, 1.649⁴; 2.189⁴.
 akāsiṅ anusāsaniṅ, 2.126².
 akāsiṅ amaraṅ tapaṅ, 1.219⁴.
 akāsiṅ vividhaṅ māyaṅ, 2.74³.
 akāsiṅ Satthu vacanaṅ, 1.626³.
 akiccaṅ pana kayirati, 1.635².
 akiccan te na sevanti, 1.636³.
 akiccāni nisevare, 1.934⁴.
 akuppā me vimutti, 1.182³.
 akusītā anuddhaṭā, 2.113⁴.
 akuhako nipako apihālu, 1.1218².
 akkodhano anupanāhi, 1.502-6¹.
 akkodhassa kuto kodho, 1.441¹.
 akkhaṇo khaṇo laddho, 2.459².
 akkhātā antarāyikā, 2.492².
 akkhīni ca turiyā-r-iva, 2.381¹. (*v.l.* koriyā-r-iva ThA. 255.)
 akhalitam abhayaṅ nirupatāpaṅ, 2.512⁴.
 agacchantaṅ kumārakaṅ, 1.431².
 agami Buddha-varassa santikaṅ, 2.399².
 agāravāsena alaṅ nu te idaṅ, 1.1107².
 agāravo ca kāsāve, 1.966¹.
 agārisu pabbajitesu cāpi, 1.1009².
 agārasmā anagāriyaṅ, 1.46², 48², 107², 136², 380², 605², 645²,
 688², 1209²; 2.92², 226⁴.
 agārasmiṅ vasanti 'haṅ, 2.97¹.
 agiddhā nādhimucchitā, 1.923⁴.
 aggaṅ so desayi dasaddhānaṅ (?), 1.1244⁴.

- agga-dantaṅ samāhitaṅ, 1.354².
 agga-dhammo sudesito, 1.94⁴.
 agga-pattaṅ vināyakaṅ, 1.288².
 agga-phalaṅ sikkhamānāya, 2.516⁴.
 aggā-mahesī bhavissasi, 2.463¹.
 aggaḥiṅ mattikā-pattaṅ, 1.97³, 862³.
 Aggālave kālam akāsi, 1.1263³.
 aggiṅ candaṅ ca sūriyaṅ ca, 2.87¹.
 aggiṅ paricaraṅ vane, 2.143², 219².
 aggiṅ pajjalitaṅ va liṅgiya, 2.398².
 aggiṅ vā te harāmaṅ ahaṅ, 1.461⁶.
 aggi-kkhandhaṅ va pakkhimā, 1.1156⁴.
 aggi-kkhandh' ūpamā dukkhā, 2.351⁴.
 aggi-huttaṅ juhiṅ ahaṅ, 1.341².
 agge 'nagghaṅ thapesi maṅ, 2.25⁴.
 agha-mūlaṅ bhayaṅ vadho, 2.491⁴.
 agha-mūlaṅ vamiṭvāna, 1.116³, 89³.
 agha-mūlā dukkha-pphalā, 2.489⁴.
 aṅkena puttama ādāya, 1.299³.
 aṅkusehi kasāhi ca, 1.878².
 aṅgāra-kāsu-sadisā, 2.491³.
 aṅgārino dāni dinnā bhadante, 1.527¹.
 aṅgāresu ca santesu, 1.702³. (A. III.346 sankhāres' ūpasan-
 tesu.)
 Aṅgirasassa' appaṭimassa tādino, 1.536².
 Aṅgulimālo 'ti vissuto, 1.880², 881².
 aṅgulī p' ettha chijjatha, 1.1055⁴.
 acaṅkamaṅ jimha-pathaṅ, 1.1174³.
 acariṅ tīṇi vassāni, 2.134³.
 acalā suppatitṭhitā, 1.507².
 acalo suppatitṭhito, 1.651², 1000².
 accayanti aho-rattā, 1.145¹.
 accagā vata Kappāyano, 1.1278³.
 accāradhamhi viriyamhi, 1.638¹.
 accimanto pabhassarā, 1.1190⁴.
 acchambhī ca abhito ca, 1.482³.
 accharā tattha naccanti, 1.1190⁵.
 accharā-saṅghāta-mattama pi, 1.405³ 2.67³.

- acchariyam abbhutaṇ taṇ, 2.517¹.
 acchāya atibharitāya, 1.199².
 acchinditvā kula-gharassa, 2.444⁴.
 acchecchi taṇhaṇ idha nāma-rūpe, 1.1275¹.
 acchecchi Maccuno jālaṇ, 1.1277³.
 accheraṇ vata Buddhānam, 1.1085¹.
 acch' odikā puthu-silā, 1.113¹, 601¹.
 ajarah jīramānena, 1.32¹.
 ajaramhi vijjamāne, 2.511¹.
 ajaḷo jaḷa-samāno, 1.1015³.
 ajānantassa ajānato, 2.240². (ThA. ajānako.)
 ajegucchaṇ vimuttehi, 1.961¹.
 ajj' aṭṭhamī pabbajitā, 2.363¹.
 ajja-d-agge maṇ Sopāka, 1.485¹.
 ajja pannarase visuddhiyā, 1.1234¹.
 ajja me sattamī ratti, 2.41⁵.
 ajj' amhi saccaṇ brāhmaṇo, 2.251². (Cf. 2.290²: so idāni 'mhi
 brāhmaṇo.)
 ajjāpi ca labhaniyam idaṇ, 2.513².
 ajjāpi te āvuso sā diṭṭhi, 1.1198³.
 ajj' āhaṇ sacca-nāmo 'mhi, 1.879³.
 ajj' eva tāta abhinikkhamissaṇ, 2.478¹.
 ajjhattaṇ me samuṭṭhāya, 1.755¹.
 ajjhattaṇ susamāhitaṇ, 1.431⁴, 1156², 1176⁴.
 ajjhatta-rato susamāhit' atto eko santusito, 1.981³.
 ajjhattaṇ susamāhitā, 1.1146⁴.
 ajjhattaṇ susamāhito, 1.272⁴, 696², 1029⁴.
 ajjhattañ ca na jānāti, 1.470¹, 471¹.
 ajjhattañ ca pajānāti, 1.472¹.
 ajjhattañ ca bahiddhā ca, 1.172³, 337¹, 439¹.
 ajjhattañ ca virajj' ahaṇ, 2.86².
 ajjhatta-sambhavo kataññutāya te, 1.1126².
 ajjhattikāñ' eva ca bāhirāni ca sanaṇ tuleyyaṇ, 1.1101³.
 ajjhāyako pi ce assa, 1.1171¹.
 ajjhupagacche ghātaṇ yo viññū, 2.474¹.
 ajjhositā asāre, 2.470¹.
 añjasaṇ amat' ogadhaṇ, 1.168², 179⁴.
 añcāmi naṇ na muñcāmi, 1.750¹.

- añjanī 'va navā cittā, 1.773¹.
 aññaṇ patthayase navaṇ kutiṇ, 1.57².
 aññaṇ vā pana kañcinaṇ, 1.876².
 aññañ ca bahukaṇ janaṇ, 2.157⁴.
 aññathā dāni dissate, 1.921⁴.
 aññathā loka-nāthamhi, 1.921¹.
 aññam-aññaṇ agāravā, 1.953⁴, 976².
 aññam-aññaṇ piyāyanti, 2.285³.
 aññam-aññaṇ sagāravā, 1.978⁴.
 aññam-aññena byāruddhā, 2.344³.
 aññam-aññehi bhaṇḍare, 1.933².
 aññassa Bhagavā Buddho, 1.995¹.
 aññass' eva sarāmi attānaṇ, 1.118⁴.
 aññāṇaṇ sila-bhedāya, 1.419¹.
 aññāṇa-pakkhā vicikiccha-ṭṭhānā, 1.1267².
 aññāta-mānino dhamme, 1.953¹.
 aññā samatimaññi 'haṇ, 2.72⁴.
 aññena vāpi raṅgena, 1.1155³.
 aññe pi garu-sammate, 1.425².
 añño ca na bhavissati, 1.718⁴.
 añño puna-bbhavo n' atthi, 1.493⁵.
 aṭṭiyāmi harāyāmi, 2.140³. (T. addiyāmi.)
 aṭṭh' aṅga-maggam ariyam, 1.595³.
 aṭṭh' aṅga-susamāgataṇ, 2.31⁴.
 aṭṭh' aṅgikaṇ sabba-kilesa-sodhanaṇ, 1.1115³.
 aṭṭh' aṅgiko Amata-gāmī, 2.222².
 aṭṭhamiyā pāde pasāresin, 2.44⁵.
 aṭṭha-saṭṭhi-sitā savitakkā, 1.1217¹.
 aṭṭha-pada-katā kesā, 1.772¹.
 aṭṭhāsi puris' uttamo, 1.623⁴.
 aṭṭhāsin vesi-dvāramhi, 2.73³.
 aṭṭhāsin Sakka-jātiyā, 1.913⁴.
 aṭṭhi-kaṅkāla-sannibhā, 2.488⁴.
 aṭṭhi-tacena onaddhaṇ, 1.770³.
 aṭṭhi-saṅghāṭa-gaṭṭito, 1.570¹.
 aṭṭhinañ ca sannicayaṇ, 2.496⁴.
 aḍḍhassa gharamhi dutiya-kulikassa, 2.420².
 aṇu pi aṇu-matto pi, 2.208³.

- atandito ratti-divaṇ, 1.354³.
 atāri jāti-maraṇaṇ asesāṇ, 1.1275³.
 atikkantā bhayā sabbe, 1.707³.
 atittā va maranti narā, 2.487⁴.
 atitto kālaṅkato, 2.486³.
 atimāna-hato bālo, 1.424³.
 atimāno ca omāno, 1.428¹.
 atirekaṇ ca maññisaṇ, 1.424².
 atirocasī yasaṣā sabba-lokaṇ, 1.1252⁴.
 atisayam idaṇ ahū, 1.231².
 atisītaṇ atiuṇhaṇ, 1.231¹.
 atihitā vīhi, khala-gatā sāli, 1.381¹.
 atīta-gata-satthuno, 1.1035².
 atīva paritappasi, 2.312⁴.
 atīva phāsu-bhavati, 1.537³.
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 atta-dantaṇ samāhitaṇ, 1.689².
 attanā coday' attānaṇ, 1.637³.
 attanā taṇ na seveyya, 1.496³.
 attano kicca-kāri 'ssa, 1.727³, 729³.
 attano ca parassa ca, 1.443², 444².
 attano roga-m-āvahaṇ, 2.355⁴.
 attano sīsamhi ḍayhamānamhi, 2.493².
 atta-bhāvaṇ khaṇena nimmīne, 1.1183².
 attā ce asamāhito, 1.159².
 attā ce susamāhito, 1.160².
 attānaṇ adhigaccha Ubbiri, 2.51².
 attānaṇ damayanti paṇḍitā, 1.877⁴.
 attānaṇ damayanti subbatā, 1.19⁴.
 attānaṇ dassaye tathā, 1.582².
 attānaṇ ca yathā veti, 1.497³.
 attānam pi na passati, 1.1074².
 attā hi asamāhito, 1.159⁴, 160⁴.
 atthaṇ gacchanti āsavā, 1.636⁶.
 atthaṇ dhammaṇ ca desenti, 2.279³.
 atthaṇ mahantaṇ gambhiraṇ, 1.4³.
 atthaṇ riñcati yo sukhādhivāho, 1.494⁴.
 atthaṇ riñcati yo sukhāvaho, 1.1052⁴.

- attha-kāmā hit' esino, 1.474².
 attha-cintā-vas' ānugā, 1.926⁴.
 atthañ ca ñatvāna tathā karoti, 1.374².
 atthañ ca yo jānāti bhāsītassa, 1.374¹.
 atthañ c' opaparikkhati, 1.1028⁴.
 atth' antaro nāma sa hoti paṇḍito, 1.374³.
 attha-pucchanaṇ padakkhiṇa-kammaṇ, 1.36³.
 atthass' āyaṇ viññāpanī, 1.703¹.
 atthāya vata no bhoto, 2.286¹.
 atthāya vata me Buddho, 1.340¹.
 atthi-kaṅkala-kuṭike, 1.1150¹.
 atthi jaṅgha-balaṇ mama, 1.248⁴.
 atthi Sakya-kule jāto, 2.185¹, 192¹.
 atha atthe samuppanne, 1.501⁵.
 atha ayyā Jinadattā, 2.427¹.
 atha asita-nicita-muduke, 2.480¹.
 atha cittaṇ vimucci me, 2.17⁶, 30⁴, 81⁴.
 atha ce patthayasi pavassa deva, 1.51⁴, 52⁴, 53⁴, 54⁴, 325⁴.
 atha tātaṇ bhaṇati dehi me, 2.423².
 ath' addasāma Sambuddhaṇ, 1.1253³. (T. addasāmi.)
 ath' addasāmi Sugataṇ, 2.135¹.
 ath' addasāsiṇ Sambuddhaṇ, 1.622¹, 912¹.
 atha naṇ bhaṇati tāto, 2.424¹.
 atha nibbindatī dukkhe, 1.676³-677³.
 atha nibbind' ahaṇ kāye, 2.86¹.
 atha nibbind' aham rūpe, 2.26¹.
 atha ne bhaṇati Sumedhā, 2.465¹.
 atha pāpāni kammāni karaṇ, 1.146¹.
 atha maṇ adāsi tāto, 2.420¹.
 atha maṇ bhaṇati tāto, 2.430¹, 432¹.
 atha maggena hato samūlako, 2.385⁴, 386⁴.
 atha me Sāketato varako, 2.406¹.
 athavā pi alam eva alam eva, 1.43⁶.
 atha Satthā paṭiggahi, 1.565⁴.
 atha so pi maṇ paṭicchati, 2.421².
 atha soḷasame vasse, 2.445¹.
 ath' āsi nekkhammam anuyuttā, 2. 403⁴. (ThA. 266_athāpi.)
 ath' āhaṇ bhaṇāmi tātaṇ, 2.431¹.

- atho jāti-kkhayaṇ patto, 2.64¹.
 atho tiracchāna-gatā pi ekadā, 1.1118³.
 atho pasatṭho pi tato-nimittaṇ tuṭṭho na hessaṇ, 1.1100³.
 atho pi khāditāni putta-maṅsāni, 2.221².
 atho pi tvaṇ citta na mayha tussasi, 1.1109⁴.
 atho sīdati saññuttaṇ, 1.741¹.
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 adantānaṇ dametāraṇ, 2.135³, 333³.
 adaḷiddo 'ti taṇ ahū, 1.508³.
 adīna-manaso naro, 1.243⁴.
 adīno vahate dhuraṇ, 1.173⁴.
 adūsikaṇ sīla-sampannaṇ, 2.421⁴.
 addasaṇ itthim ujjhitaṇ, 1.315², 393².
 addasa cittaṇ bhittiyā kataṇ, 2.393².
 addasa brāhmaṇo Buddhaṇ, 2.320¹.
 addasa Bhagavā ādiṇ, 1.1278¹.
 addasaṇ virajaṇ dhammaṇ, 2.97³, 108³.
 addasāhaṇ patiṇ mataṇ panthe, 2.218².
 addha daliddā ca phusanti phassaṇ, 1.783¹.
 addhāna jānanti yathāva dhammaṇ, 1.188¹.
 adhammo nirayaṇ neti, 1.304³.
 adhigacche padaṇ santaṇ, 1.11³, 196³.
 adhigaccheyya sukhaṇ nirāmisaṇ, 1.85⁴.
 adhigataṇ idaṇ bahūhi Amataṇ, 2.513¹.
 adhicitte ca āyogo, 1.591³.
 adhicetaso appamajjato, 1.68¹.
 adhippāyo samijjhato, 1.542².
 adhimuccassu brāhmaṇa, 1.829².
 adho ce kesa-matthakā, 2.33².
 anagār' ūpanissayo, 2.349⁴.
 anaṅgaṇassa posassa, 1.652¹, 1001¹.
 anaccuṇ tattha gandhabbā, 1.164³.
 anaṇā dāni te mayaṇ, 1.138².
 anaṇā bhuñja piṇḍakaṇ, 2.2⁴. (T. bhuñjāhi.)
 anaṇā paṇṇāsa-vassāni, 2.110³.
 anaṇo bhuñjāmi bhojanaṇ, 1.789⁴, 882⁴.
 anatta-saññaṇ asubha-saññaṇ ca, 1.594².
 anadhiṭṭhāya attānaṇ, 1.766³.

- ananuññāto ito gato, 2.129².
 anantaraṇ hi jātassa, 1.553¹.
 anantarā-vimokkh' āsiṇ, 2.105³.
 anant' ādīnavā kāmā, 2.358¹.
 anapekkhassa gāmaṇi, 1.707².
 anapekkhā 'va gacchati, 2.282³.
 anapekkho 'va gacchati, 1.699⁴.
 anamataggato saratha, 2.496².
 anamatagge pitu maraṇe, 2.495³.
 anamatagge saṅsarato, 2.498¹.
 anariyaṇ dosa-saṅhitan, 1.48⁴, 603⁴, 645⁴.
 anākiṇṇā gahaṭṭhehi, 1.1069¹, 1070¹.
 anākule tattha nage ramissasi, 1.1144³.
 anāgataṇ maha-bbhayaṇ, 1.978².
 anāgataṇ yo paṭigacca passati, 1.547¹.
 anāgatamhi kālamhi, 1.950³.
 anāgārehi c' ubhayaṇ, 1.581⁴.
 anādinava-dassāvī, 1.730³, 731³.
 anāmantetvā Posiyo, 1.34⁶.
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 anāsanna-varā etā, 1.34¹.
 anāsavo ca so hoti, 1.900³.
 anāhāro pasammati, 1.702².
 Anikaratto ca āgato nagaraṇ, 2.481².
 Anikaratto ca āruhi turitaṇ, 2.482².
 Anikaratto ca yassa dinnā, 2.479².
 Anikarattassa rāgino bhariyā, 2.463².
 anikkasāvo kāsavaṇ, 1.969¹.
 aniccaṇ dukkhan ti vipassa yoniso, 1.1117¹.
 aniccato addhuvato asārato, 1.1131².
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 anicca-saññā su bhāveti, 2.481⁴.
 aniccā addhuvā kāmā, 2.489¹.
 aniccāni gahakāni, 1.183¹.
 aniccā vata saṅkhārā, 1.1159¹.
 aniccā hi calā saddhā, 1.247¹.
 aniñjito viharanto, 1.386⁴.
 animittaṇ ca bhāvemi, 2.20¹, 105¹.

- animittaṅ ca bhāvehi, 1.1226¹.
 anissavaṇa-dassāvī, 1.732¹.
 anissitaṅ sabba-bhavesu hehisi, 1.1141⁴.
 anīghā khīṇa-punabbhavā isī, 1.1234⁴.
 anīgho yāti brāhmaṇo, 1.745⁴.
 anukampāya Gotama, 1.1223⁴; 2.136⁴.
 anukampāya Gotamo, 2.155².
 anukampāya cakkhumā, 2.148⁴.
 anukampāya pāṇinaṅ, 1.492², 1258⁴.
 anukampāya me Satthā, 1.560¹.
 anukampī anuggahi, 1.334².
 anucaṅkamissaṅ virajaṅ, 1.481³.
 anujātaṅ mahā-vīraṅ, 1.1279³.
 anujāto Tathāgataṅ, 1.827⁴.
 anujānāhi me ayye, 2.332¹.
 anujānātha pabbajissāmi, 2.458⁴.
 anujānātha maṅ ubhayo, 2.457¹.
 anudiṭṭhīnaṅ appahānaṅ, 1.754¹.
 anuddhato acapalo, 1.682¹, 1081¹.
 anuddhato sammita-bhāṇi subbato, 1.209⁴.
 anunentī Anikarattaṅ, 2.514³.
 anupādāya nibbutā, 2.105⁴.
 anupādāya sabbaso, 1.673⁴.
 anupubbaṅ paricitā, 1.548³, 647³.
 anuppatto sacchikato, 1.331¹.
 anubandhe jarā-marāṇe, 2.493³.
 anubhohisi kāmesu yutto, 2.510³.
 anumañña maṅ pabbajito 'mhi dāni, 1.72⁴.
 anumodi Tathāgato, 1.483².
 anuyantā bhavanti te, 1.823².
 anuyuñjassa dalhaṅ karohi yogaṅ, 1.413⁴.
 anuyuñjittha jhiyāya Kātiyāna, 1.414⁴.
 anuyuñjethā medhāvī, 1.204³, 509³.
 anurattā bhattāraṅ, 2.446³.
 Anuruddho anāsavo, 1.896⁴, 897⁴.
 Anuruddho 'ti maṅ vidū, 1.911².
 Anuruddho 'va jhāyati, 1.892⁴, 894⁴, 895⁴.
 anulomaṅ paṭilomaṅ, 1.1172³.

- anuvassiko pabbajito, 1.24¹.
 anusaya-jāla-m-otthato, 1.572⁴.
 anusāsi maṅ ariyavatā, 1.334¹.
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 anusitṭhiṅ janettiyā, 2.211², 335⁴.
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 aneka-vihitaṅ maggaṅ akkhāsi, 1.1243².
 anek' ākāra-sampannaṅ, 1.1251³.
 anek' ākāra-sampanne, 1.1158³.
 anekā rūpa-sambhavā, 1.795².
 anejaṅ (*better* ānejjaṅ) upasampajja, 2.362³.
 anejā chinna-saṅsayā, 2.205².
 anejo santim ārabba, 1.905³.
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 Anotattā mahā-sarā, 1.430².
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 anto-dipe va pāṭaliṅ, 2.297⁴.
 anto-vaṅka-gato āsiṅ, 1.749¹.
 anto-vaṅṇo hi brāhmaṇo, 1.140².
 andha-kāraṅ va khāyati, 1.1034⁴.
 andha-kāre tamo byagā, 1.170².
 andha-bālā puthujjanā, 1.575².
 andha-bhūto aviddasu, 1.342⁴.
 andha-bhūto puthujjano, 1.215⁴, 341⁴.
 andho padīpa-dhāro va, 1.1026³.
 andho v' aṭṭo akallo, 2.441³. (T. vaṭṭo.)
 andho va savatī ahuṅ, 1.316⁴.
 andho va siyā sama-visamassa adassanato, 1.321⁴.
 andho 'ham hata-netto 'smi, 1.95¹.
 annaṅ pānaṅ ca ādāya, 2.146¹.
 anna-pānassa lābhiniṅ, 2.124².
 anna-bhāro pure āsiṅ, 1.910¹.
 annena ca pānena ca, 2.429¹, 430³.
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 apacit' apacineyyānaṅ, 1.186³. (T. apacito.)
 apaññāto 'ti naṅ bālā, 1.129³.

- apaṇḍaro aṇḍa-sambhavo, 1.599¹.
 apaṇṇakaṇ sāmāññaṃ eva sayyo, 1.788⁴.
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 aparato ca yugacchiddaṇ, 2.500².
 aparimitañ ca dukkhaṇ, 2.510.
 aparimita-dassinā Gotamena, 1.91³.
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 aparo ca na vijjati, 1.537².
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 apavidhhaṇ susānasmiṇ, 1.315³, 393³.
 apassaṇ ariya-saccāni, 1.215³.
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 api dūra-gatā saremhase, 2.383¹.
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 api bālo paṇḍito assa, 2.213⁴.
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 api vitta-parikkhayā, 1.499², 550².
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 appañ hi naṇ jīvitam āhu dhīrā, 1.782³.
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 appamattā visaṇyuttā, 2.86³.
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 appamatto vihessati, 1.257².
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 appamatto vicakkhaṇo, 1.741⁴.
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- appamatto sadā namassam anusikkhe, 1.1245⁴.
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 appamattassa jhāyato, 2.209².
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 appamattassa sikkhato, 1.837⁴, 1247⁴.
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 app' ekaccā sakiṇ vijātāyo, 2.216⁴.
 appena bahukena vā, 1.451².
 app' eva maṇ so Bhagavā, 2.319³.
 app' ossukkā ghaṭissaṇ, 2.457³.
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 aphari pathaviṇ imaṇ, 1.18⁴.
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 aphusiṇ santim uttamaṇ, 2.212⁴.
 aphusitaṇ vā phusituṇ, 1.945³.
 abbahi pāpake dhamme, 1.1007³.
 abbahi vata me sallaṇ 2.52¹, 131¹. (T. abbuhi.)
 abbahitvāna jāliniṇ, 1.162².
 abbahe sallam attano, 1.404⁴.
 abbūḷhaṇ aghaṇ vijitaṇ, 1.321. (T. aghataṇ; cf. 2.491¹.)
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 abbhantaram assa bāhiraṇ kayirā, 2.471².
 abbhā-mattaṇ va khāyati, 1.652⁴, 1001⁴.
 abbhā mutto va candimā, 1.548⁶, 871⁴-873⁴.

- abbhunnaditā sikhīhi, 1.1065³.
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 abyāsekā amukharā, 1.926³.
 abyositattā hi bhavābhavesu, 1.784³. (T. abyositatthā; C.
 anadhigata-niṭṭhattā; M. II.73 asositattā; *Neumann*
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 abhaye bhiduro kāyo, 2.35¹.
 abhigajjanti va mālut' eritā, 2.372².
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 abhiijhā ca vihesā ca, 1.795³.
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 abhivutṭhā ramma-talā, 1.1065¹.
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 amata-ghaṭikāyaṇ dhamma-kata-matto, 1.199³.
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 amittā vadhakā kāmā, 2.347³, 351³.
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- amoghaṅ divasaṅ kayirā, 1.451¹.
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 ambe āmalakāni, 1.938⁴.
 amma Jivā ti vanamhi kandasi, 2.51¹.
 ammā sabbo ca me ñāti-gaṇa-vaggo, 2.424².
 amhaṅ pi ete samaṇā, 2.287³.
 amhe pabbājayaṅ muni, 1.176².
 ayaṅ iti kappato Kappatakuro, 1.199¹.
 ayañ ca daharo bhikkhu, 1.1166¹.
 ayam añjali pacchimo suppaṇāmito, 1.1272³.
 ayam āhu purāṇiyā kuṭi, 1.57¹.
 ayam uttama-poriso, 1.1166².
 aya-sakyañ ca pappoti, 1.292³.
 ayaso [ca] seyyo viññūṇaṅ, 1.667³.
 ayācito tato 'gacchi, 2.129¹.
 ayoge yuñjam attānaṅ, 1.320¹.
 ayo-guḷo va santatto, 2.489³.
 ayoni-suddhiṅ anvesaṅ, 1.219¹.
 ayoniso-manasi-karā, 2.77¹, 159¹.
 ayoniso-saṅvidhānena, 1.291³.
 ayyānaṅ daṇḍa-bhaya-bhītā, 2.236³.
 ayyikā ca pure ahuṅ, 2.159².
 ayye icchāmi pabbajituṅ, 2.429⁴.
 arakkhitāni ahitāya, 1.728³.
 araññaṅ Buddha-vaṇṇitaṅ, 1.538².
 araññaṅ me gato mano, 1.14⁴.
 araññakāni sen' āsanāni, 1.592¹.
 araññasmiṅ brahā-vane, 1.31², 244².
 araññe me kuṭikā katā, 1.59².
 araññe rukkha-mūle vā, 1.887¹.
 araññe rukha-mūlesu, 1.925¹.

- aratiṅ [ca] ratiñ ca pahāya, 1.1214¹.
 arati dāni sā mamaṅ, 2.58⁴, 141⁴, 234⁴. (S. I.128 arati
 mayhaṅ sā ahū.)
 arahañ sugato loke, 1.185¹.
 arahantamhi tādine, 1.1173⁴.
 arahā dakkhiṇeyyo 'mhi, 1.296³, 336³, 316³.
 ariy' atth'aṅgikaṅ ujuṅ, 2.361².
 ariy' atth'aṅgikaṅ maggaṅ, 1.1259³; 2.186³, 193³, 310³, 321³.
 ariy' atth'aṅgiko maggo, 2.158³. (v.l. C. bhāvit' atthān-
 giko m.)
 ariya-kantaṅ pasaṅsitaṅ, 1.507⁴.
 ariya-dhammo 'va pāṇinaṅ, 1.660⁴.
 ariya-maggaṅ samānayaṅ, 2.245².
 ariyā dhamma-jīvino, 2.279², 280².
 ariyena tuṅhi-bhāvena, 1.650³, 999³.
 ariyo atth' aṅgiko maggo, 1.421³.
 arukāyaṅ samussitaṅ, 1.769².
 arūpa dūraṅgama eka-cāri, 1.1122¹.
 alaṅ jhāyitu-kāmassa, 1.1066¹.
 alaṅ bālassa mohāya, 1.771³-773⁴.
 alaṅ phāsu-vihārāya, 1.983³, 984³.
 alaṅ me attha-kāmassa, 1.1066³.
 alaṅ me phāsu-kāmassa, 1.1067¹.
 alaṅ me yoga-kāmassa, 1.1067³.
 alaṅkataṅ suvasanaṅ, 1.268⁴, 463³; 2.145¹, 267¹, 459¹.
 alattaka-katā pādā, 1.459³, 771¹. (T. pāpā.)
 aladdhā cittass' ekaggaṅ, 1.406¹.
 aladdhā cetaso santiṅ, 2.37³, 40¹, 42³, 68¹, 169³.
 alabhitthaṅ patissato, 1.216⁴.
 alābho dhammiko seyyo, 1.666³.
 allaṅ sukkaṅ ca bhūñjanto, 1.982¹.
 avajānanti ajānatā, 1.129⁴.
 avajje vajjamatiṅ, 2.107³.
 avañjhā mayhaṅ pabbajjā, 1.789³. (T. avajjā.)
 avaṅṇaṅ ca akittiṅ ca, 1.611¹.
 avandi coro Sugatassa pāde, 1.869³.
 avalokeyyātha pāvacaṅ, 1.587².
 avasesaṅ bhayaṅ hoti, 1.705³.

- avijjaṅ chinda Hārīta, 1.29⁴.
 avijjaṅ dālayissāmi, 1.544³.
 avijjaṅ ca virājiyā, 2.18⁴.
 avijjā ca virājitā, 1.282².
 avijjāya nivuto kāyo, 1.572¹.
 avitakkaṅ samāpanno, 1.650¹, 999¹.
 avitakkassa lābhini, 2.75⁴.
 aviddasū Māra-vas' ānuvattino, 1.1145³.
 aviddasū yattha sitā puthujjanā, 1.518², 1112².
 avinde khaṇḍaso kate, 2.391³.
 avibhūtā puttam anurakkhamānā, 2.419³.
 avirodha-ppasaṅsinaṅ, 1.875².
 avīta-taṅhā maraṅṅ upenti, 1.778².
 avīta-rāgena sudunnivāriyaṅ, 1.111⁴.
 avītivattā sakkāyaṅ, 2.199³.
 avūpasantā ajjhattaṅ, 1.936³.
 asaṅsaṅṅo gahaṅṅhehi, 1.581³.
 asaṅsaṅṅo sātātiko, 1.860¹.
 asaṅsayaṅ citta parābhavissasi, 1.1144⁴.
 asaṅhāriyo nāma ca hoti paṇḍito, 1.372³.
 asaṅhīram asaṅkappaṅ, 1.649¹.
 asakkārena c' ūbhayaṅ, 1.1011².
 asakkhiṅ Maccu-rājassa, 1.253³.
 asakkhiṅ vata attānaṅ, 1.88¹.
 asaṅkheyyesu kappesu, 1.202¹.
 asajjamāno patareyyam iddhiyā vibhiṅsanaṅ, 1.1104⁴.
 asataṅ hoti appiyo, 1.994⁴.
 asapattam asambādhaṅ, 2.512³.
 asapattamhi samāne, 2.505.
 asabbhā ca nivāraye, 1.994².
 asamaṅā samaṅa-mānino, 2.305².
 asammohaṅ ca cetaso, 1.641².
 asallīnena cittena, 1.906¹.
 asassataṅ Bhagavataṅ yadi pi dibbaṅ, 2.450².
 asassataṅ vippariṅāma-dhammaṅ, 1.782⁴.
 asassatā Bhavagate aniccaṅ, 2.455².
 asahāyikā gantum icchasi, 2.373³.
 asādhu hutvā puna sādhu honti, 1.1009⁴.

- asitaṇ va bhāgaso pavibhajja, 1.1242⁴.
 asitā su mayā naṅgalā su mayā, 1.43³. (T. asitāsu, naṅgalāsu.)
 asi-sūl' ūpamā kāmā, 2.488¹.
 asītiṇ vassa-kotiyo, 1.96².
 asuciṇ pūti-gandhikaṇ, 2.33⁴.
 asuddhiṇ maññisaṇ suddhiṇ, 1.342³.
 asubhāya cittaṇ bhāvehi, 1.1225¹; 2.19³, 82³.
 asecanakam ojavaṇ, 2.55², 196⁴.
 aseyyo seyya-samānaṇ, 1.1075¹.
 asokaṇ virajaṇ khemaṇ, 1.227³; 2.361¹.
 asmā lokā paramhā ca, 1.237³.
 asmā soka-pariddavā, 1.750².
 asmiṇ puthu-vimaṇḍale, 1.674².
 asmiṇ rūpa-samussaye, 2.102².
 asmiṇ loke susikkhitaṇ, 1.608².
 asmi-māno samucchinno, 1.428³.
 assaṇ bhadraṇ va jāniyaṇ, 2.114⁶.
 assatthe harit' obhāse, 1.217¹.
 assaddhān' idha ñātinaṇ, 1.240².
 assā sabbaso samabhisāto, 2.461².
 assu ca te pavattaṇ, 2.220³.
 assu thaññaṇ rudhiraṇ, 2.496¹.
 assu-thañña-rudhiramhi, 2.497².
 ahaṇ amhi kanta-sallā, 2.223¹.
 ahaṇ kho Veḷugumbasmiṇ, 1.23¹.
 ahaṇ jivita-saṅkhayā, 1.919².
 ahaṇ tava vas' ānugo siyaṇ, 2.375¹.
 ahaṇ danto 'mhi tādinā, 1.878⁴.
 ahaṇ nicco 'mhi sassato, 1.1200⁴.
 ahaṇ bālaṇ dahāmi, 1.1204².
 ahaṇ middhena pakato, 1.271¹.
 ahaṇ monena monissaṇ, 1.168³.
 ahaṇ rajjam akārayiṇ, 1.914².
 ahaṇ vikubbanāsu kusalo, 1.1183³.
 ahaṇ vittaṇ dadāmi te, 1.461⁴.
 ahaṇ sakaraṇiyo 'mhi, 1.1045¹.
 ahaṇ seyyo ti maññati, 1.1074⁴.
 ahañ ca kho namassantī, 2.144¹.

- ahañ ca te vasīkatā, 2.295³.
 ahañ ca rukkha-mūlasmiṇ, 1.467³.
 ahañ ca vitto sumano, 1.178³.
 ahattha-pāso Mārassa, 1.888³.
 aham pāsā pamuccituṇ, 1.253⁴.
 aham pi ekākinā vicintemi, 2.426².
 aham pi daharo yuvā, 2.139².
 aham pi pabbajissāmi, 2.326³, 328⁵.
 ahāriya-raja-m-antike, 1.759².
 ahiṅsaṇ sabba-gattāni, 1.757¹.
 ahiṅsako ti me nāmaṇ, 1.879¹.
 ahi-mūsika-sobbhaṇ va, 1.229³.
 ahirikā 'va na lajjare, 1.943⁴.
 ahu dukkhassa bhāgimā, 2.204⁴.
 ahumha pubbe gaṇino asamaṇā, 2.305¹.
 ahū tuyhaṇ pure saddhā, 1.246¹.
 ahū Buddhassa dāyādo, 1.18¹.
 ahū Buddhassa sāvako, 1.1277².
 aho dhamma-sudhammatā, 1.479⁴, 486⁴.
 aho no Satthu sampadā, 1.201².
 aho buddhā aho dhammā, 1.201¹.
 aho vatā no amarā ti c' āhu, 1.779².
 aho Satth' ānukampito, 1.888⁴.
 aho sukhan ti jhāyāmi, 2.24⁴.
 ahosi iriyāpatho, 1.927⁴.
 ahosiṇ uddhatā pubbe, 2.77³.
 ahosiṇ puppha-chaḍḍako, 1.620⁴.

- ākaṅkhaṇtā bahuttaraṇ, 1.937⁴.
 ākāsamhi haliddāya, 1.1155¹.
 ākāse va sakuntānaṇ, 1.92⁵.
 ākiñcaññaṇ hi patthaye, 2.341⁴.
 āgacchant' aggi-kkhandhā va, 1.450¹.
 āgacchantī sakaṇ gharāṇ, 2.147².
 āgacchi uttama-kulīno, 2.406².
 āgacchi gocarāya caramānā, 2.427².
 āgatassa gatassa vā, 2.127², 128².

- āgato vo vālaṇ viya vedhi, 1.42³.
 āgamissanti itthiyo, 1.1211².
 ācāra-gocare yutto, 1.590¹.
 ācikkhissāmy' anāgataṇ 1.951⁴.
 ācinanti punabbhavaṇ (*read* ādiyanti).
 ājāniyaṇ maṇ dhāretha, 1.174³.
 ājāniyena ājañño, 1.433¹.
 ājīva-hetū ca ahaṇ na nikkhamaṇ, 1.1123³.
 āṇi-dvāre va hatthinaṇ, 1.355².
 ātāpī viharāmi vassa deva, 1.1², 1⁴.
 āturaṇ asuciṇ pūtiṇ, 1.394¹; 2.19¹, 82¹.
 āturaṇ bahu-saṅkappaṇ, 1.769³.
 āturena pabhaṅgunā, 2.140².
 āturesu anāturā, 1.276⁴.
 ādāsakaṅ ca gaṇhitvā, 2.411².
 ādicco va virocasi, 1.820⁴.
 ādittato 'haṇ samatthehi yutto, 1.1099³.
 ādittā va gharā mutto, 1.712³.
 ādiyanti puna-bbhavaṇ, 1.456⁴, 575⁴. (T. ācinanti.)
 ādisantaṇ pabhaṅgunaṇ, 1.751².
 ādiseyyāsi dakkhiṇaṇ, 2.307⁴.
 ādissāmi dakkhiṇaṇ, 2.308⁶.
 ādīnavaṇ kāma-guṇesu disvā, 1.787³.
 ādīnavo pāturaḥū, 1.269³.
 ādīpitā tiṇukkā gaṇhantaṇ, 2.507¹.
 ādi sīlaṇ patitṭhā ca, 1.612¹.
 Ānandaṇ etad abravī, 1.476².
 ānandino tasso disā bhavanti, 1.555³.
 Ānando ratan' ākaro, 1.1049⁴.
 ānā-pāna-satī yassa, 1.548¹.
 ānejjaṇ : see *anejaṇ*.
 āpucch' āhaṇ gamissāmi, 2.414², 416⁴.
 āpucchitūna gacchaṇ, 2.426³.
 āpo-paggharaṇī kāyo, 1.568³.
 ābādhe me samappanne, 1.30¹.
 ābādho me samuppanno, 1.30³.
 āmisaṇ paribhuñjare, 1.940⁴.
 āyata-pamhe visuddha-dassane, 2.383².

- āyasmā Bhallīyo thero, 1.7⁴.
 āyāgo sabba-lokassa, 1.566¹.
 āyu khīyati maccānaṅ, 1.145³.
 ārakā parivajjeyya, 1.1153³.
 ārakā hoti nibbānā, 1.389³.
 ārakā hoti saddhammā, 1.360³, 1078³.
 āraññakā piṇḍa-pātikā, 1.1146¹, 1147¹.
 āraññiko sātātiko, 1.851¹.
 āraññiko hoti ca piṇḍa-pātiko, 1.1120¹.
 āraddha-bala-viriyo, 1.165².
 āraddha-viriyā pahit' attā, 1.156¹, 979³.
 āraddha-viriye pahit' atte, 2.161¹, 353¹.
 āraddha-viriyo daḷha-dhamma-dassī, 1.1264⁴.
 āraddha-viriyo pahit' atto, 1.335¹.
 āraddha-viriyo sātātiko, 1.861¹.
 ārabhatha nikkhamatha, 1.256¹.
 ārammaṇe taṅ balasā nibandhisāṅ, 1.1141¹.
 ārādhayāhi nibbānaṅ, 2.6³.
 ārādhayitvā dhanikehi piḷito, 1.1106².
 ārādhayī so nibbānaṅ, 1.990³.
 ārādhavā virādhaye, 1.511⁴.
 ārā nibbānā vuccati, 1.795⁶.
 āruyha paccavekkhisāṅ, 1.765².
 āruhanti sil' uccayaṅ, 1.1058².
 ārogyaṅ brāhmaṇiṅ vajja, 2.323³.
 āloka-dā cakkhu-dadā bhavanti, 1.3³.
 ālopaṅ upanāmayi, 1.1055².
 ālopaṅ taṅ abhuñjisaṅ, 1.1056². (Miln 395 paribhuñjisaṅ.)
 ālopaṅ pakkhipantassa, 1.1055³.
 ālopati sāhasā yo paresāṅ, 1.743⁴.
 āvajja kakac' ūpamaṅ, 1.445².
 āvila-citto anāvilāṅ, 2.369¹.
 āvi vā yadi vā raho, 2.247².
 āvisanti bahum janaṅ, 1.931².
 āsaṅ kuṭiyā virājaya, 1.57³.
 āsaṅ mā 'kāsi bhikkhusu, 1.1207⁴.
 āsaṅsukā sādu-kāmā, 2.273³.
 āsajja naṅ Tathāgataṅ, 1.1205², 1206².

āsajja naṇ paḍayhati, 1.1204⁴.

āsanaṇ parivajjayiṇ, 1.284².

āsandiṇ kuṭikaṇ katvā, 1.55¹.

āsavā te padālītā, 1.840².

āsāya kassate khettaṇ, 1.530¹.

āsāya palipā ghorā, 2.291³.

āsāya vāṇijā yanti, 1.530³.

āsi kāma-bhoginaṇ aggo, 2.486².

āsīna-sayanassa vā, 1.452².

āhaniya edisaṇ janaṇ, 2.398¹.

āharāmi tato disvā, 1.430³.

āharimena rūpena, 299³.

āhariya gahaṭṭhā, 2.460³.

āhāra-ṭṭhitiko samussayo, 1.123³.

āhare ca anissito, 1.92².

āhutīnaṇ paṭiggaho, 1.566².

āhu santo paṭiṭṭhitā, 1.1229⁴.

āhu sappuriso iti, 1.1012⁴.

inghālakhuyā va ujjhito, 2.386¹.

icc abravi Bhagavā pañca-setṭho, 1.1275⁴.

icchā ca patthanā pi ca, 2.91².

icchā-dhūpāyito sadā, 1.448⁴.

icche Sāvatthiṇ gantave, 2.332².

iṭṭhā dhammā aniṭṭhā ca, 1.644¹.

itar' itarena tusseyya, 1.230³.

iti disvāna gaṇaṇ na rocaḃe, 1.1051⁴.

iti disvā na carāmi esanaṇ, 1.123⁴.

iti Bhagavā, 1.1275¹ (*insertion*).

iti bhāsasi Gotama, 1.825⁴.

iti Māraṇ atajjesi, 1.1208¹.

iti me arahato sutaṇ, 1.690⁴.

iti modamāno Sugatena tādinā, 1.305².

iti vissatṭha-kammante, 1.231³.

iti vuttaṇ mah' esinā, 1.713⁴, 900⁴.

iti Selo brāhmaṇo, 1.825¹ (*insertion*).

iti ssu maṇ citā pure niyuñjasi, 1.1113⁴-1120⁴, 1124³.

- iti ssu saṅghaṅ Bhagavānusāsati, 1.86³.
 ito aṭṭhami cakkhumā 1.838². (T. cakkhuma.)
 ito gacchāmi Sīvaka, 1.14².
 ito turaṅ gamissase citta, 1.359⁴.
 ito pi aññen' āgato, 2.130¹.
 ito bahiddhā pāsaṅḍā, 2.184¹.
 ito bahiddhā puthu-añña-vādinaṅ, 1.86¹.
 ito eva coro asim āvudhañ ca, 1.869¹.
 ittha-bhāv' aññathā-bhāvaṅ, 1.917³.
 itthi-gandhesu sāratto, 1.738³.
 itthi-bhāvo no kiṅ kayirā, 2.61¹. (S. I.129 omits no.)
 itthi-ratanaṅ ahaṅ āsiṅ, 2.520⁴.
 itthi-rūpasmiṅ dissare, 1.455⁴.
 itthi-rūpe itthi-rase, 1.738¹.
 itthi-sotāni sabbāni, 1.739¹.
 itthīnaṅ purisānañ ca, 1.1256³.
 idaṅ dutiy' ābhisecanaṅ, 1.97⁴, 862⁴.
 idaṅ bhonto nissāmetha, 1.832¹. (Sn. 562 imaṅ.)
 idaṅ vatvā sāla-vane, 1.948¹.
 idaṅ seyyo ti maññare, 1.933⁴.
 idam ajarā-maraṇa-padam asokaṅ, 2.512².
 idam ajaram idam amaraṅ, 2.512¹.
 idam pure cittam acāri cārikaṅ, 1.77¹.
 idāni kho 'mhi brāhmaṇo, 1.221².
 idāni te imaṅ puttaṅ, 2.302¹.
 idāni tvaṅ gacchasi pubba-cinnaṅ, 1.1124⁴.
 idāni sukaraṅ tathā, 1.945².
 iddhi-pādāni indriya-balāni, 1.595².
 iddhipādā subhāvitā, 2.233².
 iddhi pi me sacchikatā, 2.71³, 228¹.
 iddhi-balen' upatthaddho, 1.1058⁵, 1194³.
 iddhimanto yasassino, 1.1082², 1178².
 iddhiṃ para-cittaññū, 1.379³.
 iddhiyā abhinimmitvā, 2.229¹.
 iddhiyā abhibhotvāna, 1.429³.
 iddhiyā upasaṅkami, 1.901⁴.
 iddhiyā ca visārado, 1.432⁴.
 idh' āhaṅ pabbajissāmi, 1.834³.

- idh' eva kittim labhati, 1.618¹.
 idh' eva chaḍḍayitvāna, 1.571³.
 idh' eva taṇ vedaniyaṇ, 1.81³.
 idh' eva dukkhassa karohi antaṇ, 1.1116³.
 idh' eva nindaṇ labhati, 1.617¹.
 idh' eva puttaka carāhi taṇ dhammaṇ, 2.430².
 idh' eva vidhamissati, 1.184⁶.
 Indaṇ va devā tidasā, 2.121³ (*where* 2.181¹ *has* Sakkaṇ).
 inda-gopaka-sañchannā, 1.13³; 1063³.
 Indo Brahmā ca āgantvā, 1.628³.
 indriyāni ca gopayaṇ, 1.729².
 indriyān' indriyeh' eva, 1.744³.
 indriyāni balāni ca, 1.352², 437², 672²; 2.171².
 indriyāni manussānaṇ, 1.728¹.
 indriyān' eva sārakkhaṇ, 1.729¹.
 indriyesu susaṇvuto, 1.513²; 2.196².
 imaṇ dadāma te nātha, 1.475³.
 imaṇ passatha dhammaṭṭhaṇ, 2.362¹.
 imaṇ sātaṇ dadāmi te, 2.245⁴.
 imaṇ ca passa āyantaṇ, 1.1176¹.
 imaṇ ca me putta-phalaṇ, 2.300¹.
 imam atthaṇ abhāsatha, 1.483⁴, 630⁴.
imam atthaṇ abhāsisuṇ, 1.3⁴.
 imasmiṇ dīgham antare, 1.646⁴.
 imā girā abbhudiresuṇ, 2.402⁴.
 iminā pūti-kāyena, 2.140¹.
 ime haññantu vajjhantu, 1.603¹, 646¹.
 iriyaṇ āsi bhikkhūnaṇ, 1.921³.
 iriyanty amarā viyā, 1.276².
 iriyamānaṇ Brahma-pathe, 1.689³.
 iriyāpathiyaṇ pasādaniyaṇ, 1.591².
 isi khīṇa-punabbhavo, 1.948⁴.
 Isidāsiyā na(saha)vacchaṇ, 2.414³ 425³. (*In explanation of
 vacchaṇ at ThA. 267 read perhaps vaseyyāmi ahaṇ
 for nacemhiyaṇ.*)
 Isidāsī idaṇ vacanam abravi, 2.404³.
 Isidāsī tattha ekā, 2.401¹.
 Isidāsī paṇḍitā paribhattā, 2.415².

isi Paṇḍara-sagotto, 1.949³.
 isi Paṇḍara-savhaya, 1.951².
 isi-ppayātamhi pathe vajataṇ ovassate, 1.1102³.
 isi-saṅgha-nisevito, 1.763⁴.
 isīnaṇ isi-sattamo, 1.1240².
 issare khattiyā yathā, 1.939⁴.
 issāmānena vañcito, 1.375⁴.
 issukī nānā-vādā ca, 1.952³.

īdiso nirayo āsi, 1.1188³.

ukkaṇṭhāmi sarīrena, 1.718¹.
 ukkaṇṭhito pi na vase, 1.105¹.
 ukk' opamā anudahanti, 2.488³.
 ukk' opamā hi kāmā, 2.507³.
 ukkhepa-kata-vacchassa, 1.65.
 ugga-puttā mah' issāsā, 1.1210¹.
 uggharantaṇ paggharantaṇ, 1.394³.
 uce āvaceh' upāyehi, 1.743¹.
 uce kule ahaṇ jātā, 2.151¹.
 uce maṇḍali-pākāre, 1.863¹.
 uju-bhūtañ ca dassanaṇ, 1.508².
 uju-maggamhi akkhāte, 1.637¹.
 Ujjuhāno va pāvuse, 1.597².
 ujjagghantī bahuṇ janaṇ, 2.74⁴.
 Ujjeniyā pura-vare, 2.405¹.
 ujjhāna-saññino bālā, 1.958¹.
 uñcha-patt' āgate ratā, 1.155⁴, 843², 844², 1146²-1149².
 utthāya Anikaratto, 2.515¹.
 utthāya pāde vandiṇsu, 2.121¹.
 utthāy' āsanaṇ tassā paññāpayiṇ, 2.428².
 utthāyikaṇ analasaṇ, 2.413³.
 utthāyikā analasā, 2.415³.
 utthāhi nisīda Kātiyāna, 1.411¹.
 utthehi puttaka, kiṇ socitena, 2.462¹.
 uttam' atthassa pattiyā, 1.561⁴, 639⁴; 2.171⁴.

- uttamaṇ dhammataṇ patto, 1.712¹.
 uttasāṇ vihariṇ pure, 1.863⁴.
 uttiṭṭha-piṇḍo āhāro, 1.1057¹.
 uttiṭṭha-piṇḍo uñcho ca, 2.329³, 349¹.
 uttiṇṇā paṅkā palipā, 1.89¹.
 udakaṇ oruhāmi 'haṇ, 2.87^{2, 4}.
 udakaṇ hi nayanti nettikā, 1.19¹, 877¹.
 uda(ka)hāri ahaṇ site, 2.236¹.
 udak' ābhisecanaṇ bhoti, 2.245³.
 udak' ābhisecanā nāma, 2.240³.
 udak' ābhisecanā so pi, 2.239³, 242⁵.
 udak' āsana-bhojanaṇ, 1.937².
 uda-kumbhakam ādāya, 1.431³.
 udakesu karom' ahaṇ, 2.114².
 udagga-cittā muditā, 1.1233⁴.
 udagga-cittā sumanā kat' indriyā, 1.725³.
 udagga-meghena navena sittā, 1.110².
 uda-bindu va pokkharā, 1.401⁴, 665².
 udar' āvadehakam bhutvā, 1.935¹.
 udicco ubhato ahaṇ, 1.889².
 udukkhalena musalena, 2.11³.
 uddesaṇ ca na sādīyiṇ, 1.284⁴.
 uddhaṇ pāda-talā amma, 2.33¹.
 uddhaccaṇ vicikicchā ca, 1.74³, 1010³.
 uddhaṇṣotā ti vuccati, 2.12⁴.
 uddhaccaṇ ca vivajjiya, 2.167².
 uddhacca-megha-thanitaṇ, 1.760¹.
 uddhaṭa-sallā anāsavā, 2.389³.
 uddhatā ca bhavissanti, 1.959¹.
 uddhato unnaḷo bālo, 1.973¹.
 uddhato capalo c' āsiṇ, 1.157³.
 uddhato capalo bhikkhu, 1.681¹, 1080¹.
 uddhātuṇ udakā thalaṇ, 1.88².
 unnatā sukha-dhammena, 1.662¹.
 unnaḷassa pamattassa, 1.634¹.
 unnaḷā vicarissanti, 1.958³.
 unnaḷānaṇ pamattānaṇ, 1.635³.
 upakāsiṇ imaṇ kāyaṇ, 2.89³.

- upaghātaṅ vivajjaye, 1.583².
 upajjhāyo anuggahi, 1.330².
 upajjhāyo maṅ avacāsi, 1.14¹.
 upajjhāyassa udakaṅ, 1.430¹.
 upajjhāyassa santikaṅ, 1.175².
 upatṭhapenti parisaṅ, 1.942¹.
 upatṭhitā vivekāya, 1.930³.
 Upatisso 'va jhāyati, 1.998⁴.
 upadhāvasi andha rittakaṅ, 2.394³.
 upadhisu janā gadhitāse, 1.1216¹.
 upadhī te samatikkantā, 1.840¹.
 upanāmeti sevitaṅ, 1.608⁴.
 upanītaṅ anamataggato, 2.499².
 upamā viññūhi desitā, 1.703².
 upamāya na yujjanti, 1.1013³.
 upayāsi pi tarunavatā, 2.479³. (T. pītaruṇāvuto.)
 upariṭṭhaṅ yasassinaṅ, 1.910⁴.
 upavijaññā gacchantī addas' āhaṅ, 2.218¹.
 upasaggo bhīma-rūpo ca, 2.353¹.
 upasaṅkamm' avocaṅ, 2.124³.
 upasaṅgamma iddhiyā, 2.365².
 upasant' amhi nibbutā, 2.18⁶, 86⁴.
 upasantaṅ uparataṅ, 1.1169¹.
 upasantassa tādino, 1.441⁴.
 upasantassa sadā satīmato, 1.68⁴.
 upasantā carissasi, 1.1226⁴; 2.14⁴, 20⁴, 168⁴.
 upasanto anāyāso, 1.1008¹.
 upasanto uparato, 1.2¹, 1006¹, 1168¹.
 upasanto hi te rāgo, 2.1³, 16³.
 upasame tare oghaṅ, 2.10¹.
 upasampadā ca me laddhā, 1.365¹.
 upasammanti vitakkā, 1.50³.
 upādāna-kkhayassa ca, 1.640⁴.
 upādāna-kkhay' ārāmaṅ, 1.1012³.
 upādāna-ppamocano, 1.420².
 upādānassa Kappiyo, 1.1278².
 upāya-kusalen' āhaṅ, 1.158¹.
 upārambha-citto dummedho, 1.360¹, 361¹, 362¹, 363¹.

- upāsītā sappurisā, 1.179¹.
 upekkhā-seta-dantavā, 1.694⁴.
 upeccāpi palāyato, 2.278² (*gloss* uppacāpi, *as at* S. I.209 and
 DhA. IV.21; *cf.* Pv. II.7¹⁷, *where both are mentioned at*
 PvA. 103).
 upeti gabbhañ ca parañ ca lokaṇ, 1.785¹, 785⁴.
 upeti carimā ratti, 1.452³.
 upeto Jina-sāsane, 1.789².
 upeto nacca-gīthehi, 1.911³.
 upeto hoti tāvade, 1.650⁴, 999⁴.
 upemi Buddhaṇ saraṇaṇ, 2.250¹, 289¹.
 upemi saraṇaṇ muniṇ, 2.53⁴, 132⁴.
 upehi Buddhaṇ saraṇaṇ, 2.249¹, 288³.
 uposathaṇ upagacchiṇ, 2.31⁵.
 uppajjate sace kodho, 1.445¹.
 uppajjanti ca te khandhā, 1.121³.
 uppajjanti Tathāgatā, 1.1256².
 uppajjitvā nirujjhanti, 1.1159³.
 uppajjissanti 'nāgate, 1.954².
 uppajje ce rase taṇhā, 1.445³.
 uppatantesu nipate, 1.76¹.
 uppanno maraṇ' ābhībhū, 1.1180².
 uppalañ ca udakato ubbhataṇ, 2.379¹.
 uppala-sikhar' opamānite, 2.382¹.
 uppāṭiya cāru-dassanā, 2.396¹.
 uppādayat' eva me satīṇ, 1.599³.
 uppāda-vaya-dhammino, 1.1159².
 ubbigga-manaso tadā, 1.837⁴.
 ubbiggā āsanaṇ demi, 2.408⁴.
 ubbham āhu saḥassadhā, 1.163⁴. (J. II.334 uccam.)
 ubhayattha kaṭa-ggaho, 1.462⁴.
 ubhay' antarena nāhosi, 1.986³.
 ubhayā dhaṇsate naro, 1.237⁴.
 ubhayenam idaṇ maraṇam, 1.1004¹.
 ubhayen' eva sampanno, 1.295¹.
 ubhinnaṇ atthaṇ carati, 1.443¹.
 ubhinnaṇ tikicchantaṇ taṇ, 1.444¹.
 ubho-jannuka-sandhihi, 1.312³.

- ubho daṇḍa-parāyanā, 1.462².
 ubho pabbajitā mayaṇ, 2.66³.
 ubho pitā ca mātā ca, 1.474³.
 ubho pi pabbajissāma, 1.462³.
 ubho pi byasanāni anubhonti, 2.217⁴.
 ubho mātā ca dhītā ca, 2.224¹.
 ubho sama-vipākino, 1.304².
 ummagga-paṭipann' amhi, 2.94³.
 ummagga-pathaṇ Mārassa, 1.1242¹.
 ummattaken' eva mayā paḷobhasi, 1.1129³.
 ummattehi va rakkhasā, 1.931⁴.
 ummādanā ullapanā, 2.357¹.
 ummā-puppha-vasamānā, 1.1068¹.
 ummāra-dhota-hattha-pādā, 2.410¹.
 ummiyā paṭikujjito, 1.681⁴.
 uyyānaṇ abhīhārayiṇ, 2.146⁴.
 ura-gaṇḍa-pīśacini, 1.1151².
 urasā panudahissāmi, 1.27³, 233³.
 ullittaṇ nāvabujjhati, 1.737⁴.
 uḷāraṇ vata taṇ siyā, 2.296⁴.
 uḷāraṇ vata me mātā, 2.210¹.
 ussannāya vipulāya vaḍḍhiyā, 2.444².
 ussahitvā tuletī taṇ, 1.1029².
 usīraṇ muñja-pabbajaṇ, 1.27², 233².
 usīr' attho va bīraṇaṇ, 1.402⁴.
 usu-kārā namayanti tejanaṇ, 1.19², 877².
 usu-kāro va tejanaṇ, 1.29².

ūnā va hutvāna jahanti, dehaṇ, 1.778³.
 ūn' ūdaro mit' āhāro, 1.982³.

ekaṇ Buddha-gataṇ saññaṇ, 1.217³.
 ekaṇsaṇ cīvaraṇ katvā, 1.481¹.
 ekakassa nisinnassa, 1.726³.
 ekakā mayam araññe viharāma, 1.62¹.

- ekako cāhaṇ bherave bile viharāmi, 1.189².
 ekaggaṇ susamāhitaṇ, 2.19⁴, 82⁴, 105², 177².
 ekagga-cittā satimanto, 2.280³.
 ekaggassa nisinnassa, 1.920³.
 ekaṅga-dassī dummedho, 1.106³.
 eka-ghare 'haṇ saha vatthuṇ, 2.425⁴ (*cf.* ek' āgāre, 2.414¹).
 ekañ ce ossajjeyya kaṭi va siyā, 1.321².
 ekatiṇse ito kappe, 1.218¹.
 ekatta-nirataṇ hi me, 1.49⁴.
 eka-dhammañ ca bhāvaye, 1.230⁴.
 eka-pādena atṭhāsiṇ, 1.284¹.
 eka-putto ahaṇ āsiṇ, 1.473¹.
 eka-pupphaṇ cajitvāna, 1.96¹.
 ekam-antaṇ upāvisiṇ, 1.317⁴.
 ekam-antaṇ upāvisuṇ, 2.119⁴, 154⁴, 178⁴.
 ekam-antaṇ tḥito tadā, 1.624².
 ekam-antaṇ nisid' ahaṇ, 1.565².
 ekam-antaṇ sv' adhiṭṭhitaṇ, 1.560⁴.
 ekam-ante upāvisiṇ, 2.70².
 ekam-ante nisidatha, 2.13⁴, 118⁴, 176⁴ (ekamantaṇ !).
 eka-rattiṇ anussariṇ, 1.165⁴, 166⁴.
 eka-sāṭi pure cariṇ, 2.107².
 ekassa vasato vane, 1.537⁴.
 ekākiyo adutiyo, 1.541¹.
 ekākiyo adutiyo vihassaṇ, 1.1091².
 ek' āgāre 'haṇ saha vatthuṇ, 2.414⁴.
 ekā tuvaṇ tiṭṭhasi rukkha-mūle, 2.230².
 ekā vācā me bhāsita, 1.128².
 ek' āsanassa ca raho, 1.239³.
 ek' āsanī sātātiko, 1.848¹.
 eke ca pabbajjam arocayiṇsu, 1.724⁴.
 ekena vatthena pahāya bhoge, 1.780².
 eko attha-vasī khippaṇ, 1.539³.
 eko, adutiyo muni, 1.896².
 eko pi saddho medhāvī, 1.240¹.
 eko santusito samāhit' atto, 1.6².
 eko vane taṇ nu kadā bhavissati, 1.1093⁴.
 etaṇ kho mama sārappaṇ, 2.349³.

- etaṅ kho labbham amhehi, 2.308¹.
 etaṅ brāhmaṇaṅ uttamaṅ, 1.631⁴.
 etaṅ samaṇassa paṭirūpaṅ, 1.588⁴-596⁴.
 etaṅ sāmaññaṃ akiñcanaṃ, 1.36⁴.
 etaṅ suddhaṅ adhiṭṭhehi, 1.560³.
 etañ ca samatikkamma, 1.894¹.
 etañ c' ahaṅ assa-rathaṅ, 2.325¹.
 etañ ce rucati bho, 1.835¹.
 etam atthaṅ abhāsayaṃ, 1.338².
 etam atthaṅ janetti me, 2.207².
 etam ādīnaṅ ṇatvā, 1.122¹, 154¹.
 etam ādīnaṅ disvā, 1.791¹.
 etam pi disvā pabbajito 'mhi rāja, 1.788³.
 etamh' ālāhane daḍḍhā, 2.51⁵.
 etassa vandanāy' ekaṅ, 1.1171³.
 etādisaṅ karitvāna, 1.285¹.
 etādisaṅ so Satthāraṅ, 1.511³.
 etāni abhisambhontī, 2.329⁵.
 etāva-paramo siyā, 1.1182⁴.
 etāhi tihi vijjāhi, 2.64³.
 ete ca samatikkamma, 1.895³.
 etena brāhmaṇo hoti, 1.631³.
 ete pacchimakā dāni, 1.907¹.
 etesaṅ appavattāya, 1.767³.
 ete sambahulā devā, 1.1082¹, 1178¹.
 etto c' eva catu-bbhāgaṅ, 2.296¹.
 ettha c' eke visīdanti, 1.1154³.
 ettha rattā pamattā ca, 2.344¹.
 ettha vinodaya chandam anejo, 1.1216³.
 ediso ahu ayaṅ samussayo, 2.270¹.
 eḷakiyā kucchim okkamiṅ, 2.438⁴.
 evaṅ kathenti ye saddahanti, 2.522¹.
 evaṅ kusītaṅ āgamma, 1.147³.
 evaṅ gāme muni care, 1.946⁴.
 evaṅ gopetha attānaṅ, 1.653³, 1005³.
 evaṅ jātijar' ātivattate taṅ, 1.412².
 evaṅ jānāhi āvuso, 1.56³.
 evaṅ jānāhi pāpima, 2.59³, 62³, 142³, 188³, 195³, 203, 235³.

- evaṇ taṇ nātivassati, 1.447⁴.
 evaṇ tuvaṇ brahmacārini, 2.379³.
 evaṇ damayissāmi taṇ, 1.358³. (T. damayissaṇ.)
 evaṇ dassana-sampannaṇ, 1.45³, 174¹.
 evaṇ diṭṭhā hi sā mayā, 1.247².
 evaṇ-diṭṭhi pure ahuṇ, 1.346⁴.
 evaṇ-dhammā hi paṇino, 1.553⁴; 2.128⁴.
 evaṇ nāna-ppayātamhi, 1.945¹.
 evaṇ bahu-dukkhā kāmā, 2.492¹.
 evaṇ bhaṇati Sumedhā, 2.460¹, 514¹.
 evaṇ bhaṇito bhaṇati, 2.425¹.
 evaṇ rattin-divā mama, 1.16⁴.
 evaṇ rūpā rasā saddā, 1.643³.
 evaṇ vijita-saṅgāmaṇ, 1.1236¹.
 evaṇ viharamānassa, 1.586¹.
 evaṇ viharamānāya, 2.34¹.
 evaṇ saddhāya nikkhamma, 2.341¹.
 evaṇ sabb' aṅga-sampannaṇ, 1.1251¹.
 evaṇ sabbesu paṇesu, 1.33³.
 evaṇ samecca caranti mutantā, 1.1215⁴. (T. muttantā.)
 evaṇ sammanti saṅkappā, 1.675³.
 evaṇ sudesite dhamme, 1.1245¹.
 evaṇ subhāvitaṇ cittaṇ, 1.134³.
 evaṇ subhāsītā vācā, 1.323³, 324³.
 evaṇ so caratī sato, 1.807⁴.
 evaṇ hi dantā āyanti, 2.337³.
 evañ ce taṇ jano jaññā, 1.1153¹.
 evam anāgat' addhānaṇ, 1.977¹.
 evam anuyuñjamānā sā, 2.404¹.
 evam apacinato dukkhaṇ, 1.807⁵, 817³.
 evam abhāvitaṇ cittaṇ, 1.133³.
 evam amitta-jananā, 2.356¹.
 evam ahaṇ bhariyāy' ānītāya, 1.72³.
 evam ācinato dukkhaṇ, 1.795⁵.
 evam āvattayissan taṇ, 1.357⁴.
 evam uttama-vaṇṇino, 1.821⁴.
 evam etaṇ avekkhantī, 2.84¹.
 evam etam mahāvīra, 1.1154¹.

- evam ete tathā vuttā, 1.1260¹.
 evam evaṅ viharantaṅ, 1.1213¹.
 evam eva tuvaṅ Māra, 1.1205¹.
 evam pajā pecca paramhi loke, 1.786³.
 evam paññāya ye tittā, 1.660¹.
 evam pi Aṅgīrasa tvaṅ mahā-muni, 1.1252³.
 evam pi tuvaṅ anādiyāno, 1.416³.
 evam pecca na socati, 1.502⁴-506⁴.
 evam maṅ bhatti-kataṅ anuttaraṅ, 2.413¹.
 evam me kattu-kāmassa, 1.542¹.
 evam me bhaya-jātassa, 1.763¹.
 evam moha-kkhaṃbhayā bhikkhu, 1.651³, 1006³.
 eva-rūpe maha-bbhaye, 1.706⁴.
 evāyaṅ vattatī kāyo, 1.574¹.
 evāyaṅ sukham edhati, 1.236⁴.
 esa dhammo sanantano, 1.1229².
 esati paṅsu-kūlāni, 1.896³.
 esa bandhāmi sannāhaṅ, 1.543¹.
 esa brāhmaṇa Sambuddho, 2.317¹.
 esa bhiiyo pasidāmi, 1.673¹.
 esa maggo visuddhiyā, 1.676⁴-678⁴.
 esa sutvā pasidāmi, 1.1276¹.
 esā antaradhāyāmi, 2.232¹.
 es' ānisaṅso dhamme suciṅṅe, 1.303³.
 es' āvaḥsiyase pabbatena, 1.115¹.
 esā c' eva te Sopāka, 1.485³.
 esā nāgassa sampadā, 1.697⁴.
 esā nisinnā abhisaddahitvā, 1.151⁵.
 esā buddhāna vandanā, 2.161⁴.
 esā me anusāsani, 1.658², 1017².
 esā suddhī ti maññanto, 1.341³.
 es' eva tassa ahu bhikkhu-bhāvo, 1.870⁴.
 eso hi Bhagavā Buddho, 2.306¹.
 ehi Kāla nivattassu, 2.295¹.
 ehi Kheme ramāmase, 2.139⁴.
 ehi Nandaka gacchāma, 1.175¹.
 ehi ramāmase pupphite vane, 2.370⁴, 371⁴.
 ehi Bhaddā ti maṅ āha, 1.478³.

ehi Bhadde ti [mam] avaca, 2.109³.

ehi bhikkhū ti maṇ āha, 1.625³.

ehi sārathi gacchāhi, 2.323¹.

okaḍḍhati vilapantiṇ, 2.444³.

ogayha Añjanaṇ vanaṇ, 1.55².

ogayh' aṭṭhaṅgikaṇ sotaṇ, 1.349¹.

oghatiṇṇo 'ti vuccati, 1.15⁴, 633⁴.

ogha-pāso daḷho khīlo, 1.680¹.

ogha-saṅsīdano kāyo, 1.572³.

oghassa hi nittharaṇ' atthaṇ, 1.1243¹.

oṭṭha-pahata-mattena, 1.1074¹.

otariṇ udakaṇ sotaṇ, 1.345³.

odahi migavo pāsaṇ, 1.774¹.

odātaṇ vata me cittaṇ, 1.549¹.

odātakaṇ arahati, 1.973³.

odāta-mana-saṅkappo, 1.972³.

odātesu samucchitā, 1.961⁴.

obhāsajātam phalagaṇ, 1.25¹.

oraṇ odana-pākambhā, 1.317¹.

oraṇ samuddassa atitta-rūpo, 1.777³.

orabbhikā sūkarikā, 2.242¹.

orambhāgamanīyāni, 2.166³.

orasā dhītā Buddhassa, 2.46³.

orasā mukhato jātā, 2.336³.

olaggressāmi te citta, 1.355¹.

ovadeyyānasāseyya, 1.994¹.

ovassate taṇ nu khadā bhavissati, 1.1102⁴.

ovāde c' assa tiṭṭheyya, 1.264³.

ohita-bhārā kataṇ me karaṇīyaṇ, 2.223².

ohito garuko bhāro, 1.604³, 891³.

Kakusandhañ ca brāhmaṇaṇ, 1.1187⁴, 1188⁴.

Kakusandho Koṇāgamaṇo ca, 1.490³.

kaṅkaṇaṇ va sukataṇ sunitṭhitaṇ, 2.259¹.

kankhā chijjati buddhi vaḍḍhati, 1.75².

- kaṅkhā mayhaṅ na vijjati, 1.132⁴.
 kaṅkheta kālaṅ idha vīta-rāgo, 1.12⁴.
 kacci no bhūsanā rato, 1.28².
 kacci no vattha-pasuto, 1.28¹.
 kacci sīla-mayaṅ gandhaṅ, 1.28³.
 kañcana-maṇi-muṭṭakaṅ bahuṅ, 2.377³.
 kañcana-sannibha-ttaco, 1.821².
 kañcanassa phalakaṅ va sumatṭhaṅ, 2.266¹.
 kaññaṅ oruddha tassa putto, 2.445³.
 kaṭacchu-bhikkha-hetū pi, 1.934³.
 kaṭukaṅ madhur' assādaṅ, 1.737¹.
 kaṭukatarā pañca-kaṭukena, 2.503⁴.
 kaṅha-gandhaka-suvaṅṅa-maṅḍitaṅ, 2.255¹. (T. saṅha°; *read also perhaps better* °ganthaka°.)
 Kaṅha dukkhaṅ nigacchasi, 1.25⁴, 1189⁴, 1191⁴.
 kataṅ kattabbaṅ mayā, 1.330⁴.
 kataṅ kiccaṅ rataṅ rammaṅ, 1.63³.
 kataṅ Buddhassa sāsanaṅ, 1.24⁴, 41², 55⁴, 66⁶, 108⁴, 112⁴,
 117⁴, 220⁴, 224⁴, 270⁴, 286⁴, 332⁴, 349⁴, 515⁴, 562⁴, 604²,
 639⁶, 886⁴, 891², 903³, 1260⁴; 2.26⁶, 30⁶, 36⁴, 38⁴, 41⁴,
 71⁶, 96⁴, 187⁴, 194⁴, 202⁴, 209⁴, 228⁴, 233⁴, 311⁴, 331⁴.
 kata-kiccamaṅ anāsavaṅ, 2.334⁴, 336⁴, 337⁶, 364⁴.
 kata-kiccena sikkhito, 1.433⁴.
 kata-kicco anāsavo, 1.541⁴, 711².
 katañjali yācati Sumedhaṅ, 2.482⁴.
kat' antaṅ paccavekkhantā, 1.3³.
 kata-padaṅ jhānāni ocutuṅ, 1.199⁴.
 katamaṅ gāmaṅ nigamaṅ, 2.304³.
 katassa paṭicayo n' atthi, 1.642³.
 katā te anusāsani, 2.121², 180⁴.
 kato ca te citta paṭissavo mayā, 1.1123⁴.
 katvā coḷena pārutā, 2.1².
 katvā vākyānusāsaniṅ, 1.746².
 katvāna kutiṅ acchisaṅ, 1.487².
 katvāna naṅ padakkhiṅ, 2.311².
 kathaṅ bhikkhu karissasi, 1.350⁴, 435⁴.
 kathaṅ hi sikkhaṅ paccakkhaṅ, 1.407³.
 kathā vadenti paṭibuddhā, 1.935³.

- kadā aniccaṃ vadha-roga-nīlaṃ, 1.1093¹.
 kadā iṃ' aṭṭo va daḷiddako nidhiṃ, 1.1106⁴.
 kadā nu kaṭṭhe ca tiṇe latā ca, 1.1101¹.
 kadā nu kho yaṃ viditaṃ mahesinā, 1.1098¹.
 kadā nu Gaṅgaṃ Yamunaṃ Sarassatiṃ, 1.1104¹.
 kadā nu nāgo va saṅgāmacārī, 1.1105¹.
 kadā nu paññā-mayam ugga-tejaṃ, 1.1095¹.
 kadā nu maṃ tandi-khudā-pipāsā, 1.1097¹.
 kadā nu maṃ pāvusa-kāla-megho, 1.1102¹.
 kadā nu rūpe amite ca sadde, 1.1099¹.
 kadā nu 'haṃ dubbacanena vutto, 1.1100⁴.
 kadā nu 'haṃ pabbata-kandarāsu, 1.1091¹.
 kadā nu 'haṃ bhagajananiṃ dukkh' āvahaṃ, 1.1094⁴.
 kadā nu 'haṃ bhinna-paṇandharo muni, 1.1092¹.
 kadā nu 'haṃ sabbhi samāgamesu, 1.1096¹.
 kadā mayūrassa sikhāṇḍino vane, 1.1103¹.
 kadā 'haṃ viharissāmi, 1.541³.
 kantār' addhāna pakkhanno, 1.95².
 kandanti naṃ nātī pakiriya kese, 1.779¹.
 kandante miga-bandhake, 1.774⁴.
 kandarāsu guhāsu ca, 1.602², 925².
 kan nu tattha na ramenti, 1.309¹.
 kapaṇamhi appa-bhoge, 2.443³.
 kapāla-hattho 'va kulesu bhikkhasu, 1.1118².
 kapi va sīha-cammaena, 1.1080³.
 kappako upasaṅkama, 1.169².
 kappākappesu kusalo, 1.251³.
 Kappāyano kacci 'ssa taṃ amoghaṃ, 1.1274².
 Kappinassa sitam ahū, 1.1086⁴.
 kappiyataṃ ca ādeti, 1.984¹.
 kappeti iriyāpathaṃ, 1.570⁴.
 kammaṃ kamman ti ṇatvāna, 1.422¹.
 kammaṃ taṃ nijjaressāmi, 2.431⁴.
 kammaṃ maccassa pāpakaṃ, 1.496².
 kammaṃ bahakaṃ na kāraye, 1.494¹, 1073¹.
 kamma-kāmā analasā, 2.275¹.
 kammato no ca dhammato, 1.942¹.
 kamma-bandhū hi mātiyā, 1.496⁴.

- kamma-yanta-vighāṭano, 1.419².
 kamma-yantena yantito, 1.574².
 kamma-setṭhassa kārakā, 2.275².
 karaṇ purisa-kiccāni, 1.232³.
 karaṇ bālo na bujjhati, 1.146².
 karaṇiyaṇ na vijjati, 1.642⁴.
 karato te miyyate pāpaṇ, 1.1207¹.
 karitvā Sindhavāraṇṇe, 2.438².
 karissaṇ nāvarajjhissaṇ, 1.167³.
 karissasi karosi vā, 2.247⁴.
 kareyya ramamāno hi, 1.740³.
 kareri-mālā-vitatā, 1.1062¹.
 karoti Satthā okāsaṇ, 1.1038³.
 karotha Buddha-vacanaṇ, 1.403¹.
 karotha Buddha-sāsanam, 2.13¹, 118¹, 118⁶ (*where 2.176¹ has ghaṭatha*).
 karontaṇ kusalaṇ kammaṇ, 2.238³.
 karontī anusāsaniṇ, 2.172².
 kalaṇ n' agghati soḷasiṇ, 1.1171⁴.
 kalah' ābhiratā magā, 1.958⁴.
 kalyāṇaṇ yadi pāpakaṇ, 1.144².
 kalyāṇa iriyāpatho, 1.432².
 kalyāṇa-dassano bhikkhu, 1.821¹.
 kalyāṇa-pañño yo bhikkhu, 1.506³.
 kalyāṇa-mittatā muninā, 2.213¹.
 kalyāṇa-mitte bhajamāno, 2.213³.
 kalyāṇa-mitto medhāvi, 1.682³.
 kalyāṇa-mitto yo bhikkhu, 1.505³.
 kalyāṇa-sīlo medhāvi, 1.1008³.
 kalyāṇa-sīlo yo bhikkhu, 1.504³.
 kalyāṇānaṇ ca mātukaṇ, 1.612².
 kaḷevaraṇ kissa diyyati, 2.467⁴.
 kaḷevare aṭṭhi-nhāru-saṅghāte, 2.470².
 kasmā ṭhito tvaṇ aham aṭṭhito, 1.866⁴.
 kasmā na paridevesi, 1.706³.
 kasmā maṇ amma rodasi, 1.44⁴.
 kass' indriyāni samathaṇ gatāni, 1.205¹.
 kassa ohāya gacchasi, 2.298⁴, 300⁴.

- kassa tvaṇ dhammam aññāya, 2.316³.
 kassa dhammaṇ paṭicchāmi, 1.748³, 751³.
 Kassapo abhirūhati, 1.1058⁶.
 Kassapo ten' añjasena agamāsi Gotamo, 1.490⁴.
 Kassapo susamāhito 2.63².
 kassa brāhmaṇa tvam bhīto, 2.237¹.
 kassa sāsanaṇ āgamma, 1.721³.
 kassa sel' ūpamaṇ cittaṇ, 1.191¹.
 kāṇāya ca khañjāya ca, 2.438³.
 kā tattha paridevanā, 2.130⁶. (Pv. I.12³. tattha kā p.)
 kā tuyhaṇ rati bhavissati, 2.372³.
 kānanaṇ va sahitaṇ suropitaṇ, 2.254¹.
 kānanaṇ smiṇ vana-saṇḍa-cāriṇī, 2.261¹.
 kāmaṇ karassu rūpāni, 1.46⁵.
 kāmaṇ kāmesu damassu, 2.509¹.
 kāmaṇ bhijjatu 'yaṇ kāyo, 1.312¹.
 kāma-kāmā dukkhāni anubhonti, 2.506⁴.
 kāma-kopa-pahīnā ye, 1.671¹.
 kāma-cchando ca byāpādo, 1.74¹, 1010¹; 2.165¹.
 kāma-jāla sarīraja, 1.355⁴.
 kāma-taṇhā samūhatā, 2.140⁴.
 kāma-dhātuṇ upaccagaṇ, 1.181⁴.
 kāma-dhātu-purakkhato, 1.378².
 kām' andhā jāla-sañchannā, 1.297¹.
 kāma-paṅka-sattā hi janā, 2.354¹. (ThA. p. 238 kāma-paṅ-
 kena rattā hi; *but* p. 243 *as above*.)
 kāma-rāga-pahānāya, 1.39³, 40³.
 kāma-rāgena aṭṭito, 1.157⁴; 2.77² (°ā), 89⁴ (°ā). (T. *frequently*
 addito.)
 kāma-rāgen' avassutā, 2.68².
 kāma-rāgena dayhāmi, 1.1223¹.
 kāma-rāgo pāturaḥū, 1.316³.
 kāma-rāgo samūhato, 2.90⁴.
 kāma-sukhassa vipulaṇ jahi sukhaṇ, 2.508².
 kāma-sukhā sudullabhā loke, 2.483⁴.
 kāmā aniccā iti cāpi āhu, 1.188².
 kāmā aniccā iti bhāsamānā, 1.187².
 kāmā kaṭukā āsivisūpamā, 2.451¹.

- kāmā citta-pamāthino, 2.357². (*vv.ll.* °pamaddino *and* °pamā-
dino, ThA. 243.)
kāmā maraṇa-bandhanā, 2.356⁴.
kāmā yācitak' ūpamā, 2.490⁴.
kāmā sappa-sir' ūpamā, 2.353², 488².
kāmā hi citrā madhurā manoramā, 1.787¹, 1112¹.
kāme ādittato disvā, 1.790¹.
kāmesu adhipannānaṇ, 2.345³.
kāmesu anapekkhavā, 1.600⁴.
kāmesu appaṭibaddha-cittā, 2.12³.
kāmesu ca bhavesu ca, 1.446².
kāmesu bhaya-dassiniṇ, 2.346⁴.
kāmesu hi vadha-bandho, 2.506³.
kāmesv ādinavaṇ disvā, 1.458¹; 2.226¹.
kāmesv ādinavaṇ passa, 2.485⁴.
kāmehi anattikā vigata-mohā, 2.485².
kāmehi nekkhamma-rataṇ, 1.691³. (T. nikkh°.)
kāmehi lokamhi na h' atthi titti, 1.778⁴.
kāyaṇ imaṇ maccu-jarāy' upaddutaṇ, 1.1093².
kāya-kammaṇ suci nesaṇ, 2.277¹.
kāya-kalino asārassa, 2.501².
kāya-kalinā asārena, 2.458².
kāya-duṭṭhulla-garuno, 1.114¹.
kāya-macchera-garuno, 1.1033¹.
kāyassa bhedaṇ tidivasmi modati, 1.534⁴.
kāye apekkhaṇ jaha mā virāye, 1.1113³.
kāyena saṇvutā āsiṇ, 2.15¹.
kāyo apetaviññāṇo, 2.468².
kāraṇ katvāna bhikkhusu, 1.241⁴.
Kāraṇviyaṇ abhinadanti, 1.22².
kārikaṇ taṇ nihata-mānaṇ, 2.413².
kālaṇ kaṅkha idh' eva sītibhūto, 1.416⁶.
kālaṇ kubbetha mādiso, 1.407⁴.
kālaṇ ca paṭikaṅkhāmi, 1.196³, 606³, 607³.
kālākālaṇ bhavābhavaṇ, 2.199¹. (T. kālaṇ kālaṇ bhavābhavaṇ.)
kālā-pabbaṅga-saṅkāso, 1.243¹, 244¹, 683¹.
kāle kāla-vasam pattā, 1.661¹.
kālena aṭṭhahitvā, 2.410¹.

- kālena ca vipassanaṅ, 1.584⁴.
 kāle passati devatā sa bhikkhu, 1.909⁴, 1081⁴.
 kālo ito pakkamanāya vīra, 1.528⁴.
 kālo me na ppamajjituṅ, 1.30⁴.
 Kāla uppāditaṅ tayā, 2.300².
 kālakā bhamara-vaṇṇa-sadisā, 2.252¹.
 kāl' anginiṅ va takkāriṅ, 2.297¹.
 kāla-pakkhe va candimā, 1.292², 361⁴.
 kālassa meghassa bhayena tajjitā, 1.307², 308².
 kāli itthi brahatī dhaṅkarūpā, 1.151¹.
 kāveyya-mattā vicārimha, 1.1253¹.
 kāsavaṅ kiṅ karissati, 1.973⁴.
 kāsāva-vattho amamo nirāsayo, 1092².
 kāsik' uttama-dhāriṅ, 2.298².
 kāsika-sukhumāni dhāraya, 2.377¹.
 kāsika-sukhumehi vagguhi, 2.374³.
 kiṅkāraṇaṅ cittā tuvaṅ na yuñjasi, 1.1107⁴.
 kiṅ-chandā kim-adhippāyā, 1.950¹.
 kiṅ nu jātiṅ na rocesi, 2.190¹.
 kiṅ disvāna valikaṅ, 2.403³.
 kiṅ nu maññasi pāpima, 1.1206³.
 kiṅ bhaddante karitvāna, 1.721¹.
 kiṅ bhava-gatena, 2.458¹.
 kiṅ maṅ ovariyāna tiṭṭhasi, 2.368⁴, 369⁴.
 kiṅ maṅ kāmesu yuñjatha, 2.346², 348².
 kiṅ mama paro karissati, 2.493¹.
 kiṅ me katā Rājagahe, 2.54¹.
 kiṅ me tuvaṅ Māra karissas' eko, 2.231⁴.
 kiṅ me sanda-vihārena, 1.688⁴.
 kiṅ vataṅ kiṅ samācāraṅ, 1.727².
 kiṅ vivekena kāhasi, 2.57².
 kiṅ su raṭṭhaṅ cariyā karissati, 1.37⁴.
 kiccaṅ dhamm' attha-saṅhitaṅ, 1.740⁴.
 kiccākicce yathā gihī, 1.639².
 kicce sātacca-kārino, 1.636⁴.
 kicchati kāyo kilamati, 1.1073³.
 kicchantā vana-pattāni, 1.962³.
 kicchā laddho ayaṅ putto, 1.475¹.

- kicchā vutti no itar-ītaren' eva, 1.111³.
 kiñ cāpi kho mhi kisikā, 2.27¹.
 kiñ cāpi kho mhi dukkhitā, 2.29¹.
 kiñ cāpi te citta virādhitaṃ mayā, 1.1129⁴.
 kiñ cāpi pacchimo kālo, 1.947³.
 kiṭṭhādaṃ viya duppasuṃ, 1.446⁴.
 kittiñ ca pappoti yas' assa vaddhati, 1.35².
 kittiñ ca sukhañ c' ānubhoti, 1.1221³.
 kin tava kāmehi ye pariāhā, 2.504².
 kin tava kāmehi ye bahu-sapattā, 2.505².
 kin tava kāmehi yesu vadha-bandho, 2.506².
 kin tava kāmehi ye sujarā, 2.511².
 kin tav' attho vane tāta, 1.597¹.
 kin tava pañca-kaṭukena pītena, 2.503².
 kin tuyhaṃ na rocate putta, 2.415⁴.
 kin te aparādhitaṃ mayā, 2.367¹.
 kin te idha sāra-sammataṃ, 2.380¹.
 kin te na karati idha. 2.424³. (ThA. kirati.)
 kin te pabbajjā karissati, 2.370².
 kin te bilibilikā karissati, 1.119⁴.
 kin te samaṇabhāvena, 1.821³.
 kinnariyā-r-iva pabbatantare, 2.381².
 kin nu uddissa muṇḍā si, 2.183¹. (C. kan . . .)
 kim aṅga pana tucchā kāmā, 2.450³.
 kim aṅga pana mānuse, 1.280⁴.
 kim anupubbaṃ puriso, 1.727¹.
 kim ahaṃ sīla-sampannā, 2.113¹.
 kim ākappā bhavissare, 1.956².
 kimi-kul' ālayaṃ sakuṇa-bhattaṃ, 2.467³.
 kim idaṃ carasi momuhā, 2.183⁴.
 kiminā v' atṭho akallo, 2.439³. (T. vaṭṭo.)
 kim iva t' āhaṃ jānantī, 2.467¹.
 kim iva pūti-kāyam asuciṃ, 2.466¹.
 kimī va mīlha-sallitto, 1.1175¹.
 kiṃ pana sādharmaṇā janatā, 2.469⁴. (ThA. p. 276 janatā; p. 284
 vijātā.)
 kimhi tattha manaṃ nivesaye, 2.391⁴, 392⁴.
 kilisissanti dummatī, 1.954⁴.

- kilesā jhāpitā mayhaṇ, 1.67¹.
 kilesānaṇ vasaṇ gantvā, 2.93³.
 kilesānañ ca yo utu, 1.930².
 kileseh' ābhībhūtā te, 1.932¹.
 Kisāgotamī therī, 2.223³.
 kisā paṇḍu vivaṇṇā ca, 2.79¹.
 kiso dhamani-santato, 1.243².
 ki 'ssa tayā aparaddhaṇ, 2.417³.
 kīdiso nirayo āsi, 1.1187¹.
 kīlanti maññe bālehi, 1.931³.
 kukkurānaṇ padāhisi, 2.303².
 kucchiṇ vā pavisāmi te, 2.232².
 kuñjara-matta-kareṇu-loḷitaṇ, 2.373².
 kuñjarābhīrudā rammā, 1.1062³.
 kuñjaro ce anukkame, 1.194².
 kuṭikāyaṇ pasakkiya, 1.125².
 kuḍḍa-mūlañ ca nissāya, 1.1056¹.
 kuṇapaṇ abhisaṇvisēyyaṇ gattaṇ, 2.466³.
 kuṇapa-pūramhi susāna-vaḍḍhane, 2.380².
 kuto taṇ dukkham essati, 1.191⁶.
 kuto pi nūna āgantvā, 2.129³.
 kuto maṇ dukkham essati, 1.192⁶.
 kuto samaṇa-phāsūtā, 1.1033⁴.
 kuto samaṇa-sādhuta, 1.114⁴.
 kudāssu nāma dummedho, 1.84³.
 kuddhaṇ appaṭīkujjhanto, 1.442³.
 kunnadīnaṇ va odakaṇ, 1.145⁴.
 kuppanīye na kuppati, 1.191⁴, 192⁴.
 kumaggam anudhāvati, 1.1174⁴.
 kumaggam paṭipannaṇ mam, 2.245¹.
 kulamhi mitte ca piye ca ñātake, 1.1109¹.
 kule jātā si Rohiṇi, 2.286².
 kulesu kāmesu asaṅgamānaso, 1.1119².
 Kullo sīvathikaṇ gantvā, 1.393¹.
 kusalānañ ca dhammānaṇ, 1.929¹.
 kusalā bodhi-pakkhikā, 1.900².
 kusalena pithīyati, 1.872².
 kusītaṇ hīna-vīriyaṇ, 1.147⁶.

- kusitā hīna-vīriyā, 1.962².
 kusīto hīna-vīriyo, 1.987².
 kusuma-rajena samuddhatā dumā, 2.371².
 kusumita-sikharā ca pādapā, 2.372¹.
 kuhā thaddhā lapā singī, 1.959³.
 kuhiṇ gato citta sukhaṇ ramissasi, 1.1133⁴.
 kūṭa-sakkhī avātukā, 1.940².
 kūṭāgāra-var' ūpamā, 1.1064².
 kūṭen' eva jinātu maccu-rājā, 1.411⁴.
 ketuhā ketunā yeva, 1.64³.
 kena te samaṇā piyā, 2.272⁴, 273⁴.
 kena lokasmi kiṇ siyā, 1.986⁴, 987⁴.
 kevalaṇ aṭṭhi-saññāya, 1.18³.
 kevalā iti me sutaṇ, 1.208².
 kesa-massuṇ alocayiṇ, 1.283⁴.
 kesa-massūni chedevā, 1.512³.
 kese khaggena chindiya, 2.480².
 kese chedāpayitvāna, 2.98³.
 kese chetvāna pabbajiṇ, 2.103⁴.
 kese me olikhissan ti, 1.169¹.
 kese 'va chamaṇ chupi Sumedhā, 2.514⁴.
 ko attho jīvitena me, 1.407².
 ko imaṇ anuvatteti, 1.826³.
 kokilā va madhuraṇ nikūjitaṇ, 2.261².
 ko kuṭikāyam bhikkhu, 1.56¹.
 kocchaṇ pasādaṇ añjanaṇ ca, 2.411¹.
 koccha-sūci-vicitagga-sobhitaṇ, 2.254².
 Koṇcassa agga-mahesiyā, 2.448².
 koṭisatasahassassa, 1.1183¹.
 Koṇḍañño tibba-nikkhamo, 1.679², 1246².
 Koṇḍañño Buddha-dāyādo, 1.1248³. (S. I.194 °sāvako.)
 ko disvā na ppassideyya, 1.833³.
 kodhanā upanāhī ca, 1.952¹.
 ko 'dha Nālāya vacchati, 2.294².
 kodha-ppatta-mana-tthaddhaṇ, 1.752³.
 ko nu te idam akkhāsi, 2.240¹.
 ko nu senāpatī bhoto, 1.826¹.
 ko patto amat' ogadhaṇ, 1.748².

ko pana vādo manussesu, 2.519⁴.

ko me asattho avaṇo, 1.757¹.

ko me bandhaṇ muñcaṇ, 1.750³.

kolatṭhi-matta-gulikā, 2.498³.

kolāhalaṇ tat' uttarin, 1.245⁴.

ko va ācariyo tava, 1.721².

kos' ārakkho mahesino, 1.1010², 1047².

ko so pāraṅgato loke, 1.748¹.

ko hi tassa janen' attho, 1.150¹.

khajjaṇ bhojjaṇ anappakaṇ, 2.146².

khajjantiṇ kimihī phuṭaṇ, 1.315⁴, 393⁴.

khajjena ca yaṇ ca tattha sannihitaṇ, 2.409², 429².

khaṇā accenti māṇave, 1.231⁴.

khaṇātītā hi socanti, 1.403³, 1005⁵; 2.5³.

khaṇo taṇ mā upaccagā, 2.5².

khaṇo ve mā upaccagā, 1.403², 653⁴, 1004⁴, 1005⁴.

khattiyā bhoja-rājāno, 1.823¹.

khantiyā chandikato hoti, 1.1029¹.

khandha-dhātu-āyatanaṇ, 2.472¹.

khandhā diṭṭhā yathā-bhūtaṇ, 1.87¹.

khandhānaṇ adhikutṭṭanā, 2.58², 141², 234².

khandhānaṇ udaya-bbayaṇ, 1.23⁴; 2.96².

khandhā mayā pariññātā, 1.161¹.

khandh' āyatana-dhātuyo, 2.43⁴, 69⁴, 103².

khandhe āyatanāni, 1.1255².

khandhe ime 'haṇ amite ca dhamme, 1.1101².

khandhe passa anicce, 2.501³.

khaya-gāmī anuttaro, 1.723².

khalitvā patitiṭṭhati, 1.45², 173².

khaluṅko viya sārathiṇ, 1.976⁴.

khalu tāya vanaṇ gatā, 2.50⁴. (*Neumann proposes tayā vasaṇ gata.*)

khalu-pacchā-bhatti-sātatiko, 1.850¹.

khādamānā tuvaṇ pure, 2.312².

khādītāni atīt' aṇse, 2.314³.

khāhinti khu taṇ kāmā, 2.509³. (ThA. p. 293 kāhinti.)

- khiḍḍā-ratiṅ kāma-guṇaṅ ca loke, 1.1109².
 khitta-cittā visaññinī, 2.133².
 khippaṅ Mārena oḍḍitaṅ, 2.357⁴. (T. khippaṅ.)
 khippaṅ giraṅ eraya vaggu-vagguṅ, 1.1270¹.
 khippaṅ niggaṇha satiyā, 1.446³.
 khippaṅ paccati māmakaṅ, 1.755².
 khippaṅ pañjaliko vanda, 1.1173⁵.
 khippaṅ pādāni dhovitvā, 2.13³, 118³, 176³.
 khippaṅ yan te karihiti, 2.424⁴.
 khippam eva pahīyati, 1.18⁶.
 khiyyati nopaciyyati, 1.807³.
 khīṇa-kulīne kapaṇe, 2.220¹.
 khīṇa-saṅyojanassa ve, 1.707⁴.
 khīṇ' āsavo visaññutto, 1.1022¹.
 khīṇāya bhavanettiyā, 1.708¹.
 khīṇā hi mayhaṅ jāti, 1.135¹.
 khīyanti āsavā sabbe, 1.586³.
 khudda-kuddālā su mayā, 1.43⁴.
 khuppipāsā-samappitā, 2.134⁴.
 khuraṅ va madhunā littaṅ, 1.737³.
 khettaṅ vatthuaṅ ajelakaṅ, 1.957².
 khette bijaṅ va pūtikaṅ, 1.363⁴, 388⁴.
 khette bijaṅ va bhaddakaṅ, 1.391⁴.
 khepetvā āsave sabbe, 1.364³; 2.76³.
 khepetvā jāti-saṅsāraṅ, 2.168¹.
 khemaṅ nibbāna-pattiyā, 1.230².
 khema-ṭṭhāne vimuttā te, 2.350³.
 khemā Ajakarani sīvā surammā, 1.310⁴.
 khel' assu mucchā-ssava-paripuṇṇe, 2.470³.

- gaganā v' abbha-chāditā, 1.1068².
 Gaṅgā-tire kuṭi katā, 1.127².
 Gaṅgā-soto va sāgaraṅ, 1.168⁴.
 gaccha dāni tuvaṅ gharaṅ, 1.557⁴.
 gacchaṅ vadesi samaṇa ṭhito 'mhi, 1.866¹.
 gacchaṅ samāhito nāgo, 1.696³.
 gacchati appakasirena, 1.16³.

- gacchatha na me bhavagate, 2.492³.
 gacchatha mā nivattatha, 1.637².
 gacchantaṇ anivārayaṇ, 1.730², 731².
 gacchanti appakasirena, 1.16⁵.
 gacchantiṇ bhikkhuniṇ Subhaṇ, 2.366².
 gacchanto naṇ udikkhisaṇ, 1.268².
 gacchāma dāni nibbanaṇ, 1.138³.
 gajaṇ va mattaṇ kusal' aṅkusaggaho, 1.1139⁴.
 gajo atth' opasaṅhitā, 1.968⁴.
 gaṇikā va vibhūsāyaṇ, 1.939³.
 gaṇhissaṇ āsivisaṇ viya, 2.398³.
 gaṇhe 'haṇ sabba-lokassa, 1.468³.
 gataṇ bhuttaṇ nisevitaṇ, 1.927².
 gatāni assā yathā sārathinā sudantā, 1.205², 206².
 gatimanto satimanto, 1.1049¹.
 gatiyo kathaṅci labbhanti, 2.456².
 gatisu parivattisaṇ, 1.215².
 gate kalyāṇa-mittamhi, 1.1034².
 gattāni parimajjitvā, 1.272¹.
 gattāni parisinācitvā, 1.540³.
 gandhaṇ ghatvā, 1.798¹, 799¹.
 gandhassa asahamānā, 2.471³.
 gandhā phassā ca kevalā, 1.643⁴.
 gandhe ce paṭisevati, 1.732².
 gandhe rase phusitabbe ca dhamme, 1.1099².
 gandhesu adhimucchito, 1.732⁴.
 gabbhe vokkantito dukkhaṇ, 1.790³.
 gambhīra-pañño nipuṇ' atthadassī, 1.372².
 gambhīra-pañño medhāvī, 1.1231¹.
 gambhīre tīra-gocarā, 1.953².
 gambhīre patitassa me, 1.758³.
 gambhīro gocaro sako, 1.1085².
 Gayāya(ṇ) Gayaphagguyā, 1.287², 345⁴.
 garahantā sakaṇ dhajaṇ, 1.965².
 garahā 'va seyyo viññūhi, 1.668³.
 garuke mama Satthu sāsane, 2.368¹.
 gale apakantanti, 2.217¹.
 gaha-kāraṇ gavesanto, 1.183³.

- gaha-kāraka dittho 'si, 1.184¹.
 gāthā att' upanāyikā, 1.1⁴.
 gāmaṇ piṇḍāya pāvisiṇ, 1.197⁴.
 gāmakhettāni phītāni, 2.340³.
 gāmantesu vasissare, 1.962⁴.
 gāmandalaṇ va parinesi citta maṇ, 1.1143².
 gāmā araññam āgamma, 1.34³.
 gāmena gāmaṇ vicarimha, 2.305³.
 gāme me vasati kāyo, 1.14³.
 gāme vā yadi vāraññe, 1.991¹.
 gāravo n' ūpalabbhati, 1.278², 387², 390², 1078².
 Giyyhakūṭamhi pabbate, 2.48², 108².
 giddhā ca punar āgatā, 1.63².
 giraṇ bhāsasi edisaṇ, 2.316⁴.
 Giridāso nāma nāmena, 2.445⁴.
 Giribbaje citra-chadā vihaṅgamā, 1.1108².
 gilānā bālha-dubbalā, 2.27².
 gilītvā pacchā vihaññasi, 2.508⁴.
 gihīnaṇ upanāmenti, 1.937³.
 guṇavanto pi saṅghamhi, 1.956¹.
 guṇa-hīnā pi saṅghamhi, 1.955¹.
 guttaṇ santara-bāhiraṇ, 1.653², 1005².
 gutta-dvāro sadā bhikkhu, 1.503³.
 gutta-dvāro susaṇvuto, 1.116², 579⁴, 890².
 gutte yadatthaṇ pabbajjā, 2.163¹.
 guyhaṇ pakāsikaṇ bahuṇ, 2.74².
 gūtha-kūpe nigālhiko, 1.568².
 gūtha-tṭhānaṇ vā pāvuse, 1.1153⁴.
 gūtha-bhaste taconaddhe, 1.1151¹.
 gūtha-littaṇ va pannagaṇ, 1.576².
 gedho suvisamo c' eso, 2.352³.
 gehato nikkhamitvāna, 2.146³.
 goṇaka-tūlika-santhataṇ navaṇ, 2.378². (T. gonaka . . .
 santataṇ; ThA. p. 247 °santataṇ, but on p. 253 °īat-
 thaṇ!)
 Gotamassa yasassino, 1.375².
 Gotamena yasassinā, 1.488⁴.
 Gotamo anappameyyo, 1.1089³.

gonaṅgula-migāyutā, 1.113², 601².
go-vāṇijakassa gāviyā jāto, 2.440².

ghaṭṭatha Buddhasāsane, 2.176¹ (where 2.118¹ has karotha
°sāsanaṅ).

ghaṭṭenti [taṅ] saññāpetuṅ, 2.461³.
ghaṭṭayanto muhuṅ muhuṅ, 1.125⁴.
gharaṅ samupagamiṅ, 2.410².
ghāsaṅ acchādanaṅ laddhā, 1.698³.

cakkaṅ appaṭivattiyaṅ, 1.824⁴.
cakkavatti-rathesabho, 1.822².
cakkavatti yathā rājā, 1.1235¹.
cakkānuvattako thermo, 1.1014¹.
cakkhu āsi yathā-purāṇakan, 2.399⁴.
cakkhu sabbassa lokassa, 1.1031³.
cakkhuṅ sarīraṅ upahanti roṇṇaṅ, 1.555¹.
cakkhuṅ hi etaṅ paramaṅ narānaṅ, 1.1267⁴.
cakkhundriyañ ce rūpesu, 1.730¹.
cakkhum' assa yathā andho, 1.501¹.
cakkhumā parinibbuto, 1.905⁴.
caṅkamaṅ abhirūhanto, 1.271³.
caṅkamantaṅ naruttamaṅ, 1.480².
caṅkamissāmi ekako, 1.540⁴.
caṅkame caṅkamaṅ so 'haṅ, 1.272³.
catukkhattuṅ pañcakkhattuṅ, 2.37¹, 42¹, 169¹.
catuganthena ganthito, 1.572².
catubbipallāsa-vasaṅ adhiṭṭhitaṅ, 1.1143¹.
caturassaṅ rathaṅ ahaṅ, 2.229².
caturāsīti saḥassāni, 1.1024³.
cattāri ariya-saccāni, 1.492¹, 1258³; 2.171¹, 215⁴ (insert pi).
cattāri saccāni sududdasāni, 1.1098².
cattāro pañca ālope, 1.983¹.
cattāro vinipātā dve ca, 2.456¹.
cattāro satipaṭṭhāne, 1.166¹.
candaṅ kīlanakaṅ gavesasi, 2.384².

- candana-maṇḍitaṅ sārā-gandhikaṅ, 2.378⁴.
 candanikaṅ va paripakkaṅ, 1.567³.
 cando pannarase-r-iva, 2.3².
 cando pannaraso yathā, 1.546².
 cando yathā dosinā-puṇṇamāsiya, 1.306⁴, 1119³.
 cando yathā vigata-valāhake, 1.1252¹.
 cando Rāhuggaho iva, 2.2².
 capalā añjan' akkhikā, 1.960².
 camma-kañcuka-sannaddho, 1.569³.
 cara loke anāsavā, 2.4⁴.
 caraṅ ce nādhigaccheyya, 1.320³.
 caraṇā nāgassa te pare, 1.694². (A. III.346 ty āpare.)
 carato tiṭṭhato vā pi, 1.452¹.
 caranti loke asitā, 1.671³.
 carimo 'yaṅ samussayo, 1.202⁴.
 carissanty ariyā viya, 1.959⁴.
 careyya anupāhano, 1.946².
 careyya apurakkhato, 1.251⁴.
 careyya saṅyojana-vippamokkhaṅ, 1.142².
 cavanti aparāparaṅ, 1.121⁴.
 cātuddasī pañcaddasī, 2.31¹.
 cātuddīpo rājā Mandhātā, 2.486¹.
 cāturanto vijitāvī, 1.822³, 914³.
 Cāpā puttam atosayi, 2.292².
 Cāpāya ādisitvāna, 2.311³.
 Cāpāya bandhanaṅ chetvā, 2.292³.
 cārittaṅ atha vārittaṅ, 1.591¹.
 cāle Upacāle Sisūpacāle, 1.42¹.
 ciṅṇā Aṅgā ca Magadhā, 2.110¹.
 cittaṅ calaṅ makkāṭa-sannibhaṅ, 1.1111³.
 cittaṅ nesaṅ samanvesaṅ, 1.1250³.
 cittaṅ me pariḍayhati, 1.1223².
 cittaṅ me susamāhitaṅ vimuttam, 1.1³.
 cittaṅ yassa abhiṅhaso, 1.25².
 cittaṅ samodhāya tato dahanti, 1.779⁴.
 cittaṅ susamāhitaṅ ca kāye, 1.52³.
 cittaṅ susamāhitaṅ ca mayhaṅ, 1.51³.
 cittakārasukatā va likhitā, 2.256¹.

- cittañ ca susamāhitaṅ, 1.46⁴.
 cittan te pariḍayhati, 1.1224².
 citta-nimittassa kovido, 1.85¹.
 cittam ass' ūpahaññati, 1.795⁴.
 cittam āmodayām' ahaṅ, 1.649².
 cittam ujuṅ karitvāna, 1.29³.
 cittam upaṭṭhapetvāna, 2.177¹.
 cittamhi vasībhūtāhaṅ, 2.233⁴.
 cittamhi susamāhite, 2.61².
 citta-vūpasamassa ca, 1.239⁴.
 cittassa abhibhāsaṅ, 1.613².
 cittassa saṅghapaṅ, 1.590³.
 cittass' upasam' ajjhagaṅ, 2.67⁴. (T. citass'.)
 cittass' upasame rataṅ, 1.689⁴.
 cittass' uppādakovido, 1.584².
 cittānurakkhīhi sadā nisevitaṅ, 1.1140⁴.
 cittikatvāna sikkhare, 1.936².
 citte avasavattini, 2.37⁴, 40², 42⁴, 77⁴, 169⁴.
 cittena nītā niraye niraṅkatā, 1.1112⁴.
 cittena vañcitā sattā, 2.164¹.
 cirarattaṅ vat' ātāpī, 1.747¹.
 ciraratta-patiṭṭhitaṅ, 1.768².
 cirarattāya Antaka, 1.1207².
 cira-saṅkiliṭṭhaṅ vata maṅ, 1.290¹.
 cirassaṅ vata man tāta, 2.274¹.
 cirassaṅ vata me mahito mahesi, 1.868¹.
 cīvaraṅ idam-atthikaṅ, 1.984².
 cīvaraṅ pāna-bhojanaṅ, 1.228⁴.
 cīvaraṅ piṇḍapātañ ca, 1.484³.
 cutā patanti patitā, 1.63¹.
 cutiyā upapattiyā, 1.997².
 cutūpapātaṅ jānāmi, 1.917¹.
 cūlāsītisahassāni, 2.51³.
 cetasā anupariyeti, 1.1250¹.
 cetaso abhipatthito, 1.514².
 cetaso paṇidhī ahū, 1.222⁴.
 ceto paricca nāṇaṅ ca, 2.71¹, 227³.
 ceto-pariya-kovido, 1.1248², 1262⁴.

- ceto-pariyāya-iddhiyā, 1.997¹.
 ceto-santim anajjhagaṇ, 1.405⁴.
 ceto-samatha-kovido, 1.112².
 ceto-samatham anuyutto, 1.988³; 2.118⁵ (°ā), 119⁵ (°ā).
 ceto-samatha-saṇyuttaṇ, 1.1077³.
 coditā ñātayo mayā, 1.241².
 codito bhāvit' attena, 1.1164¹.
 codesi nara-sārathi, 1.376².
 corā ca vajjaghātā ca, 2.242³.
 coro ahaṇ pure āsiṇ, 1.880¹.
 coro yathā sandhimukhe gahīto, 1.786¹.
- cha abhiññā sacchikatā, 2.516³.
 chaḍḍayitvāna niggatā, 1.934².
 chaḍḍūna naṇ susāne, 2.469¹.
 chaddanto hi tadā disvā, 1.968¹.
 chandajātā avasāye, 2.12. (Dh. 218 anakkhāte for avasāye.)
 chandam iti modamāno Sugatena tādina, 1.305².
 chanda-rāga-vasūpetā, 1.469³.
 channam ativassati, 1.447¹.
 channā me kuṭikā sukhā nivātā, 1.1¹, 51², 52², 53², 54², 325²,
 326².
 chamāya seyyaṇ kappemi, 2.88³.
 cha me abhiññā sacchikatā, 2.71⁵, 228³, 233³ (cf. 516³).
 cha phassāyatani kāyo, 1.755³.
 cha phassāyatane hitvā, 1.116¹.
 chavasitto va me patto, 1.127³.
 chavi-pāpaka citta-bhaddaka, 1.207¹.
 cha sahasāni sattadhā, 1.164⁴.
 chātā sunakhaṇ va caṇḍālā, 2.509⁴.
 chāдеми upanayāmi ca demi ca, 2.409³.
 chind' eva no vicikicchaṇ brūhi me taṇ, 1.1266¹.
 chinna-suttā abandhana, 1.282⁴.
 chinnā pāsā migavassa, 1.775¹.
 chuṭṭho kaliṅgaraṇ viya, 2.468³ (perhaps better chuddho).
 chetvā khilaṇ ca pāsāṇ ca, 1.680³.
 chetvā pāpeti nibbutiṇ, 1.418⁴.

chetvā Mārassa bandhanaṇ, 1.298².

chetvā vase tam pi kadā bhavissati, 1.1094⁴.

jaṅghāyo papatantu me, 1.312⁴.

jajjaro bahu-dukkhānam ālayo, 2.270².

jaṅṅuké nābhivassati, 1.985².

janaṇ ohāya gacchantaṇ, 1.150³. (T. gacchan taṇ.)

jana-majjhe-r-iva ruppa-rūpakaṇ, 2.394⁴.

jana-māraka-majjhagatā, 2.217³.

janam ev' assito jano, 1.149².

janā maññanti bālo ti, 1.444³.

janeti bhiyyo Usabhassa kalyataṇ, 1.110⁴.

janena janitena vā, 1.150².

jano janamhi sambaddho, 1.149¹.

jano janena heṭhiyati, 1.149³.

jambuyo ubhato tahiṇ, 1.309².

Jambusaṇḍassa issaro, 1.822⁴, 914⁴.

jarā byādhi ca maddati, 2.95².

jarā-maccu-nivāraṇo, 1.421².

jarā-maccu-pavāhanaṇ, 1.751⁴.

jarāya parivārito, 1.448².

jalitā kuthitā kupitā santāpitā, 2.504⁴.

javo n' atthi palāyituṇ, 1.450⁴.

jaha sīghaṇ samussayan, 1.83⁴.

jahanti putte sappaññā, 2.301¹.

jāgaro paṭisuttetu, 1.203³.

jātarūpāni satthato, 1.790².

jātarūpena pacchannā, 1.299¹.

jātassa maraṇaṇ hoti, 2.191¹.

jātā jātā marantīdha, 1.553³.

jāti-madena matto 'haṇ, 1.423¹.

jāti-maraṇa-pāragu, 1.1022⁴.

jāti-maraṇa-ppahānāya, 2.457⁴, 477⁴.

jāti-maraṇa-saṅsāro, 1.202⁵, 339³.

jāti-maraṇa-sarino, 2.199⁴.

jātiyā maraṇassa ca, 2.315², 354⁴.

jātiyā sattavassiko, 1.429².

- jātiyā sattavasso 'ham, 1.486¹.
 jātiyā sattavassena, 1.479¹.
 jātiyā samatikkamaṇ, 2.192⁴.
 jāto kāmāni bhūñjati, 2.190².
 jāto dukkhaṇ nigacchati, 2.191⁴.
 jāto paṇḍara-ketunā, 1.64².
 jānan iṇ so imaṇ vihaññasi, 2.387⁴.
 jānantī ca tuvaṇ bhoti, 2.238¹.
 jānātha maṇ pabbajitaṇ, 2.346³, 348³.
 jānāmi attano satta jātiyo, 2.434¹.
 jāni soka-pariddavo, 2.345².
 jigucchamānehi ñātihi, 2.468⁴.
 jigucchito manussānaṇ, 1.621¹.
 jigucchissanti kāsavaṇ, 1.961³.
 jiṇṇaṇ ca disvā dukkhitaṇ ca, 1.73¹.
 jivvā Namucino senaṇ, 1.336³.
 Jinaṇ atula-dassanaṇ, 1.288⁴.
 Jinassa paricārakaṇ, 1.475⁴.
 jināmhase rupiniṇ Lacchiṇ, 2.419⁴.
 Jino ācariyo mama, 1.722².
 Jivakambavanaṇ rammaṇ, 2.366¹.
 jīvat' evāpi sappañño, 1.499¹, 550¹.
 jīvantaṇ maṇ amma dissantī, 1.44³.
 jīvik' atthā upāyena, 1.941³.
 jīvitaṇ uparujjhati, 1.145¹.
 jīvitaṇ ca adhammena, 1.670¹.
 jīvitassa ca saṅkhayā, 1.493⁴.
 jīvitānaṇ parikkhāre, 1.924¹.
 jīvitā maraṇaṇ dhuvaṇ, 1.553².
 juhāmi dakkhiṇeyy' aggiṇ, 1.343³.
 jegucchaṇ me na vijjati, 1.1056⁴.
 jetvā Māraṇ savāhanaṇ, 1.177⁴, 1166⁴; 2.7⁴, 10⁴, 56⁴, 65⁴.
 jotimanto pi na pabhāseyyuṇ, 1.1268⁴ (*perhaps* jotimanto te
 pi na tapeyyuṇ).

jhāna-jjhāyana-ratāyo, 2.401³.

jhāna-sokhumma-sampanno, 1.437³.

jhāne na ramatī mano, 1.580⁴.
 jhāne pañcaṅgike ṭhito, 1.917⁴.
 jhāne yutto taṇ nu kadā bhaviṣṣati, 1.1105⁴.
 jhāya Gotama mā ca pamādo, 1.119³.
 jhāya Sumaṅgala jhāya Sumaṅgala, 1.43⁷.
 jhāyaṇ nipako patissato, 1.85³.
 jhāyati anupādāno, 1.843³, 844³, 1059³, 1061³.
 jhāyati vanam ogayha, 1.864³.
 jhāyāhi jināhi Kātiyāna, 1.415⁴.
 jhāyeyya apurakkhato, 1.37⁶.

ñatvā ca dhammesu visesi assa, 1.370⁴-374⁴.
 ñatvā ca sacchikatvā ca, 1.1244³.
 ñāṇaṇ me udapajjatha, 1.1044⁴.
 ñāṇa-dassanaṇ attano, 1.171⁴.
 ñāṇa-dassana-pattiyā, 1.395².
 ñāṇamhi vattamānamhi, 2.61³.
 ñāṇa-vajira-nipātano, 1.419⁴.
 ñāṇena anupassako, 1.420⁴ (*perhaps* anuvassako).
 ñāti-bandhava-pemena, 1.241³.
 ñāti-saṅgha-satāni ca, 2.314².
 ñāti ca mittā athavā sahāyā, 1.780⁴.
 ñāto attho sukh' āvaho, 1.141⁴.

ṭhapayitvā mahāmuniṇ, 1.1087².
 ṭhapetvā punar āgame, 2.341⁶.
 ṭhānaṇ durabhisambhavaṇ, 2.60².
 ṭhitaṇ cittaṇ visaññuttaṇ, 1.644³.
 ṭhitaṇ nānupakampati, 1.191², 192².
 ṭhita-cittassa tādino, 1.905².
 ṭhiti-vatthuj' anej' amhi, 2.106³.
 ṭhitā te indakhīlo va, 1.663³.
 ṭhito nāgo samāhito, 1. 696⁴.
 ṭhito 'haṇ Angulimāla sabbadā, 1.867 .

- ḍayhanti eka-cita-kāyaṅ, 2.219⁴.
 ḍayhamāne va matthake, 1.39², 40².
 ḍayhamānesu nibbuto, 1.1060⁴.
- taṅ katvā nigamo agghaṅ, 2.25³.
 taṅ karotha yad' icchatha, 1.719².
 taṅ kāmaṅ aham ujjhivā, 1.298¹.
 taṅ kuto āgataṅ puttaṅ, 2.127³.
 taṅ jarāya khalitaṅ tahiṅ tahiṅ, 2.261³.
 taṅ jarāya khalitaṅ sirāṅ kataṅ, 2.255³. (T. khalati.)
 taṅ jarāya viralaṅ tahiṅ tahiṅ, 2.254³.
 taṅ jarāya sasa-loma-gandhikaṅ, 2.253³.
 taṅ jhāyinaṅ sātatikaṅ, 1.1012¹.
 taṅ taṅ ahaṅ dhira tath' eva maññe, 1.1269².
 taṅ taṅ karissāmi yathā atandito, 1.1138³.
 taṅ tathā deva-kāyehi, 1.1086¹.
 taṅ tava ācikkhissaṅ, 2.434³.
 taṅ tassa narassa adāsi tāvade, 2.396⁴.
 taṅ dāni maṅ pabbajitaṅ samānaṅ, 1.1107³.
 taṅ disvāna amhākaṅ, 2.428¹.
 taṅ deva-devaṅ vandāmi, 1.1279¹.
 taṅ dhamma-ratāya nibbānaṅ, 2.521⁴.
 taṅ na passāmi tekicchaṅ, 1.756¹.
 *taṅ nu kadā bhavissati, 1.1091⁴, 1093⁴-1098¹, 1102⁴-1106⁴.
 taṅ brūmi citta dubbhakaṅ, 1.214².
 taṅ bhajetha tathāvidhaṅ, 1.1030⁴.
 taṅ bhāsati gahaṭṭhānaṅ, 1.65³.
 taṅ bhūmiṅ ramaṇeyyakaṅ, 1.991⁴.
 taṅ maṅ tato satthavāho, 2.444¹.
 taṅ maṅ puttavatiṅ santiṅ, 2.300³.
 taṅ maṅ rūpavatiṅ santiṅ, 2.298³.
 taṅ mañ ñāti amittā va, 2.346¹, 348¹.
 taṅ maggaṅ anugacchāmi, 2.361³.
 taṅ mīḷhaṅ va yathā sucikāmo, 1.1152⁴.
 taṅ mūlaṅ brahmacariyassa, 1.1027³.
 taṅ mūlaṅ Satthu sāsane khanti, 2.521².
 taṅ me amoghaṅ savanaṅ, 1.996¹.
 taṅ me akkhāti pucchito, 1.950⁴.

- taṇ me atthāya hehiti, 2.250⁴, 289⁴.
 taṇ me idaṇ taṇ nu kadā bhavissati, 1.1091⁴.
 taṇ me dubbhaga-lakkhaṇaṇ, 1.320⁴.
 taṇ me mudu hohiti tūla-sannibhaṇ, 1.1137⁴.
 taṇ me suguttaṇ satiyā subhāvitaṇ, 1.1141³.
 taṇ lataṇ ko hi checchati, 1.761⁴.
 taṇ veditvā maham attasambhavaṇ, 1.260⁴.
 taṇ vo vadāmi bhaddaṇ vo, 1.402¹.
 taṇ Sakko deva-sanghena, 2.365¹.
 taṇ sabba-saṅgātigataṇ mahāmuniṇ, 1.38⁵.
 taṇ samādāya vattetha, 1.742³.
 taṇ sāvakaṇ Sakka mayam pi, 1.1265¹.
 taṇ sukkena sukhaṇ laddhaṇ, 1.220¹.
 tacchānto āṇiyā āṇiṇ, 1.744¹.
 tañ ca ajjhosa tiṭṭhāti, 1.98⁴, 99⁴, 794⁴, 806⁴.
 tañ ca anuvidhīyantu, 1.875⁴.
 tañ ca appaṭivāniyaṇ, 2.55¹.
 tañ ca disvāna āyantiṇ, 1.300¹.
 tañ ca disvāna yācantiṇ, 1.463¹.
 tañ ca viññū pasaṅsare, 1.1077⁴.
 taṇhaṇ avijjañ ca piyāpiyañ ca, 1.1125¹.
 taṇhaṇ pajaheyya muni, 1.596¹.
 taṇhaṇ pahatvāna sato 'va jhāyati, 1.519³.
 taṇhaṇ loke duraccayaṇ, 1.401².
 taṇhakkhaya-vimuttiyo, 1.1196⁴.
 taṇhakkhay' ādhimuttassa, 1.641¹.
 taṇhakkhaya anuppatto, 2.36³, 38³, 41³.
 taṇhā-chadana-chādītā, 1.297².
 taṇhā-jālo samūhato, 1.306².
 taṇhā-dhanu-samuṭṭhānaṇ, 1.753¹.
 taṇhā mayhaṇ samūhatā, 2.38².
 taṇhā-mūla-visosano, 1.418².
 taṇhā-mūlen' ānugato, 1.573³.
 taṇhā me susamūhatā, 1.161².
 taṇhāya mūlaṇ khanatha, 1.402³.
 taṇhāya vasam āgatā, 2.94⁴.
 taṇhāya sotaṇ dīgharatt' ānusayitaṇ, 1.1275². (Sn. 355 better:
 kaṇhassa sotaṇ.)

- taṇhā-lataṇ bahuvidh' ānuvattaniṇ, 1.1094².
 taṇhā loke visattikā, 1.400².
 taṇhā vaḍḍhati māluvā viyā, 1.399².
 taṇhā-sallassa hantāraṇ, 1.1237³.
 taṇhā-salle anūhate, 1.223⁴, 514⁴.
 taṇhā-sallena otiṇṇo, 1.448³.
 tataṇ māyāvino dalhaṇ, 1.1277⁴.
 tatiye antara-vassamhi, 1.128³.
 tato aññena gacchati, 2.130².
 tato aṭṭhagaṇaṇ dassaṇ, 2.153³.
 tato ahaṇ nikkhamitunā pabbajiṇ, 1.73³.
 tato ādāsaṇ ādāya, 1.169³.
 tato utṭhāya pakkāmiṇ, 1.34⁵.
 tato uttari desayi, 1.902².
 tato upaḍḍha-suṅkena, 2.420³.
 tato kalyāṇa-vākkaraṇo, 1.368¹.
 tato kāraṇiko Satthā, 1.625¹.
 tato kesāni chetvāna, 2.156¹.
 tato gehaṇ upāvisiṇ, 1.34⁴.
 tato ca kāḷo pakkāmi, 2.309¹.
 tato ca ratham ādāya, 2.324¹.
 tato cittaṇ vimucci me, 1.182², 270¹, 274¹, 302¹, 319¹, 477⁴.
 tato cittaṇ samādhemi, 2.50³, 114⁵.
 tato ñāti tato dhanaṇ, 2.301².
 tato te adūr' āgataṇ, 2.337².
 tato disvāna maṇ Satthā, 1.630¹.
 tato dīpaṇ gahetvāna, 2.115¹.
 tato naṇ dukkham anveti, 1.735³.
 tato-nimittaṇ vimano na hessaṇ, 1.1100².
 tato pañhe apucchi maṇ, 1.482¹.
 tato pāsādikaṇ āsi, 1.927¹.
 tato piṇḍāya gacchati, 1.1172⁴.
 tato maṇ ovaditvāna, 2.125³.
 tato mān' ābhisamayā, 1.1226³; 2.20³.
 tato me ahu saṇvego, 1.510³.
 tato me āsi saṇvego, 1.376³.
 tato me paṇidhī āsi, 1.514¹.
 tato me manasikāro, 1.269¹, 273¹, 301¹, 318¹.

- tato me Satthā pahesi, 1.564¹.
 tato rajjuṇ gahetvāna, 2.80¹.
 tato ratiṇ paramatarāṇ na vindati, 1.518⁴-526⁴.
 tato ratyā vivasane, 1.517¹, 628¹.
 tato viññāta-saddhammā, 2.150¹.
 tato saṇvegaṇ āpādiṇ, 2.40³.
 tato sakāya paññāya, 2.84³.
 tato saṅghāṭikaṇ katvā, 1.578³.
 tato Satthā niraṅkatvā, 1.478¹.
 tato saddhaṇ paṭilabhiṇ, 1.311³.
 tato saddhaṇ labhitvāna, 2.90¹.
 tato sammanti medhagā, 1.275⁴, 498⁴.
 tato sūciṇ gahetvāna, 2.116¹.
 tato so dummano yakkho, 1.1208³.
 tato 'haṇ dubbalā jiṇṇā, 2.102³.
 tato 'haṇ sabbakāmesu, 2.339¹.
 tattha kā paridevanā, 1.715⁴ (see kā).
 tattha kiṇ jiyate muni, 1.247⁴.
 tattha kiṇ viya abbhutaṇ, 1.552⁴.
 tattha cittaṇ paṇidhehi, 2.197⁵.
 tattha tattha punappunaṇ, 1.183².
tattha tattha vipassivā, 1.3¹.
 tattha tatth' eva atṭhāsiṇ, 1.887³.
 tattha naṇ upasaṅkamma, 1.480³.
 tattha bhaddo jhiyāyati, 1.466⁴.
 tattha me nirato mano, 2.201⁴.
 tattha ramitvā kīlitvā, 2.147¹.
 tattha viññāta-sadhammā, 2.318³, 322¹ (°o).
 tatth' eva nipatiṇ chamā, 2.17⁴.
 tatth' ev' antaradhāyati, 1.1208⁴.
 tatth' eva pabbajjam ayāci Buddhaṇ, 1.869⁴.
 tatth' eva virajaṇ dhammaṇ, 2.149³.
 tathaṇ yathāvakaṇ atthaṇ, 1.347³.
 tathā tu kassāmi yathāpi issaro, 1.1138¹, 1139¹.
 Tathāgataṇ patvā na te bhavanti, 1.1267³.
 tathā bhattāraṇ paricarāmi, 2.412⁴.
 tathā Maccu karissāmi, 1.1213³.
 tathā h' ayaṇ viharati pākat' indriyo, 1.109².

- tath' ūpamaṅ citta idaṅ karosi, 1.1121³.
 tath' ūpamaṅ dehakāni maṅ, 2.392¹ (*perhaps* tath' ūpamāni dehakān' imāni).
 tath' eva ce loke jāto, 1.701¹. (A. III.346 tath' eva loke sujāto.)
 tath' eva paṭibhāti maṅ, 1.1026⁴.
 tath' eva papatiṅ chamā, 1.271⁴.
 tath' eva Bhaddā Kapilānī, 2.65¹.
 tad ajj' ahaṅ niggahissāmi, 1.77³.
 tad' ākāsa-samaṅ cittaṅ, 1.1156¹.
 tadā tesañ bhavissati, 1.966².
 tadā nadi Ajakaraṇī rameti maṅ, 1.307⁴, 308⁴.
 tadāsi yaṅ bhiṅsanakaṅ, 1.1046¹, 1158¹.
 tadāsi lomahaṅsanaṅ, 1.1046², 1158².
 tadāhaṅ khuram ādāya, 1.408¹.
 tadāhaṅ putta-dāraṅ ca, 1.512¹.
 *tad idaṅ kadā me, 1.1099⁴-1101⁴.
 tad ūnaṅ tassa jivitaṅ, 1.451⁴.
 tad-ekatṭhe ca āsave, 2.99⁴.
 taṅ taṅ bhaṇati Sumedhā, 2.485¹.
 taṅ dānidha pavāhemi, 1.346³.
 tantihi ca khilakehi ca, 2.390³.
 taṅ te atthāya hehiti, 2.249⁴, 288⁶.
 tapaniya-katā va dhītikā, 2.374¹.
 tapantam iva ādiccam, 1.426³.
 tapena brahmacariyena, 1.631¹.
 tappamānena nibbutiṅ, 1.32².
 tappaya samaṅe dvijātī ca, 2.430⁴.
 taṅ ahū bhikkhuṅ, 1.981⁴.
 taṅ ekamaṅ nisāmehi, 2.434⁴.
 taṅ ekavāraṅ pi disvā, 2.408³.
 taṅ enaṅ abravī Subhā, 2.366⁴.
 taṅ eva anubrūhehi, 2.163³.
 taṅ eva brahme mā kāsi, 2.244³.
 taṅ eva vacaṅ bhāseyya, 1.1227¹.
 taṅ " ehi bhikkhū " ti tadā avoca, 1.870³.
 tamokkhandhaṅ padālaya, 2.3⁴, 28⁴, 44⁶, 174⁴.
 tamokkhandhaṅ padālayiṅ, 1.627⁶; 2.120⁶ (°uṅ), 173⁴, 180².

- tamokkhandho padālito, 1.128⁴; 2.59², 142², 188², 195², 203², 235².
- tamo 'v' assa nibbuto sabbaloko, 1.1268³. (Sn. 348 nivuto; *so also C.*)
- taṇ paṭhama-samodhānaṇ, 2.521³.
- taṇ passatha bandhana-pamuñca-karaṇ, 1.1242³.
- *tam pi kadā bhavissati, 1.1094⁴.
- tamhā ca kammā viramiṇsu eke, 1.724³.
- tamhā ṭhānā apakkamiṇ, 1.317².
- tamhi te viparīta-dassanaṇ, 2.393³.
- tamh' uddhaṭe tanti-khilake, 2.391¹.
- tayā kataṇ Bhagavā brāhmaṇassa, 1.1264².
- tayā sudantena avatṭhitena, 1.1140¹.
- tayā hi jāto muni sacca-nāmo, 1.533⁴.
- tayi rattassa posassa, 2.296³.
- taraṇīye ca tāraye, 1.293².
- taraṇīye ca dandhaye, 1.291².
- taranti nāvāya nadiṇ va puṇṇan, 1.556⁴.
- tava me nayanāni dakkhiya, 2.381³, 382³. (*C. udikkhiya for dakkhiya.*)
- tava santikam āgatā, 2.335².
- tava sarīraṇ nava-sotam, 1.1152¹.
- tav' eva hetū asurā bhavāmase, 1.1128¹.
- tasmā akhilo idham amānavā, 1.1222¹. (*S. I.188 padhānavā.*)
- tasmā ahaṇ pabbajito 'mhi rāja, 1.787⁴.
- tasmā ṭhito 'haṇ tuvam aṭṭhito 'si, 1.867⁴.
- tasmā channaṇ vivaretha, 1.447³.
- tasmā taṇ parivajjeyya, 1.147⁵.
- tasmā dhamma-dharo siyā, 1.1027⁴.
- tasmā pajānaṇ upadhiṇ na kayirā, 1.152³.
- tasmā Buddho 'smi brāhmaṇa, 1.828⁴.
- tasmā vineyya sārambhaṇ, 1.37⁵.
- tasmā saddhañ ca silaṇ ca, 1.204¹, 509¹.
- tasmā sādhu sataṇ samāgamo, 1.75⁴.
- tasmā sitā putta-dāraṇ dhanañ ca, 1.188⁴.
- tasmā silaṇ visodhaye, 1.612⁴, 613⁴.
- tasmā hi iccheyya kule vasante, 1.556¹.
- tasmā hi tassa Bhagavato sāsane, 1.1245³.

- tasmā hi dhammesu kareyya, 1.305¹.
 tasmā hi paññā 'va dhanena seyyo, 1.784¹.
 tasmiñ ca Amate akkhate, 1.1243³.
 tasmiñ cittaṃ pasādetvā, 1.912³.
 tassa icchāmi hātave, 1.186⁴.
 tassaṃ viharāmi adutiyo, 1.54³.
 tassaṃ viharāmi appamatto, 1.53³.
 tassaṃ viharāmi vūpasanto, 1.325³.
 tassaṃ viharāmi santacitto, 1.326¹.
 tassa ca viramāsi tāvade, 2.397¹.
 tassa ghātāya ghaṭitabbaṃ, 2.493⁴.
 tassa taṃ desayantassa, 1.1233¹.
 tassa taṃ vacanaṃ sutvā, 1.720¹.
 tassa tass' eva dāyādo, 1.144³.
 tassa te n' atthi bhītattaṃ, 1.706¹.
 tass' atthā paripūranti, 1.294¹.
 tass' atthā parihāyanti, 1.292¹.
 tassa tvaṃ dinnā, 2.462⁴.
 tassa dhammaṃ adesesi, 2.320³.
 tassa dhammaṃ suñitvāna, 2.44¹, 70¹, 103¹, 137¹.
 tassa dhammā ime honti, 1.898³, 900¹.
 tassa pādāni vanditvā, 2.154³, 311¹.
 tassa pi aññā bhariyā, 2.446¹.
 tassa pi anto kato mayā, 2.447⁴.
 tassa pi gharamhi māsaṃ avasiṃ, 2.421¹.
 tass' appa-pañño abhisaddahanto, 1.785³.
 tassa Buddhassa dāyādo, 1.1058³.
 tassa Brahmā viyākāsi, 1.1199¹.
 tassa mayhaṃ ekakassa | bherave bile viharato, 1.189³.
 tassa me appamattassa, 1.216¹.
 tassa me dukkha-jātassa, 1.78³.
 tassa me bahukā pihayanti, 1.62³.
 tassa m' evaṃ viharato passa, 1.224¹, 314¹, 515¹.
 tass' amhi ekā dhītā piyā, 2.405³.
 tassa vacanaṃ suñitvā, 2.417¹.
 tassa vaḍḍhanti āsavā, 1.98⁵, 99⁵ (cf. 795¹).
 tassa vaḍḍhanti vedanā, 1.795¹ (cf. 98⁵, 99⁵).
 tassa Sakko viyākāsi, 1.1196⁵.

- tassa sammā vimuttassa, 1.642¹.
 tassa sāsanam āgamma, 1.723³.
 tassā tā vacanaṅ sutvā, 2.119¹.
 tassā te svāgataṅ bhadde, 2.337¹.
 tassā me aṭṭhamī ratti, 2.38¹.
 tassā me appamattāya 2.85¹, 338³.
 tassā me ahu saṅvego, 2.94¹, 224³.
 tassā me sikkhamānāya, 2.104¹.
 tassāhaṅ dhammam aññāya, 1.903¹.
 tassāhaṅ dhammaṅ sutvāna, 1.66³.
 tassāhaṅ brāhmaṇa arahato, 2.318¹.
 tassāhaṅ vacanaṅ sutvā, 1.561¹, 639¹, 1255¹; 2.126¹, 172¹,
 178¹, 187¹, 194¹, 202¹, 211¹.
 tassāhaṅ viddesaṅ akāsiṅ, 2.446⁴.
 tassāhaṅ santike gacchaṅ, 2.306⁵.
 tass' etaṅ kammaphalaṅ, 2.437³, 447¹.
 tass' eva tena pāpiyyo, 1.442¹.
 tass' eva sato avippavasato, 1.118³.
 tahiṅ gacchatha nāriyo, 1.58⁴.
 tahiṅ guhā-geha-gato ramissasi, 1.1135⁴.
 tā jarāya tiladaṇḍaka-riva, 2.268³.
 tā jarāya yathā pāṭali dubbalikā, 2.263³.
 tā jarāya valihi palambitā, 2.256³, 259³.
 tāṇo paññāvudho Satthā, 1.763³.
 tāta-kulaṅ vinaya-dharī, 2.427³.
 tādisaṅ kammaṅ katvāna, 1.883¹.
 tādisaṅ paṇḍitaṅ bhaje, 1.993⁴.
 tādisaṅ bhajamānassa, 1.993⁵.
 tādisaṅ bhikkhuṅ āsajja, 1.25³, 1189³.
 tādisaṅ bhikkhuṅ māhari, 1.1173¹.
 tādisā tattha rajjanti, 1.281³.
 tādi tattha na rajjanti, 1.282³.
 tādīnaṅ metta-cittānaṅ, 1.974³.
 tāpanā saṅkilesikā, 2.356².
 tā piṇḍāya caritvā, 2.402¹.
 tāma-tamata-saṅgha-suppahitā, 1.310¹. (T. tāma-tamada-
 saṅgha-suppahinā.)
 tārehi oghā mahato suduttarā, 1.1131⁴.

- Tāvatiṅsā ca Yāmā ca, 2.197¹, 198¹.
 Tāvatiṅsesu devesu, 1.913³.
 tāvad eva bhaṇī gāthā, 1.968³.
 tāva sunakho va saṅkhalā baddho, 2.509².
 tāsaṅ kam anusocasi, 2.51⁶.
 tāhaṅ citta kaliṅ brūmi, 1.214¹.
 tāhaṅ tadā niraṅkatvā, 1.377⁴.
 tāhi ca sukhito viharissaṅ, 1.386².
 tiṅsati-vassamhi mato, 2.443¹.
 tikkhattuṅ divasass' ahaṅ, 1.345².
 tiṭṭha makkāṭa mā dhāvi, 1.126¹.
 tiṭṭhanti chinnamūlakā, 1.90², 120², 440²; 2.106⁷.
 tiṭṭhantiṅ maṅ na dakkhisi, 2.232⁴.
 tiṭṭhanti pañjalikatā, 1.841², 1083⁴, 1178⁶.
 tiṭṭhante puris' uttame, 1.921².
 tiṭṭhāhi mama sāsane, 1.461².
 tiṅṅaṅ me tāla-pattānaṅ, 1.127¹.
 tiṅṅaṅ vedāna pāragū, 1.1171².
 tiṅa-katṭha-samaṅ lokaṅ, 1.717¹.
 tiṅā bhiyyo na maññati, 1.232¹.
 tiṅṅo tāres' imaṅ pajaṅ, 1.839⁴.
 tiṅṅo pārūngato jhāyī, 1.680⁵.
 tittak' aggam anussaraṅ, 1.733².
 titthaṅ ca sabbabuddhānaṅ, 1.613³.
 tittham addakkhim uttamaṅ, 1.766⁴.
 titthiyānaṅ dhajaṅ keci, 1.965³.
 tiracchāna-yoniyā asura-kāye, 2.475².
 tiriyaṅ soḷasa-pabbedho, 1.163³.
 Tisse yuñjassu dhammehi, 2.5¹.
 Tisse sikkhassu sikkhāya, 2.4¹.
 tisso ca vijjā phusa Buddhasāsane, 1.1114³.
 tisso vijjā anupattā, 1.24³, 55³, 65⁵, 107³, 220³, 224³, 270³,
 286³, 349³, 479³, 515³, 562³, 639⁵, 886³, 903³; 2.30⁵, 150³,
 187³, 194³, 202³, 209³, 211³, 231³.
 tisso vijjā aphassayi, 2.322⁴, 323⁶, 324⁶.
 tisso vijjā aphassayiṅ, 2.433⁴.
 tisso vijjā sacchikatā, 2.26⁵.
 tīni pāpassa mūlāni, 2.276¹.

tīre nisinno sumano 'va jhāyati, 1.523³.
 tīhi khujjehi muttiyā, 2.11².
 tucchaṇ santara-bāhiraṇ, 1.395⁴.
 tuccho kāyo adissittha, 1.170¹, 172⁴ (adissatha).
 tuccho gacchati Poṭṭhilo, 1.1175⁴.
 tuṭṭho āyu-kkhayā hoti, 1.711³.
 tuṭṭho na hessaṇ tad idaṇ kadā me, 1.1100⁴.
 tuṭṭho bhavissaṇ adhigamma sāsaṇaṇ mahesino, 1.1106⁴.
 tumh' eva hotu assaratho, 2.326¹. (*Gloss tuyh' eva, ThA.*

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tuyhaṇ dhīt' amhi brāhmaṇa, 2.336².
 tuyhaṇ dhītā Anopamā, 2.153².
 tuyh' āpadāne vihaṇaṇ, 1.47³.
 tuyh' eva sāṭako hotu, 2.246¹.
 turiye naccati naṭṭakī, 1.267⁴.
 tuvaṇ anusaye chetvā, 1.839³.
 tuvaṇ dāyādikā kule, 2.327⁵.
 tuvaṇ divā ca ratto ca, 2.312³.
 tuvaṇ nissāya kalyāṇi, 2.331¹.
 tuvaṇ nu Satthā tvam anuttaro, 1.1265⁴.
 tuvaṇ Buddho tuvaṇ Satthā, 2.336¹, 839¹.
 tuvaṇ Mārābhībhū muni, 1.839².
 tuvaṇ h' etaṇ pajānāsi, 2.287¹.
 Tusitā cāpi devatā, 2.197², 198².
 tūla-puṇṇa-sadis' opamā ubho, 2.269¹.
 tūlam iva eritaṇ mālutena, 1.104³.
 te accimanto va pabhāsayanti, 1.527³.
 te abbhatitā kālakatā, 1.242¹.
 te kilesā pavaḍḍhantā, 1.931¹.
 te kuhiṇ Kāḷa gamissasi, 2.304².
 te ca maṇ anukampāya, 1.474¹.
 tecīvarī sātātiko, 1.846¹.
 te jarāya khaṇḍā yava-pītakā, 2.260³.
 te jarāya phuṭikā valimatā, 2.269³.
 te jarāy' abhihatā na sobhate, 2.257³.
 te jarāya yathā mūla-mūlikā, 2.264³.
 te jarāya yathā veḷu-nāḷiyo, 2.267³.
 te jarāya sāṇa-vāka-sadisā, 2.252³.

- te taṇ ramissanti vanamhi jhāyinaṇ, 1.1108⁴, 1136⁴.
 te tathā sikkhitā bālā, 1.976¹.
 te te ca anusikkhantā, 1.963³.
 te dīgharattaṇ niraye, 2.451³.
 te dukkhaṇ aparimāṇaṇ, 2.220².
 te dukkhaṇ icchanti punabbhav-esino, 1.1112³.
 te 'dha socanti māṇavā, 1.661⁴.
 tena c' eva vāreyyaṇ, 2.465⁴.
 tena tena vicāri 'haṇ, 2.133⁴.
 tena tena vidhāvītā, 1.932².
 tena ten' eva vajasi, 1.213³.
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 tena puttaka gacchassu, 1.82³.
 tena maggena vajanti bhikkhavo, 1.21⁴.
 tena me samaṇā piyā, 2.275⁴-285⁴.
 tena me Sarabhaṅgo ti, 1.487³.
 tena viddho pavedhāmi, 1.754³.
 tenāyaṇ agga-pattena, 1.94³.
 tenāyaṇ desito dhammo, 1.723¹.
 te pabbajitvā Sugatassa sāsane, 1.725¹.
 te pi tath' eva kīranti, 1.143⁵.
 te puna naṅgalam, 2.441¹.
 te bahutarā ajānantā, 2.454².
 te maṇ pitu ghaṇaṇ, 2.419¹.
 te me ijhiṅsu saṅkappā, 1.60¹.
 te rindī valambante anodakā, 2.265³ (*perhaps therī ti valambante*; T. rindī 'va lambante 'nodakā).
 tela-saṅhehi kesehi, 1.960¹.
 tevijj' amhā anāsavā, 2.121⁶.
 tevijj' amhi anāsavā, 2.126⁴, 181⁴.
 tevijjaṇ brāhmaṇaṇ sutvā, 2.325³.
 tevijjaṇ maccu-hāyinaṇ, 1.1177².
 tevijjā atha vutthāmi, 2.180³.
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 tevijjo amata-ddaso, 1.296⁴, 336².
 tevijjo iddhi-ppatto' mhi, 1.1262³.
 tevijjo nhātako c' amhi, 1.221³.

- tevijjo vedasampanno, 2.251³.
 tevijjo sotthiyo c' amhi, 2.290³.
 tevijjo 'ham mahājhāyī, 1.112¹.
 tevijjo hoti brāhmaṇo, 2.64⁴.
 tesañ ayaṇ pacchimako, 1.202³.
 tesañ āvaraṇaṇ kātuṇ, 1.739³.
 tesañ khīṇā punabbhavā, 1.1079⁴.
 tesañ kho vata atthāya, 1.1257¹.
 tesañ te kittayissāmi, 2.274³.
 tesañ lābhā 'ti c' abravī, 1.484⁶.
 tesañ vaḍḍhanti āsavā, 1.635⁴.
 tesañ vattam anussaraṇ, 1.947².
 tesañ vūpasamo sukho, 1.1159⁴.
 tesañ saṅyojana-kkhaye, 2.366⁴.
 tes' aññataro 'yam āyuvā, 1.234³, 235³.
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 te selā ramayanti maṇ, 1.13⁴, 113⁴, 601⁴, 1062⁴, 1065⁴, 1068⁴,
 1069⁴.
 te sote ko nivāreyya, 1.761³.
 teh' ānuciṇṇaṇ isibhi, 2.206¹.
 tehi dhammehi vinā na vattanti, 2.392².
 toyena padumaṇ yathā, 1.701⁴.
 ty amha khīṇāsavā dantā, 2.66³.
 tvaṇ khattiyā rājadisī karosi, 1.1127².
 tvaṇ tādisikam palobhaya, 2.387³.
 tvaṇ Vaḍḍha anubrūhaya, 2.206⁴.
 tvaṇ vāsi netaṛā pajā, 1.28⁴.
 tvañ ca pāṇesu asaññato āsi, 1.867³. (T. asaññato 'si.)
 tvañ ca me maggam akkhāhi, 1.168¹.
 tvañ ñeva no citta karosi brāhmaṇo, 1.1127¹.
 tvam olaggo na gacchisi, 1.356¹.
 tvam-mūlakaṇ nerayikā bhavāmase, 1.1128².

 thalaṇ pāṇiṇ ca dassaye, 1.758⁴.
 thalato ninnam āgataṇ, 2.114⁴.
 thīna-middhañ ca bhikkhuno, 1.74², 1010².
 thīna-middha-m-apatthate, 1.759⁴.

- thūṇirā ca vidālītā, 1.184⁴.
 therī ti (?) valambante anodakā, 2.265¹. (T. te rindī v°.)
 therisaṅghassa sobhaṇe, 2.331².
 thokaṇ thokaṇ kule kule, 1.248².
- dakkhiṇeyyaṇ manussānaṇ, 1.1177³.
 dakkhiṇeyyo 'si mārisa, 1.629⁴, 1179⁴.
 daṇḍaṇ olubbha gacchāmi, 2.27³, 29³.
 daṇḍaṇ olubbha dubbalā, 2.17².
 daṇḍena churikāya vā, 2.302².
 daṇḍen' eke damayanti, 1.878¹.
 danta-ponaṇ kapiṭṭhañ ca, 1.938¹.
 dant' amha tava sāsane, 1.838⁴.
 danta-vaṇṇaka-pārutā, 1.960⁴.
 dantassa samajīvino, 1.441².
 dandhā mayhaṇ gatī āsi, 1.557¹.
 dabbaṇ kusaṇ poṭakilaṇ, 1.27¹, 233¹.
 dabbo cira-rattam samāhito, 1.1218¹.
 Dabbo santusito vitiṇṇa-kankho, 1.5².
 Dabbo so parinibbuto t̥hitatto, 1.5⁴.
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 daḷha-pāsaṇ karitvāna, 2.81¹.
 daḷha-m-aṭṭāla-koṭṭhake, 1.863².
 daḷha-viriyo parakkamiṇ, 1.311⁴.
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 dasakkhattuṇ satakkhattuṇ, 2.519¹.
 dasa deva-sahassāni, 1.1082³, 1178³.
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 dahanti n' eva muñcantaṇ, 2.507².
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 daharā ca apāpikā c' asi, 2.370¹.
 daharā ca vuḍḍhā ca sarīra-bhedā, 1.788².

- daharā tuvaṇ rūpavatī, 2.139¹.
 daharā 'haṇ suddha-vasanā, 2.338¹.
 dāhīnaṇ giri-gabbhare, 1.1².
 dāyādakā tassa dhanāṇ haranti, 1.781¹.
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 dāyādo Buddha-setṭhassa, 1.1168³.
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 dāsa-kamma-karāni ca, 2.340².
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 dāsī-dāsaṇ ca dummedhā, 1.957³.
 dāsī va upaṭṭhahantiṇ, 2.421³, 447³.
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 diṭṭha-sute paṭighe ca mute ca, 1.1216².
 diṭṭhā mayā dhamma-dharā upāsakā, 1.187¹.
 diṭṭhā me te yathā-tathā, 1.1260².
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 diṭṭhiyo upanissitā, 2.184². (S. I.133 diṭṭhiṣu pasidanti ye.)
 diṭṭhīnaṇ samatikkamaṇ, 2.185⁴.
 diṭṭhe eva dhamme nicchātā, 2.168³.
 diṭṭhe dhamme yathā-tathe, 1.708².
 diṭṭhe va dhamme yo vicikicchānaṇ chettā, 1.1263². (T.
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 diṭṭho bhave dhamma-garūhi tādihi, 1.1096².
 diṭṭho santara-bāhiro, 2.85⁴.
 diṭṭho hi me so Bhagavā, 2.22¹, 160¹.
 dinnā 'si Vāraṇavatimhi, 2.462².
 dipādako 'yam asuci, 1.453¹.
 dibba-cakkhuṇ visujjhi me, 1.916⁴.
 dibba-cakkhuṇ visodhayaṇ, 2.173².
 dibba-cakkhuṇ visodhitaṇ, 1.332², 379², 516², 562²; 2.70⁴,
 100³, 104², 120⁴, 179⁴, 227², 330².
 dibba-sotaṇ ca pāpuṇiṇ, 1.379⁴.
 dibbehi kāmehi samaṅgi-bhūtā, 1.535².
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 divā-vihārā nikkhamma, 1.1241¹; 2.48¹, 108¹.

- divā saṅgaṇike rato, 1.84².
 disā catasso vidisā adhodisā, 1.1133².
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 disā hi me dhammakathaṅ suṇantu, 1.874¹.
 disā hi me manusse bhajantu, 1.874³.
 disā hi me yuñjantu Buddha-sāsane, 1.874².
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 disvā ādīnavaṅ kāye, 2.17⁵.
 disvā ādīnavaṅ loke, 2.66¹.
 disvā āyatan' uppādaṅ, 1.641³.
 disvā kāyaṅ tathābhūtaṅ, 2.90³.
 disvā pāsāda-chāyāyaṅ, 1.480¹.
 disvā vināyakaṅ aggaṅ, 1.426¹.
 disvā samudayaṅ vibhavaṅ ca, 1.1142³.
 disvāna chamaṅ nisinne, 2.494³.
 disvāna pāṭihirāni, 1.375¹.
 disvāna maṅ patta-yobbanāṅ, 2.445².
 disvāna loka-pajjotaṅ, 2.148¹.
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 dīgho tesaṅ saṅsāro, 2.474³.
 dīgho bālānam saṅsāro, 2.495¹.
 dīgha-ratt' ānusayitaṅ, 1.768¹.
 dīpihi byagghehi purakkhato vasaṅ, 1.1113².
 dukkhaṅ addakkhi sallato, 1.986².
 dukkhaṅ dukkha-samuppādaṅ, 1.1259¹; 2.186¹, 193¹, 310¹,
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 dukkhaṅ pariññāya sato 'va jhāyati, 1.518³.
 dukkhaṅ yoniso aruciṅ bhaṇanti, 2.472³.
 dukkhaṅ samudayo maggo, 1.492³.
 dukkha-kkhandhaṅ byapānudi, 2.162⁴.
 dukkha-kkhandho aparaddho, 1.78⁴.
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 dukkhaṅ ca pavivekiyaṅ, 1.669².
 dukkhaṅ ca vijāneyya, 2.215¹.
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 dukkhan ti khandhe paṭipassa yoniso, 1.1116¹.
 dukkhamamhi [*read* dukkhamhi !] pi tiracchāna-yoniyā, 1.258³.

- dukkha-samuday' oruddhā, 2.453².
 dukkhassa ca atikkamaṇ, 1.1259²; 2.186², 193², 310², 321².
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 dukkhass' antaṇ karissati, 1.84⁴, 257⁴.
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 dukkhass' antaṇ pajānanti, 2.281³.
 dukkhass' antakaro bhavē, 1.195⁴.
 dukkhass' antakaro siyā, 1.682⁴, 1008⁴.
 dukkhass' antakiriya, 1.1230³; 2.206³.
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 dukkho itthi-bhāvo, 2.216¹.
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 duggati-gamaṇaṇ maggaṇ, 2.355¹.
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 duggandho parihīrati, 1.453².
 duṭṭha-cittā anādarā, 1.974².
 dutiyā Bodhī ti sīla-sampannā ca, 2.401².
 duddasaṇ nipuṇaṇ aṇuṇ, 1.4⁴.
 duddasaṇ hadaya-nissitaṇ, 2.52², 131². (Pv. I.8⁶ and DhA.
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 dunnikkhaya hoti pasāka-jāto, 1.72². (T. dunnikkhamo.)
 duppabbajjaṇ ve duradhivāsā gehā, 1.111¹.
 dubbacanaṇ kiṇ sakkā kātuye, 2.418³.
 dubbalā gata-yobbanā, 2.29².
 dubbalā te bhavissanti, 1.956³.
 duma-pattaṇ va māluto, 1.2⁴, 1006⁴, 1007⁴.
 duma-pphalānīva patanti māṇavā, 1.788¹.

- Dum' avhayāya uppanno, 1.64¹.
 dumāni phullāni manoramāni, 1.528¹.
 dummano tattha aṭṭhāsiṅ, 1.558³.
 dummantī moha-pārutā, 1.281².
 dummedhehi pasaṅsā, 1.668¹.
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 dussīlo pana mittehi, 1.610³.
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 detha mayhaṅ Anopamaṅ, 2.152⁴.
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 deva-kāyasmi jālini, 1.908².
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 devattanaṅ vāpi tav' eva vāhasā, 1.1127⁴.
 devatā ca namassi 'haṅ, 2.87².
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 deva-saṅgha-purakkhataṅ, 1.630².
 devā namassanti bhavassa pāraguṅ, 1.38⁶.
 devā pi taṅ namassanti, 1.690³.
 devā pi tassa pihayanti tādino, 1.205⁴.
 devā pi naṅ tathā vidu, 1.497⁴.
 devā pi mayhaṅ pihayanti tādino, 1.206⁴.
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 devesu pi upapatti, 2.455¹.
 devesu pi attāṅaṅ, 2.476³.
 devesu manussesu ca, 2.475¹.
 devesu mahiddhikā ahumhā, 2.520¹.
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 desentaṅ amataṅ padaṅ, 2.309⁴.
 desentaṅ dhammam uttamaṅ, 1.287⁴.
 desentaṅ virajaṅ dhammaṅ, 1.1238³.
 desentiṅ Buddha-sāsanaṅ, 2.54⁴. (S. I.212 desentiṅ amataṅ
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 desente ajānantā, 2.453³.
 desesi maggam uttamaṅ, 1.767⁴.

dessā 'va me alaṇ me, 2.416³.
 dehi pādañ ti yācati, 2.49².
 doso pemañ ca hehiti, 1.719⁴.
 dvayena bālā haññanti, 1.662³.
 dvādasa-vassāni ahaṇ, 2.439¹.
 dvāraṇ apāpunitvāna 'yam, 2.494¹.
 dvāra-vivaraṇ gajo va alabhanto, 1.356².
 dvāre tiṭṭhati Khujjasobhito, 1.234⁴.
 dvāre tiṭṭhati māluterito, 1.235⁴.
 dvārena anupariyeti, 1.125³.
 dvāsitiṇ buddhato gaṇhi, 1.1024¹.
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 dve bhikkhuniyo guṇavatiyo, 2.400⁴.
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 dhajāhi haritā-mayo, 1.164².
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 dhana-dhaññañ ca chaḍḍayiṇ, 1.512².
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 dhamaniṇ chettum attano, 1.408⁴.
 dhammaṇ ñatvā sati muṭṭhā, 1.804¹.
 dhammaṇ deseti bhikkhunaṇ, 1.1231⁴.
 dhammaṇ desesi cakkhumā, 1.638⁴, 995².
 dhammaṇ desesi pāṇinaṇ, 2.306⁴, 317⁴.
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 dhammaṇ vo desayissāmi, 1.255³.
 dhammaṇ saṅghañ ca tādinaṇ, 2.249², 250², 288⁴, 289².
 dhammaṇ sutvāna bhikkhuno, 2.97².
 dhammaṇ sutvā nirupadhiṇ, 2.318².
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- dhammakucchi samāvāso, 1.695³. (A. III.346 samātāpo.)
 dhamma-cakkaṇ pavattitaṇ, 1.826⁴.
 dhamma-ṭṭho sila-sampanno, 1.240³.
 dhammatā mam' esā yassa, 1.190¹.
 dhamm' attha-sahitaṇ padaṇ, 1.347².
 dhamma-dasā ṭhitā asaṇhīrā, 1.1243⁴.
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 dhammassa hoti anudhamma-cārī, 1.373².
 dhamm' ādāsaṇ gahetvāna, 1.171³, 395¹.
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 dhammānaṇ pavicayo yathā bhūtaṇ, 1.593².
 dhammā na paṭibhanti maṇ, 1.1034².
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 dhamme ṭhitā Sugata-varassa sāvakā, 1.305³.
 dhamme desiyamānamhi, 1.995³, 1044³.
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 dhammena anusāsayaṇ, 1.914⁴.
 dhammena ca alābho yo, 1.666¹.
 dhammena cakkaṇ vattemi, 1.824³, 825³.
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 dhammena me Gotama ayyako si, 1.536⁴.
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 dhammehi vinā na vattanti, 2.392³.
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- dhammo suciṅṅo sukham āvahāti, 1.303².
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 nirayamhi samappitā, 1.403⁴, 1005⁶; 2.5⁴.
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 nirayesu bahū, 2.476¹.
 nirayesu mahabbhayaṅ, 1.790⁴.
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 nirutti-pada-kovido, 1.1028².
 nirodhaṅ c' atṭhaṅgikaṅ maggaṅ, 2.215³. (T. ca.)
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 nekesaṇ saṅgati-bhāvā, 1.570³.
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 ne tato nikkhamissāmi, 1.543³.
 neto dūraṇ gamissasi, 1.126⁴.
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 n' eva maṇ byādhayissasi, 1.46⁹.
 n' eva mahiḷā na puriso, 2.442³.
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 nesajjiko hoti sadā dhute rato, 1.1120³.
 Nesādakena girinā, 1.115³.
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 nopalippati toyena, 1.700³.
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 paṅsu-kūlī sātatico, 1.844¹.
 paṅsu-kūlena pāruto, 1.1080².
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 pakkhanno Māra-visaye, 1.253¹.
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 paccavyādhiṇ hi nipuṇaṇ, 1.26³.
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- paccuṭṭhahitvā Amatassa pattiyā, 1.1103⁴.
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 pacchā so kātum icchati, 1.225².
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 pañca kāmagaṇe hitvā, 1.892³, 195¹.
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 pañca khandhe pariññāya, 1.369¹.
 pañc' aṅgikena turīyena, 1.398¹; 2.139³.
 pañc' aṅgike samādhimhi, 1.916¹.
 pañca c' uttari bhāvaye, 1.15², 633².
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 pañca nīvaraṇe hitvā, 1.171¹.
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 paññavatā bahu-ssutena ca, 1.1019².
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- paññā (tathā) pavaḍḍhati bhajantānaṃ, 2.214².
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 paññā-bali sīlavat' ūpanno, 1.12¹.
 paññā-mayaṃ tikhinaṃ asiṃ gahetvā, 1.1094³.
 paññā mānusikā niraṭṭhikā, 2.393³.
 paññāya atthaṃ jānāti, 1.141³.
 paññāya uttamo thero, 1.998³.
 paññāya ca alābhena, 1.499³, 550³.
 paññāya ca parikkhayā, 1.929².
 paññāya chetvā vipath' ānusāriṇaṃ, 1.1142¹.
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 paññāya passitvā sato 'va jhāyati, 1.520³.
 paññāv' assa yathā mūgo, 1.501³.
 paññā-sahito naro idha, 1.551³.
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 paṭijaggitum ev' esā, 1.193³.
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 paṭipajjatha mā vinassatha, 1.1002³.
 paṭipatti bhavissati, 1.977².
 paṭippassaddhi-laddh' amhi, 1.916³.
 paṭibhānaṃ udiyyati, 1.1232⁴.
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 paṭisaṅkhā mahā-ghorā, 1.967³.
 paṭisaṅkhā-kāraṇā, 1.577⁴.
 paṭisaṅkhā-vuṭṭhito, 1.478².
 paṭhama-jjhānaṃ samāpajji, 2.480⁴.

- paṭhama-vasanto sukho utu, 2.371³
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 patodaṇ samavassari, 2.210².
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 pattaṇ pahāya phalam āsasānā, 1.528³.
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 pattā te acalaṇ sukhaṇ, 2.350⁴.
 pattā te tidivaṇ sukhaṇ, 1.242².
 pattā te nibbānaṇ, 2.477¹.
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- padālaye kāma-guṇesu chandaṇ, 1.1105².
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 panna-bhāro visaññutto, 1.1021³.
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 pabbajituṇ dasabalassa pāvacane, 2.457².
 pabbajituṇ vimokkha-sacca-dassā, 2.515⁴.
 pabbajito dāni brāhmaṇo, 2.323⁴.
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 pabbajissaṇ puno-m-ahaṇ, 2.292⁴.
 pabbajjaṇ aham āyāciṇ, 1.624³.
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 pabbajjā dukkharā puttaka, 2.463⁴.
 pabbajjā vā hohiti maraṇaṇ vā, 2.465³.
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 pabbato anilo pi ca, 1.1013².
 pabbato duppadāliyo, 1.680².
 pabbato va na vedhati, 1.651⁴, 1000⁴.
 pabbājetvāna maṇ Satthā, 1.477¹.
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- pabbājehi imaṅ khippaṅ, 1.476³.
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 pamād' ānupatito rajo, 1.404².
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 pariyaṭṭhitā kilesehi, 2.78¹.
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- palāla-cchannako seyyaṇ, 1.208³.
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bhava-rāgo puna me na vijjati, 1.180².

bhav' ābhava-vasaṃ gatā, 1.661².

- bhav' ābhinandī tava citta sevaka, 1.1145⁴.
 bhavā sabbe padālitā, 1.87², 254².
 bhavā sabbe vidālitā, 1.343².
 bhavā sabbe samūhatā, 1.67².
 bhavissanti anāgate, 1.952⁴.
 bhavissan ti na hoti me, 1.715².
 bhave cittaṅ udabbahiṅ, 1.158⁴.
 bhave chandaṅ virājetvā, 2.14³.
 bhaven' amhi anattiko, 1.122², 718².
 bhavo ca yattha labbhati, 1.713².
 bhassarā surucirā yathā maṇi, 2.257¹.
 bhātaro mayhaṅ mātā ca, 1.242³.
 bhātā ca maṅ paṇāmesi, 1.557³.
 bhātu vadhe attano ca vadhe, 2.495⁴.
 bhātu sokena aṭṭitā, 2.328⁶. (T. additā.)
 bhāra-nikkhepane yathā, 1.708⁴.
 bhāvayitvāna añjasaṅ, 1.369².
 bhāvayitvāna bojjaṅge, 1.162³, 672¹.
 bhāvit' aṭṭhangiko maggo (see *ariyaṭṭhangiko*).
 bhāvit' atte susaṅvute, 1.949².
 bhāvitā te mayā sabbe, 2.21³, 45³.
 bhāvitā mama bojjaṅgā, 1.161³.
 bhāvito me maggo, 2.222¹.
 bhāvetabbaṅ ca bhāvitaṅ, 1.828².
 bhāveti maggaṅ Amatassa pattiya, 1.35⁴.
 bhāveti saññojana-bandhana-cchidaṅ, 1.521³.
 bhāvetvā bojjaṅga-balāni paṇḍitā, 1.725².
 bhāveth' aṭṭhangikaṅ maggaṅ, 1.980³.
 bhāventi maggam añjasaṅ, 2.99².
 bhāvento sati-paṭṭhāne, 1.352¹.
 bhāvento satta bojjaṅge, 1.437¹.
 bhāveyya aniccan ti, 1.594¹.
 bhāveyya ca bojjaṅge, 1.595¹.
 bhāvehi kusalaṅ dhammaṅ, 1.83³; 2.8³, 9³.
 bhāvehi jhānāni ca indriyāni ca, 1.1114¹.
 bhāvehi maggaṅ Amatassa pattiya, 1.1115¹.
 bhāsamānassa Satthuno, 1.131².
 bhikkhamānā kulā kulaṅ, 2.123².

- bhikkhavo tisaṭā ime, 1.841¹.
 bhikkhāya ca vicarantaṇ, 2.422¹.
 bhikkhu ca pabbhāra-gato 'va jhāyati, 1.522³, 524³.
 bhikkhu ñāto yasassī abhinibbut' atto, 1.1263⁴.
 bhikkhu tvaṇ si kathaṇ karissasi, 1.207⁴.
 bhikkhuniṇ upasaṅkamiṇ, 2.102⁴.
 bhikkhuniṇ upasaṅkamma, 2.170⁴.
 bhikkhuniṇ puna disvāna, 2.124¹.
 bhikkhuni upāsampajja, 2.100¹.
 bhikkhuni bhāvit' indriyā, 2.7², 182², 189², 364².
 bhikkhuni sīla-sampannā, 2.196¹.
 bhikkhu parivajjayate, 1.1152³.
 bhikkhu puna navā kuṭi, 1.57⁴.
 bhikkhu Buddhassa sāvako, 1.1189².
 bhikkhu Bhesakālāvane, 1.18², 1208².
 bhikkhu-saṅghaṇ viloketvā, 1.483³.
 bhikkhu-saṅgha-purakkhataṇ, 1.426³, 622², 1239⁴; 2.108⁴.
 bhikkhu-saṅghassa pekkhato, 1.1192².
 bhikkhu sīvathikaṇ gantvā, 1.315¹.
 bhikkhū ca bhikkhuniya ca, 1.974¹.
 bhikkhūnaṇ na bhavissati, 1.966⁴.
 bhikkhūnaṇ bhikkhunīnaṇ ca, 1.977³, 1257³.
 bhikkhū pañcasatā samāgatā, 1.1234².
 bhiyyo kāma-guṇo pavaḍḍhati, 2.382⁴.
 bhiyyo kāma-rati pavaḍḍhati, 2.381⁴.
 bhiyyo laddhāna saṇvegaṇ, 1.173³.
 bhiyyo va kāme abhipatthayanti, 1.776⁴. (T. ca.)
 bhiyyo vanṇo pasidati, 1.706².
 bhuñja kāme yathā pure, 2.295².
 bhuñja bhogaṇi Sundari, 2.327⁴.
 bhuñja mānusaṇe kāme, 1.461³.
 bhuñjati anavajjāni, 1.698¹.
 bhuñjantaṇ purisaṇ kuṭṭhiṇ, 1.1054³.
 bhuñjanto māsiṇaṇ bhattaṇ, 1.283³.
 bhuñjamāne ca bhutte vā, 1.1056³.
 bhuñjāhi kāma-bhoge, 2.464³, 483³.
 bhuñjāhi kāma-ratiyo, 2.57³, 190³.
 bhutvāna madhu-pāyāsaṇ, 1.23².

bhutvā nivāpaṇ gacchāma, 1.774³, 775³.
 bhusaṇ aratim ajjhagaṇ, 2.339². (T. bhūsaṇ.)
 bhūmi-bhāgā mano-ramā, 1.1062².
 bhūmiyaṇ va nisumbheyyaṇ, 2.302³.
 bhekā mandavatī panādayanti, 1.310².
 bhetvāna yadi tiṭṭhaṭi, 1.753⁴. (T. ṭhaṭi.)
 bhedana-dhamme kaḷevare, 2.380³.
 bheda imassa kāyassa, 1.493³.
 bherave bile viharāmi (*and* viharato), 1.189⁴, 190⁴.
 bhesajje atha paccaye, 1.924².
 bhesajjesu yathā vejjā, 1.939¹.
 bhoga-issariyena ca, 1.423².
 bhogā sukhā daharikā pi, 2.464², 483².
 bhoge bhūñjassu dehi dānāni, 2.484².
 bhogehi kiṇ asārehi, 2.478².
 bhojane n' ūpalippati, 1.1089².

maṇ diṭṭhi-sandāna-sanditaṇ, 1.290².
 maṇ namassiṇsu pañjalī, 1.628⁴.
 maṇ Satthā etad abravī, 1.430⁴.
 maṇsa-nhāru-ppasibbite, 1.1150².
 maṇsa-pesī visīyarūṇ, 1.312².
 maṇsa-pes' ūpamā dukkhā, 2.490².
 maṇsa-lepana-lepito, 1.569².
 maṇsāni tassa vaḍḍhanti, 1.1025³.
 maṇ suṇhaṇ adāsi tāto, 2.406⁴.
 makkatīyā kucchim okkamiṇ, 2.436⁴.
 makkato pañca-dvārāyaṇ, 1.125¹.
 makkha-ppahānaṇ vūpasamo dukkhassa, 1.1124².
 makkhī thambhī saṭhā bahū, 1.952².
 makkhena makkhitā pajā, 1.1220⁴.
 Magadhānaṇ pur-uttamaṇ, 1.622⁴.
 maggaṇ ca kho 'ssa jānāsi, 2.108¹.
 maggaṇ cattāri ariya-saccāni, 2.215⁴.
 maggaṇ dassana-pattiyā, 2.206².
 maggaṇ papajjiṇ Amatassa pattiyā, 1.69³.
 magga-jino sammā-paṭipanno, 1.1221².

- magg-aṭṭhaṅgika-yāna-yāyinī, 2.389².
 maggā nibbāna-pattiyā, 2.21², 45².
 magg' āmaggassa kovido, 1.1231².
 magge paṭipadāyaṇ vā, 1.132³.
 maggo cāpi subhāvito, 1.709², 710².
 maggo na nibbāna-gamo yathā ayaṇ, 1.86².
 maccu-dheyyaṇ suduttaraṇ, 1.1278⁴; 2.10².
 maccun' abbhāhato loko, 1.448¹, 449¹.
 maccu-pāsaṇ va oḍḍitaṇ, 1.268⁴, 463⁴.
 maccu-byādhi-jarā tayo, 1.450².
 Maccu-rājassa santike, 1.571².
 maccu-hāyī anāsavo, 1.192².
 maccharinā ca vibhūti-nandinā, 1.1018².
 macchā va kuminā-mukhe, 1.297⁴.
 macchikā miga-vadhikā, 2.242². (T. miga-bandhakā.)
 maccho app' oḍake yathā, 1.362⁴, 387⁴.
 maccho bavh' oḍake yathā, 1.390⁴.
 maccho va ghasam āmisaṇ, 1.749².
 majjhe bubbuḷakā sa-assukā, 2.395².
 majjhe mahā-pathe nārī, 1.267³.
 majjhe va no bhāsa samanta-cakkhu, 1.1266³.
 majjhe samaṇa-saṅghassa, 1.820³.
 majjhe sāgarasmiṇ tiṭṭhanti, 1.1190¹.
 majjhe sibbanim ajjhagū, 1.663².
 mañcakamhi upāvisiṇ, 1.408²; 2.115⁴.
 maññām' ahaṇ Sakko ti deva-devo, 1.533³. (T. sakkati.)
 maññāmi nūna māmike, 2.207³.
 maññe 'haṇ kāma-rāgaṇ so, 1.18⁵.
 maṇi-kanaka-bhūsit' aṅgo, 2.482³.
 maṇinā kuṇḍalena ca, 1.770².
 maṇḍanaṇ anuyuñjisaṇ, 1.157².
 maṇḍe Sakya-kula-kulināyo, 2.400³.
 mataṇ disvāna pāpakaṇ, 1.316².
 mataṇ vā amma rodanti, 1.44⁴.
 matañ ca disvā gatam āyu-saṅkhayaṇ, 1.73².
 mata-patikā Amatam adhigacchiṇ, 2.221⁴.
 matamhi ruṇṇaṇ na yaso na lokyaṇ, 1.554³.
 mati-kusalena nivāta vuttinā, 1.71², 210².

- matta-kuñjara-sevitaṇ, 1.539².
 mattaññu anna-pānamhi, 1.243³.
 mattaññū c' assa bhojane, 1.583⁴.
 matt-aṭṭhiyaṇ abhuñjiṇsu, 1.922³.
 mattā vaṇṇena rūpena, 2.72¹.
 mattikaṇ telaṇ cuṇṇaṇ ca, 1.937¹.
 mathito atibhārena, 1.659³.
 mathenti maññe saṅkappaṇ, 1.674³.
 mada-matto acāri 'haṇ, 1.423⁴.
 madhuraṇ ca pavanti sabbaso, 2.371¹.
 manaṇ c' etehi dhammehi, 1.735¹.
 manasā ca asaṇvutā bālā, 2.452⁴.
 manasā ca phuṭṭā siyā, 2.12².
 manāpā dayitā ca, 2.405⁴.
 manāpiyā kāma-guṇā ca vantā, 1.1125³.
 manujassa pamatta-cārino, 1.399¹.
 manussakamhi ko pana vādo, 2.520².
 manussa-bhūtaṇ sambuddhaṇ, 1.689¹.
 manussa-lābhamhi opammaṇ, 2.500⁴.
 manussā kāma-hetukaṇ, 2.355².
 manussānaṇ vasaṇ gataṇ, 2.50².
 manussā madhuṇ pītā va acchare, 2.54²
 manusse uparundhanti, 1.143³.
 manussesu ca devesu, 1.70³, 619³.
 manussesu puna-ppunaṇ, 1.1170⁴.
 mano-kammaṇ suci nesaṇ, 2.277³.
 mano-mayena kāyena, 1.901³.
 mano-vicāre uparundha cetaso, 1.1117³.
 manta-bhāṇī anuddhato, 1.2², 1006²; 2.281².
 Mantāvatiyā nagare, 2.448¹.
 mamaṇ ca brūsi ṭhitam aṭṭhito, 1.866¹.
 mama tuyhaṇ ca brāhmaṇa, 2.314⁴.
 mamattaṇ so asaṇvindaṇ, 1.717³.
 mama putto ti rodasi, 2.127⁴.
 mama Buddhassa santike, 1.1261².
 mama saṅkappam aññāya, 1.376¹, 901¹.
 mama sel' ūpamaṇ cittaṇ, 1.192¹.
 mam' eva anukampāya, 1.623³.

- mam' eva etaṇ, na hi taṇ paresaṇ, 1.1110¹.
 maṇ evaṇ bhāvitaṇ cittaṃ, 1.192⁵.
 mayam āsuṇ sapattiyo, 2.224².
 mayam ettha yamāmase, 1.275², 498².
 mayam pi pabbajissāma, 1.835³.
 mayā pavattitaṇ cakkāṇ, 1.827¹.
 mayūra-koṇc' ābhirudamhi kānane, 1.1113¹.
 mayhaṇ pitā sīla-saṇvuto setṭhi, 2.405².
 mayhaṇ hi akkuṭṭha-vandite, 2.388¹.
 mayh' indriyāni samathaṇ gatāni, 1.206¹.
 maraṇaṇ dhammikaṇ seyyo, 1.670³.
 maraṇe me bhayaṇ n' atthi, 1.20¹, 709³.
 maraṇa-byādhi-gahitā, 2.511³.
 maraṇa-vasaṇ gatā va hessāmi, 2.460⁴.
 maraṇasmiṇ na socati, 1.712⁴.
 marituye pabbajissaṇ vā, 2.426⁴.
 mahanto mohanā-mukho, 2.352¹.
 maha-ppabhaṇ gaṇ' ācariyaṇ, 1.288¹.
 mahā-ukkāra-sambhavo, 1.567².
 mahā-kapī yūthapo nillacchesi, 2.437².
 mahā-kāruṇiko Satthā, 1.722³.
 mahā-ketuṇ padhaṇsayi, 1.64⁴.
 mahā-khemaṇ-gamo santo, 1.422⁵.
 mahā-gaṇḍo mahā-vaṇo, 1.567⁴.
 mahā-gini pajjalito, 1.702¹.
 mahā-jutim anāsavaṇ, 1.289².
 mahā-jhāyiṇ samāhitaṇ, 1.1083².
 mahā-jhāyī mahā-hitā, 1.928² (*read perhaps samāhito as at*
 1083²).
 mahā-ñāṇi samāhito, 1.1014².
 mahā-nāgaṇ mahā-vīraṇ, 1.289¹.
 mah' ānubhāvo tevijjo, 1.1248¹.
 mahā-purisa-lakkhaṇā, 1.819⁴.
 mahā-buddhi mahā-muni, 1.1015².
 mahā-bhisakko nara-damma-sārathi, 1.1111².
 mahā-megho va hutvāna, 1.1240³.
 mahā-raso sugambhīro, 1.421¹.
 mahā-lenassa pacchato, 1.309⁴.

- mahā-vanaṇ samaṇo paccupādi, 1.868².
 mahā-varāho va nivāpa-puṭṭho, 1.17³, 101³.
 mahā-samuddo pathavi, 1.1013¹.
 mahiṇ Jambudīpam upanītaṇ, 2.498².
 mah' iccho ca asantuṭṭho, 2.898¹.
 mahinda-ghosa-ttthanit' ābhigajjino, 1.1108³ (*read* sumañju-
 ghosa° *as at* 1.1136¹).
 mahesino pabbajito 'mhi sāsane, 1.1132⁴.
 mā appakassa hetu kāma-sukhassa, 2.508¹.
 mā edisakāni bhava-gataṇ asāraṇ, 2.465².
 mā evaṇ putta avaca, 2.415¹.
 mā kāma-rati-santhavaṇ, 1.884².
 mā kāme abhinandi, 2.485³.
 mā 'kāsi pāpakaṇ kammaṇ, 2.247¹. (T. kāsi.)
 mā khiddā-ratiṇ ca mā niddaṇ, 1.414³.
 mā kho tvaṇ Kappata pacālesi, 1.200¹.
 mā cittassa vasaṇ gami, 2.163⁴.
 mā jāti punar āgami, 2.14².
 māṇavā etad abravuṇ, 1.720⁴.
 mā taṇ alasaṇ pamatta-bandhu, 1.411³.
 mā taṇ upakaṇṇakamhi ṭālessaṇ, 1.200².
 mā taṇ yogā upaccagaṇ, 2.4².
 mātaraṇ pitaraṇ cāpi, 1.425¹.
 mātaraṇ codito santo, 2.212³.
 mātā dukkhitā rodati, 2.461¹.
 mātā-pitaro Anikarattaṇ ca, 2.494².
 mātā-pitaro upagamma, 2.449³.
 mātā-pitaro te dukkhitā, 2.484⁴.
 mātā-pitaro na tāva āhāraṇ, 2.460².
 mātā pitā ca bhātā ca, 2.219³.
 mātā-pitusv eva ma ppahonti, 2.498⁴.
 mātā-pitū abhivādayitvā, 2.433¹.
 mātā putto pitā bhātā, 2.159¹.
 mātā va eka-puttakaṇ, 2.412³.
 mātānaṇ khaṇi brāhmaṇa, 1.1173².
 mā te mano-mayo soto, 1.762³.
 mā te vijati matthakaṇ, 1.1173⁶.
 mā te sītaṇ chaviṇ hane, 2.244⁴.

- mā dummanā ahosi, 2.484³.
 mānaṇ pajahassu Gotama, 1.1219¹.
 mānaṇ madañ ca chaddetvā, 1.427¹.
 mānañ ca pahāya asesañ, 1.1222³.
 māna-tthaddho anādaro, 1.425⁴.
 mān' atthe maṇ niyojayi, 1.214⁴.
 māna-pathañ ca jahassu asesañ, 1.1219².
 māna-pathamhi samucchito, 1.1219³.
 māna-hatā nirayaṇ upapannā, 1.1220⁴.
 māna-hatā nirayaṇ patanti, 1.1220².
 mān ānusayam ujjaha, 1.60⁴ (ujjahaṇ), 1226²; 2.20².
 mā niddā-bahulo ahu jāgarassu, 1.411².
 mānena vañcitāse, 1.102¹.
 mānuso pi ca bhavo 'bhirādhito, 1.259¹.
 mā pamādam anuyuñjetha, 1.884¹.
 mā pāpa-citte āhari, 1.1156³.
 mā puttaka puna-ppunaṇ, 2.204³.
 mā puthu-lomo va baḷisaṇ, 2.508³.
 mā puna jāti-saṅsāraṇ, 2.26³.
 mā purāṇam amaññittho, 1.280¹.
 mā bhāyī ti ca m' abravī, 1.764⁴.
 mā maṇ jaññā ti icchati, 1.434⁴.
 mā me kadāci pāp' iccho, 1.987¹.
 mā me kujjha mahā-muni, 2.293².
 mā me kujjha mahā-vīra, 2.293¹.
 mā mohayi jānam anoma-pañña, 1.1272⁴.
 mā mohayi jānam anoma-viriya, 1.1273².
 māyaṇ viya aggato kataṇ, 2.394¹.
 māyā ussuyya-sārambha, 1.759³.
 Māyā janayi Gotamaṇ, 2.162².
 Māraṇ Inda-sagotta niddhunāhi, 1.416⁴.
 Māraṇ sasenaṇ sahasā bhañjissaṇ, 1.1095³.
 Māra-khittasmi bandhane, 1.281⁴.
 Māra nibbinda Buddhamhā, 1.1207³.
 Māra-pakkhe avassute, 1.279².
 Māra-sena-ppamaddano, 1.831², 833².
 Mārassa visaye rato, 1.893⁴; 2.164².
 Māro bhañji puna-ppunaṇ, 1.402⁶.

- māla-dhārī vibhūsitā, 1.459².
 mālinī candan' ussadā, 1.267².
 mālinī candan' okkhitā, 2.145².
 mālute upavāyante, 1.544¹.
 māluto vijjutā carati nabhe, 1.50².
 mā vārayittha sotāro, 1.1037³.
 mā vo naḷaṇ vā soto va, 1.402⁵. (T. va for vā.)
 māsādesi Tathāgate, 1.280².
 mā sītena pareto vihaññittho, 1.385³.
 mā su te Vaḍḍha lokamhi, 2.204¹.
 mā sokā pahato bhava, 1.82⁴.
 mā 'haṇ kāmehi saṅgacchiṇ, 2.351¹.
 mā 'haṇ puna bhinna-siro sayissaṇ, 1.152⁴.
 mā 'hu pacch' ānutāpinī, 2.57⁴, 190⁴.
 migaṇ nilinaṇ kūṭena, 1.454¹.
 miga-saṅgha-nisevitā, 1.1069².
 Migāramātu pāsādaṇ, 1.1164³, 1192³.
 migī yathā taruṇa-jātikā vane, 1.109⁴.
 migo yathā seri sucitta-kānane, 1.1144¹.
 micch' ājīva-ratā sadā, 1.963².
 micchā-ditṭhiṇ vivajjayaṇ, 1.340⁴.
 micchā-ditṭhi pahinā me, 1.343¹.
 mittam idha kalyāṇaṇ, 1.588¹.
 mitte āgamma pāpake, 1.681².
 mitte bhajeyya kalyāṇe, 1.249³.
 Mitte mitta-ratā bhava, 2.8².
 mittehi ca virujjhati, 1.292⁴, 294⁴.
 middhī yadā hoti maha-gghaso, 1.17¹.
 milakkhu-rajanaṇ rattan, 1.965¹.
 mihita-pubbaṇ abhāsatha, 1.460⁴.
 mukhaṇ cuṇṇaka-makkhitaṇ, 1.771².
 mukha-naṅgalī odariko kusīto, 1.101².
 mukharā assutāvino, 1.955⁴.
 muṇḍaṇ saṅghāṭi-pārutaṇ, 2.348⁴.
 muṇḍā saṅghāṭi-pārutā, 1.944²; 2.32², 75².
 muṇḍo virūpo abhisāpam āgato, 1.1118¹.
 muṇḍo saṅghāṭi-pāruto, 1.153², 498².
 mutt' amhi jāti-maraṇā, 2.11⁵.

- mutta-selā va kañcanaṃ, 1.691⁴.
 muttā ca tato sā bhikkhunī, 2.399¹.
 muttāya sabba-gandhehi, 2.111⁴.
 muttik' amhi musalassa, 2.23².
 mutte muccassu yogehi, 2.2¹.
 mutto āghātanā yathā, 1.711⁴.
 mutto oghā ca ganthā ca, 1.89³.
 mutto so Māra-bandhanā, 1.680⁶.
 mudū athaddha-mānasā, 1.926².
 muniṃ dukkhassa pāraguṃ, 2.1249², 1251², 1254²; 2.320⁴.
 muni kāsava-vattho amamo nirāsayo, 1.1092².
 munino dehi brāhmaṇa, 1.185⁴.
 munino phassa-pañcamā, 1.907².
 munino mona-pathesu sikkhato, 1.68².
 muḷali-pupphaṃ vimalaṃ va ambunā, 1.1089⁴.
 musalāni gahetvāna, 2.117¹, 175¹.
 muhuṃ muhuṃ cāraṇikaṃ va dassahaṃ, 1.1129². (T. vāraṇikaṃ.)
 mūle ta-uṃ chettu tam eva icchasi, 1.1121².
 me ekakassa bherave bile viharato, 1.190².
 mettaṃ ca abhijānāmi, 1.64¹.¹
 mettaṃ cittaṃ ca bhāveni, 1.648³.
 metta-cittā kārūṇikā, 1.979¹.
 medhāvino c' eva bahu-ssute ca, 1.556².
 meruṃ laṅghetum icchasi, 2.384³.
 mokkhamhi vijjamāne, 2.506¹.
 Moggallāna-gotto Asitassa sāsane, 1.1184².
 Moggallānaṃ namassantā, 1.1178⁵.
 Moggallāno mah' iddhiko, 1.1250².
 moghaṃ pare garahanti, 1.160³.
 moghaṃ pare pasāṃsanti, 1.159³.
 Mogharāja satataṃ samāhito, 1.207².
 modanti kāma-kāmīno, 1.242⁴.
 modāmi akuto-bhayo, 1.831⁴.
 mohaṃ hantvā sukhī pavana-gato vihasaṃ, 1.1092⁴.
 moha-cchadana-chādito, 1.573⁴.
 mohaṃ cāpi samūhaniṃ, 1.378⁴.
 mohanaṃ raja-vaḍḍhanaṃ, 2.343².
 mohā sabbe pahīnā me, 1.344¹.

- yaṇ katvā nānutappati, 2.13², 118², 176².
 yaṇ karoti naro kammaṇ, 1.144¹.
 yaṇ kiccaṇ daḷha-viriyena, 1.167¹.
 yaṇ kiccaṇ boddhum icchatā, 1.167².
 yaṇ kiñci sithilaṇ kammaṇ, 1.277¹.
 yaṇ jīvit' atthaṇ para-porisānaṇ, 1.554².
 yaṇ taṇ isihi pattabbaṇ, 2.60¹.
 yaṇ taṇ saraṇaṇ āgamaḥa, 1.838¹. (T. āgama.)
 yaṇ tuyhaṇ tuyhaṇ ev' etaṇ, 1.246³.
 yaṇ tvaṇ kāma-ratiṇ brūsi, 2.58³, 141³, 234³.
 yaṇ tvaṇ patthesi Sundari, 2.329².
 yaṇ disvā vimano udikkhasi, 2.380⁴.
 yaṇ na kayirā na taṇ vade, 1.226².
 yaṇ yaṇ kammaṇ pakubbati, 1.144⁴.
 yaṇ yaṇ vijahate rattiṇ, 1.451³.
 yaṇ yassa paṭirūpaṇ, 2.409⁴.
 yaṇ labbhatī tena pi hotu me alaṇ, 1.1138², 1139².
 yaṇ vo kiccaṇ sarirena, 1.719¹.
 yaṇ sacchikari dvipada-setṭho, 2.432⁴.
 yaṇ sāvakena pattabbaṇ, 1.1247¹.
 yaṇ setṭhaṇ tad upāgamiṇ, 1.9⁴, 885⁴ (°gamaṇ), 1261⁴.
 yaṇ hi eke jigucchanti, 1.316¹.
 yaṇ hi kiccaṇ [tad] apaviddhaṇ, 1.635¹.
 yaṇ jīṇ uccāvace yaññe, 1.341¹.
 yañ ca aññe na rakkhanti, 1.600¹.
 yañ ca atthena saññuttaṇ, 1.742¹.
 yañ ca dhammesu cakkhumā, 1.295⁴.
 yañ ca n' atthi punabbhavo, 1.296².
 yañ c' amhi putto Buddhassa, 1.295³.
 yañ ca me āsavā khīnā, 1.296¹.
 yañ ca hīnaṇ pun' ācare, 2.80⁴.
 yañ ce kāma-mayaṇ sukhaṇ, 1.669⁴.
 yañ ce jīve adhammikaṇ, 1.670⁴.
 yañ ce jīve parājito, 1.194⁴.
 yañ c' ettha assa paṭirūpaṇ, 1.587³.
 yañ ce bāla-ppasaṇsanā, 1.668⁴.
 yañ ce lābho adhammiko, 1.666⁴.
 yaññ' atthaṇ vā dhan' atthaṇ, vā, 1.705¹.

- yañ hi kayirā tañ hi vade, 1.226¹, 262¹, 322¹.
 yato ahaṇ pabbajito, 1.48¹, 181¹.
 yato taṇhā visositā, 2.41⁶, 156⁶.
 yato nesajjiko ahaṇ, 1.904².
 yato pabbajitāya nme, 2.39².
 yato pabbajito ahaṇ, 1405²; 2.67² (pabbajitā).
 yato middhaṇ samūhataṇ, 1.904⁴.
 yato sokāna sambhavo, 2.138⁴.
 yattakaṇ tulitā esā, 2.153¹.
 yattha amoghā pabbajjā, 1.837³.
 yattha eke vihaññanti, 1.1058¹.
 yattha etādisaṇ dhammaṇ, 1.201³.
 yattha gantvā na socati, 1.138⁴.
 yattha jāyetha miyetha, 1.552³.
 yattha te vusitaṇ pure, 2.197⁶. (S. I.133 ratiṇ paccanubhos-
 sasi.)
 yattha dukkhaṇ nirujjhati, 1.227⁴.
 yattha Dussī apaccatha, 1.1187², 1188³.
 yattha na ramatī jano, 1.992².
 yattha bhayaṇ nāvatiṭṭhati, 1.21³.
 yattha mātā ca dhītā ca, 2.225³.
 yattha me vusitaṇ pure, 1.913²; 2.104⁴, 330⁴.
 yattha sattā puthujjanā, 2.35².
 yattha sarati sabbadā, 1.755⁴.
 yatth' ārahanto viharanti, 1.991³.
 yath' aññe sukha-jīvino, 1.208⁴.
 yathā agāraṇ ducchannaṇ, 1.133¹.
 yathā agāraṇ succhannaṇ, 1.134¹.
 yathā adho tathā uddhaṇ, 1.396³.
 yathā abbha-ghanaṇ vihāne, 1.1268³.
 yathā abbhāni verambo, 1.598¹.
 yathā idaṇ tathā etaṇ, 1.396¹; 2.83¹.
 yathā uddhaṇ tathā adho, 1.396⁴.
 yathā ek' agga-cittassa, 1.398³, 1071³.
 yathā etaṇ tathā idaṇ, 1.396²; 2.83².
 yathā kaṇṭaka-tṭhānamhi, 1.946¹.
 yathā kalīro susu vadḍhit' aggo, 1.72¹.
 yathā kāya-gatā sati, 1.1035⁴.

- yathā kuñjaraṇ adantaṇ, 1.357¹.
 yath' āgato tathā gato, 2.130⁵.
 yathā gāmo tathā tayo, 1.245³.
 yathā-cāri yathā-sato satimā, 1.981¹.
 yathā jaḷo ca mūgo ca, 1.582¹.
 yathā jānāmi taṇ ahaṇ, 1.1153².
 yathā te āsava-kkhaye, 1.924⁴.
 yathā divā tathā rattiṇ, 1.397.
 yathā devo tathā duve, 1.245².
yathā-dhamma-vihārino, 1.2¹.
yath' ādhimuttā sappaññā, 1.2³.
yathā-nāmā yathā-gottā, 1.2¹.
 yathā pacchā tathā pure, 1.397⁴.
 yathā pi anukampikā, 2.210⁴.
 yathā pi uduke jātaṇ, 1.700¹.
 yathā pi eka-puttasmiṇ, 1.33¹.
 yathā pi gantvāna para-dāraṇ, 2.437⁴, 439⁴, 441⁴, 442⁴.
 yathā pi pabbato selo, 1.651¹, 1000¹.
 yathā pi bhaddo ājañño, 1.16¹, 45¹, 173¹, 659¹.
 yathā pi ruciraṇ pupphaṇ, 1.323¹, 324¹.
 yathā pure tathā pacchā, 1.397².
 yathā bandhitum icchati, 2.299².
 yathā Buddhena desitā, 1.548⁴, 647⁴, 714²; 2.21⁴, 45⁴.
 yathā byākari pacchime kāle, 2.517⁴.
 yathā Brahmā tathā eko, 1.245¹.
 yathā bhāsati cakkhumā, 1.832².
 yathā bhāsasi taṇ Cāpe, 2.296², 308².
 yathā-bhuccaṇ ajānantā, 2.143³, 159³ (°antī).
 yathā-bhūtaṇ adassino, 1.662⁴.
 yathā-bhūtaṇ apekkhantī, 2.96¹.
 yathā-bhūtaṇ ayaṇ kāyo, 2.85³.
 yathā maṇ anusāsi sā, 2.44².
 yathā maṇ ovadī Jino, 1.626⁴.
 yathā meggho pasāmaye, 1.675².
 yathā mhi anusitṭhā, 2.407⁴.
 yathā yaṇ amanussa-sevitaṇ, 2.379².
 yathā rattiṇ tathā divā, 1.397².
 yathāva-dassīhi jit' indriyehi padhāniyo, 1.1096³.

- yathā-vadhī tathā-kāri, 1.1277¹.
 yathā vara-haya-dama-kusalo, 1.358¹.
 yathāv' āloka-dassano, 1.422⁴.
 yathā vimutto ahu taṇ suṇoma, 1.1274⁴.
 yathā saṅkappa-cariyāya appamatto, 1.981².
 yathā-santhatiko sātātiko, 1.855¹.
 yathā samaṇa bhāsasi, 1.1154².
 yathā sīde mah' aṇṇave, 1.147².
 yathāssa ghāyato gandhaṇ, 1.811¹.
 yathāssa passato rūpaṇ, 1.807¹.
 yathāssa phusato phassaṇ, 1.815¹.
 yathāssa vijānato dhammaṇ, 1.817¹.
 yathāssa sāyato rasaṇ, 1.813¹.
 yathāssa sunato saddaṇ, 1.809¹.
 yathā hari-tālena makkhitaṇ, 2.393¹.
 yad-atthiyaṇ brahmacariyaṇ acāri, 1.1274¹.
 yad-atthiyaṇ bhojanaṇ bhuñjamāno, 1.12³.
 yad atthi saṅgataṇ kiñci, 1.713¹.
 yad-attho pāvisiṇ kuṭiṇ, 1.60².
 yadā asokaṇ virajaṇ asaṅkhataṇ, 1.521¹.
 yadā ahaṇ pabbajito, 1.645¹.
 yadā ca avijānantā, 1.276¹.
 yadā ca maggam addakkhiṇ, 1.766¹.
 yadā jiṇṇā bhavissāma, 1.462¹.
 yadā dukkhaṇ jarā-maraṇan ti paṇḍito, 1.518¹.
 yadā dukkhass' āvahaniṇ visattikaṇ, 1.519¹.
 yadā nadīnaṇ kusum' ākulānaṇ, 1.523¹.
 yadā nabhe gajjate megha-dundubhi, 1.522¹.
 yadā navo pabbajito, 1.429¹.
 yadā nisithe rahitamhi kānane, 1.524¹.
 yadā paññāya passati, 1.675⁴, 676², 717².
 yadā paṭhamam addakkhiṇ, 1.510¹.
 yadā balākā suci-paṇḍara-cchadā, 1.307¹.
 yadā balākā suvisuddha-paṇḍarā, 1.308¹.
 yadā me ahu saṅkappo, 1.902¹.
 yadā vitakke uparundhiy' attano, 1.525¹.
 yadā sivaṇ dve-catur-aṅga-gāminaṇ, 1.520¹.
 yadā sukhī mala-khila-soka-nāsano, 1.526¹.

yadāhaṅ dhammam assosiṅ, 1.131¹.
 yadi ekā vanam ogāhissasi, 2.371⁴.
 yadi pi idham eva idham eva, 1.43⁵.
 yadi me attā sakkoti alaṅ mayhaṅ, 2.425².
 yadi me vacanaṅ karissasi, 2.376¹.
 vadi viharemasi kānan' antare. 2.375². (*Reading viharemasi*

quite correct; cf. J. III.261 vidhamemasi=vidhamema C.; ThA. reads viharessasi on p. 247, and viharemasi on p. 252, with explanation vasāma.)

yan taṅ pubbe amaññissaṅ, 1.765³.
 yan taṅ saraṇam āgamma, 1.838¹.
 yam addasāsiṅ sambuddhaṅ, 1.287³.
 yam anādāya pāpāni, 1.1228³.
 yam āpadā uppatitā ulārā, 1.371¹.
 yam idha pathaviñ ca vehāsaṅ, 1.1215¹. (T. vihāsaṅ.)
 yam esā sahatī jammī, 1.400¹.
 yam patthayāno dhammesu, 1.330¹.
 yam passe vajja-dassinaṅ, 1.993².
 yam pi nissāya jhāyati, 1.1084³.
 yam pure dhammam asuṅiṅ, 2.338².
 yam Buddho bhāsati vācaṅ, 1.1230¹.
 yam maṅ videssate bhattā, 2.418⁴.
 yam manussā namassanti, 1.690¹.
 yam mam aniccamhi cale niyuñjasi, 1.1121⁴.
 yam mam apakaritūna gacchanti, 2.447². (ThA. p. 265 *reads*
 apakiritūna, on p. 271 abhikiritūna.)
 yam mam ovariyāna tiṭṭhasi, 2.367².
 yam may' ajja paribhuttaṅ, 1.91².
 yam mayā pakataṅ kammaṅ, 1.80¹.
 yam mayā pakataṅ pāpaṅ, 1.81¹, 346¹.
 yam me soka-paretāya, 2.52³.
 yamhā gāmā pakkamanti, 2.282¹.
 yasassinā paricchadena, 1.115⁴.
 yaso kittiñ ca pappoti, 1.294³.
 yaso ca appa-buddhīnaṅ, 1.667¹.
 yasmiṅ kule jāyati bhūripaṅṅo, 1.533².
 yasmiṅ nibbattate dukkhaṅ, 1.493¹.
 yasmiṅ patitṭhitā dhammā, 1.1023¹.

- yasmiṅ pāpāni kammāni, 1.146³.
 yassa te āsavā khīṇā, 1.629³, 1179³.
 yassa te nābhijānāma, 1.1084³.
 yass' atthāya pabbajito, 1.136¹, 380¹, 605³, 688¹, 793³, 1186¹.
 (T. yassa c' atthāya *passim*.)
 yassa n' atthi dhuvaṅ ṭhiti, 1.769⁴.
 yassa pāpaṅ kataṅ kammaṅ, 1.872¹.
 yassa brāhmaṇa tvaṅ bhīto, 2.244¹.
 yassa maggaṅ na jānāsi, 2.127¹.
 yassa muhutte saḥassadhā, 1.909¹, 1181¹.
 yassa yūpo suvaṇṇayo, 1.163².
 yassa sakkariyamānassa, 1.1011¹.
 yassa saddhā Tathāgate, 1.507¹.
 yassa sabrahmacārisu, *etc.*, 1.278¹, 387¹-392¹, 1078¹.
 yassā yaṅ phalaṅ vipāko, 2.434².
 yass' āsavā parikkhīṇā, 1.92¹.
 yassā siyā apaccevakkhitaṅ, 2.387¹.
 yass' āhaṅ dhammaṅ sutvāna, 1.340³.
 yass' āhaṅ vacanaṅ sutvā, 1.335³.
 yass' ete abhisambhuttvā, 1.1057⁵.
 yass' evaṅ bhāvitaṅ cittaṅ, 1.191⁵.
 yā kathā Satthu-garahitā, 1.935⁴.
 yā ca dhammagatā ratī, 1.742².
 yācanti pañjalikatā, 1.836².
 yā ca pakkhassa aṭṭhamī, 2.31².
 yā jātarūpa-rajataṅ, 2.341⁵.
 yā taṅ me hatthi-gīvāya, 1.842¹.
 yā te diṭṭhi pure ahū, 1.1198⁴.
 yāni sandanti sabbadā, 1.279⁴, 1151⁴.
 yāpan' atthaṅ abhuñjiṅsu, 1.923³.
 yā Bodhisattaṅ parihariya kucchinā, 1.534³.
 yā mayhaṅ sāmikassa, 2.408¹.
 yā me iddhi parittikā, 1.377².
 yā me diṭṭhi pure ahū, 1.1199⁴.
 yā me saddhāyikā ahu, 2.43², 69².
 yā me soka-paretāya, 2.131³.
 yāya āsāya tiṭṭhāmi, 1.530⁵.
 yāyaṅ vandana-pūjanā kulesu, 1.124², 495², 1053².

- yāy' attānaṅ na tāpaye, 1.1227².
 yāya no anukampāya, 1.176¹.
 yāya vosānaṅ idh' ādhigacchati, 1.784².
 yāva kāla-ppavedanaṅ, 1.563⁴.
 yāva Kāsi-janapado, 2.25¹.
 yāva-jīvaṅ na dūseyyaṅ, 2.459⁴.
 yāvatā Buddha-khettamhi, 1.1087¹.
 yāvant' ettha samāgatā, 1.255².
 yā vācā paṭinanditā, 1.1228².
 yā sikkhā Sugatena desitā, 2.368².
 yāsu saccaṅ sudullabhaṅ, 1.137⁴.
 yāhu raṭṭhe samukkaṭṭho, 1.632¹.
 yuñjatha Buddha-sāsane, 1.256².
 yuñjati Buddha-sāsane, 1.203², 873².
 yuñjanti Satthu vacane, 2.137³.
 yuñjassa Satthu vacane mahesino, 1.1118³.
 yuttaṅ cintetuṅ satatam aniccatāṅ, 1.111⁴.
 yutta-yogo sadā siyā, 1.585².
 yuttā dasa-balassa pāvacane, 2.477².
 yuvā si tvaṅ pabbajito, 1.461¹.
 ye abhinandanti bhava-gataṅ, 2.454³.
 ye āgatānaṅ vinayanti kaṅkhaṅ, 1.3², 3⁴.
 ye itthīsu na bajjhare, 1.137².
 ye ime satta bojjaṅgā, 2.21¹, 45¹.
 ye etā upasevanti, 1.456¹.
 ye keci gandhā idha moha-maggā, 1.1267¹. (Sn. 347 ganthā.)
 ye keci Vaḍḍha saṅkhārā, 2.208¹.
 ye kho te vegha-missena, 1.143¹.
 ye ca kho bālā dummedhā, 1.281¹.
 ye ca ghosena anvagū, 1.469².
 ye c' aññe udaye-carā, 2.241⁴.
 ye c' aññe pāpa-kammino, 2.242⁴.
 ye ca tattha vijānanti, 1.275³, 498³.
 ye ca dukkhe sukhasmiṅ ca, 1.663¹.
 ye ca passanti saṅkhāre, 1.1161¹.
 ye ca bhūmi-sayā narā, 1.1202⁴.
 ye ca me santi nātakā, 2.295⁴.
 ye ca saddhamma-sesakā, 1.930⁴.

- ye citta-kathī bahu-ssutā, 1.234¹, 235¹.
 ye tuyha chandena vasena vattino, 1.1145⁴.
 ye te sāsana-kārakā, 1.1256⁴.
 ye dibbā ye ca mānusā, 2.47², 76², 350².
 ye devā vasavattino, 2.197⁴, 198⁴.
 ye dhammam ev' ādapayanti santo, 1.874⁴.
 ye dhammassa akovidā, 1.444⁴.
 yena-kāmaṇ-gamo naro, 1.571⁴.
 yena tiṇṇā mahesino, 2.361⁴.
 yena maṇ vindatha setṭhi, 2.426⁴.
 yena yāti diso disaṇ, 1.616⁴.
 yena yena subhikkhāni, 1.82¹.
 yena yen' eva gacchati, 1.499³.
 yena vāti diso disaṇ, 1.615⁴.
 yena sūlaṇ kaliṅgaraṇ, 1.213⁴.
 yen' icchakaṇ yatthā-kāmaṇ yathā-sukhaṇ, 1.77².
 ye niyāma-gataṇ-dasā, 1.1257⁴.
 yen' eva maggena gato Vipassī, 1.490¹.
 yen' eva maggena Sikhī ca Vessabhū, 1.490².
 ye pañca khandhe passanti, 1.1160³.
 ye purānā atitā te, 1.1036¹.
 ye bālā abhinandanti, 2.353³.
 ye bhavanti viyañjanā, 1.819².
 ye 'maṇ kāyaṇ mamāyanti, 1.575¹.
 ye 'maṇ kāyaṇ vivajjenti, 1.576¹.
 ye maṇ rūpena pāmiṃsu, 1.469¹.
 ye mayaṇ nābhijānāma, 1.1085³.
 ye 'me dhammā pavattino, 1.1024⁴.
 ye me vijjiṃsu āsavā, 1.337², 439².
 ye ye alābhino lābhaṇ, 1.964¹.
 ye ye lābhaṇ labhissanti, 1.963¹.
 yesaṇ attho tahiṇ gacchatha nāriyo, 1.58⁴.
 yesaṇ rāgo ca doso ca, 1.282².
 yesaṇ vo dullabho loke, 1.830¹. (T. ve.)
 yesaṇ hi paññā-vibhavena kiccaṇ, 1.556³.
 yesañ ca susamāradhā, 1.636¹.
 yesañ ca hiri-ottappaṇ, 1.1079¹.
 yes' āyaṇ paribhuñjati, 1.484².

- ye Sukkaṅ na upāsanti, 2.54³. (S. I.212 na payirupāsanti.)
 yesu tānaṅ na vijjati, 2.351².
 yesu mucchitā bālā, 2.451².
 ye hanāma mayaṅ pure, 1.705².
 yeh' ahaṅ desito dhammo, 1.491³.
 yo amhaṅ anukampako, 1.1045⁴.
 yo ariyam aṭṭhaṅgikam añjasaṅ ujuṅ, 1.35³.
 yo iddhiyā Sarabhuṅ aṭṭhapesi, 1.38¹.
 yo imasmiṅ dhamma-vinaye, 1.257¹.
 yo etam abhijānāti, 1.1189¹-1195¹ (*odd nos.*), 1201¹, 1203¹.
 yo kāme kāmayati dukkhaṅ, 1.93³, 93⁵.
 yo kuddhaṅ paṭikujjhati, 1.442².
 yoga-kkhemāṅ anuttaraṅ, 1.32⁴, 989⁴, 990⁴; 2.6⁴, 9⁴.
 yoga-kkhemā-pathe sukovido 'si, 1.415².
 yoga-kkhemassa pattiyā, 1.171²; 2.8⁴, 211⁴.
 yoga-pīti-karaṅ rammaṅ, 1.539¹.
 yogena niggaha pathe nivesiya, 1.1142².
 yo ca aññe na rakkhati, 1.600².
 yo ca kho anna-pānassa, 1.130¹.
 yo ca jāti-sataṅ gacche, 1.1170¹.
 yo ca tuṭṭhena cittena, 1.364¹.
 yo ca papañcaṅ hitvāna, 1.990¹.
 yo ca mettena cittena, 1.238¹.
 yo ca lābho adhammiko, 1.666².
 yo ca vanta-kasāv' assa, 1.970¹.
 yo ca vuḍḍho vā daharo vā, 2.239¹.
 yo ca sītaṅ ca uṇhaṅ ca, 1.232¹.
 yo ca sīlena sampanno, 1.972¹.
 yo ca seyyo 'ham asmī ti, 1.1076¹.
 yo c' etaṅ sahatī jammiṅ, 1.401¹. (T. yo ve taṅ.)
 yo taṅ tathā pajānāti, 1.714¹.
 yo tvaṅ Buddha-sutaṅ maggayasi, 2.384⁴.
 yo dandha-kāle tarati, 1.291¹.
 yo dandha-kāle dandheti, 1.293¹.
 yo duddamayo damena danto, 1.5¹, 8¹.
 yo 'dha koci manussesu, 1.237¹.
 yo naṅ vinibbhujitvā, 2.471¹.
 yo na sakkoti rakkhituṅ, 1.735².

- yoniso udapajjatha, 1.269².
yoniso paccavekkhisañ, 1.347⁴.
yoniso paṭipajjitvā, 1.158³.
yoniso saṇvidhānena, 1.293³.
yo paṇāmeyya āgataṇ, 1.511².
yo papañcam anuyutto, 1.989¹.
yo pānudi Maccu-rājassa senañ, 1.7¹.
yo pi pārāngato bhikkhu, 1.1182³.
yo pubbe karaṇiyāni, 1.225¹, 261¹.
yo pubbe pamajjitvāna, 1.871¹. (Dh. and M. yo ca pubbe
pamajjitvā.)
yo maṇ icchati anvetu, 1.834¹.
yo maṇ dukkhā pamocesi, 2.157³.
yo maññetha rajetave, 1.1155².
yo Mahā-neruno kūṭaṇ, 1.1202¹.
yo me taṇ sallam uddhare, 1.756².
yobbana-madena matto, 2.435³.
yobbanena c' upatthaddhā, 2.72³.
yo Brahmānaṇ paripucchati, 1.1198¹.
yo Bhaddāya cīvaram adāsi, 2.111³.
yo yoniso payuñjati, 2.513³.
yo vatthaṇ paridahissati, 1.969².
yo vā jīvaṇ na dissati, 1.44².
yo vā n' icchati gacchatu, 1.834².
yo ve avidvā upadhiṇ karoti, 1.152¹.
yo ve garūnaṇ vacana-ññu dhīro, 1.370¹.
yo Vejayanta-pāsādaṇ, 1.1194¹.
yo Vejayanta-pāsāde Sakkaṇ, 1.1196¹.
yo v' etā parivajjeti, 1.457¹. (T. vetā.)
yo vedagū samito yatatto, 1.10².
yo ve Buddhena codito, 1.1192¹.
yo ve samuddo va ṭhito anejo, 1.372¹.
yo sakkoti viriyavā, 1.739⁴.
yo sato upasammati, 1.443⁴.
yo Sathā lokassa sadevakassa, 1.870².
yo Sītavanaṇ upāgā bhikku, 1.6¹.
yo sukhaṇ dukkhato adda, 1.986¹.
yo suten' ātimaññati, 2.1026².

yo so aṭṭha vimokkhāni, 1.1172¹.

yo have daharo bhikkhu, 1.203¹, 873¹.

yo h' ettha na lippati muni tam ahū, 1.1216⁴.

rakkhaṇ kāya-gata-satiṇ dhitimā, 1.6⁴.

rakkhitāni hitāya ca, 1.728⁴.

rakkhito khagga-hatthehi, 1.863³.

rakkheyya tasa-thāvare, 1.876⁴.

rajam upātaṇ vātena, 1.675¹.

rajataṇ jātarūpañ ca, 1.957¹; 2.342¹ (vā for ca).

rajayī dhārayī muni, 1.897².

rajo-jallam adhārayiṇ, 1.283².

rajjaṇ kārehi Gotama, 1.823⁴.

rajjanti pi virajjanti, 1.247³.

rajje ānā dhanam issariyaṇ, 2.464¹, 483¹.

rañño Aṅgassa paddhagu, 1.632².

raṭṭha-piṇḍaṇ abhuñji 'haṇ, 2.110⁴.

raṇan karitvā kāmānaṇ, 2.360¹.

rati me hoti tādisi, 1.1071².

rato Buddhassa sāsane, 1.467⁴, 894².

ratta-cittā puthujjanā, 1.456².

ratti nakkhatta-mālini, 1.193².

rattin-divam atandito, 1.83², 84², 212².

rattibhattaṇ na bhūñji 'haṇ, 2.88⁴.

ratti hoti vijānatā, 1.193⁴.

rattiyā pacchime yāme, 1.627⁵; 2.120⁵, 173³, 180¹.

rattiyā paṭhamaṇ yāmaṇ, 1.627¹.

rattiyā purime yāme, 2.120¹, 172³, 179¹.

rattiyā majjhimaṇ yāmaṇ, 1.627³.

rattiyā majjhime yāme, 2.120³, 173¹, 179³.

ratto rāgādhikaraṇaṇ, 1.734³.

rathaṇ niyādayāhi 'maṇ, 2.323².

rathiyāya gamissanti, 1.960³.

randhaṇ na passanti samekkhamānā, 1.547⁴.

ramaṇiyā araññāni, 1.992¹.

ramaṇiyā me kuṭikā, 1.58¹.

ramaṇiye pamodite, 2.340⁴.

- ramaṇiye mahā-vane, 1.541².
 ramanti dhamma-ratiyā, 1.156³.
 ramant' eke mutiṅgehi, 1.467¹.
 ramamānesu no rame, 1.76⁴.
 ramamāno pi pakkame, 1.105².
 ramissāmi Giribbaje, 1.545⁴.
 rammaṇ giriṇ pāvise abbha-mālinaṇ, 1.1144².
 rammañ c' imaṇ geha-vigataṇ pahāya, 2.328².
 rasaṇ bhotvā patissato, 1.812².
 rasaṇ bhotvā sati mutṭhā, 1.800¹.
 rasa-taṇhāya gadhito, 1.733³.
 rasesu anugiddhassa, 1.580³.
 rahade 'ham asmi ogāho, 1.759¹.
 rahitaṇ bhiṅsanakaṇ mahāvanaṇ, 2.373⁴. (T. bhīsanakaṇ.)
 rahitamhi sukha-nisinnā, 2.402³.
 rahite dhamma-desanā-kusalā, 2.404².
 raho-gato anuvigaṇeti sāsanaṇ, 1.109².
 rāgaṇ dosaṇ pajahanti, 2.275³.
 rāgaṇ mānaṇ avijaṇ ca, 2.167¹.
 rāga-citta-vas' ānugā, 2.78⁴.
 rāgañ ca ahaṇ dosañ ca, 2.24¹.
 rāgañ ca tesāṇ na bal' atthi chettuṇ, 1.188³.
 rāgañ ca dosañ ca tath' eva, 1.1092³.
 rāgo tattha khamāpayi ca naṇ, 2.397².
 rāgo na samativijjhati, 1.134⁴.
 rāgo yattha pi dāni me siyā, 2.385².
 rāgo samativijjhati, 1.133⁴.
 rāj' aggi-cora-uda-kappiyehi, 2.505³.
 rājā Anikaratto abhirūpo, 2.462³.
 rājā amacca-parivārīto, 1.1235².
 rājā arahasi bhavituṇ, 1.822¹.
 rājā ca aññe ca bahū manussā, 1.778¹.
 rājā pasayha pathaviṇ vijetvā, 1.777¹.
 rāj' ābhirājā manuj' indo, 1.823³.
 rāj' āham asmi Selā 'ti, 1.824¹.
 Rāhula-bhaddo ti maṇ vidu, 1.295².
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rukkha-pphal' ūpamā kāmā, 2.490¹.
 rukkha-mūlaṇ va nissāya, 1.998¹.
 rukkha-mūla-gahanaṇ pasakkiya, 1.119¹.
 rukkha-mūlamhi jhāyati, 2.362⁴.
 rukkha-mūlikā sātatikā, 1.1148¹, 1149¹.
 rukkha-mūliko sātatico, 1.852¹.
 rukkha-sākhāya bandhiya, 2.81².
 rudhantaṇ kamma-pāpakaṇ, 2.238⁴.
 rūpaṇ aññaṃ iva tath' eva santaṇ, 1.118².
 rūpaṇ disvā patissato, 1.806².
 rūpaṇ disvā sati muṭṭhā, 1.98¹, 794¹.
 rūpagataṇ jagat' ogadhaṇ kiñci, 1.1215².
 rūpa-dhātusu arūpa-dhātusu, 1.259³.
 rūpā saddā rasā gandhā, 1.455¹, 845¹.
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 rogo gaṇḍo aghaṇ nighaṇ, 2.491².
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 Rohiṇi dāni pucchāmi, 2.272³.

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 latā ubbhijja tiṭṭhati, 1.761².
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 laddhāna vittaṇ na dadanti mohā, 1.776².
 laddhā me upasampadā, 1.479².
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 labbhate taṇ asokatā, 1.721⁴, 723⁴.
 lahukā agarū dhamme, 1.953³.
 lahuko vata me kāyo, 1.104¹.
 lābha-kāmā bhavissanti, 1.962¹.
 lābhato no ca atthato, 1.942⁴.
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 lābha-sakkāra-mucchitā, 1.944⁴.
 lābhā Aṅgāna Magadhānaṇ, 1.484¹.
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- lābhinī 'haṇ yad icchitaṇ, 2.46².
 lābhī sukha-vihārānaṇ, 1.1246³.
 lābhī hoti 'dha puggalo, 1.130².
 lujjate Jina-sāsanaṇ, 1.929⁴.
 luddo pāsam iv' oḍḍiya, 2.73⁴.
 luddhā dhanāṇ sannicayaṇ karonti, 1.776³.
 lūkhaṇ dhāreyya cīvaraṇ, 1.578⁴.
 lūkham pi abhisambhonto, 1.351³, 436³.
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- vacanaṇ anoma-pañṇassa, 2.522².
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 Vajji Kāsī ca Kosalā, 2.110².
 Vajjinaṇ Veluva-gāme, 1.919¹.
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- vaṭṭiṇ okassayām' ahaṇ, 2.116².
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 vaṇṇaṇ kittiṇ pasaṇsaṇ ca, 1.611³.
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 vatthu aññaṇ na vijjati, 1.81⁴.
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 vadho bandho parikleso, 2.345¹.
 vanaṇ Pubbavidehānaṇ, 1.1202³.
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 vanatho ahu kudācanaṇ, 2.204².
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 vanatho me na vijjati, 2,208⁴.
 vana-saṇḍamhi Bhaddiyo, 1.466².
 vanā nibbanam āgataṇ, 1.691².
 vane kusuma-sañchanne, 1.545¹.
 vanta-samā tāl-âvatthu-katā, 2.478⁴.
 vantā mah' esihi kāmā, 2.350¹. (T. mahesinā.)
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 vayo pi te aparihīno, 2.403².
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- valāhakam iv' addhagū, 2.55⁴. (S. I.212 iva panthagū.)
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 vassati devo yathā sugītaṇ, 1.51¹-54¹, 325¹, 326¹-329¹.
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 vāreyyaṇ kissa iccheyyaṇ, 2.472⁴.
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and p. 285 dhāreyyaṇ.)
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- Vāseṭṭhi kena vaṇṇena, 2.313³.
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47³, 160³.
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- vinipāte pāpa-buddhino, 2.452².
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- vimutto 'mhi anāsavo, 1.996².
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- vissajjitesu pañhesu, 1.483¹.
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- Satthā ca maṇ paṭiggayha, 1.476¹.
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- sabbam etaṇ parikkhīnaṇ, 1.80³.
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 samaṇ' upāsanassa ca, 1.239².
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- savanti sabbadhī sotā, 1.761¹.
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 sīlaṅ yassa na vijjati, 1.973².
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 sīlaṅ vilepanaṅ seṭṭhaṅ, 1.615³.
 sīlaṅ samādhi paññā ca, 1.634³.
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 sīho va giri-gabbhare, 1.1081⁴.
 sīho va nadatī vane, 1.832⁴.
 sīho sela-guhāyaṇ va, 1.367³.
 sukalla-rūpo sumanassa jhāyitaṇ, 1.212¹.
 sukka-pakkha-visosaṇā, 2.358⁴.
 sukka-pakkhe va candimā, 1.294².
 sukkā sukkehi dhammehi, 2.56¹.
 sukkha-gūthāni ca khādiṇ, 1.284³.
 sukkha-dākaṇ va kumbhiyaṇ, 2.1⁴.
 sukhaṇ kappemi jivitaṇ, 1.888².
 sukhaṇ tvaṇ vuḍḍhike sehi, 2.16¹.
 sukhaṇ pappoti paṇḍito, 1.293⁴.
 sukhaṇ vindiṇ sudukkhita, 2.79⁴.
 sukhaṇ sayāmi ṭhāyāmi, 1.888¹.
 sukhaṇ sukhattho labhate tad ācaraṇ, 1.35¹.
 sukhaṇ supanti munayo, 1.137¹.
 sukhaṇ supāhi therike, 2.1¹.
 sukhaṇ hi Vaḍḍha munayo, 2.205¹.
 sukhañ ca kāma-mayikaṇ, 1.669¹.
 sukhañ ce jivitaṇ icche, 1.228¹-230¹.
 sukha-dukkhe ca sati upaṭṭhitā, 2.388².
 sukha-saññānuvattinī, 2.78².
 sukhā utu addhaniyā bhadante, 1.529².
 sukhā so dhaṇsate ṭhānā, 1.225³.

- sukhitā ehi agāram āvassa, 2.376².
 sukhito dhamma-rasena tappito, 1.103².
 sukhumaṇ paṭivijjhanti, 1.1160¹.
 sukhumaṇ sallaṇ durubbahaṇ, 1.124³, 495³, 1053³.
 sukhuma-diṭṭhi-vipassakaṇ, 1.1012².
 sukhumālīniyo visāni khādanti, 2.217².
 sukhumālo sukh' edhito, 1.475².
 sukhumā vatthā padhāritā, 1.842².
 sukhen' anvāgataṇ sukhaṇ, 1.63⁴.
 sukhe laddhe nirāmise, 1.16², 6.
 Sugataṇ payirupāsati, 1.1238².
 suggahita-nimitt' assa, 1.584¹.
 suggahitāñ ca gaṇhāti, 1.1028³.
 suṅko me tattako ahu, 2.25².
 suci-gandhaṇ manoramaṇ, 1.700⁴.
 suciṇṇaṇ brahmacariyaṇ me, 1.709¹, 710¹.
 sucittaṇ bāl' ālapanāṇ, 2.73².
 sucitta-patta-cchadanā vihaṅgamā, 1.1136².
 suci-maṇs' ūpasecano, 1.842⁴.
 sujāto cāru-dassano, 1.818².
 Sujāto tihi rattīhi, 2.322³, 323⁵, 324⁵.
 suṅṅhaṇ anattā 'ti aghaṇ vadhan ti ca, 1.1117².
 suṅṅhatass' ānimittassa, 2.46¹.
 suṅṅhato animitto ca vimokkho, 1.92³.
 suṅṅhāgāra-gatā ramām' ahaṇ, 2.389⁴.
 suṇa Bodhi yathāhamhi pabbajitā, 2.404⁴.
 suṇantā madhuraṇ giraṇ, 1.1233².
 suṇanti dhammaṇ vipulaṇ, 1.1239¹.
 suṇantu dhammaṇ kālena, 1.875³.
 suṇāti Jina-sāsanaṇ, 1.360²-364².
 suṇātha ñātayo sabbe, 1.255¹.
 suṇātha bhāvit' attānaṇ, 1.1³.
 suṇohi vacanaṇ mayhaṇ, 1.951¹.
 sutāṇ paṅṅāya vaḍḍhanaṇ, 1.141².
 sutañ ca na vināsaye, 1.1027².
 sutattaṇ va ayo-guḷaṇ, 1.714⁴.
 sutā dhammā abhiṅhaso, 1.179².
 suttaṇ jhāyaṇ nibodhenti, 1.22⁴.

- sutvā ca kho mahesissa, 2.149¹.
 sutvāna gāthaṇ tava dhamma-yuttaṇ, 1.868⁴.
 sutvāna corā isino subhāsitaṇ, 1.724¹.
 sutvāna dhammaṇ mahato mahā-rasaṇ, 1.69¹.
 sutvāna paṭipajjissaṇ, 1.179³.
 sutvā subhāsitam vācaṇ, 1.26¹, 347¹.
 sudesitaṇ imaṇ dhammaṇ, 1.954³.
 sudesito cakkhumatā, 1.417¹, 1258¹.
 suddhaṇ dhamma-samuppādaṇ, 1.716¹.
 suddhaṇ saṅkhāra-santatiṇ, 1.716².
 suddha-cittaṇ anāvilaṇ, 1.438².
 suddh' ājīve atandite, 1.249⁴.
 suddhā santara-bāhirā, 2.278².
 suddhi atthi kuto tapo, 2.293⁴.
 suddhi-kāmassa bhikkhuno, 1.586².
 suddhi-maggaṇ ajānanto, 1.219³.
 Suddhodano nāma pitā mahesino, 1.534¹.
 suddho suddhassa dāyādo, 1.348³.
 Sudhammāyaṇ abhitosabhaṇ, 1.1198².
 sudhota-raja-pacchadaṇ subhaṇ, 2.378¹.
 sunikkamo sādhu subuddha-sāsane, 1.212². (T. °nikkhamo.)
 sunisinno ulāra-pāmujiṇ, 1.65⁴.
 sunila-givā sumukhā sugajjino, 1.211².
 sunila-givā susikhā supekhuṇā, 1.1136¹.
 supin' ante va suvaṇṇa-pādapaṇ, 2.394².
 supin' opamā vañcaniyā, 2.490³.
 supupphit' aggaṇ upagamma pādapaṇ, 2.230¹.
 supupphite Sītavane, 1.540¹.
 supesale pi te dhīre, 1.964³.
 subbacā hotha sakhilā, 1.978³.
 Subhaṇ kammāra-dhītaṇ, 2.362², 365⁴.
 subhaṇ rāgūpasaṇhitaṇ, 1.674⁴, 1224⁴.
 subhāni rūpāni sukhā ca vedanā, 1.1125².
 subhāny appaṭikūlāni, 1.734¹.
 subhāsitassa sikkhetha, 1.239¹.
 sumañju-ghosa-tthanit' ābhigajjino, 1.1136³ (so read also at
 1.1108¹ for mahinda°).
 sumattaṇ maṇ maññamānā, 2.292¹.

- sumuttā sādhu mutt' amhi, 2.11¹.
 sumuttike sumuttikā sādhu, 2.23¹ (cf. 1.43¹).
 sumuttiko 'mhi tīhi khujjakehi, 1.43².
 sumuttiko sumuttiko sāhu, 1.43¹ (cf. 2.23¹).
 Sumedhā pāsādaṇ pidhatvā, 2.480³.
 suyuddhena suyitthēna, 1.236¹.
 surattaṇ arahad-dhajaṇ, 1.961², 968².
 suriyass' uggamaṇaṇ pati, 1.517², 628².
 suvaṇṇakāro ahaṇ bahuta-dhano, 2.435².
 suvaṇṇa-vaṇṇo 'si Bhagavā, 1.818³.
 suvalāhakaṇ nabhaṇ, 1.211⁴.
 suvimutta-cittā imaṇ bhaṇi, 2.223⁴.
 suvimutto 'mhi sabbadhi, 1.493⁶.
 suvilitto suvasano, 1.117¹.
 suvutta-vādī dvipadānam uttamo, 1.1111¹.
 suvyāpit' ambu suvalāhakaṇ nabhaṇ, 1.211⁴.
 susaṇvut' atto visikh' antaraṇ caraṇ, 1.1119⁹.
 susaddalā cāpi mahā-mahī ayaṇ, 1.211³.
 susamāhitaṇ mama, 1.50⁴.
 susānā rathiyāhi ca, 1.578².
 susāne rathiyāsu ca, 2.134².
 susukka-dāṭho 'si viriyavā, 1.818⁴.
 susukka-sukkaṇ nipuṇaṇ sududdasaṇ, 1.212³.
 susukhaṇ vata nibbānaṇ, 1.227¹, 263¹.
 susukhuma-nipuṇ' atthadassinā, 1.71¹, 210¹.
 sussutā tava sāsane, 1.333².
 sussūsā ca garūnaṇ, 1.588³.
 sussūsā suta-vaḍḍhanī, 1.141¹.
 suhataṇ hanti attānaṇ, 1.139³.
 sūlaṇ āropamānakaṇ, 1.213².
 sekha-bhūtassa me sato, 1.1039², 1040².
 sekho appatta-mānaso, 1.222², 1045².
 seṭṭhi-puttehi gijjhita, 2.152².
 seṭṭhi bahuta-ratano tassa, 2.406³. (ThA. p. 262 *sic*; p. 266
 pahūtadhano.)
 sen' āsanaṇ rukkha-mūlaṇ, 1.1057³.
 sen' āsanamhā oruyha, 1.1054¹.
 sen' āsanesu pantesu, 1.602³.

- semānako pi gacchāmi, 1.14⁵.
 seyyaṇ olokayitvāna, 2.115³.
 seyyaṇ kappesi Gotamo, 1.367², 1021⁴.
 seyyo hoti na pāpiyo, 1.1993⁶.
 selaṇ chetvāna dubbhidaṇ, 1.684⁴.
 selam āruyha Kassapo, 1.1059²-1061².
Selā ti Bhagavā, 1.827¹, 837¹ (*insertion*).
 sele khambhesiṇ attānaṇ, 2.28³.
 Selo brāhmaṇo dhamma-rājā anuttaro, 1.825².
 Selo yathā eka-ghano, 1.643¹.
 sevato vāpi vedanaṇ, 1.807², 809².
 sevissanti na te tadā, 1.964⁴.
 sevetha pantāni sen' āsanāni, 1.142¹.
 sevetha sayan' āsanaṇ, 1.229⁴.
 seve sen' āsanaṇ bhikkhu, 1.577³.
 'sesaken' amhi nibbuto, 1.96⁴. (T. sesaken'.)
 sehi katvā coḷena pārutā, 2.16².
 so atthavā so dhammaṭṭho, 1.740¹, 746¹.
 so addasāsi Sambuddhaṇ, 2.309³.
 so aham pi gamissāmi, 2.319¹.
 so idāni 'mhi brāhmaṇo, 2.290².
 so ussuko rasānugiddho, 1.494³, 1052².
 so karohi sudīpam attano tvaṇ, 1.412³.
 sokā tassa pavaḍḍhanti, 1.400³.
 sokā tamhā papatanti, 1.401³.
 sokā na bhavanti tādino, 1.68³.
 so kāmayati Eraka, 1.93⁴, 93⁶.
 so khīṇa-saṅsāro na c' atthi kiñcanaṇ, 1.306³.
 so Gavampati asito anejo, 1.38², 4.
 socanti janā cira-rattaṇ, 1.1220³.
 socanti pāpa-kammā, 2.452¹.
 so ca me Bhagavā diṭṭho, 1.365³.
 so ca labbhettha me varo, 1.468².
 so 'jja putto Sugatassa, 1.889³.
 so 'jja bhaddo anutrāsī, 1.864¹.
 so 'jja bhaddo sātātiko, 1.843¹.
 so jhāyī assāsa-rato, 1.696¹.
 so ḍayhati sūlehi tujjamāno, 1.780¹.

- Soṇo abhāsi saddhammaṇ, 1.368³.
 Soṇo dukkhassa pārāgu, 1.632⁴.
 sotaṇ odhenti bhikkhavo, 1.1233⁴.
 sotaṇ odhesim atthiko, 1.995⁴.
 so taṇ namassaṇ acari muty-apekkho, 1.1264³.
 so taṇ pakkena hatthena, 1.1055¹.
 sota-dhātu-visuddhiyā, 1.997³.
 sota-dhātu-visodhitā, 2.71², 227⁴.
 sota-dhātu-visodhito, 1.1262².
 sotavā badhiro yathā, 1.501².
 so tādiso nāma ca hoti paṇḍito, 1.373³.
 sotānaṇ sannivāraṇaṇ, 1.762².
 sot' indriyañ ce saddesu, 1.731¹. (T. ca.)
 so te ijjhātu saṅkappo, 2.329¹.
 sotthiyo c' amhi nhātako, 1.251⁴.
 sotthiyo c' amhi vedagu, 1.221⁴.
 sotthiyo veda-sampanno, 1.1170³.
 sotthi siyā brahmacārini, 2.397³.
 so thāmavā nāma ca hoti paṇḍito, 1.371³.
 so dakkho so vicakkhaṇo, 1.740².
 so dāni migaluddako, 2.291².
 so dukkhā na hi muccati, 1.730⁴, 731⁴.
 sodhito agārayho, 1.590².
 so naro sukham edhati, 1.746⁴.
 so nesaṇ hoti sakkato, 1.130⁴.
 so no attho anuppatto, 1.176³.
 so patvā paramaṇ santiṇ, 1.434¹.
 so para-dāraṇ āsevi 'haṇ, 2.435⁴.
 so palepa-patito jarā-gharo, 2.270³. (T. so 'palepa°.)
 sopānaṇ sukataṇ suddhaṇ, 1.764¹.
 so pi vasitvā pakkhaṇ, 2.423¹.
 so plavati hurāhuraṇ, 1.399³. (T. palavati.)
 sobbhe papāte narake anvakāsi, 1.869².
 sobhaggena yasena ca, 2.72².
 sobhati paṅsu-kūlena, 1.1081³.
 sobhati vata Sambuddho, 1.1239³.
 sobhate su abhiyobbaṇaṇ paṭi, 2.258².
 sobhate su ūrū pure mama, 2.267².

- sobhate su kāyo pure mama, 2.266².
 sobhate su gīvā pure mama, 2.262².
 sobhate su jaṅghā pure mama, 2.268².
 sobhate su thanakā pure mama, 2.265².
 sobhate su dantā pure mama, 1.260².
 sobhate su pādā pure mama, 2.269².
 sobhate su bāhā pure mama, 2.263².
 sobhate su bhamukā pure mama, 2.256².
 sobhate su mama kaṇṇa-pāliyo pure, 2.259².
 sobhate su veṇihi alaṅkataṇ, 2.255².
 sobhate su hatthā pure mama, 2.264².
 so bhattimā nāma ca hoti paṇḍito, 1.370³.
 sobhasi vasanehi 'nūpame, 2.374⁴.
 sobhenti āpagā-kūlaṇ, 1.309³.
 so 'maṇ lokaṇ pabhāseti, 1.548⁵, 871³-873³.
 so maṇ visattikaṇ loke, 1.457³.
 so mātaraṇ ca pitaraṇ ca bhaṇati, 2.414¹.
 so me attho anuppatto, 1.136³, 380³, 605³, 688³.
 so me dhammam adesesi, 1.1254¹; 2.136³, 148³, 155¹, 185³, 192³.
 so me satthā bhavissati, 2.306⁵.
 sombhā dāruka-cillakā navā, 2.390².
 so 'mhi Sakya-kule jāto, 1.911¹.
 so 'yaṇ titṭhati Gotamo, 1.1023⁴.
 so 'yaṇ bhijjissati kāyo, 1.718³.
 so 'yaṇ rogo ditṭho (ajja added by Neumann), 1.489³.
 so yoga-kkhemassa pathassa kovido, 1.694⁴.
 soraccaṇ avihiṅsā ca, 1.693³.
 sovaṇṇaṇ sata-rājikaṇ, 1.97², 862².
 so valihi sukhumāhi otato, 2.266³.
 so virūhati saddhamme, 1.391³.
 so vedayitāsu vitarāgo, 1.416⁵.
 sosāniko sātatico, 1.854¹.
 sosāniko hoti ca paṇsukūliko, 1.1120².
 so sukhā na vihāyati, 1.232⁴.
 so 'haṇ ajja kathaṇ vajjaṇ, 1.1200³.
 so 'haṇ eko araṇṇasmiṇ, 1.626¹.
 so 'haṇ khandhe pariṇṇāya, 1.162¹.
 so 'haṇ cajjissāmi sahassa-pāpaṇ, 1.868³.

- so 'haṅ tato cavitvā, 2.436¹, 438¹, 440¹, 442¹.
 so 'haṅ ditto tadā santo, 1.198³.
 so 'haṅ paṇāmito santo, 1.558¹.
 so 'haṅ padhāna-pahitatto, 2.212¹.
 so 'haṅ paripuṇṇa-saṅkappo, 1.546¹.
 so 'haṅ brāhmaṇa Buddhō 'smi, 1.830³.
 so 'haṅ viddho tadā santo, 1.791³.
 so hi si me jāmātā, 2.422³.
 so hetu so pabhavo, 2.521¹.
 svākkhātaṅ brahmacariyaṅ, 1.837¹.
 svāgataṅ nāpagataṅ, 1.9¹, 885¹, 886¹.
 svāgataṅ vata me āsi, 1.287¹. 1261¹.
 sv'ājja eko 'va jhāyāmi, 1.1036³.
 sv'ājja dhammesu ukkaṭṭho, 1.632³.

haṅso va paggayha saṅiṅ nikūja, 1.1270². (T. sanikaṅ
 nikūjaṅ.)

- haññati niccam attāṇo, 1.449³.
 hata-kulikā sabba-garahitā, 2.221³.
 hattha-pādāna chedanaṅ, 2.191².
 hatthi-kkhandhato oruyha, 1.198¹.
 hatthi-kkhandh'āvapataṅ, 1.194¹.
 hatthi-gav-assaṅ maṇi-kuṇḍalaṅ ca, 2.327¹, 328¹.
 hatthi-ppabhinnaṅ viya aṅkusa-ggaho, 1.77⁴.
 hadayaṅ nāvabujjhati, 1.733⁴.
 hantvā vadhitvā atha socayitvā, 1.743³.
 handa eko gamissāmi, 1.538¹.
 handa kho dāni bhaddan te, 2.304¹.
 handa te cakkhuṅ harassu, 2.396³.
 handāhaṅ parinibbissaṅ, 1.658³, 1017³.
 hayena yogg'ācariyo va ujjunā, 1.1140².
 hari-candana-litt' aṅgiṅ, 2.298¹.
 hiṅsakassa pure sato, 1.879².
 hitaṅ ca atthaṅ ahitaṅ ca taṅ dvayaṅ, 1.547².
 hitāya ahitāya ca. 1.728².
 hit' esino nāssa sukhī bhavanti, 1.555⁴.
 hitvā gihitvaṅ anavosit-atto, 1.101⁴.

hitvā ghare pabbajitvā, 2.18¹.

hitvāna lokikaṇ ratin, 1.156⁴.

hitvān' ahaṇ ñāti-gaṇaṇ, 2.340¹.

hitvā puttāṇ pasuṇ piyaṇ, 2.18² (*perhaps better pasupitaṇ*).

hitvā puttāṇ samussayaṇ (?), 2.163². (C. samuppiyaṇ; *perhaps samappiyaṇ or samussitaṇ*.)

hitvā rāgañ ca dosañ ca, 2.18³.

hitvā satapalaṇ kaṇsaṇ, 1.97¹, 862¹.

Himavāvaññe (?) sil-uccaye, 1.692².

hiyyamānamhi jīvite, 1.114².

hiyyamāne anuṭṭhahe, 1.1033².

hiraññaṇ ratanāni ca, 2.153⁴.

hiri-kopīna-chādanaṇ, 1.922².

hiri-manā anattikā, 1.956⁴.

hīna-ukkaṭṭha-majjhimā, 2.208².

hīnaṇ kammaṇ mamaṇ āsi, 1.620³.

hīnam atthaṇ asevi 'haṇ, 2.93².

hīno 'haṇ sadiso vā ti, 1.1076³.

heṭṭhato veḷu-gumbasmiṇ, 1.919³.

heṭṭhayitvā bahuṇ janaṇ, 1.150⁴.

heṭṭheti ca jano janaṇ, 1.149⁴.

hetu-jāte palokine, 2.101².

hetu-taṇhā visositā, 2.158².

hemantika-sīta-kāla-rattiyo, 1.207³.

hema-vaṇṇaṇ hari-ttacaṇ, 2.333².

hessaty ājāniyo ayaṇ, 1.476⁴.

hoti atthāya bandhunaṇ, 1.240⁴.

hotha sīle susaṇvutā, 1.979².

hohisi satatam udaggo, 1.382³-384³.

III.—SYNOPTICAL TABLE OF REPEATED PĀDAS OR 'REPERTORY' PHRASES (R)

1. PĀDAS OCCURRING MORE THAN THREE TIMES

(Referred to in Table 2 as under R. 1, R. 2, etc.).

- (a) Characteristic of the prevailing sentiment of the poems ('main chords'): R. 1-37.
(b) Of a more general nature: R. 38-67.

R

1. agārasmā anagāriyaṇ, 1.46, 48, 107, 136, 645, 688, 1209; 2.92, 226. *See also* R. 28.
2. ajjhattaṇ susamāhita, 1.272, 431, 696, 1029, 1146, 1176.
3. aladdhā cetaso santiṇ, 2.37, 40, 42, 68, 169.
4. āradhaviṛiy(ā) pahitatt(ā) | niccaṇ daḷha-parakkam(ā), 1.156, 353, 979; 2.161.
5. upemi (Buddhaṇ) saraṇaṇ, 2.53, 132, 249, 250, 288, 289.
6. kataṇ Buddhassa sāsaṇaṇ, 1.24, 41, 55, 66, 108, 112, 117, 220, 224, 286, 332, 349, 515, 562, 639, 886, 903, 1260; 2.26, 30, 36, 38, 41, 71, 96, 187, 194, 202, 209, 228, 233, 311, 331. *See also* R. 12 and R. 21.
7. katakicca anāsava, 1.541, 711; 2.334, 336, 337, 364.
8. kāmarāgena aṭṭita, 1.157, 406; 2.77, 89.
9. jetvā Māraṇ savāhanaṇ, 1.177, 1166; 2.7, 10, 56, 65.
10. taṇ ca ajjhosa tiṭṭhati, 1.98, 99, 794, 806.
11. cittaṇ vimucci me, 1.182, 477; 2.17, 30, 81. *See also* R. 12.
12. tato me manasīkāro | yoniso udapajjatha
ādinavo pāturaḥū, | nibbidā samatiṭṭhata,
tato cittaṇ vimucci me, | passa dhammasudhammataṇ:
tisso vijjā anuppattā, | kataṇ Buddhassa sāsaṇaṇ,
1.269, 270, 273, 274, 301, 302, 318, 319, 409, 410, 464,
465.

R

13. tamokhandh(aṅ) padāl(aya, ayi, ayuṅ, ita), 1.128, 627;
2.3, 28, 44, 120, 173, 174, 180. *See also* R. 31.
14. tassāhaṅ vacanaṅ sutvā, 1.561, 639, 1255; 2.126, 172,
178, 187, 194, 202, 211; *cf.* 2.119.
15. tevijj(a) maccuhāy(in), 1.1177, 1236, 1249; 2.65, 362.
16. dukkhaṅ dukkhasamuppādaṅ | dukkhassa ca atikkamaṅ
ariy' atthaṅgikaṅ maggaṅ | dukkh'ūpasama-gāminaṅ,
1.1259; 2.1, 86, 193, 310, 321.
17. n' atthi dāni punabbhavo, 1.80, 170, 202, 216, 333, 339,
440, 546; 2.106. *See also* R. 30.
18. nābhinandāmi maraṇaṅ | nābhinandāmi jīvitaṅ
kālaṅ ca paṭikaṅkhāmi | nibbisaṅ bhatako yathā.
nābhinandāmi maraṇaṅ | nābhinandāmi jīvitaṅ
kālaṅ ca paṭikaṅkhāmi | sampajāno patissato,
1.606, 607, 654, 655, 685, 686, 1002, 1003; *abbreviated*
(*first and last line*) at 1.196.
19. patto me āsavakkhayo, 1.116, 120, 122, 161, 198, 485, 890;
2.71, 228.
20. pabbajiṅ anagāriyaṅ, 1.108, 912, 1255; 2.90, 98, 124, 137,
150, 156, 311.
21. paricīṇṇo mayā Satthā | kataṅ Buddhassa sāsaṇaṅ
ohito garuko bhāro, | bhavanetti samūhatā,
1.604, 656, 687, 792, 891, 918, 1016, 1050, 1088, 1185.
22. passa dhamma-sudhammat(aṅ), 1.24, 220, 286, 1039,
1040. *See also* R. 12; *cf.* aho dhamma-sudhammatā,
1.479, 486.
23. pahitattassa bhikkhuno, 1.538, 983, 984, 1066, 1067.
24. pubbenivāsaṅ jānāmi | dibbacakkuṅ visodhitaṅ,
1.332, 379, 516, 562; 2.70, 104, 227, 330; *cf.* 1.913.
25. bhavanetti samūhatā, 1.135, 881; 2.11. *See also* R. 21.
26. bhikkhusaṅgha-purakkhataṅ, 1.426, 622, 1239; 2.108.
27. yathā Buddhena desitā, 1.548, 647, 714; 2.21, 45.
28. yass' atthāya pabbajito | agārasmā anagāriyaṅ
so me attho anuppatto | sabbasaṅyojanakkhayo,
1.380, 605, 657, 793, 1186; *cf.* 688.

R

29. yogakkhemaṇ anuttaraṇ, 1.32, 989, 990; 2.6, 9.
30. vikkhīṇo jātisaṇsāro | n' atthi dāni punabbhavo,
1.67, 87, 90, 254, 344, 908; 2.22, 47, 160.
31. sabbattha vihatā nandi | tamokkhandho padālito
evaṇ jānāhi pāpima | nihato tvam asi antaka,
2.59, 62, 142, 188, 195, 203, 235.
32. sabba-saṇyोजना-kkha(a), 1.136, 176, 182, 865. *See also*
R. 28.
33. sampajāno patissato, 1.20, 59, 196, 1058. *See also* R. 18.
34. sammāsambuddha-sāvakaṇ, 1.45, 174, 368, 650, 999.
35. sītibhūt' amhi nibbutā, 2.15, 34, 66, 76, 101.
36. so (me) attho anuppatto, 1.136, 176, 380, 688. *See also*
R. 28.
37. so me dhammam adesesi, 1.1254; 2.136, 148, 155, 185,
192.
38. upasanto uparato, 1.2¹, 1006¹, 1168¹, 1169¹.
39. te selā ramayanti maṇ, 1.13⁴, 113⁴, 601⁴, 1062⁴-1065⁴,
1038⁴, 1069⁴.
40. yatha pi bhaddo ājañño, 1.16¹, 45¹, 173¹ 659¹.
41. vivekaṇ anubrūhayaṇ, 1.23⁶, 27⁴, 233⁴, 925³.
42. sato bhikkhu pariḅbaje, 1.39⁴, 40⁴, 154⁴, 982⁴.
43. pañca khandhā pariññātā tiṭṭhanti chinnamūlakā, 1.90^{1, 2},
120^{1, 2}, 440^{1, 2}; 2.106^{1, 2}.
44. parinibbissaty anāsavo, 1.100⁴, 369⁴, 576⁴, 704⁴.
45. paṇsukūlañ ca cīvaraṇ, 1.127⁴, 1057⁴; 2.329⁴, 349².
46. muṇḍa saṅghātipāruta, 1.153², 944², 998²; 2.32², 75², 348⁴.
47. alaṅkata suvasana, 1.267¹, 268³, 459⁴, 463³, 2.145¹.
48. gāravo n' ūpalabbhati, 1.278², 387², 390², 1078².
49. samūlaṇ taṇhaṇ abbuyha, 1.298³; 2.15³, 18³, 466³.
50. indriyāni balāni ca, 1.352², 437², 672²; 2.171².
51. pappuyya paramaṇ santiṇ, 1.364⁵, 369³, 672³, 876³.
52. pahīnabhayaḅherava, 1.367⁴, 840⁴, 864², 1059⁴.
53. khaṇo ve mā upaccagā, 1.403², 653⁴, 1004⁴, 1005⁴; ~ 2.5².
54. paṇṇavīsati vassāni, 1.405¹, 1039¹, 1043¹; 2.39¹, 67¹.
55. sabbasattānaṇ uttamaṇ, 1.427⁴, 481⁴, 624⁴; 2.157².
56. cattāri ariyasaccāni, 1.492¹, 1258³; 2.171¹, 215⁴.

R

57. vippamutta nirūpadhi, 1.516⁴, 1250⁴; 2.320², 334².
 58. sīlesu susamāhita, 1.618⁴, 970², 988², 1077².
 59. rattiya pacchime yāme, 1.627⁵; 2.120⁵, 173³, 180¹.
 60. jhāyati anupādāno, 1.843³, 844³, 1059³, 1061³.
 61. upasanta carissasi, 1.1226⁴; 2.14⁴, 20⁴, 168⁴.
 62. muniṅ dukkhassa pāraguṅ, 1.1249², 1251², 1254²; 2.320⁴.
 63. bhikkhunī bhāvitindriyā, 2.7², 182², 189², 364².
 64. dhāre(mi, hi) antimaṅ dehaṅ, 2.7³, 10³, 56³, 65³.
 65. citte avasavattini, 2.37⁴, 40², 42⁴, 77⁴, 169⁴.
 66. sabbe [kāma] samucchinnā, 2.47¹, 76¹ [yogā], 91¹ [bhavā],
 138¹ [sokā].
 67. cha me abhiññā sacchikatā, 2.71⁵, 228³, 233³ ~ 516³.

2. LIST OF GĀTHĀS (AND PĀDAS)

Showing all identical (=) and similar (~) gāthās and pādas in Th., as well as in the principal other canonical texts.

A. Thera-gāthā.

NOTE.—|| 1006 || means that the *whole* gāthā is identical. Figures in bold type show identical gāthās in other texts.

- 1 ¹ = 51²
 2 || = Dh 363 || = 1006 || ~ 1007 || ¹ (see also R 38.
² = 2.281²
 5 ¹ = 8¹ ³ = 7³ ~ 6³
 6 ³ ~ 5³ = 8³
 7 ³ = 5³
 8 ¹ = 5¹ ³ = 6³
 9 ^{3, 4} = 885^{3, 4} = 1261^{3, 4}
 11 || = Dh 368, 381 || ⁴ = 2.182⁴
 13 || = 1063 || ⁴ = R 39
 15 || = Dh 370 || = 633 ||
 16 ¹ = R 40
 17 || = Dh 325 || ^{3, 4} = 101^{3, 4} ⁴ ~ 152²

- 18 $^1 \sim 1277^2$ $^2 = 1208^2$
 19 || Dh 80 || = 877 ||
 20 $^1 = 709^3$ $^4 = R\ 33$
 23 || Dh 374 || $^4 = 2.96^2$ $^6 = R\ 41$
 24 $^2 = R\ 22$ $^4 = R\ 6$
 25 $^3 = 1189^3$ $^4 = 1189^4 = 1191^4$
 26 $^1 = 347^1$ $^2 = 1023^2 = 1212^2$ = 1161³ $^4 = 1160^2 =$
 1161⁴
 27 || = 233 || $^4 = R\ 41$
 31 || = 244 = 684 ||
 32 $^4 = R\ 29$
 35 $^4 = 1115^1$
 39 || S I.13, 53 || $^4 = R\ 42$
 40 || = 1163 || $^4 = R\ 42$
 41 || = 1167 || $^2 = R\ 6$
 42 $^2 = 1167^2$
 45 $^1 = R\ 40$ $^2 = 173^2$ $^4 = R\ 34$
 46 $^1 = 59^1$ $^2 = R\ 7$ $^6 = 1211^3$
 47 $^2 = 658^4 = 1017^4$ $^4 = 336^4 \sim 2.205^4$
 48 || = 645 || $^1 = 181^1 \sim 405^2$ $^2 = R\ 7$ $^4 = 603^4$
 51 $^2 = 1^1$
 51-54 || $\sim 325-329$ ||
 55 $^4 = R\ 6$
 59 $^1 = 46^1$ $^4 = R\ 33$
 60 $^4 = 1226^2 = 2.20^2$
 62 || = S I.202 ||
 66 $^2 = 690^2 = 1253^4$ $^6 = R\ 6$
 67 $^{3,4} = R\ 30$
 68 || = Vin IV.54 || $^3 \sim 400^3$
 70 || = 619 ||
 71 || = 210 ||
 74 $^{1,3} = 1010^{1,3}$ || $^1 = 2.165^1$
 77 || = Dh 326 || = 1130 ||
 78 || = Dh 153 || $^1 = 2.164^3$
 79 $^4 = 298^4$
 80 $^1 \sim 81^1$ $^2 = 923^2$ $^4 = R\ 17$
 81 $^1 \sim 80^1 = 346^1$ $^2 = 346^2$
 83 $^1 = 2.8^3, 9^3$ $^2 = 84^2 = 212^2$

- 84 $^2 = 83^2$ $^4 = 257^4 = 2.167^4$
 87 $^1 \sim 161^1$ $^2 = 254^2$ $^3, ^4 = R 30$
 88 $^3 = 285^3 = 880^3$
 90 $^{1,2} = R 43$ $^3, ^4 = R 30$
 92 $\parallel = Dh 92 \parallel$
 93 $^3, ^4 = 5, 6$
 97 $\parallel = 862 \parallel$
 98 $\parallel = 794 \parallel$ $^4 = R 10$ $^6 = 99^6$
 99 $^1 = 796^1 = 797^1$ $^4 = R 10$ $^6 = 98^6$
 100 $^4 = R 44$
 101 $^3, ^4 = Dh 325^3, ^4 = 17^3, ^4$
 107 $^2 = R 1$
 108 $^2 = R 20$ $^4 = R 6$
 112 $^3 = 332^3 = 1260^3$ $^4 = R 6$
 113 $\parallel = 601 = 1070 \parallel$ $^4 = R 39$
 114 $\parallel \sim 1033 \parallel$ $^3, ^4 = 1033^3, ^4$
 116 $^{2-4} = 890^{2-4}$ $^2 = 579^4$ $^4 = R 19$
 117 $^4 = R 6$
 119 $\parallel = S I.199 \parallel$
 120 $^{1,2} = R 43$ $^3 = 440^3$ $^4 = R 19$
 122 $^1 = 154^1 \sim 791^1$ $^2 = 718^2$ $^3 = 458^3$ $^4 = R 19$
 124 $\parallel = 495 = 1053 \parallel$
 127 $^4 = R 45$
 128 $^4 = R 13$
 133 } $= Dh 13, 14$ $\parallel \sim 134 \parallel$
 134 } $\parallel \sim 133 \parallel$
 135 $^4 = R 25$
 136 See R 28 $^2 = R 1$ $^3 = R 36$ $^4 = R 32$
 146 $\parallel = Dh 136 \parallel$
 147 $\parallel = 265 \parallel$ $^6 = 962^2 = 987^2$
 148 $\parallel = 266 \parallel$ $^3 = 899^4$
 152 $^2 = 17^4$
 153 $^2 = R 46$
 154 $^1 = 1.122^1 \sim 1.791^1$ $^4 = R 42$
 155 $^4 = 843/44^2 = 1146.49^2$
 156 $^{1,2} = R 4$
 157 $^4 = R 8$
 158 $^2 = 417^2 = 1258^2$

159	~ 160	
160	~ 159	
161	¹ ~ 87 ¹	⁴ = R 19
162		³ = 672 ¹ ⁴ = 919 ⁴
163, 164	= J II.334	
165		^{3, 4} = 166 ^{3, 4}
166		^{3, 4} = 165 ^{3, 4}
167		⁴ = 224 ² = 515 ²
168	¹ = 179 ¹	
170	¹ = 172 ⁴	⁴ = R 17
171	² = 2.8 ⁴ = 2.211 ⁴	³ = 395 ¹
172	¹ = 395 ³	⁴ = 170 ¹
173	¹ = R 40 ² = 45 ²	
174	² = R 34	⁴ = 348 ⁴
175		⁴ = 368 ⁴
176		³ = R 36 ⁴ = R 32
177		⁴ = R 9
178	¹ ~ 604 ¹	
179	¹ = 168 ¹	
180	= Dh 228	
181	¹ = 48 ¹ ² = 835 ²	
182	² = R ¹¹	⁴ = R 32
183, 184	= Dh 153, 154	183 ⁴ = 255 ¹
189		⁴ = 190 ³
190		³ = 189 ⁴
191	= Ud. 41	^{2, 3} = 192 ^{2, 3} ⁴ = 192 ⁴
192	^{2, 3} = 191 ^{2, 3}	⁴ = 191 ⁴
194		^{3, 4} = Sn 440 ^{3, 4}
195	¹ = 892 ³	³ = 249-251 ¹ ⁴ ~ 682 ⁴ , 1008 ⁴
196	= R 18	⁴ = R 33
198		⁴ = R 19
202		³⁻⁶ = Nd ² 284 ⁵ = 339 ³ ⁶ = R 17
203	^{1, 2} = Dh 382 ^{1, 2} ² = 256 ² = 873 ² ⁴ = 508 ⁴	
204	= 509	
205	= Dh 94	^{2, 3} = 206 ^{2, 3}
206	^{2, 3} = 205 ^{2, 3}	
209	¹ = 333 ³	
210	= 71	

211 $^2 \sim 1136^1$

212 $^2 = 83^2 = 84^2$

215 $^4 = 341^4$

216 $^4 = R 17$

220 $^{2-4} = 270^{2-4}$ $^2 = R 22$ $^{3,4} = 515^{3,4}$ $^4 = R 6$

221 $\| \sim 2.251 \sim 290 \|$ $^1 \sim 889^1 = 2.251^1 = 290^1$

222 $^2 = 1045^2$

223 $\| = Nd^2 97 = 313 \|$

224 $\| = 314 = 515 \|$ $^4 = R 6$

225 $\| = 261 \|$

226 $\| = 262 = 322 \|$

227 $\| = 263 \|$ $^2 = 1239^2$ $^3 = 2.361^1$

228 }
229 } $^{1,2} = refrain$
230 }

233 $\| = 27; cf. J VI.508 \|$ $^4 = R 47$

234 $^{1-3} = 235^{1-3}$ $^4 \sim 235^4$

235 $^{1-3} = 234^{1-3}$ $^4 \sim 234^4$

238 $^1 \sim 364^1$

243 $\| = 683 \|$

244 $\| = 31 = 684 \|$

249-251 $^1 = 195^3$ $^2 = refrain$

252 $^3 \sim 455^3$

254 $^2 = 87^2$ $^{3,4} = R 30$

255 $^4 = 183^4$

256 $\| = Miln 245 \|$ $^2 = 203^2 = 873^2$ $^{3,4} = 1147^{3,4}$

257 $^4 = 1.84^4 = 2.167^4$

261-263 = 225-227

264 $^4 \sim 2.350^4$

265/266 = 147/148

267 $^1 = R 47$

268 $^3 = R 47$ $^4 = 463^4$

269 }
270 } $= R 12$ $^{2-4} = 220^{2-4}$

272 $^1 \sim 540^3$ $^4 = R 2$

273 }
274 } $= R 12$

275 $\| = Dh 6 = 498 \|$

276 $\| = Dh 198 \|$

277	= Dh 312		
278	¹ = 387/92 ¹ = 1078 ¹	² = R 48	^{3,4} = 360 ^{3,4} = 1078 ^{3,4}
279	¹ = 1150 ³	^{3,4} = 1151 ^{3,4}	
281		³ ~ 282 ³	
282	¹ = 904 ¹	³ ~ 281 ³	
285	² = 882 ²	³ = 88 ³ = 880 ³	
286	¹ = 881 ³	² = R 22	⁴ = R 6
287	¹ = 1261 ¹	² = 345 ⁴	⁴ ~ 1238 ³ ~ 2.309 ⁴
289		³ ~ 546 ³ ~ 928 ¹	⁴ = 500 ² = 912 ²
291	^{1,2} ~ 293 ^{1,2}		
292	² = 361 ⁴	⁴ ~ 294 ⁴	
293	^{1,2} ~ 291 ^{1,2}		
294		⁴ ~ 292 ⁴	
296		³ = 516 ³	^{3,4} = 336 ^{1,2}
297	= Ud 76		
298		³ = R 49	
299		⁴ = 79 ⁴	
300	~ 463		
301, 302	= R 12		
306		⁴ = 1119 ³	
307	¹ ~ 308 ¹	² = 308 ²	⁴ = 308 ⁴
308	¹ ~ 307 ¹	² = 307 ²	⁴ = 307 ⁴
311	² ~ 479 ² = 486 ²		
313	= 223		
314	= 224 = 515		
315	²⁻⁴ = 393 ²⁻⁴		
317		⁴ ~ 2.119 ⁴	
318, 319	= R 12		
322	= 226		
323	} = Dh 51, 52	² ~ 324 ²	³ = 324 ³
324		² ~ 323 ²	³ = 323 ³
325-329	~ 51-54		
332	^{1,2} = R 24	³ = 112 ³ = 1260 ³	⁴ = R 6
333		³ = 209 ¹	⁴ = R 17
334		³ = 2.126 ³	
335		³ = 340 ³	⁵ = R 4 first half
336	^{1,2} = 296 ^{3,4}	⁴ = 47 ⁴	

- 337 || = 439 ||
 338 ¹ ~ 2.207¹ ⁴ = 2.207⁴ = 2.208⁴
 339 ^{2, 4} = 2.22^{2, 4} (= 2.160) ³ = 202⁵ ⁴ = R 17
 340 ¹ ~ 2.286¹ ² ~ 2.306² (= 2.309²) ³ = 335³
 343 ³ ~ 87² (= 254²)
 344 ^{3, 4} = R 30
 345 ⁴ = 287²
 346 ^{1, 2} = 81^{1, 2}
 347 ¹ = 26¹
 348 ⁴ ~ 2.63¹ = 1.174⁴
 349 ⁴ = R 6
 350, 351 || = 435, 436 ||
 352 || ~ 437 || ² = R 50
 353 ^{1, 2} = R 4
 360 ^{3, 4} = 278^{3, 4} = 1078^{3, 4}
 361 ³ = 387³ ⁴ = 292²
 362 ⁴ = 387⁴ ~ 390⁴
 363 ^{3, 4} = 388^{3, 4}
 364 ¹ ~ 238¹ ³ = 2.76³ ⁴ = 434² ⁵ = R 51
 365 ² ~ 996²
 367 ² = 1021⁴ ⁴ = R 52
 368 ² = R 34 ⁴ = 175⁴
 369 ³ = R 51 ⁴ = R 44
 370 ⁴ = 371⁴
 371 ⁴ = 370⁴
 373 ¹ ~ 1031¹
 376 ¹ = 901¹ ³ ~ 510³
 379 ^{1, 2} = R 24
 380 || = R 28 ||
 383 ¹ = 384¹
 384 ¹ = 383¹
 387 } ² = R 48 ³ = 361³ ⁴ = 362⁴
 388 } ^{3, 4} = 363^{3, 4}
 389 } ¹ = 278¹ = 1078¹ ² = R 48 ⁴ = 392⁴
 390 } ⁴ ~ 362⁴
 391 }
 392 } ⁴ = 389⁴
 393 ²⁻⁴ = 315²⁻⁴
 394 || = DhA III.117 || ⁴ = 2.83⁴

395	$^1 = 171^3$	$^3 = 172^1$	$^4 \sim 2.85^4$	
396	$^{1,2} = \text{Sn } 203^1$	$^2 = 2.83^1$	2	
398	$\parallel = 1071 \parallel$	$^1 = 2.139^3$	$^4 = 2.61^4$	
399	} = Dh 334, 335			
400				$^3 \sim 68^3$
401				$^4 = 665^2$
402				
403	$^2 = R 53$	$^3 = 1005^5 = 2.5^3$	$^4 = 1005^6 = 2.5^4$	
405	$^1 = R 54$	$^2 \sim 48^1 = 2.67^2$	$^3 = 2.67^3$	
406	$^2 = R 8$			
408	$^2 = 2.115^4$			
409, 410	$= R 12$			
417	$^1 = 1258^1$	$^2 = 158^2 = 1258^2$	$^3 = 691^1$	
421	$^2 \sim 751^4$			
426		$^3 = R 26$		
427	$^2 = R 26$	$^4 = R 55$		
429	$^2 \sim 479^1 \sim 486^1$			
431		$^4 = R 2$		
434	$^2 = 364^4$			
435, 436	$\parallel = 350, 351 \parallel$			
437	$\parallel \sim 352 \parallel$	$^2 = R 50$	$^4 = 138^4$	
438			$^4 = 437^4$	
439	$\parallel = 337 \parallel$			
440	$^{1,2} = R 43$	$^3 = 120^3$	$\sim 493^5 = R 17$	
447	$\parallel = \text{Vin. II.240} \parallel$			
448	$\parallel = \text{S. I.40} \parallel$	$^1 = 449^1$		
449	$^1 = 448^1$			
453	$\parallel = \text{Sn } 205 \parallel$			
455	$^1 = 845^1$	$^2 = 895^2$	$^3 \sim 252^3$	
456		$^{3,4} = \text{A. II.54} = \text{Vin II.296} = 575^{3,4}$		
458	$^1 = 2\ 226^1$	$^2 \sim 2.226^2$	$^3 = 122^3$ $^4 = R 19$	
459	$^1 = R 47$	$^3 = 771^1$		
463	$\parallel \sim 300 \parallel$	$^3 = R 47$	$^4 = 268^4$	
464, 465	$= R 12$			
467		$^4 = 894^2$		
468		$^4 = 636^2$		
470	$^1 = 471^1$	$^4 \sim 472^4$		
471	$^1 = 470^1$	$^2 = 472^2$		

- 472 $^2 = 471^2$ $^4 \sim 470^4$
 477 $^4 = R 11$
 478 $^3 \sim 2.109^3$ $^4 = 625^4 = 2.109^4$
 479 $^1 \sim 429^2 \sim 486^1$ $^2 \sim 311^2$
 481 $^4 = R 55$
 483 $^4 = 630^4$
 486 $^1 \sim 429^2 \sim 479^1$ $^2 = 311^2$
 491 $^1 = 890^1$
 492 $^1 = R 56$ $^1, ^2 = 1258^3, ^4$
 493 $^5 \sim 440^4$
 494 $\parallel = 1072 \parallel$ $^3, ^4 = 1052^3, ^4$
 495 $\parallel = 1053 \parallel$
498 $\parallel = Dh 6 \parallel = 275 \parallel$
 499 $\parallel = 550 \parallel$
 500 $^2 = 289^4 = 912^2$
501 $\parallel = Miln 367 \parallel$
 502-506 $^1, ^2, ^4 = refrain$
 507 $^2 = 651^2 = 1000^2$
 508 $^4 = 203^4$
 509 $\parallel = 204 \parallel$
 512 $^2 \sim 2.98^2$
 513 $^2 = 2.196^2$
 515 $\parallel = 224 = 314 \parallel$ $^3, ^4 = 220^3, ^4$ $^4 = R 6$
 516 $^1, ^2 = R 24$ $^3 = 296^3$ $^4 = R 57$
 517 $^1, ^2 = 628^1, ^2$ $^2 \sim 618^2$
 518 $^2 = 1112^2$
 522 $^3 = 524^3$
 524 $^3 = 522^3$
527 $\parallel = J I.87 (v. 289) \parallel$
 538 $^4 = R 23$
 540 $^3 \sim 272^1$
 541 $^1 \sim 1091^2$ $^4 = R 7$
 546 $^2 \sim 2.3^2$ $^3 \sim 289^3 \sim 928^1$ $^4 = R 17$
 548 $^4 = R 27$ $^5, ^6 = 871 / 73^3, ^4$
 549 $^2 = 647^2$
 550 $\parallel = 499 \parallel$
 553 $^4 = 2.128^4$
 561 $^1 = R 14$ $^2 = 639^2 = 903^2$ $^3 \sim 639^3$ $^4 = 639^4 = 2.171^4$

562	$^{1,2} = R 24$	$^4 = R 6$
565	$^1 = 624^1$	
566	$\ = J I.15 (v. 70) \ $	$^4 = 2.287^4$
568	$^1 \sim 736^1$	
575		$^{3,4} = 456^{3,4}$
576		$^4 = R 44$
577	$\ = Miln 371 \ $	$^2 = 602^4$
578	$^2 \sim 2.134^2$	
579	$^1 = 621^3$	$^4 = 116^2 = 890^2$
580	$\ = Miln 395 \ $	
586	$^1 \sim 2.34^1$	
588		$^4 = 596^4$ <i>refrain</i>
600	$\ \sim J I.141 \ $	
601	$\ = 113 = 1070 \ $	$^4 = R 39$
602	$^2 = 925^2$	$^4 = 577^2$
603	$^{1,3} = 646^{1,3}$	$^4 = 48^4 = 645^4$
604	$\ = R 27 \ $	
605	$\ = R 28 \ $	
606, 607	$\ = Miln 45 \ = R 78 \ $	
612		$^4 = 613^4$
613		$^4 = 612^4$
615		$^4 \sim 616^4$
616		$^4 \sim 615^4$
617		$^4 = 958^2$
618	$^2 \sim 517^2$	$^4 = R 58$
619	$\ = 70 \ $	
621		$^3 = 579^1$
622	$\ \sim 2.135 \ $	$^1 = 912^1 = 1253^3$ $^2 = R 26$
624	$^1 = 565^1$	$^4 = R 55$
625	$^2 \sim 648^2$	
627	$\ = 2.120; 172/73; 179/80 \ $	$^5 = R 59$ $^6 = R 13$
628	$^{1,2} = 517^{1,2}$	
629	$\ = 1179 \ $	$^{1,2} = 1084^{1,2}$
630		$^4 = 483^4$
633	$\ = Dh 370 \ = 15 \ $	
634	$^1 = 635^3$	
635	$\ = Dh 292 \ $	$^3 = 634^1$
636	$\ = Dh 293 \ $	$^2 = 468^4$

637 || = Dh 379 ||

638 $^2 = 901^2$ $^4 = 995^2$

639 $^1 = R 14$ $^2 = 561^2 = 903^2$ $^3 \sim 561^3$ $^4 = 561^4 = 2.171^4$
 $^6 = R 6$

643 || = Dh 81 = Vin I.185 = Miln 386 ||

645 || = 48 || $^2 = R 7$ $^4 = 48^4 = 603^4$

646 $^{1-3} = 603^{1-3}$

647 $^2 = 549^2$ $^4 = R 27$

648 $^2 \sim 625^2$

649 $^4 = 2.189^4$

650 || = 999 || $^2 = R 34$

651 || = Ud 27 || = 1000 || $^2 = 507^2$

652 || = S I.205 = J III.309 || = 1001 ||

653 || = Dh 315 || = 1005 || $^4 = R 53$

654, 655 = R 18

656 || = R 27 ||

657 || = R 28 ||

658 || = 1017 ||

659 $^1 = R 40$

665 $^2 = 401^4$

672 $^1 = 162^3$ $^2 = R 50$ $^3 = R 51$

674 $^4 = 1224^4$

675 $^4 = 676^2 = 717^2$

676 $^2 = 675^4 = 717^2$

677 } = Dh 277/79 $^2 = 678^2$ } 4 refrain

678 } $^2 = 677^2$ }

679 $^{1,2} = 1246^{1,2}$

681 $^1 = 1080^1$

682 $^{1,2} = 1081^{1,2}$ $^4 = 1008^4 \sim 195^4$

683 || = 243 ||

684 || = 31 = 244 ||

685, 686 = R 18

687 || = R 27 ||

688 1 3 (R 28) $^2 = R 7$ $^3 = R 36$

689-704 = A. III.346

690 $^2 = 66^2 = 1253^4$

691 $^1 = 417^3$

694 $^3 \sim 1090^2$

696 $^4 = R 2$

699		$^4 = 2.282^3$	
700		$^3 \sim 701^3$	$^4 = R 44$
701		$^3 \sim 700^3$	
709	$^{1,2} = 710^{1,2}$	$^3 = 20^1$	
710	$^{1,2} = 709^{1,2}$		
711		$^2 = R 7$	
713		$^4 = 900^4$	
714		$^2 = R 27$	
717		$^2 = 675^4 = 676^2$	
718		$^2 = 122^2$	
720		$^2 = 2.224^4$	
721		$^4 = 723^4$	
723		$^4 = 721^4$	
726	$\parallel \sim 920 \parallel$	$^1 \ ^3, ^4 = 920^{1,3,4}$	
727		$^4 = 729^4$	
729		$^4 = 727^4$	
730		$^2 = 731^2$	$^4 = 731^4$
731		$^2 = 730^2$	$^4 = 730^4$
734			$^4 = 738^4$
736	$^1 \sim 568^1$		
738			$^4 = 734^4$
740	$^1 = 746^1$		
746	$^1 = 740^1$		
747		$^2 = 1032^2$	$^3 \sim 2.78^3$
748			$^3 = 751^3$
751			$^3 = 748^3$ $^4 \sim 421^3$
758		$^2 \sim 768^4$	
760		$\left. \begin{array}{l} \{^3, ^4 = \text{Dh } 339^{1,2}\} \\ \{^1, ^2 = \text{Dh } 340^{1,2}\} \end{array} \right\}$	
761			
768		$^4 \sim 758^2$	
769-774 = M II.64, 65			
769	$\parallel = \text{Dh } 147 \parallel = 1020 = 1157 \parallel$	$^1 = 770^1$	
770	$^1 = 769^1$		
771	$^1 = 459^3$	$\left. \begin{array}{l} \} \\ \} \\ \} \end{array} \right\} ^4 \text{ refrain}$	
772			
773			
774		$^2 \ ^3 = 775^2 \ ^3$	
775		$^2 \ ^3 = 774^2 \ ^3$	
776-788 = M II.72-74			

787 ¹ = 1112¹791 ¹ ~ 122¹ (= 154¹)

792 || = R 27 ||

793 || = R 28 ||

794 || = 98 || ⁴ = R 10796 ¹ = 99¹ = 797¹797 ¹ = 796¹798 ¹ = 799¹799 ¹ = 798¹806 ⁴ = R 10807 ² = 809² ⁵ = 817³ ⁶ = 817⁴ ~ 392³809 ² = 807²817 ³ = 807⁵ ⁴ = 807⁶ ~ 392³**818-841** = Sn 548-573822 ³ ⁴ = 914³ ⁴824 ³ = 825³825 ³ = 824³**827** || = Miln 183 ||830 ⁴ ~ 832³831 ^{1, 2} = 833^{1, 2}832 ³ ~ 830⁴833 ^{1, 2} = 831^{1, 2}834 ⁴ = 835⁴ } = 2.326⁴835 ² = 181² ⁴ = 834⁴ }836 ^{1, 2} = 841^{1, 2}840 ⁴ = R 52841 ^{1, 2} = 836^{1, 2} ² = 1083⁴ = 1178⁶843 ¹ ~ 864¹ } ² = 155⁴ = 1146/49² ³ = R 60 ⁴ = 864⁴844 ¹ = 455¹852 ¹ = 1148/49¹

862 || = 97 ||

864 ¹ ~ 843¹ ² = R 52 ⁴ = 843/44⁴865 ⁴ = R 32**871-886** = M II.104, 105

871 } = Dh 172, 173

872 } ³ ⁴ = 548^{5, 6}**873** || = Dh 382 || ² = 203 = 256 }**877** || = Dh 80 || = 19 ||

878	$^3 = 914^3$
880	$^3 = 88^3 = 285^3$
881	$^3 = 286^1 \quad ^4 = R 25$
882	$^2 = 285^2$
883	} = Dh 26, 27 $^3 \sim 980^2$
884	
885	$\parallel = 9 \parallel \quad ^2 = 886^2 \quad ^{3,4} = 1261^{3,4}$
886	$^2 = 885^2 \quad ^4 = R 6$
887	$^1 \ ^2 \sim 925^{1,2}$
889	$^1 \sim 221^1$
890	$^1 = 491^1 \quad ^2 = 579^4 \quad ^{2,4} = 116^{3,4} \quad ^4 = R 19$
891	$\parallel = R 27 \parallel$
892	$^3 = 195^1$
893	$^2 = 911^4 \quad ^4 = 2.164^2$
894	$^2 = 467^4$
895	$^2 = 455^2$
896	$^1 = 1059/61^1$
898	$^3 = 900^1$
899	$^4 = 148^3$
900	$^1 = 898^3 \quad ^4 = 713^4$
901	$^2 = 638^2$
902	$^3 \sim 990^2$
903	$^2 = 561^2 = 639^2 \quad ^3 = R 6$
904	$^1 = 283^1$
905	} = S I.159; D II.157 $^4 \sim 2.116^4$
906	
907	$^4 = 1046^4$
908	$^{3,4} = R 30$
909	$\parallel = 1181 \parallel$
911	$^4 = 893^2$
912	$^1 = 622^1 = 1253^3 \quad ^2 = 289^4 = 500^2 \quad ^4 = R 20$
913	$^{1,2} (cf. R 24) \quad ^2 = 2.104^4 = 330^4 \sim 2.179^4$
914	$^{3,4} = 822^{3,4} \quad ^3 = 878^3$
918	$\parallel = R 27 \parallel$
919	$^4 = 162^4$
920	$\parallel \sim 726 \parallel \quad ^1 \ ^{3,4} = 726^{1,3,4}$
923	$^2 = 80^2$
925	$^{1,2} \sim 887^{1,2} \quad ^2 = 602^2 \quad ^3 = R 41$
928	$^1 \sim 289^3 \sim 546^3 \quad ^2 \sim 1083^2$

- 929 $^3 = 1046^3$
 944 $^2 = R 46$ $^4 \sim 2.92^4$
 953 $^4 = 976^2$
 955 || ~ 956 ||
 956 || ~ 955 ||
 957 $^1 = 2.342^1$
 958 $^2 = 617^4$
 961 $^2 = 968^2$
 962 $^2 = 987^2 = 147^6$
 968 $^2 = 961^2$
 969 } = Dh 9, 10 $^4 = 971^4$
 970 } $^2 = R 58$ $^4 = 972^4$
 971 $^2 = 975^4$ $^4 = 969^4$
 972 $^2 = 2.56^2$ $^4 = 970^4$
 975 $^4 = 971^2$
 976 $^2 = 953^4$
 977 $^3 = 1257^3$
 979 $^3, ^4 = R 4$
 980 $^2 \sim 883^3$
 981 $^3, ^4 = Dh 362^3, ^4$
 982 } = Miln 407 } $^4 = R 42$
 983 } $^4 = R 23$
 984 } = Miln 366 } $^3, ^4 = refrain$ $^4 = R 23$
 985 }
 986 $^4 = 987^4$
 987 || \sim Miln 396 || $^2 = 147^6 = 962^2$ $^4 = 986^4$
 988 $^2 = R 58$ $^3 = 2.118^5 = 119^5$
 989 $^2 \sim 902^3$ } $^4 = R 29$
 990 }
 991, 992 || = Dh 88, 89 ||
 993, 994 || = Dh 76, 77 ||
 995 $^2 = 638^4$ $^3 = 1044^3$
 996 $^2 \sim 365^2$
 997 $^2 = R 34$
 998 $^2 = R 46$
 999-1001 || = 650-652 ||
 1002, 1003 || = R 78 ||
 1004 }
 1005 || = Dh 315 || = 653 || } $^4 = R 53$ $^5, ^6 = 403^3$ $^1 = 2.5.4$

1006	= 2	¹ = R 38	
1007	~ 2		
1008		⁴ = 682 ⁴ ~ 195 ⁴	
1010	¹⁻³ = 74 ¹⁻³		
1015		⁴ = 1090 ⁴	
1016	= R 27		
1017	= 658		
1018		³ ~ 1019 ³	
1019		³ ~ 1018 ³	
1020	= 769 = 1157		
1021		⁴ = 367 ²	
1022		³ = 486 ³ = 1166 ³	
1023	² = 26 ² = 1212 ²	³ = 1212 ³	
1029		⁴ = R 2	
1031	¹⁻³ = 1047 ¹⁻³	¹ ~ 373 ¹	
1032	² = 747 ²		
1033	~ 114	^{3, 4} = 114 ^{3, 4}	
1034	Cf. D II.99		
1039	¹ = R 54	² = 1040 ²	⁴ = R 22
1040	} ¹ = R 54	² = 1039 ²	⁴ = R 22
1041		² = 1042 ² = 1043 ²	} ⁴ refrain
1042		² = 1041 ² = 1043 ²	
1043		² = 1041 ² = 1042 ²	
1044	³ = 995 ³		
1045	² = 222 ²		
1046	^{1, 2} = 1158 ^{1, 2}	³ = 929 ³	⁴ = 907 ⁴
1047	¹⁻³ = 1031 ¹⁻³ = 1048 ¹⁻³		
1048	¹⁻³ = 1031 ⁻³ = 1047 ¹⁻³		
1050	= R 27		
1051	² = 1052 ²		
1052	² = 1051 ²	^{3, 4} = 494 ^{3, 4}	
1053	= 495		
1054-1056	= Miln 395		
1057		⁴ = R 45	
1058		⁴ = R 33	⁵ = 1194 ³
1059	} ^{1, 2} = refrain (¹ = 896 ¹)	³ = R 60	⁴ = R 52
1060			
1061			³ = R 60

1162, 1163	= 39, 40		
1164		³ = 1192 ³	⁴ = 1192 ⁴ = 1194 ²
1165	} = S II.278, 279	³ = 486 ³ = 1022 ³	⁴ = R 9
1166			
1167	= 41		
1168	} = R 38	~ 1169	^{2, 3} = 1169 ^{2, 3}
1169		~ 1168	^{2, 3} = 1168 ^{2, 3}
1173	= Vv 21 ²		
1176		⁴ = R 2	
1177	² = R 15	⁴ = 2.287 ²	
1178	~ 1082	¹⁻³ = 1082 ^{1, 3}	⁶ = 841 ² = 1083 ⁴
1179	= 629		
1181	= 909		
1185	= R 27		
1186	= R 28		
1187-1208	= M I.337, 338		
1187	~ 1188	²⁻⁴ = 1188 ⁴⁻⁶	
1188	~ 1187		⁴⁻⁶ = 1187 ^{2, 4}
1189		^{3, 4} = 25 ^{3, 4}	⁴ = 1191 ⁴
1191		⁴ = 1189 ⁴ = 25 ⁴	
1192		^{3, 4} = 1164 ^{3, 4}	⁴ = 1194 ²
1194	² = 1192 ⁴ = 1164 ⁴	³ = 1058 ⁵	
1196			⁶ = 1199 ²
1198		⁴ ~ 1199 ⁴	⁵ ~ 1200 ⁴ ⁶ = 1200 ²
1199	² = 1196 ⁶	⁴ ~ 1198 ⁴	
1200	¹ ~ 1198 ⁵	² = 1198 ⁶	
1208	² = 18 ²		
1209-1262	= S I.185-196		
1209	² = R 7		
1211		³ = 46 ⁶	
1212	^{2, 3} = 1023 ^{2, 3}		
1220	² ~ 1220 ⁴	⁴ ~ 1220 ²	
1223		⁴ = 2.136 ⁴ = 2.155 ²	
1224		⁴ = 674 ⁴	
1225	^{1, 2} = 2.19 ^{3, 4}	⁴ = 2.82 ^{3, 4}	
1226	= 2.20	² = 60 ⁴	⁴ = R67
1230		³ = 2.206 ³	
1236		³ = 1249 ³	⁴ = R 15
1238		³ ~ 1.287 ⁴ ~ 2.309 ⁴	

1239	² = 227 ²	⁴ = R 26	
1241	¹ = 2.48 ¹ = 2.108 ¹		
1246	^{1, 2} = 679 ^{1, 2}		
1248	² = 1262 ⁴		
1249	² = R 62	³ = 1236 ³	⁴ = R 15
1250		⁴ = R 56	
1251	} ² = R 62	³ = 1158 ³	
1252			
1253		³ = 622 ¹ = 912 ¹	⁴ = 66 ² = 690 ²
1254	¹ = R 37		
1255	¹ = R 14	⁴ = R 20	
1256	¹ = 2.162 ¹		
1257		³ = 977 ³	
1258	¹ = 417 ¹	² = 158 ² = 417 ²	³ = R 56 ^{3, 4} = 492 ^{1, 2}
1259	= R 16		
1260		³ = 112 ³ = 332 ³	⁴ = R 6
1261	¹ = 287 ¹	^{3, 4} = 9 ^{3, 4} = 885 ^{3, 4}	
1262	² = 2.71 ² = 2.227 ⁴	⁴ = 1248 ²	
1263-1278	= Sn 343-358		
1272		⁴ ~ 1273 ²	
1273	² ~ 1272 ⁴		
1277	² ~ 18 ¹		
1278		⁴ = 2.10 ²	

B. *Therīgāthā*.

1		³ = 16 ¹	
3	² ~ 1.546 ²	⁴ = R 13	
4		³ = 91 ³ = 364 ³	
5	^{2, 4} = Sn 333 ^{2, 4}	² = R 53	^{3, 4} = 1.403 ^{3, 4} = 1.1005 ^{5, 6}
6		⁴ = R 29	
7	² = R 63	³ = R 64	⁴ = R 9
8	= 9	¹ = 92 ¹	³ = 1.83 ³ ⁴ = 211 ⁴ = 1.171 ²
9	= 8	⁴ = R 29	
10	² = 1.1278 ⁴	³ = R 64	⁴ = R 9
11		⁶ = R 25	
12	= Dh 218		
13	= 118 = 176 ¹ ~ 1.403 ¹		

- 14 ${}^4 = R 61$
 15 ${}^3 = R 49$ ${}^4 = R 35$
 16 ${}^1 = 1^3$
 17 $\parallel \sim 27 (= 29) \parallel$ ${}^1 = 30^1 = 81^1$ ${}^3 = 237^3$ ${}^5 \sim 66^1$
 ${}^6 = R 11$
 18 ${}^3 = R 49$ ${}^6 = 86^1$
 19 $\parallel = 82 \parallel$ ${}^1 = 1.394^1$ ${}^2 \sim 1.394^2$ ${}^3, {}^4 = 82^3, {}^4 = 1.1225^1, {}^2$
 20 $\parallel = 1.1226 \parallel$ ${}^1 = 105^1 = S I.188$ ${}^2 = 1.60^4 = 1.1226^2$
 ${}^4 = R 61$
 21 $\parallel = 45 \parallel$ ${}^4 = R 27$
 22 $\parallel = 160 \parallel$ ${}^3, {}^4 = R 30$
 26 ${}^1 \sim 86^1$ ${}^6 = R 6$
 27 $\parallel = 29 \parallel \sim 17 \parallel$
 28 ${}^2 = 30^2$ ${}^4 = R 13$
 29 $\parallel = 27 \parallel \sim 17 \parallel$
 30 $\parallel = S I.208 \parallel$ ${}^2 = 28^2$ ${}^4 = R 11$ ${}^6 = R 6$
 32 ${}^2 = R 46$
 34 ${}^1 \sim 1.586^1$ ${}^4 = R 35$
 36 $\parallel = 38 = 41 \parallel$ ${}^4 = R 6$
 37 $\parallel = 42 = 169 \parallel$ ${}^3 = R 3$ ${}^4 = R 65$
 38 $\parallel = 36 = 41 \parallel$ ${}^4 = R 6$
 39 ${}^1 = R 54$
 40 ${}^1 = R^3$ ${}^2 = R 65$
 41 ${}^4 = R 6$ ${}^6 = 156^6$
 42 $\parallel = 37 = 169 \parallel$ ${}^3 = R 3$ ${}^4 = R 65$
 43 $\parallel = 69 \parallel$ ${}^3 = 103^1 = 170^3$ ${}^4 = 103^2 \sim 170^4$
 44 ${}^6 = R 13$
 45 $\parallel = 21 \parallel$ ${}^4 = R 27$
 46 ${}^4 = 359^4$
 47 ${}^1 = R 66$ ${}^2 = 76^2 = 350^2$ ${}^3, {}^4 = R 30$
 48 ${}^1, {}^2 = 108^1, {}^2$
 52 $\parallel = Pv I.8^9 = J III.157, 390 \parallel = 131 \parallel$
 53 $\parallel = 132 \parallel$ ${}^4 = R 5$
 54 } $= S I.212$
 55 } ${}^2 = 196^4$
 56 ${}^2 = 1.972^2$ ${}^3 = R 64$ ${}^4 = R 9$
 57 ${}^3, {}^4 = 190^3, {}^4$
 58 $\parallel = S I.128 \parallel = 141 = 234 \parallel$

- 59 $\parallel = R 31 \parallel$
60 } = S I.129
61 } $^4 = 1.398^4 = 1.1071^4$
62 $\parallel = R 31 \parallel$
63 $^1 \sim 1.348^4$
65 $^2 = R 15$ $^3 = R 64$ $^4 = R 9$
66 $\sim 17^5$ $^4 = R 35$
67 $^1 = R 54$ $^{2,3} = 1.405^{2,3}$
68 $^1 = R 3$ $^3 = 406^3$ $^4 = 115^2$
69 $\parallel = 43 \parallel$ $^{3,4} = 103^{1,2} \sim 170^{3,4}$
70 $^{3,4} = R 24$
71 $^{1,2} = 227^{3,4}$ $\parallel^{3,6} = 228 \parallel$ $^4 = R 19$ $^5 = R 67$ $^6 = R 6$
75 $^2 = R 46$
76 $^1 = R 66$ $^2 = 47^2 = 350^2$ $^3 = 1.364^3$ $^4 = R 35$
77 $^2 = R 8$ $^4 = R 65$
78 $^3 \sim 1.747^3$
79 $^2 = 123^4$
81 $^4 = R 11$
82 $\parallel = 91 \parallel$ $^1 = 1.394^1$ $^2 \sim 1.394^2$ $^{3,4} = 1.1225^1$
83 $^{1,2} = 1.396^{1,2}$ $^4 = 1.394^4$
85 $^1 = 338^3$ $^4 \sim 1.395^4$
86 $^1 = 18^6 \sim 26^1$
88 $^4 \sim 110^4$
89 $^4 = R 2$
90 $^2 = R 20$
91 $^1 = R 66$ $^3 = 4^3 = 364^3$
92 $^1 = R 7$ $^4 \sim 1.944^4$
94 $^1 = 224^3$
96 $^2 = 1.23^4$ $^4 = R 6$
98 $^2 \sim 1.512^2$ $^4 = R 20$
101 $^4 = R 35$
102 $^4 \sim 170^1$
104 $^{2,3} = R 24$ 4 (cf. *R 24*)
105 $^1 = 20^1$ ($\sim 1.1226^1$)
106 $^{1,2} = R 43$ $^4 = R 17$
108 $^{1,2} = 48^{1,2}$ $^4 = R 26$
109 $^3 \sim 1.478^3$ $^4 = 1.478^4 = 1.625^4$
110 $^4 \sim 88^4$

- 112 $^3 = 175^3$ $^{3,4} = 117^{3,4}$
 113 $^2 = 144^4$
 115 $^2 = 68^4$ $^4 = 1.408^2$
 116 $^4 \sim 1.906^4$
 117 $\parallel = 175 \parallel$ $^{3,4} = 112^{3,4}$
 118 $\parallel = 13 = 176 \parallel$ $^5 = 119^5 = 1.988^3$
 119 $\parallel = 178 \parallel$ $^1 = R 14$ $^4 = 154^4 \sim 1.317^4$ $^5 = 118^5 = 1.988^3$
 120 $\parallel = 172/73 = 179/80 = 1.627 \parallel$ $^4 = 179^4 (R 24)$ $^5 = R 59$
 $^6 = R 13$
 121 $\parallel = 181 \parallel$ $^6 = 126^4$
 123 $^4 = 79^2$
 124 $^4 = R 20$
 126 $^1 = R 14$ $^3 = 1.334^3$ $^4 = 121^6$
 128 $^4 = 1.553^4$
 129 $^{1,2} \sim P_V I.12^3$
 130 $^{5,6} \sim P_V I.12^3$
 131 $\parallel = 52 \parallel$ $^4 = 318^4$
 132 $\parallel = 53 \parallel$ $^4 = R 5$
 134 $^2 = 1.578^2$
 135 $\parallel \sim 1.622 \parallel$ $^2 \sim 317^2$ $^4 = 333^4$
 136 $^{2,3} = 148^{2,3}$ $^3 = R 37$ $^4 = 155^2 = 1.1223^4$
 137 $^2 = R 20$ $^3 \sim 1.1118^3$
 138 $^1 = R 66$
 139 $^3 = 1.398^1$
 141 $\parallel = S I.128 \parallel = 58 = 234 \parallel$ $^1 = 491^1$
 142 $\parallel = R 37 \parallel$
 143 $^3 = 159^3$
 145 $^1 = R 47$ $^4 = 299^2$
 148 $^{2,3} = 136^{2,3}$ $^3 = R 37$
 150 $^2 = R 20$
 154 $^2 \sim 307^2$ $^4 = 119^4$
 155 $^1 = R 37$ $^2 = 136^4 = 1.1223^4$
 156 $^2 = R 20$ $^6 = 41^6$
 157 $^2 = R 55$
 159 $^3 = 143^3$
 160 $\parallel = 22 \parallel$ $^{3,4} = R 30$
 161 $^{1,2} = R 4$
 164 $^2 = 1.893^4$ $^3 = 1.78^1$

- 165 $^1 = 1.74^1$
 167 $^4 = 1.84^4 = 1.257^4$
 169 $\parallel = 42 \parallel$ $^3 = R 3$ $^4 = R 57$
 170 $^1 \sim 102^4$
 151 $^1 = R 56$ $^2 = R 50$ $^4 = 1.561^4 = 1.639^4$
 172 $^{1,2} \sim 119^{1,2} \sim 178^{1,2}$ $^1 = R 14$
 173 $\parallel = 120 = 179/80 = 1.627 \parallel$ $^3 = R 59$ } $^4 = R 13$
 174 }
 175, 176 $\parallel = 117, 118 \parallel$
 177 $^4 = 1.1160^4 = 1.1161^2$
 178 $\parallel = 119 \parallel$ $^1 = R 14$
 179 $\parallel = 120 = 172/73 = 1.627 \parallel$ $^4 = 120^4$ (cf. *R 24*)
 180 $^1 = R 59$ $^2 = R 13$
 181 $\parallel = 121 \parallel$ $^4 = 126^4$
 182 $\parallel \sim 189 \parallel$ $^2 = R 63$ $^3 = 189^3$ $^4 = 1.11^4$
183, 184 \sim S I.133
 185 $\parallel = 192 \parallel$ $^3 = R 37$
186 $\parallel =$ Dh 191 $\parallel = R 16 (= 193) \parallel$
 187 $\parallel = 194 = 202 \parallel$ $^1 = R 14$ $^4 = R 6$
 188 $\parallel = R 37 \parallel$
 189 $\parallel \sim 182 \parallel$ $^2 = R 63$ $^3 = 182^3$ $^4 = 1.649^4$
 190 $^{3,4} = 57^{3,4}$
 192 $\parallel = 185 \parallel$ $^2 = R 37$
 193 $\parallel = R 16 (= 186) \parallel$
 194 $\parallel = 187 = 202 \parallel$ $^1 = R 14$ $^4 = R 6$
 195 $\parallel = R 37 \parallel$
 196 $^2 = 1.513^2$ $^4 = 55^2$
197 } $=$ S I.133 $^{1-4} = 198$ $^6 \sim 1.913^2$
198 } $\parallel = 197 \parallel$
200 } $=$ S I.133
201 1,2 } $^4 = 1.122^4$
 202 $\parallel = 187 = 194 \parallel$ $^1 = R 14$ $^4 = R 6$
 203 $\parallel = R 37 \parallel$
 205 $^4 \sim 1.47^4$
 206 $^3 = 1.1230^3$
 207 $^1 \sim 1.338^1$ } $^4 = 1.338^4$
 208 }
 209 $^4 = R 6$
 210 $^1 \sim 296^4$

- 211 $1, 2 = 1.335^{3,4}$ $4 = 8^4 = 1.171^2$
 215 $4 = R 56$
 224 $3 = 94^1$ $4 = 1.720^2$
 226 $1 = 1.458^1$ $2 \sim 1.458^2$ $4 = R 7$
 227 $\parallel = 70/71 \parallel$ $1, 2 = R 24$
 228 $\parallel = 71 \parallel$ $2 = R 19$ $3 = R 67$ $4 = R 6$
 233 $3 = R 67$ $4 = R 6$
 234 $\parallel = 58 = 141 \parallel$ $1 = 491^1$
 235 $\parallel = R 37 \parallel$
 236 } $2 = 244^2$ $3 = 17^3$
 237 }
 239 } $4 = 242^4$
 240 }
 242 $4 = 239/40^4$
 244 $2 = 236/37^2$
 246 $3, 4 = 248^{3,4} = 288^{1,2}$
 247 } $= \text{SI.209} = \text{Pv II.7}^{16,17} = \text{DhA IV.21}$
 248 $1, 2$ } $3, 4 = 246^{3,4} = 288^{1,2}$
 249, 250 $\parallel = 288, 289 \parallel$ $1 = R 5$
 251 $\parallel \sim 290 \sim 1.221 \parallel$
 252 $4 = 270^4$ *refrain*
 272 $4 = 273^4$
 273 $4 = 272^4$
 275 $4 = 285^4$ *refrain*
 279 $\parallel \sim 280 \parallel$ $1, 2 = 280^{1,2}$
 280 $\parallel \sim 279 \parallel$ $1, 2 = 279^{1,2}$
 281 $2 = 1.2^2 = 1.1006^2$
 282 $3 \sim 1.699^4$
 286 $1 \sim 1.340^1$
 287 $2 = 1.1177^4$ $4 = 1.566^4$
 288, 289 $\parallel = 248/49, 250 \parallel$ $1 = R 5$
 290 $\parallel \sim 251 \parallel$
 293 $1 \sim 2$
 296 $2 = 308^2$ $4 \sim 210^1$
 298 $3 \sim 300^3$
 299 $2 = 145^4$
 300 $3 \sim 298^3$
 304 $4 = 305^4$

- 305 $^4 = 304^4$
 306 $^2 = 309^2 \sim 1.340^2$ $^3 \ ^4 = 317^{3,4}$
 307 $^2, ^3 = 308^{4,5}$ $^2 \sim 154^2$
 308 $^2 = 296^2$ $^4, ^5 = 307^{2,3}$
 309 $^2 = 306^2$ $^4 \sim 1.287^4 \sim 1.1238^3$
 310 $\| = R 16 \|$
 311 $^4 = R 20$ $^6 = R 6$
 315 $^2 = 354^4$
 317 $^2 = 319^2 \sim 135^2$ $^3 \ ^4 = 306^{3,4}$
 318 $^3 = 322^1$ $^4 = 131^4$
 319 $^2 = 317^2 \sim 135^2$
 320 $^2 = R 57$ $^4 = R 62$
 321 $\| = R 16 \|$
 322 $^1 = 318^3$ $^3, ^4 = 323^{5,6} = 324^{5,6}$ (*refrain*)
 323 $\left. \begin{array}{l} \\ \\ \end{array} \right\} ^{5,6} = 322^{3,4}$
 324 $\left. \begin{array}{l} \\ \\ \end{array} \right\} ^2 \text{refrain}$
 325 $\left. \begin{array}{l} \\ \\ \end{array} \right\} ^4 = 1.834/35^4$
 326 $\left. \begin{array}{l} \\ \\ \end{array} \right\} ^{3,4} = 349^{1,2}$
 329 $^2, ^3 = R 24$
 330 $^4 = R 6$
 331 $^3 = 1.75^3$
 332 $^4 = 135^4$
 333 $^2 = R 57$ $^3, ^4 = 337^{5,6}$ $^4 = R 7$
 334 $\left. \begin{array}{l} \\ \\ \end{array} \right\} ^4 = R 7$ $^5, ^6 = 334^{3,4}$
 336 $^3 = 85^1$
 337 $^1 = 1.957^1$
 342 $^1 \ ^2 = 348^{1,2}$
 346 $^3 = 351^3$
 347 $^1, ^2 = 346^{1,2}$ $^4 = R 46$
 348 $^1, ^2 = 329^{3,4}$
 349 $^2 = 47^2 = 76^2$ $^4 \sim 1.264^4$
 350 $^3 = 347^3$
 351 $^2 = 488^2$
 353 $^4 = 315^2$
 354 $^2 = 489^2$ $^4 \sim 450^4$
 358 $^4 = 46^4$
 359

361	¹ = 1.227 ³	
362	² = 365 ⁴	
363		⁴ = R 15
364	² = R 63	³ = 4 ³ = 91 ³ ⁴ = R 7
365		⁴ = 362 ²
368, 369		^{3, 4} refrain
375		³ = 383 ³
381, 382		^{3, 4} refrain
383		³ = 375 ³
385, 386		^{3, 4} refrain
391, 392		^{3, 4} refrain
406		³ = 68 ³
409	² = 429 ²	
413		³ ~ 415 ³
414	² = 416 ⁴	³ = 425 ³
415		³ ~ 413 ³
416		⁴ = 414 ²
421		³ = 447 ³
425		³ = 414 ³
429	² = 409 ²	
430	¹ = 432 ¹	
432	¹ = 430 ¹	
436	¹ = 438 ¹ , 440 ¹ , 442 ¹ (<i>refrain</i>)	
437		³ = 447 ¹ ⁴ = 439 ⁴ , 441 ⁴ , 442 ⁴ (<i>refrain</i>)
438	¹ see 436 ¹	
439		⁴ see 437 ⁴
440	¹ see 436 ¹	
441		} ⁴ see 437 ⁴
442	¹ see 436 ¹	
447	¹ = 437 ³	³ = 421 ³
450		⁴ ~ 358 ⁴
457		^{3, 4} = 477 ^{3, 4}
458	² = 501 ²	
464	~ 483	¹⁻³ = 483 ¹⁻³
466		³ = R 49
474		³ ~ 495 ¹
477		^{3, 4} = 457 ^{3, 4}
483	~ 464	¹⁻³ = 464 ¹⁻³

488 $^2 = 353^2$ $^3 = 507^3$ 489 $^2 = 358^2$ 491 $^1 = 234^1$ 495 $^1 \sim 474^3$ 501 $^2 = 458^2$ 507 $^3 = 488^3$ 516 $^3 = R 67$

MEMORIES OF CEYLON

By GEHEIMRATH DR. W. GEIGER

ONE of the excursions that we took, my wife and I, in Ceylon during the month of January, 1926, was along the south-east coast, the very line of march taken by the Kañcukināyaka Rakkha General of Parakkamabāhu (*Mahāvamsa*, 75, 20 sqq.) on the expedition against the rebels at Rohaṇa. Passing Wæligama (Valukagāma) and Matara, we got as far as Dondra-head (Devanagara), then turning north-east we penetrated inland to lonely Mulkirigala and its splendid rock-temples. On the return to Colombo we halted at Balapitiya to visit my old friend, Mudaliyar A. Mendis Gunasekara, at his home. Through the courteous arrangements made by our host we were enabled to see and hear much of Sinhalese folk-usages and customs and rites. One of these I should like to give in detail.

Not far from the Mudaliyar's family residence stands the monastery of Subhadrārāma. We paid a visit to this in his company, and there we passed an hour not easy to forget. In our honour, and for the happiness and success of our journey, the monk-fraternity held a Paritta-ceremony. As it is hardly likely that this falls within the experience of many Europeans, it will not be out of place to describe what took place.

The ceremony took place in a hall, to which only the priests, we two, and the Mudaliyar were given admission. Two low seats had been placed for us against the wall. Our friend knelt during the whole ceremony, a little to our right on a mat, in the position of a man praying, his head bowed, his hands clasped in front of his forehead (*katañjali*), facing the priests. The monks, twelve in number, sat down in regular order, evidently according to age, on seats arranged horseshoe-fashion round a table. The open end of the horseshoe was facing us and the Mudaliyar. The first place on the right

was occupied by the Mahāthera, the abbot of the monastery. On the middle of the table stood a carafe of water. From it there ran a string which was passed through the hand of each monk till it reached the Mahāthera, hereby bringing the partakers in the rite into a unity.

The Mahāthera began by saying in Pali some introductory words describing the object and meaning of the ceremony. This was repeated in English by a novice, an elderly man, who had till recently been a layman of the middle class and then left the world—*agārasmā anagāriyaṃ pabbajitvā*. But as he had not yet been given full orders, or *upasampadā*, he took no further part in the proceedings. We saw him again later, when he was attending a monk on the alms-round, and came to the Mudaliyar's house to receive the food offered to the monks.

The ceremony began by the monks reciting three times the confession of faith—*buddham . . . dhammaṃ . . . saṅghaṃ saraṇaṃ gacchāmi*. Then followed the repetition of the five precepts, or, rather, the five chief vetoes, to the observance of which the monk is pledged. Then all in unison recited the Mangala-Sutta from the Khuddakapāṭha and Sutta-Nipāta. In Subhūti's edition of the 'Siamese Standard Parittas' this is printed first. It begins with the words: 'Many devas and men desiring salvation have pondered over what brings luck:—tell me the highest luck.' And each verse ends with the words: 'that is the highest luck.'

The recital was carried out in that strongly rhythmic intoning which never fails to impress the musical and extraordinarily finely developed rhythmical sensibility of the native listener. In conclusion, after one of the monks had wetted the forehead of each person present with water from the carafe on the table, the Mahāthera addressed a few words in Pali to us two, to which I made response in the same language. The priests then rose, the Mudaliyar stood up, and the ceremony was over.

I do not hesitate to confess that the little ceremony made a deep impression on us both. The demeanour of the priests was so serious and dignified, the quiet devotion of my friend

was so sincere, that we told ourselves: here is yet true and genuine piety; the Buddha-teaching has here yet spiritual force.

It has always been my endeavour to note how Buddhism is working in our time in lay and religious circles. Judging the religion from the standpoint of historical evolution, I cannot call myself a friend of the attempts to graft Buddhism on to our conditions, which are so foreign to it. The result is inevitably a distortion. Buddhism had its origin in India; it was conditioned by Indian ways of thought and Indian nature; it was adapted to the Indian climate and Indian modes of life. Where it was transplanted to other countries still on Asiatic soil, it has forfeited much of its specific character, perhaps just its very essence.

Nor can I avert a certain amount of mistrust when Europeans resort to Ceylon, Burma, or Siam to lead there the life of a 'bhikkhu.' To my mind the present brings us other tasks, from which duty demands that we do not withdraw ourselves. If we do, we make the impression of shipwrecked men, or, at the best, of men who have given up.

However, it must be for the historian to consider what part in India and among Indians Buddhism plays to-day. I speak only of Ceylon, to which island and the people of it my observations have been confined. Many are the judgments floating around, friendly and unfriendly, favourable and deprecatory. To a certain extent each can be justified; it all depends at what places the observations were made, and what is the range assigned them. Complaints about unworthy members of the Sangha, or about their unworthy conduct in certain places, can be heard often enough, even in Buddhist circles. This is chiefly the case perhaps in the districts about and south of Point-de-Galle, which are looked upon as the home of strictly orthodox Buddhism. In any case one's observations should not be limited to places like Colombo or Kandy. Here international intercourse has in many ways corrupted the good old customs. The European is himself largely to blame for that which he censures. I must, for example, confess that our visit to the caves of Dambul has left in me a very unrefreshing memory. How

very different, how infinitely more impressive was it there thirty years ago, when I visited the 'Golden Cave' (Suvanna-guhā) for the first time! The wondrous wooden veranda at the entrance to the caves, so picturesque in the dark brown of its old timber, had been made to give place to a brick edifice plastered in crude white. To me it was almost as a symbol. In those days a bhikkhu, bearing a gigantic key on his shoulder, climbed up with me over the gneiss-slabs, opened the cave-temple, and showed it me with ready courtesy. To-day globe-trotters in motor-cars go tearing by, 'Murray' in hand, from Kandy through Matale to Dambul. There in each particular cave a bhikkhu is told off to wait for them and place a book before every visitor, in which the name is to be inscribed and—the regulation charge. This is modern industry!

I hasten here to add that, at the neighbouring Alu-vihāra, standing near the road from Matale to Dambul, and built so wonderfully into the wildest of rock-chasms, I got an utterly opposite impression. We visited the Vihāra, famous from the tradition that it was there the Piṭakas were first committed to writing. But it never occurred to any of the inmates to make business out of our visit. The monastery servant who escorted us back to the road refused to accept the trifle I offered him. The motor traffic races past this monastery.

In Kandy also the business sense of the bhikkhus obtrudes itself; still more irksome are the numerous and obtrusive beggars in the streets of Kandy. However, it was here that I had the pleasure of making the acquaintance of both the Mahānāyakas who are considered to be in authority over all the monasteries of the island. One of them resides at Asgiriya Vihāra, the other at Malvatte Vihāra. Both personalities impressed me as highly dignified and provocative of reverence.

I have come into contact with many monks, often of course only in a momentary way. With some of them a streak of vanity displeased me. Learned culture in them was very diverse. But I am far from affirming that the monks in whom

this was wanting were bad Buddhists. In Mulkirigala we had the sense of being in a genuinely Buddhist atmosphere, and enjoyed genuine Buddhist hospitality, albeit not one of the monks—the head of the monastery was absent—appeared to understand Pali. Intercourse with monks has to be in Sinhalese or in Pali. Speaking in Pali was at first a pretty hard matter. When acquaintance with so old a tongue is derived entirely from literature, the words for quite everyday things are apt to fail us. Moreover, when we are accustomed only to read, it is hard at first to understand the words when spoken. But to both speaking and hearing I got quickly and easily accustomed. In any case I had the satisfaction of observing that the monks evinced great pleasure when I addressed them in Pali, and showed and told me most willingly what I wanted to see and know.

I need hardly say that there is every variety of degree in the knowledge of Pali. The 'High-priest' of the Dambul Vihāra, Sri Dhammasiddhi, whom I met in Asgiriya, spoke it so fluently that I was scarcely able to follow him. Another good Pali-ist is Gopatissa Thera, who is engaged as teacher of Pali at the Mahinda College at Point-de-Galle. The Mahānāyaka of the Amarapura sect, Widurupola Piyatissa, with whom I had much talk at Nuwara Eliya, is the author of a Pali-kāvya on the life and work of Mahā-Kassapa. And once more I found in the High-priest of the Dharmasāla College at Ratnapura, Urapola Ratanajoti, a very well-informed man.

But I will not conceal the fact that repeated laments came to my ears of the regress of the monks in learned culture. This is to me the more regrettable, in that I have come more and more to the conviction that an ungrudging collaboration between European and Indian scholars would bring about the best of results.

In conclusion a word on the laity. That here too Buddhism has significance was shown me by the really profound demonstration to which the untimely death of Senanayaka gave rise. Senanayaka was unquestionably one of the most prominent personalities in Buddhist Ceylon—a rich man, whose reputation

it was that he, *dānaparāyaṇo*, spent the half of his income in acts of benevolence. It is certainly not easy to say how much of the imposing sympathy in his fate was due to the boundless reverence of the people, resembling an incipient hero-cult for him personally, and how much to Buddhist sodality.

The deportment of the staff at our hotel gave me occasion for observing much that was of interest. Colombo was overfull, and by a change of plan we got in at the Bristol Hotel. We had no reason to regret it; we were excellently accommodated, and made the hotel our headquarters, from which we made excursions to the interior of the island. The hotel servants were almost entirely orthodox Buddhists. The visits which different Buddhists were good enough to pay me at the hotel caused us to rise considerably in their esteem, and they were evidently at pains to carry out every little wish as soon as it was uttered. Moreover, it became a real joy to witness the interest and also the intelligence shown by the staff in our work and our enterprise. Here, I said to myself, is the real ancient culture. When we came back from our expeditions, all the dark faces were beaming, and everyone had some cordial inquiry to make about what we had seen and done.

Again, at this and that sacred spot there were always to be witnessed scenes of real piety and fervent faith. One such scene is especially in my memory. Before the Bodhi-tree opposite the Dalada temple in Kandy we came upon a man with his little daughter. He was kneeling with the child before the tree, and folding her hands and rehearsing a prayer to her, she repeating it word for word after him. Our coming did not disturb their devotions.

That side by side with this there are thousands who are tepid and indifferent goes without saying. The same, for that matter, may be said of so-called higher civilizations—more properly to be called younger civilizations—and of these perhaps in a higher proportion.

One thing I do much deplore, and this is that the highest circles of Sinhalese society attach so little weight to the maintenance of their national ways. While I was yet on the

steamship, the *Lancashire*, an official of the C.C.S., when I told him I had last been in Ceylon thirty years ago, said I should find things very much changed, 'Anglicized but not improved.' And in fact the uppermost strata, especially at Colombo, seem to lay themselves out, in mode of life, clothes and language, to be as far as possible like the English. The children of such families often can no more understand Sinhalese. It is the British Government which is at pains to maintain the Sinhalese language in the schools, and is at present planning, efficiently supported by the Legislative Council, to bring out a great scientific dictionary of the Sinhalese language.

It gave me a real shock when one of the most highly educated and eminent of the Sinhalese, calling upon me, remarked: 'You see me here in English dress; I speak English with you. That's how it is with us now. My mother was a thorough Sinhalese.' While in these words a man whom I highly esteem clearly revealed—with much regret, of course—a certain state of decadence, there are nevertheless many in the same social circle who know how to ward their 'Ceylonianity.' Among the people several associations have arisen to serve the same object. Let us hope that the Sinhalese people will as such take heed to itself while yet there is time. I have learnt to appreciate and love it; for a generation and more I have loved its history, its culture, its language. May it never lose a just pride in its own way of being and in its past!

WILLIAM GEIGER.

A

NEW READING OF DHAMMAPADA 207

BY PROFESSOR DR. V. LESNÝ

WE have here an old instr. plural *dhīre* replaced by *dhīro*.

In the Pali version of Dhammapada, st. 207, we read as follows:

*bālasaṅgatacārī hi dīgham addhāna socati,
dukkho bālehi saṅvāso amitten' eva sabbadā,
dhīro ca sukhasaṅvāso ñātīnaṅ va samāgamo.*

‘Verily he who walks in the company of fools suffers a long time; living with fools is always painful as with an enemy; living with the pleasant is wise, like meeting with kinsfolk.’

We can see that the literal translation of the first pada of the last verse, viz. *dhīro ca sukhasaṅvāso*, as it has been given above, runs against the sense of the stanza. We see, secondly, that the reading *dhīro ca sukhasaṅvāso* itself destroys the parallelism with the second verse *dukkho bālehi saṅvāso*. We should here expect the instr. plural instead of the nominative sg. *dhīro*. On this account Max-Müller, in spite of the reading of all the MSS., wanted to emend the text to *sukho ca dhīrasaṅvāso*, and translated the last verse of the stanza: ‘Company with the wise is pleasure, like meeting with kinsfolk.’ And in this way the verse has been translated in all the translations—for instance: ‘sapientis vero consuetudo gaudium propinquorum velut congressus’ (Fausböll); and again: ‘Verkehr mit Weisen, freudenreich, ist dem mit Blutsverwandten gleich’ (Franke, Dhamma-Worte, Jena, 1923).

There is no doubt that such a translation does justice to the sense. I have only some doubts as regards the emendation of the text. The reading of the MSS. is attested also by the Commentary (Dhammapadatthakathā, ed. Norman, P.T.S., vol. iii., p. 272): *dhīro ca sukhasaṅvāso ti ettha sukho saṅvāso etenā ti sukhasaṅvāso paṇḍitena saddhiṃ ekatthāne*

vāso sukho ti attho. The translation given in the Commentary follows, as we can see, the sense only, but by no means the letter.

We find, moreover, the reading of the MSS. in the other versions of Dhammapada. There is, it is true, a lacuna in the Kharoṣṭhī version, but at least the reading *sukhasaṇvāso* of the Pali version is certain (E. Senart: 'Les fragments Dutreuil de Rhins,' JA. XII, 1898, p. 297):

38. *lasagatacariu drigham adhvana soyiṣu,*
dukha balehi, vasu amitrehi va savrasi.
 39. . . . *suhāsavaṣa ṇātihi va samakamo.*

The lacuna of the Kharoṣṭhī version is filled up in the Saṅskrit version by the instr. plural *dhīrais*:

- XXX. 26 *duḥkho bālair hi saṇvāso] hy amitre[ṇeva sarvadā]*
dhīrais tu sukhasaṇvāso jñātīnām iva saṅgamaḥ.¹

Taking all this into consideration we can assert, with a high degree of probability, that there was in the old version, on which the Pali, Sanskrit and Kharoṣṭhī versions are based, the old Pali form of the instr. plural in *-e*, viz. *dhīre*, which is the old equivalent of Saṅskrit *dhīrais*. Such forms are still to be found in our Pali, although very rarely. Geiger ('Pali Literatur und Sprache,' p. 80) instances *gūṇe* from Buddhavaṅsa. E. Müller, in his 'Simplified Grammar of the Pali Language,' has several such forms. Thus on page 68: 'In old texts we find besides a form in *e* corresponding to the classical Sanskrit in *ais*—for instance, *vanīpake*, used as a dative, "to the beggars" (Cariy. 1.4.9); *yācake* (*ib.* 1.8.12); *adhane āture jinne yācake paṭṭhike jane samanabrāhmaṇe khīṇe deti dānam akiñcane* (*ib.* 1.9.9); *gūṇe dasaḥ' upāgataṅ* instr. (Jāt. 1.6).' Now when the verse was being transformed from its original shape into our Pali, the form *dhīre*, being considered as Māgadhi nominative in *-e*, was replaced by the current Pali form *dhīro*.

V. LESNY.

¹ Compare L. de la Vallée Poussin, 'Documents sanscrits de la seconde collection M.A. Stein,' J.R.A.S., 1912, p. 369.

BUDDHISM AND THE NEGATIVE

By MRS. RHYS DAVIDS

WE know that in the Pali scriptures the things that are good, the things that should be, the right life, the perfect state, are often worded negatively. We know in a general way that Buddhism expressed not only bodily but also spiritual hygiene in negative terms. But I have not met with any work, at least not in English, in which this characteristic, partly Indian, partly Buddhistic, has been treated with as much emphasis as it deserves. It is just possible that this is actually the case—I say so with diffidence—and that the lack of emphasis is due to an underestimation of how very pervasive a characteristic it is. Underestimated also appear to be both the conditions and the consequences of it. To treat of it fully would mean writing a history of Piṭaka doctrine. But some points can be raised in shorter compass: the fact, namely, of the emphasis, some causes of it and some effects of it.

The Buddhist code of fundamental morals is one of five negative injunctions: the believer is enjoined to abstain from—literally, take no pleasure in (*paṭivirato*; *veramaṇī*)—taking life, and so on. Here, of course, Buddhism is no exception among other old and even younger codes. Jesus tried without success to reword the Mosaic, mainly negative, code with 'Thou shalt love thy neighbour as thyself,' for we still go on in the old negative way. We have yet to frame a positive code for more duties than that owed to the Highest and that to parents. We have yet to come to: Ward your fellow-man as yourself. Ward his property as your own. Ward a man's wife as mother, sister; ward the children as your own children. Let speech be truthful, kind, courteous, helpful. Keep sober. Some day we may take over the Buddhist Silas in this positive form, but if we adopted them in their present negative wording, we should be scarcely better off than we are. And if those Buddhists whose scriptures are the Pali Canon

were more familiar with those scriptures than they are, they would know that they have ready to hand a worthier and more positive wording of the Silas in the Suttas, in words expressly ascribed to their Founder.¹

But the Buddhist use of the negative, in things bearing on man's present and ultimate welfare, goes far beyond the injunction wherewith the moral precept aims mainly at restraining the wicked and the weak. In the progress and consummation of the holy life there is an amazingly small number of positive terms, but there is an abundance of negative terms, both directly and indirectly negative. In the positives we have *magga*, *arahaṇ*, *attha*, *hita*, *ānisaṃsa*, *bhāvanā*, *sambodhi*, *santi*, *sacca*, *sagga*, and a very few more might be found. But we come at every turn against the negatives, such as, for the Goal: *nibbāna*, *nirodha*, *nissarana*, *amata*, *khaya*, *anuppāda*, *vimutti*, *ākuppa*, *akutobhaya*, *acala*, and others; for the Way: *niyyānika*, *nekkhamma*, *pahāna*, *nibbidā*, *alobha*, *adosa*, *amoha*, *avyāpāda*, *anabhijjhā*, *animitta*, *suññata*. *appaṇihita*, and others. The saints are *nibbuta*, *anāsava*, without *chanda*, *khīnāsava*, *paripunṇasankappa*, *katakaravīya*, *brahmacariyavissuta*, *pannadhaja*, *ohitabhāra*, *nittanha*, and more might be added. All of these expressions might be considered as summed up in the phrase *sammā dukkhass' antakiriyāya*: 'for the right making an end of ill.' Once or twice the Founder is made to summarize his teaching; once it is in these words: 'Both in the past and now do I, even I, declare just this: ill and the making ill to cease.'² And that which he was said to have thought out under the Bo-tree was the 'making to cease' the 'coming-to-be' (*nirodha-samudaya*). Earnest disciples were taught that ill could only be ended if becoming (*bhava*) ended.³ The word 'life' was neither appreciated nor depreciated, for in doctrine it was not used! The saint is shown awaiting the end of this span of life with the resignation of a weary labourer waiting for his wage⁴

¹ *Dīgha Nikāya*, 'Brahmajāla S.' But this finer setting I have never heard of as being systematically used, as is the purely negative one.

² *Majjhima*, i, 140.

³ *Saṃyutta*, ii, 117.

⁴ *Theraḡāthā*, ver. 606 = 654 = 685 = 1003.

—the sentiment of the little Pagan dirge in the Shakespearean play *Cymbeline*—but he is dumb about positive good to follow. Life is resolved into birth and dying, and the thing to make cease was the being reborn and the being redead. These were the milestones of the woes of all the worlds. And the man who has spiritually rejected, cut down at the root, the body of his desires and craving, ‘made it like the stump of a palm-tree, made it something that has ceased to become, so that it cannot grow up again in the future’¹—he alone is happy. So are the arahants happy. That there was safety ahead in the way of the worlds towards the Goal was merely the outlook of the converted beginner in the Way. His was the slogan: *Khīnanirayo ’mhi*: Perished for me is purgatory!² not that of the saint: *Khīṇā jāti*: Perished is birth! The positive ‘Way’ (eightfold path) of the first message had been converted—? perverted—by a monastic world into a mainly backward-looking way of four stages and four moments of realization or ‘fruition.’ The saint had got to the last and had ‘crossed over.’ His was not the joy of those weary, errant Greek troops beholding the sea: *Thalatta! Thalatta!* It was more the complacency of the coast-spectator in Lucretius. He was safe, but his view was seaward at what he had come through. He was not looking landward at what lay before him. That ‘before’ was as the track of bird in air untraceable.³ Or when he, when she, spoke of it, it was all in terms of riddance:

This that doth ne'er grow old, that dieth not,
 This never-ageing, never-dying Way;
 No sorrow cometh there, no enemies,
 Nor is there any crowd; none faint or fail;
 No fear cometh, nor aught that doth torment.⁴

He was in Nirvana; of the ‘beyond’ he did but say, it was ‘utter Nirvana’: *parinibbāna*. It was ineffable:

Nowhere is measure for one gone to oblivion.
 That whereby we speak of him, that exists no longer.
 Wholly cut off are all forms of our knowing;
 Cut off the channels of speech, ev'ry one.⁵

¹ *Saṃyutta*, iii, 127, &c.

² *Saṃyutta*, ii, 70.

³ *Psalms of the Brethren*, ver. 92; *Dhammapada*, ver. 92.

⁴ *Psalms of the Sisters*, ver. 512.

⁵ *Sutta-Nipāta*, 1074 f.

His happiness was on the one hand so retrospective, and on the other so barred from any forward view into the future, that it is a very type of the attitude which would define happiness or well-being in terms of riddance of pain. It may have been with such 'as with one who after long toil and much peril reaches home, and is content with that for the day, whatever life may give or ask for on the morrow. They had won up out of the maelstrom of *saṃsāra* . . . to something ineffable, that now is, but is not to be described in terms of space or aftertime; and resting they sang.'¹

It may be said that this is the unworded consummation for the few, for those who, after long ages of slow maturing, were mature.

Yes, this is true; and so sure do they appear about the maturity that, in the anthologies, we come across only two poems by monks,² and none in the (fewer) poems by women, in which is worded any yearning for a higher growth, a fuller perfection than the state to which they judge they have attained. It is a very wonderful phase in human evolution to find men and women so very worthy, at the threshold of that second house of which their leader used to speak,³ the house of the hereafter, showing this serene but tired complacency. Something in their teaching had occurred to quench imagination, and turn all faith and joy and musing to looking backward.

But, the critic goes on, the teaching for the many, for the pious layman, is more positive, less austere, more human, more suited to those who have not turned their back on the world that they know, on life as they know it.⁴

This again is true. No creed may be said to sit so lightly and pleasantly over man's conduct and ritual observance as the Buddhist layman's *Sāsana*. It may seem to some to be the creed of world-orphans. It is so. Yet it is less so than it seems. The Buddhist also seeks the unseen warding, for is

¹ *Psalms of the Sisters*, xxxi.

² *Suppiya* (Th. xxxii), *Tālapuṭa* (cclxii).

³ *Majjhima*, i, 279; ii, 21; iii, 178.

⁴ Cf. De la Vallée Poussin, *Nirvāṇa*, 1925.

not the deified teacher one in a chronic process of ever-warding Buddhas? Is not the teaching, in some way not understood, but accepted in faith, a world-gift to man for his salvation? Are not the holy almsmen, albeit very unequal as to holiness, an ever-present influence, warding off ill, producing merit? The layman could afford to word the good, the well, positively. Worlds lay before him, but by a worthy life here he could earn the guarantee that they would be bright, not dark. Unlike the monk, he could afford to speak of things pleasant as pleasant (*sukhaṃ sukhato*), and not as in very truth painful.¹ He could speak calmly of death, for it was not the end-all, but just the common lot.

All this we know. And if the worthy Buddhist is not consistently cheerful over that common lot when brought up against it, neither are we when we, like him, find nothing better to comfort ourselves withal. Small blame to his inconsistency! The blameworthy thing for him and for us is to find nothing better than just that 'common lot' to lean upon.

But there is one point about this more cheerful lay-gospel that should not be overlooked. It worded the very 'man' better than did the gospel of the saint, the monk. There is no denial of the 'man,' the self (*anatta*) in such discourses to lay-disciples as that to Sigāla,² to the thirty kumāras (who were advised to seek the 'man': *attānaṃ*),³ to Visākhā,⁴ to Citta,⁵ to the king,⁶ to Anāthapiṇḍika.⁷ There is here no robbing the word man (*puggala*) of having any reality; it is not made a merely conventional label. The cloistered academician came to do this; 'man,' 'woman' was a case of 'naming something that exists (body and mind) by something that does not exist.'⁸ No such sophistication existed for the layman. He was indeed reminded that things are transient, and that ills are the common lot. But the third monkish slogan, *Anatta*—a word at first concerned only with anti-brahmanic protest—was not brought into his gospel, to worry and undermine his con-

¹ *Sutta-Nipāta*, 759. *Buddhist Psychology*, p. 86.

² *Dīgha*, iii.

³ *Vinaya*, i, 23.

⁴ *Anguttara*, i, 205 f.

⁵ *Saṃyutta*, iv: 'Gāmani-saṃyutta.'

⁶ *Kosala-saṃyutta*.

⁷ *Vinaya*, ii, 156.

⁸ *Abhidhammattha-saṅgaha*, viii, 14.

viction that there was really and truly a man, who worked karma of thought, word and deed, and who reaped the harvest thereof here *and hereafter*.

Together with this more direct, less sophisticated wording of the 'man,' the Buddhist lay-sāsana, be it noted, worded more rationally than did the monk, the good, the 'well' of man. This, positively worded as *hita*, *attha*, *ānisaṃsa*, 'both his own and others' (*attano ca parannañ ca*), was to be sought both here and hereafter. Before him lay, not a way of gradual cessation aimed at in the monk-sāsana, but the two goings or ways, the well-going (*sugati*) and the ill-going (*duggati*). Neither was eternal, though either probably lasted long. Certainly the former, the *sagga-loka*, did. And how far Nibbāna—word as vague as our heaven—was in any way distinct therefrom, he did not ask. Not till Milinda made out a case of a distracted mankind in suspense about it very long afterwards, do we come across any worrying over the subject.¹

Nor had that other word for the monk's ideal—*vimutti* (liberation)—any charm for the layman. Negative term though it be, it has come to appeal strongly to us, who are the heirs and, in our literatures, the witnesses, of ages of struggles for liberty—national, religious, social. Scarce any word thrills many of us more strongly than just this word of riddance, as in popular oratory or in the people's songs: '*Liberté, liberté chérie!*'—'Dear land of liberty!' From a very different outlook it could thrill the Indian monk no less, the Buddhist nun no less. In her thrilling we can also see riddance of domestic and social disabilities, but for both sexes the liberty is chiefly spiritual, that is, of the very man, the very woman. The thing they had got rid of seemed to them so fearfully positive—fearful even as fire in the turban, fire in the house, fire in the jungle—that the very riddance itself stood for salvation, for peace, for being well. The other Indian riddance-word of salvation—purity (*suddhi*)—does not reverberate in the early Dhamma as does the pæan of liberty. As an ideal it does not appear to have been in the Founder's own original gospel. It will probably have been one of the many floating

¹ *Mln.*, 323.

ideas developed in the growing Order among the more pronounced monastics; not the pioneer world-helpers and men of new thought, but the veritable worldlorn recluses sheltering in the Order.

But it did not appeal to the Indian layman. As a religious slogan it does not appear in the Vedas. *Mokṣa* is a later development, due either to Buddhism, or to a condition precedent of Buddhism. We must come down to the Śwetāśvatara and Maitrī Upanishads to find it. It is true that Aryans can thrill to a negative catchword—witness the word *amata* ('ambrosia,' 'immortal'); but the idea of being spiritually set free is too unworldly to come to the front in any world save that of the recluse.

Here then we have two negatives of utmost importance in the gospel of the Buddhist: 'man' and 'man's well.' The one, at first treated of negatively, came to be regarded as a fiction; the other 'is,'¹ but is entirely ineffable. And we have the 'man of the many' (*puṭhujjana*), the man of the world's work, rejecting those negatives and using the ideas in a positive sense. Working with his fellows he is not, in the long run, satisfied to build on negative ideas. But let the apologist of the dual gospel in Buddhism remember this: It is the gospel of the recluse which is, and will be looked upon by people of other lands and other creeds as the original, the venerable, the genuine Buddhism. Not because the layman's gospel is not worthy; not because there is not great worth in some later developments of Buddhism. But the Pali Canon holds the field yet as the archetype in Buddhist literature. And, in that, the life, the welfare, the world of the monk outweighs and dwarfs altogether the life, the welfare, the world of the 'manyfolk.' With monks as recorders, as editors, as 'libraries,' nothing else could well have been expected.

The monk-world of the Order even reduced to secondary emphasis and importance—and that at a very early stage—the very heart and root of Gotama's message: the appeal to everyman, as wayfarer in a Way of the worlds to the Goal, to choose himself the way to go by the innate will in him to

¹ *Mln.*, 270: *atthi nibbānaṃ*.

seek the better, the best. Here we have a positive idea, a positive word. And this in spite of the fact that no fit word for either will or choice was to hand. Into this I have gone elsewhere.¹ The manifesto of the WAY has ever been regarded in the Piṭaka tradition as a word, an occasion of the highest moment, and rightly so. And let this not be so much overlooked as it is, that, unless we see in the noble figure of the Way a substitute used by inspired genius groping for a word, to serve for the man seeking by inward prompting his good, his well, and choosing what seems the best way to it, there is no moving force about it at all. Now, on the one hand, the editors made of the Way, not *the* gospel, but *one factor only* in a doctrine of over-emphasized Ill. I refer, of course, to the doctrine of the Four Truths. They made, as monks would, omnipresent Ill in the forsaken world their gospel; and, on the other, they split up the Way into a fourfold path of what we might call negative progress—namely, of milestones² of how far there was riddance of all the worlds, of life as we know it. The gospel of the Way was a great opportunity for transforming the truth, that man, the very man, is of the Divine nature, into a truer conception of that nature—namely, of Will working in and with man's will. But this was too far a cry for a world which can even now see in deity, in man, mainly Mind, not yet mainly Will.

It may yet be objected that the reduction of the Way to a relatively decentralized place occurred when it was first taught—in the first 'sermon.'

That is so in the edited version we have to-day. Oldenberg was content to see nothing 'inorganic' in that version of the Way-word, as against Deussen, who did.³ Deussen saw in its mechanical form an historical parallel to the grouping of many golden sayings, uttered over it may be many months, in the Sermon on the Mount. I am with Deussen, that there has been editing. But not regrouping of materials from other

¹ 'Man the Willer,' *Bulletin of Sch. of Oriental Studies*, 1925, &c.

² The Four Paths, and Four Fruits.

³ Oldenberg, *Buddha*, 6th ed., 148 n.; Deussen, *Allgem. Gesch. der Philosophie*, i, 3, 138, 156.

utterances. So short is it as it is, that had the bringing in of matter taken place, the original sermon would be reduced to three sentences. But there clearly has been a reduction of a discourse, remembered in *these* words by one listener, in *those* words by another, to a fixed wording. Not of the whole discourse, but of just those sayings which *came to appeal most forcibly to the monk*: Ill, and riddance of Ill. And I hold this may well have happened in Gotama's lifetime, and sometimes in a wording and with an emphasis of which he may not have approved.

That this could not be will only be maintained by those who would see, in Gotama the very *man*, that quasi-deified Bhagavat and Tathāgata *idea* which became the worship of a later day. To his own day a friend, a brother, a leader, a counsellor and helper, he could also be considered by some as a dictatorial tiresome old man.¹ Tenderly, reverently warded he will have been, as are they whose efficiency is rated as over, but he had with wide sympathy and appreciation encouraged all sincere expressions of opinion in the Order, and there were many stalwarts at work in it, whose ways and words are now too much merged in the shibboleth 'Buddhava-cana.'² These would not all be meek repeaters of what he held most worth while. Is not that lonely last tour with only his cousin significant of one who could no more trust his following to teach just that? Sir Charles Eliot rightly alludes to the 'pathetic pictures of an old man's fatigues' as hall-marked by truth.³ But to me the loneliness of him on that tour is one of the most poignantly pathetic facts in the world's literature.

Let us return to our negativisms and their defects.

1. Negation of the 'man' (*puruṣa*, *puggala*) finds expression in the word *anattā*. The doctrine was, in the first use of it, a protest, not without reason, against what had become a distorted emphasis in the brahmanic teaching. *Puruṣa*, worded as *Ātman* (*attan*), was in fixity, immutability, power

¹ *Dīgha*, ii, 162.

² See the writer's 'The Unknown Co-founders of Buddhism,' *J.R.A.S.*, April, 1927.

³ *Hinduism and Buddhism*, i, 161.

to will, identical with the world-spirit. Hence to be wise, to be 'fulfilled,' he had not to grow, to become (*werden*); he had to realize what was already there. He was not so much a growing plant as a jewel or star to be cleared of all that hid or dimmed.

But in time this doctrine of protest degenerated into the harmful dogma, never worthily reasoned out, that the 'man' is not only not immutably divine, but non-existent; that there is no one who thinks, speaks, acts, but that there is only thinking, speaking, doing. That 'Buddha denied the existence of the soul' is an oft-made statement which historical criticism will come to reject. Gotama's first utterance as teacher is an appeal to the inmost nature of the very man, to the wayfarer, 'you and I, in the long way,' as he once stressed it. But he had no inspired message about the nature of that very man (*attā*); he confined himself to saying: 'he is not just the body, not just the mind.' Had he but gone on to say: 'these are what he uses,' a world of misunderstanding might have been avoided. Perhaps he did say so, but it suited the compilers of the sayings, in a desperately difficult job, to retain the negative emphasis. That was in keeping with so much else.

We must read not only what has been recorded, but between the lines, and in accordance with the early conditions if we would evoke real historical pictures. For instance, it is clear that the stereotyped way, in the Suttas, of rejecting *attā* can only refer to the old idea of man identified with Godhead, but edited by monks at a time when there was no further any question of protesting against Brahmanism.

If we translate *attā* by God, or immanent God, the formula acquires sense; we are thus taken back to the beginning of the movement.

Pali literature is still for us a very new study. Its bulk is after all considerable, and it is not easy to find its measure, its sense of values, the history of growth in it, if it has, as is now mostly the case, to be studied *as a by-product of Sanskrit*. There is much taking up or rejecting *en bloc*. The evolution of the brahman as an animate book, the evolution of the

mantras he handed on as such—we cannot get at the back and base of these. But the evolution of the Pali, the evolution of its animate libraries—this is of more recent growth, and will repay more analytical handling than it gets. Mainly we can only surmise, yet we can get nearer to the conditions under which the phenomena of Order and of Piṭakas came to be and to grow. And we can be more discerning accordingly.

For look again at the oft-occurring ill-fitting *anatta* riposte: ‘man is transient, mutable, subject to ill; how then can he be *attan* (*Ātman*)? When the books were finally revised, this anti-brahman protest was a thing of the past. It is applied to the later denial of the man. As such it puzzles the listener: ‘Who then,’ he asks, ‘will reap my manless karma?’¹ Had Gotama been faithfully recorded as teaching that questioner, can we, weighing one passage with another, doubt but that he would have taught the ‘man,’ the you and I, faring on, journeying on from world to world, the man who to body and mind is as Jetavana to the faggots, borne thence to the (funeral) fire, the man who, in his actions, grows or sickens, who stands after each dying before Yama, his fellow-man—all devas were fellow-men—to be confronted with that karma, the man neither body nor mind? Already in the Piṭakas the ‘man’ is tending to be merged in the five ‘groups,’ replacing Gotama’s ‘*kāya, citta*.’² In the Commentaries man has become nothing more than these, and the excellent word for his personality—*attabhāva*—is treated as a mere concession to the conventions of the ‘manyfolk.’³ In the Abhidhamma we are at an intermediate stage between Sutta and Commentary (as written); and there we can see⁴ how needful it had become to buttress the degraded theory of the ‘not-man’ with every stone of support that could be brought together.

2. In the negative naming of the end, the goal of man’s long wayfaring, there is no analogous history of degradation. It is chiefly an unworthy emphasis on what has been and

¹ *Majjhima*, iii, 19; *Saṃyutta*, iii, 88; cf. *Kindred Sayings*, iii, p. viii.

² *Saṃyutta*, ii, 94.

³ *Asl.*, 308; *Vis. Magga.*, 310.

⁴ *Kathā-vatthu*, i, 1; cf. *Bud. Psy.*, 1924, ch. xii.

has been got rid of. To recall the Greek soldiers, it is as if, on sighting the sea, they had shouted, No more land! and not, The sea! the sea that was the home brought nearer. We see the same Indian weakness in naming the perfect condition of body; the wording, as 'not-disease' (*ārogya*), what our stronger positive words of the West call *hygieia*, *salus*, health, *santé*. It found a complement to that negation about the bodily state in a negation about the very man, self, or spirit when utterly well. In *nibbāna* is implied extinction of the heat of spiritual fevers. Even the slightly more positive *sītībhāva*, the saint's coolness, does but indicate riddance of fever. There is no positive emphasis on what the man is becoming, or will have become. Here and there we meet with 'growth' (*vuddhi*); the notable causative of a noble word *werden* (*bhāvanā*) we also meet with. But when the long work in all that process is consummated, when the man is fulfilled (*paripunnā*), when he will have become that which he has willed to be: 'WELL,' for this word, daughter of 'will,' there is no name. We do not even find, as we might have expected, the simple compound *subhāva*. *Sothībhāva* is nearly non-existent. *Arahatta* is weakened to mean 'worthiness to receive offerings.' We may, we should appreciate the reserve in early Buddhism which refused to commit itself to any description of that Goal. Who, at this time of day, is content with the worth of such descriptions in other scriptures? But it does not follow that the forward view is fitly worded only by a negation. We may rest too easily complacent in the contentment shown by the Indian over his *néti, néti!* It hints at that racial weakness which found no word for 'will,' whence we derived our 'well'—which never developed its Aryan root *war* in the way we developed the twin root *wal*.

Men cannot eviscerate a gospel of so much as did the early Buddhists without suffering vital loss. In the 'Way' the utmost was done to remedy the Indian lack of a word for 'will,' for 'choice.' But the unworthy wording of the 'man' and of his faring home was a mistake of its own making. In the far East more positive conceptions went some way to

remedy matters. But in so-called Hinayāna Buddhism the twofold negation yet reigns, so much so that the former half of that negation (*anatta*) is by some actually held to be its chief characteristic.¹ Certain features it presents to-day are deepened in significance when they are considered as possible consequences of that survival. May it not be true that, if the 'man' be unworthily worded, the 'will' by which he seeks the ultimate Well as his real home will be also inadequately worded, and interest in his higher growth, nay, in his ultimate Well, will become blotted out?

Consider! Early Buddhism negated man, the willer through body and will, and worded quite unworthily any concept of a Well in which the man might find the One in whom he willed, whom he chose, and towards whom he moved. To-day we witness how it has gone on losing substance as a religion, how it impresses the outsider as a system of ethics on the one hand, and on the other as a system warding a world of the past: world of a dead social cleavage, dead language, dead literature.

For the Way of the worlds, the larger life of both the seen and the unseen, has faded out of its perspective. Its ancient gospel threw open the gates to the long vistas:

Apārutā tesañ amatassa dvārā!

Around and about its votaries there were devas, no longer unapproachable deities, but fellow-men of other worlds, warding, watching, advising, praising, reproofing. Clairvoyance, clair-audience²—to see and hear as could those devas—was from the first never banned as devilish, but was welcomed as means of access to fellow-men both here and over there. Ever was man in a Way, not of earth only but of the worlds. All of these opportunities and vistas, all that made his cult a very living religion—the having heed to the unseen—the 'Hinayāna' Buddhist has virtually laid on the shelf among the venerable things of his past. His attention as layman and as monk is concentrated on this one only of his many lives. The just-so-

¹ M. Walleser: 'Wesen und Werden des Buddhismus' (*Festschrift Jacobi*, 1926).

² Mistranslated as 'heavenly, or celestial eye and ear.'

much as was given him about the way of the worlds of our life he has lost, and he has learnt nothing since wherewith to word it more worthily, more truly.

If he be monk, his forward view is still more blurred. For as monk he has ever worded not only 'man' and his goal unworthily, but 'life' as well. He never had any hope in the life of the worlds, for everywhere this meant rebirth, redeath of a body. And body, he held, was, with mind, essentially the 'man.' Hence birth and death stood out overlarge, overfearful. He believed in a life of perfected growth only when his life had been cut off from sharing in the life of the worlds. He had no 'very man,' whose growth is not the growth of any of his bodies.

Life, man, will, *werden*, well: herein was weakness, herein was a falling behind. In all five words Europe can show, in naming, an advance on early Buddhism. As to whether a worthy use is made of them, and not in many respects a misuse, it is not here the place to discuss.

C. A. F. RHYS DAVIDS.

MĀYĀ IN A GREEK PAPYRUS (?)

By DR. O. STEIN

[The author fulfils an agreeable duty in expressing his best thanks to Mr. J. W. STEINER for his kind help in bringing the English of these lines up to a tolerable level.]

EGYPT may be, as the father of history very aptly said, a donum of the Nile; one could vary this and say that the unexpected enrichment of the knowledge of the classical world, in the fields of literature, science, public and private law, as well as by religious documents and others, is till this day an inexhaustible gift of this—also in that direction—fruitiferous soil of Egypt. And why, may an Indologue ask, should not this soil bring forth, in the smallest rag amongst the many thousands of papyri, the spreading of a little light on the relationship between these two ancient source- and foster-countries of culture, between Egypt and India ?¹

This question, so modestly put, seemed to have got an answer already, when the well-known Papyrus Oxyrhynchus 413 brought a mimus-like scene on the shores of India, where Greek people are seen conversing with an autochthonous Indian king and his followers in their mother-tongue.² It is the privilege of the next lines to show that the hope, set also upon another papyrus, has been disappointed for a second time.

This is the P. Oxy. 1380 (vol. xi, 1915, p. 190 *ff.*, in the edition of GRENFELL-HUNT), which belongs to the second century A.D., and contains a prayer³ to Isis. For the readers

¹ There are some other papyri, which indicate relationship between Egypt and India, apart from the literary and known historical sources. The author hopes to publish a survey of the Greek papyri dealing with India in this year.

² In this forthcoming paper the hypothesis is shown as wrong.

³ About the real character of the papyrus controversies are still proceeding.

of this Journal the lines 103 and 226 are of special interest. In the former passage the goddess, who is invoked under different names in different places of the world, is called ἐν Ἰνδοῖς Μαῖαν. Supplying a verb, such as: I pray to thee, or, We call on thee, we have Isis invoked as Μαῖα among Indians, or in other words, the Indian Μαῖα is Isis. The editors have remarked already that there is no proof of a cult of Isis in India. K. F. W. SCHMIDT¹ took Μαῖα as equivalent to an Indian *māyā*, 'Wunderkraft, Weisheit, Zauberei,' from which the derived *māyin* has the sense of 'wunderkräftig, weise, zauberkräftig.' And B. A. van GRONINGEN² was the first to give the suggestion of identifying the Greek word with Buddha's mother Māyā. Merchants who came to India may have heard of Māyā, and there is nothing surprising to find this name here, thinks van GRONINGEN, as not only the P. Oxy. 413 (but see preceding page, n. 2) proves connections, which were intensified in the time of the Roman emperors, but also the missionary activity of Aśoka and ambassadors, like this of Ptolemaios Philadelphos, may have brought some knowledge of Buddhism. Lastly, in his book 'Die Geburt des Kindes' (1924, p. 112 f., n. 3) NORDEN calls the words of the papyrus, cited above, the greatest surprise and seems to be convinced that they must refer to Māyā, though he cautions against the utilizing of them in an incorrect manner.

The second passage (11.223 ff.) runs: [σ]ὺ τῆς γῆ[ς κ]υ ρία|α.σ[. . . πλῆ] μμυραν ποταμῶν|τ[.] . . [.] . [. . .] Η ἄγεις· καὶ τοῦ ἐν Αἰ|γύπτῳ Νε[ίλο]υ, ἐν δὲ Τριπόλει Ἐλευθη- ρου, ἐν δὲ τῇ Ἰνδικῇ Γάγγου, etc. Here the goddess is called the cause of flood or inundation of the Nile, of the Eleutheros and of the Ganges. That is by no means an argument for a cult of Isis in India; the juxtaposition in thought of the Nile and of the Ganges is only a new alternation of the known association Nile and Indus, because from the earliest times of Greek geography India has been identified, or at least in some direction connected, with Aethiopia or

¹ 'Göttinger Gelehrte Anzeigen,' 1918, p. 112, n. 11.

² 'De papyro Oxyrhynchita, 1380,' Thesis GRONINGEN, 1921, p. 37 f.

Libya.¹ Especially the inundation of the Nile and Indus, and also their crocodiles, favoured such a conception, and no other than Alexander the Great, who himself had visited Egypt some six years ago, supposed, entering India, that he had found the sources of the Nile (*cf.* Onesikritos, fgt. 5).

Now to return to the first passage, where *Maîa* is mentioned: there must be taken into consideration the character of the whole papyrus before concluding anything. Its contents show the cult of Isis, as it seems, spread over the whole oikumene; but, in fact, there is nothing else than a tiresome enumeration of names of cities, countries, islands and the like, with which the veneration of a female deity, declared to be Isis, is associated. It would, of course, be worthless to dispute with the author of the papyrus whether those deities, whom *he* took to be a form of Isis—we would say an *avatāra*—may in reality be interpreted in this way; stress must rather be put on the question whether Isis *can* be meant here. On the Greek continent, on the islands, in Asia Minor, in Arabia, Italy, etc., the cult of Isis is proved by many documents such as sculptures, inscriptions, coins; but for India an incontestable proof would be sought in vain, though the coins of Huviṣka show the legend of Serapis, in the form *Σαραπο*,² which represents a survival of the coins of the fore-runners only of Greek and Bactrian kings. Literary testimonies also—like that of Phylarchos, that Dionysos brought from India the bovine pair, Apis and Osiris, to Egypt—are without any value, as such a statement has been duly rejected already by Plutarch (*Phyl.*, fgt. 80=*Plut. De Iside*, 29). No better verdict can be pronounced on the passage (iii, 11, 2-5) in the romance of Xenophon Ephesios, where Psammis, the king of the Indians, comes to Alexandria, buys the virgin

¹ *Cf.* Onesikritos, fgts. 12 and 17; Aristobulos, fgt. 29; and generally, for India and Aethiopia, STEIN, 'Επιτυμβιον Heinrich Swobodas,' Reichenberg, 1927, p. 313, n. 4.

² *Cf.* DREXLER, 'Mythologische Beiträge,' i, p. 4, n. 4; von SALLET, 'Die Nachfolger Alexanders des Grossen,' pp. 62, 205; GARDINER, 'Catalogue of Indian Coins of Greek and Scythic Kings,' p. 149, No. 110; SMITH, 'Early History,' p. 287.

Antheia as slave, but does her no harm, because she passes herself off as a devotee of Isis.

The identification of Māyā with Isis is impossible for different reasons; the first proof against it are the names and epitheta of the goddess Isis in general. Thus in 1.102 the Amazons are held to exist, and with them *Σπρατία* is associated, apparently a form of Isis, but clearly indicating the martial character of her worshippers; the same name of Isis is said to have existed in Rome (1.83),¹ as well as in the unknown *Μενούφι* (1.71). But here already the remark may find a place, that one would expect the name of the goddess in that form which is indigenous in the language of each people. Indeed, it is 'curious,' as the editors said, if the Persians (1.104) venerate Isis as *Λατείνη*;² the counterpart is the deity *Ἐλλάς* of the *Στράτωνος Πύργος* (1.94);³ no less doubt must be expressed considering the statement of 1.22-23, that Isis has been venerated in a purely Egyptian town like *Πεφρήμι* as *Ἔστια*; or that, in Delphi, she bears the names *ἀρίστη*, *καλλίστη*; while no temple consecrated to her is known to have existed in that sacred seat of Apollo; Plutarch, however, tells of a lady, to whom he dedicated his paper on Isis and also Osiris, as initiated in the cult of Osiris (DREXLER, in ROSCHER'S *Lexicon*, ii, col. 387, 60).

These examples, some of many, will be sufficient to show how inconsistent the namings of the goddess are in relation to the language of the people respectively.

¹ VAN GRONINGEN thinks, because the Egyptians came especially into contact with martial Rome, WEINREICH ('*Philologische Wochenschrift*,' 42, 1922, 795) would prefer the conception of the militant Isis, the victory-bringing deity.

² SCHMIDT (*l.c.*, p. 112, n. 12) refers to *rati*, 'love-enjoyment, delight,' and proposes a suffix-formation *ratina* with the change of *r > l*, which, according to WHITNEY (§ 1,223*d*) and LINDNER ('*Altind. Nominalbildung*,' p. 127, § 12), does not correspond to the sense of that suffix; van GRONINGEN (p. 38) and WEINREICH (p. 795) plead for a Persian deity; according to CUMONT'S correction ('*Rev. de philol.*,' 40, 1916, p. 133 *f.*) it should be *Ἀναείτη*, *Ἀναίτις*.

³ VAN GRONINGEN (p. 29) and WEINREICH (795) remind us of *Ἀλλάτ*, the Arabian Aphrodite, Herodot. i, 131, the feminine noun Allāt to the male Allāh 'God,' which is in no way convincing.

A further argument for the refusal of the equation *Maîa* = *Māyā* is to be found in the occurrence of the same name in other towns: 1.39: ἐν Ἀθρίβι *Μαίαν*, ὀρθωσίαν, that is Tell Atrîb, near Benha; 1.42: ἐν τοῖς Βουκολεῦσι *Μαίαν* (Boukoloi are the rapacious herdsmen who inhabit the marshy country on the north-west shore near Alexandria, and from whom the Bucolic mouth of the Nile borrowed its name); 1.116: ἐν Βηρυτῶ *Μεαν*, which may be read as *Μαίαν*, and indicates a cult of *Maîa* in Beirût. It is impossible, as is seen from these citations, to construct a distinction between *Maîa* of 11.39, 42, 116 (in 16 the reading *μίαν* must be maintained; see van GRONINGEN, p. 8 [against SCHMIDT, p. 106 *f.*, n. 4], and WEINREICH, 793), and the *Maîa* of 1.103; on the other hand, hardly anyone would be inclined to plead for a cult of Buddha's mother—*e.g.*, in Beirût. There remains, however, only this: to interpret *Maîa* in such a sense that it should conform to all the passages where it occurs. *Maîa* or *Maiás* is the mother of Hermes; of course, in Greece she remained always an unreal, bloodless form (see WEIZSÄCKER in ROSCHER'S *Lexicon*, ii, 2234); a cult of her is unknown; in art, too, she plays no rôle (*ibid.*, 2235), though she has been identified with Isis in consequence of the parallel equation of Hermes with Horos. Even in Plutarch's paper, *De Iside*, 12, Isis is called the daughter of Hermes; on the other hand, the question may be just raised:—could not the common idea of Isis and *Maîa* be the conception of mother Earth, *Mâ*, since Isis is declared to be Earth, Demeter (DREXLER, *l.c.*, ii, 442 *ff.*), and a confusion of *Mâ* with *Maîa* lies not beyond all possibility? Be that as it may, whichever side of the Isis conception may have caused the identification with *Maîa*, whether one should think of mother Earth, as who Isis appears in 1.222 (σὺν τῆς γῆς κυρία), or not, Buddha's mother *Māyā* remains beyond all serious consideration.

The result cannot be wrong, as it is corroborated from the standpoint of Indology. For the supposition of an Isis-*Māyā* cult would mean a cult of *Māyā* in India itself. There is an important witness, the reflected image of the Buddhist cult: Buddhist art. It is true, *Māyā* occurs on sculptures, but

she never has been by herself a subject of representation; she is only the mediator of the Lord, be it in the scene of nativity, when the white elephant enters her womb, be it when Buddha comes out from her right side.¹ In the legend she is merely mentioned in the same way, as art testifies, before and after the birth of the future Buddha; in *Lalita-vistara* (ed. LEFMANN, 252, 15 f.), she comes down from heaven, weeping because of her son seeming to be near his end in consequence of his excessive penances, without having become the Saviour of the world. 'Aber mit ihrem Tode ist Māyā nicht nur vom irdischen Schauplatz, sondern auch von jeder Wirksamkeit abgetreten. Einen Kult hat die indische Immaculata nicht gefunden,' says WINDISCH.² Her glorification in *Mahāyāna*³ does not alter this fact, because that period of Buddhism lays already beyond the time of P. Oxy. 1380.

I may be allowed to adduce, not as a compensation for the refused explanation, not as a new hypothesis of the identification of Isis with an Indian deity, but only as a parallel in religious conception, some remarks on another individuality in the Indian pantheon, who shows some corresponding features to Isis. This is the frightful, yet for human feeling in some direction so sympathetic, figure of the later pantheon, the great mother *Durgā*. No doubt the (certainly popular) roots of her veneration reach back, at least, to the younger Vedic stratum, but full development she found first in the Tantra. The accentuation of the motherly character, of her being the source of energy and creation, brings her near to the Isis conception. The great mother, the great goddess of nature,⁴

¹ Cf. FOUCHER, 'L'art gréco-bouddhique,' i, p. 294 f., fig. 148 f.; p. 301, fig. 152; p. 303, fig. 153; p. 306, fig. 154; SMITH, 'A History of Fine Art,' p. 380.

² 'Buddhas Geburt,' p. 198 f. and n. 1.

³ When BECKH ('Buddhismus,' i, p. 31, n. 1) speaks of that, he refers probably to her elevation into Indra's heaven, but that is a literary invention and proves no cult of *Māyā*.

⁴ See E. MEYER, Roscher's Lexicon, ii, pt. 1.367, 370; in pt. 1.106 one reads: ἐν Σούροις Νανά. SCHMIDT (*l.c.*, p. 112, n. 14) wants to propose an Iranian word, deriving from Sanskrit *nanā* ('little mother'), which,

finds her Indian sister in the *jagadmātā*; indeed, it would not be too difficult to draw some other parallels, such as her origin without father, sometimes alluded in Tantra scripts (cf. Mārkaṇḍeyapurāṇa, 82, 12 ff., with P. Oxy., 1.19, see van GRONINGEN, p. 9 f.). Apart from the many epitheta, which may arise from the average train of ideas of a believer, who likes to see his deity equipped with the best and highest of the world's virtues, there are some parallels which bring the two conceptions of Isis and Durgā near together. Thus the plurality of names and forms (1.9), Ἴσις πολυώνυμος, μυριώνυμος, μυριόμορφος (DREXLER, l.c., 546). Durgā also has an immense number of names and appears under different forms. Interesting is 1.214 f. of the papyrus: 'Thou hast made women equal to men in vigour'; the *δύναμις* of the women (cf. also the name of the goddess *δυνάστις* in 1.34, 41, 57, 97-98) reminds us of the *śakti* of Durgā. Finally, the stilistic form of the papyrus, which has been called an imploring or litany,¹ just as the hymns and praises, occurring in Purāṇas and the purāṇa-like passages of the Mahābhārata and Tantra, of Hindu deities, the *stutis* and *stotras*, show some affinity; namely, the endless joining of names together (for instance, *sahasranāmastotra*, 'the praise of thousand names' of Śiva, Viṣṇu, etc.), the careless syntax, the endeavour to express the whole universe by the epitheta of the deity, careless of truth: all that involves a certain affinity. WEINREICH is, no doubt, right when he remarks that the papyrus, with its geographical enumerations in the first part, exhibits an un-Greek character; for the second part, too, one must, as did van GRONINGEN quite correctly (p. 79 ff.), look to Egypt for the intellectual soil; but from the standpoint of comparative religion the hint of the Indian parallel, indicated above, may be allowed as well.

O. STEIN.

just like Greek *Maia* or *Mήτηρ*, could designate a goddess of 'fertility.' *Nanā*, however, occurs in that meaning only (R̥gv. ix, 112, 3), and belongs apparently to child-language, while in Iranian tongue no proof seems to be known.

¹ Cf. WEINREICH, l.c., 797 ff.

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	28	7	6	" Purchase of Bookshelves ...	2	2	0
				Dictionary Account ...	21	17	11
				" Balance at Bank, December 31, 1923	589	18	6
					1,649	0	3
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