Pali Text Society.

Journal

of the

Pali Text Society.

1883.

Edited by

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PÁLI TEXT SOCIETY.

COMMITTEE OF MANAGEMENT.

Professor FAUSBÜLL. Dr. MORRIS.
Professor OLDENBERG. M. EMILE SENART, de l' Institut.

T. W. RIHS DAVIDS, Chairman.

(With power to add workers to their number.)

Hon. Treasurer—W. W. HUNTER, Esq., C.I.E., LL.D.
Hon. Secretary—U. B. BRODRIBB, Esq., B.A., 3, Brick Court, Temple, E.C.

This Society has been started in order to render accessible to students the rich stores of the earliest Buddhist literature now lying unedited and practically unused in the various MSS. scattered throughout the University and other Public Libraries of Europe.

The historical importance of these Texts can scarcely be exaggerated, either in respect of their value for the history of folk-lore, or of religion, or of language. It is already certain that they were all put into their present form within a very limited period, probably extending to less than a century and a half (about B.C. 400–250). For that period they have preserved for us a record, quite uncontaminated by filtration through any European mind, of the every-day beliefs and customs of a people nearly related to ourselves, just as they were passing through the first stages of civilization. They are our best authorities for the early history of that interesting system of religion so nearly allied to some of the latest speculations among ourselves, and which has
influenced so powerfully, and for so long a time, so great a portion of the human race—the system of religion which we now call Buddhism. The sacred books of the early Buddhists have preserved to us the sole record of the only religious movement in the world’s history which bears any close resemblance to early Christianity. In the history of speech they contain unimpeachable evidence of a stage in language midway between the Vedic Sanskrit and the various modern forms of speech in India. In the history of Indian literature there is nothing older than these works, excepting only the Vedic writings; and all the later classical Sanskrit literature has been profoundly influenced by the intellectual struggle of which they afford the only direct evidence. It is not, therefore, too much to say that the publication of this unique literature will be no less important for the study of history,—whether anthropological, philological, literary, or religious,—than the publication of the Vedas has already been.

The Subscription to the Society is One Guinea a year, or Five Guineas for six years, payable in advance. Each subscriber receives, post free, the publications of the Society.

It is hoped that persons who are desirous to aid the publication of these important historical texts will give Donations to be spread if necessary over a term of years.

** Subscriptions for 1884 are now due, and it is earnestly requested that subscribers will send in their payments without putting the Chairman to the expense and trouble of personally asking for them. All who can conveniently do so should send the Five Guineas for six years, to their own benefit and that of the Society also.**
REPORT

OF THE

PÂLI TEXT SOCIETY FOR 1883.

On coming before the members of the Pâli Text Society at the commencement of a second year, I have again to congratulate them on the improved position to which it has attained during the last twelve months. The number of five-guinea subscribers has risen from 18 to 39, while notwithstanding the fact that several of the one-guinea subscribers of last year have transferred themselves to the higher list, and two of them have transferred themselves to the Ceylon local list, yet the number of one-guinea subscribers in this year's list is greater by two than that in the last (75 as against 73). In other words, the number of our members in Europe and America has risen from 91 to 114, not including two new subscribers who have joined us since the beginning of the year 1884. This is so far very satisfactory. But it is needless to point out that it is not yet enough. We ought to have at least 200 subscribers to place the Society on that permanent footing which it so richly deserves, and I venture to hope that each of our members will feel it to be his duty to spread the knowledge of the Society among his acquaintances, and to endeavour to obtain new subscribers or new donors. Your chairman's power in this respect has now been exhausted, and it remains for the members of the Society to do their part. There must be many persons of wealth, known to our members, who would
be willing to aid so good a cause if its claims were properly put before them. And though those of our members who are scholars are also, for that reason, mostly poor in purse, they are rich in influence which they can legitimately use.

Our friends in Ceylon have continued to support our undertaking. Four of them are five-guinea subscribers, and eighty-seven of them had paid their second subscription before the accounts were made up by our honorary local agent, the Atapattu Mudaliar of Galle, to whose business capacity and public-spirited zeal the Society owes so much. The result is that after payment of all the local expenses, including purchase of MSS., there is a balance there of nearly £90 in favour of the Society.

To pass now to our this year's publications, we present our subscribers with the Thera- and Therī-Gāthā, edited by Professor Oldenberg and Professor Pischel respectively, the latter of whom has been kind enough to draw up the index to the whole work. These ancient hymns contain many passages of great beauty and power; and afford valuable evidence of the high ideal of life prevailing among the early Buddhists. There seems to be no good reason for doubting the tradition which ascribes their composition to different members of the Buddhist order; though the general tone is the same throughout, and certain favourite expressions recur in hymns attributed to different authors. It is especially worthy of notice that several of the most beautiful and striking of these poems are said to be, and no doubt actually were, the work of women. It is quite justifiable to claim the main credit of this remarkable fact for Buddhism. Had they not become Bhikkhunis, the gifted authors would not have had either the mental stimulus or the literary training which enabled them to compose their hymns. But it is none the less true that the Therī-Gāthā affords fresh proof, if such be needed, that the present position of women in India is a modern innovation, due in great part to the influence of Muhammadanism, and alien to the whole spirit of ancient Indian institutions. I would add that it would have been impossible for these poems to have been published
thus early if it had not been for the help of the well-known native scholar, Subhûti Unnâsê of Waskâduwa, who most generously sent us on loan, all the way from Ceylon, four of his own MSS.

Dr. Morris gives us this year the Puggala Paññatti, the first text which has yet been published from the Abhidhamma Piṭaka, and for that reason alone of great interest and value. It has been supposed that the Abhidhamma was different from the Dhamma in the sense of being more metaphysical. The publication of this text shows that this is not the case. It deals exclusively with the ethics of the so-called “Excellent Way,” and contains nothing inconsistent with the no doubt earlier Suttas of the four great Nikâyas. It explains a very considerable number of the most important technical and figurative expressions used of those who are walking along the stages of that Excellent Way, and the valuable Index which Dr. Morris has appended to his text will enable these explanations to be readily referred to and easily used.

I have in my possession a very excellent MS. of the commentary on this book. Our Ceylon contributors do not care for extracts only being given from such commentaries. They prefer to have the whole work; the more especially as it is precisely those parts of a commentary which a European editor is most likely to omit—the exegetical parts—to which they naturally attach the most importance. With this feeling I confess myself to have much sympathy, and Dr. Morris and myself intend therefore to edit the whole of this commentary unabridged, during this year if possible, and if not during next year.

In another respect the Ceylon scholars object to abridgments. Professor Oldenberg in his Vinaya, and Dr. Morris in the first part of his Aṅguttara, have put sometimes the first letters only, of the words in constantly repeated clauses, for the words themselves. To this the Ceylon readers have a strong antipathy, which has been brought to my notice not only by the Atapattu Mudaliar of Galle, but also by other correspondents. The nature of these complaints will
appear from the following remarks of Śrī Saddhānanda Thera of Ratgama, who, with reference to the Āṅguttara (and after praising the size of the letters, and the form and shape of the volume itself, as very satisfactory), goes on to say: “The Dhamma, and the Vinaya, and the commentaries upon them were recorded in books without any interference with the regular succession of words as handed down by the Arahats who heard them from the mouth of the Blessed One himself, and as preserved at the three Councils of five hundred, of seven hundred, and of ten hundred, held subsequent to the Buddha’s decease by the pure and learned servants of the Sammā Sambuddha, presided over by the Theras Mahā Kassapa, and Sabbakāmi, and Yasa; and since then also at the Council held during a whole year at the Āloka Wihāra in Ceylon by Arahats who were about a thousand in number. On those occasions, for the sake of curtailment in passages that were alike, they made abbreviations which they designated by letter-signs such as ‘pe.’ And to interfere, either with words or letters, otherwise than is done by the peyyālams made use of by the Arahats, has frequently been declared to be not good. Apart from myself, many learned members of the Order have declared to me how much they dislike any such other abbreviations. Any manuscript copies made from (printed) texts so abbreviated would be at variance with the traditional readings. So at page 2, line 15, of the above-named work, pariyādiyati is expressed by par०, and at line 6 samanuppāmi by sam०; and often bh० stands where bhikkhave should be.” Now it is even quite open to question whether the frequent use of such abbreviations is useful to the European reader. It is true that one who is reading straight on will know quite well what is meant; but when a student, turning to a passage for reference only, comes suddenly upon several successive words so shortened, then the mechanical trouble, which the writer has saved himself, is transferred to the reader’s shoulders, and he is obliged, with much loss of time, to look backwards and forwards in order to find out what the words, merely suggested and
not fully expressed, really are. Whatever they may think of this argument, our editors will, I am sure, be quite ready to fall in with the very intelligible scruples of our numerous subscribers in Ceylon; and will refrain therefore, as far as possible, from the use of any other contractions than the peyyâlams, as found in the native MSS.

Our Journal this year comes nearer to what it is intended to be than it was last year: and contains a number of original papers likely to be interesting to those who wish to understand the Pâli Piṭakas. We have, as before, lists of MSS. in Europe; but these are supplemented by other helps to the study of our Pâli Texts. Thus Dr. Edward Müller of Cardiff College gives us an independent text, the Khudda- and Mûla-Sikkhâ, which is a kind of summary, in the form of a memoria technica, of the Vinaya. It is assigned by tradition to a period antecedent to Buddhaghosa (A.D. 377), and to two authors (Mahâ Sâmi for the Khudda and Dhamma Siri for the Mûla) said to be Bhikkhus then residing at Anurâdhapura. Dr. Edward Müller is evidently disposed to think that the evidence of the language used in the two works is against this tradition, and would rather tend to show that they must be assigned to the sixth or even the seventh century. On this point it is important to recollect the course of the development of Pâli Literature in Ceylon. Pâli was there studied for a long time after the introduction of Buddhism merely as a dead language in which the sacred books were handed down. The commentaries on those books were studied in Sinhalese prose, a line or two of Pâli verse being introduced here and there at salient points to emphasize or sum up the narrative. The chronicles of the Order were kept in the same form, and Professor Oldenberg has clearly shown how the Dipavansa must have been based on such a chronicle preserved in the Mahâ Vihâra at Anurâdhapura. That book is very probably, indeed, little more than a collection of the "emphatic verses" from the previously existing prose chronicle in Sinhalese. It was only with Mahânâma and Buddhaghosa that independent and original works were actually composed throughout in Pâli. Their
successors—the authors, for instance, of the Jātaka Book, and of the Mahāvaṃsa Ṭikā, and of commentaries on the Dhammapada, which latter work is not by Buddhaghosa¹—were imitators of their style and method. During this period Pāli was used in Ceylon very much as Latin was before the Reformation in Europe. It had become a cultivated literary language; and though there was a difference between it and the Pāli of the Piṭakas similar to, though less than, the difference between mediæval and classical Latin, still those who used it had a distinct mastery over it. We do not know how long this period lasted. The continual incursions of the Tamils, the general disorder in the kingdom, must have been incompatible with much literary effort for a long time before the rise of Parākrama the Great. There is no evidence to show that it lasted for even so long as three centuries. With Parākrama's conquest of South India a new era began. Sanskrit was much studied; and the influence of Sanskrit becomes plainly perceptible in the loss of simplicity and freedom, in the long compounds, in the intricate versification, of the Pāli works of Ceylon authors written after that date. It is needless for the purposes of this argument to come any further down: and of these three periods, which may be called the memoriter period, the commentary period, and the Sanskritized period, it seems very hazardous to assign the rough and ready memorial verses of the Khudda- and Mūla-Sikkha to any other than the first. I venture therefore to think that the traditional date, about 377 A.D., should be accepted as the best working hypothesis for the date of these two works. There are enough differences—though these of course not on the most vital points—between the summary in these books and the Vinaya itself to make them of considerable interest for the history of the Buddhist Order in Ceylon; and more than enough to justify these few remarks. I hope to insert an article in a future number of the Journal dealing in detail with these curious differences.

¹ See my "Buddhist Birth Stories," pp. lxiī-lxv.
Professor Max Müller has been kind enough to allow me to reprint the very beautiful letter which he wrote to the *Times* on the death of one of our members, the young Japanese Buddhist Scholar at Oxford, Kenjiu Kasawara. This will I trust become a precedent with us; and I knew Mr. Kasawara well enough to appreciate how well he deserves all that his Professor says of him.

The writer has added a note on certain questions of the literary history of early Buddhism, which shows, in the same manner as the excursus appended to his Cambridge Lectures did, how valuable for the decision of such questions are the notices contained in the Chinese Buddhist literature. I trust that the whole subject of early Buddhist history will be exhaustively dealt with from this point of view in a forthcoming work by Mr. Watters, who will perhaps touch on some points of it in our next year's issue. Already in our present issue the 'Notes and Queries' by Mr. Bendall show how close is the connection between the various literatures of early Buddhism, and the more we know of them, the more, I am convinced, will this prove to be the case. It will be not the least of the advantages of our Pāli Text Society if it should aid the workers in the vast field of the history of Buddhism—the history of half the world for nearly twenty centuries—to know one another better, and appreciate one another's labours more.

The lists of MSS. given in our present number conclude all the great collections. Those in Berlin, and the few in the library of the Royal Asiatic Society, will follow in our next. We are still much pressed for want of good MSS. of the texts we have in hand. I have been fortunate enough to commence a correspondence with a gentleman in Burma, Mr. P. E. Raven, of the Public Works Department there, who has already shown himself to be a good friend to scholarship by sending us MSS. of the Paṭṭhāna and of the Sumanagala Viśāsīnā on the Mahâvagga of the Digha Nikâya, and who promises to send us more. The MS. of the commentary on the Puggala Paññatti, referred to above, arrived from Ceylon just in time to enable Dr. Morris to complete
his edition of that work for this year. But we want more. Our friends in Burma and Ceylon must recollect that three or four good and independent MSS. at least are required for the proper publication of any one text, and I would repeat the appeal made in our last journal for copies of such MSS. of

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with the respective commentaries upon them. The Atapattu Mudaliar of Galle has in this respect, as in so many others, been hitherto a good friend to us, and so has Subhûti Unnânsê; but only two others of our subscribers in Ceylon, Bulatgama Unnânsê and Sri Saddhânanda of Ratgama (whose remarks I have quoted above, and another letter from whom was printed in our Journal for 1882) have come forward to help us.

Our next year's issue will include the Iti-vuttaka, by Professor Windisch of Leipzig, and an edition of the Abhidhammattha Sangaha, and an instalment of at least one of the great Nikâyâs, besides the subsidiary papers which will appear in the Journal.

T. W. Rhys Davids.

P.S. Might I venture to ask those yearly subscribers, who have not as yet done so, to send in their subscriptions for 1884 as soon as possible. If they wait till the end of the year, the issue of our publications will be again delayed next year, as it has been this, by getting in the subscriptions at the last moment. Though we have improved in this matter upon last year, there is still room for improvement, and this assistance is not a great thing to ask from those who, by the very fact of their subscribing at all, have shown their interest in our work.
BUDDHISM:

ITS ORIGIN; HISTORY; AND DOCTRINES:

ITS SCRIPTURES;

AND

THEIR LANGUAGE, THE Pali.

BEING TWO LECTURES DELIVERED AT COLOMBO,

BY

JAMES ALWIS, Esq.

"BREVIS ESSE LABORO, OBSCURUS FIO."

For the Benefit of the Colombo Friend-in-Need Society.

[Reprinted from the Colombo Observer.]
[At the special request of some of our subscribers in Ceylon, the following two Lectures by a distinguished native Scholar are here reprinted from the Colombo Observer of the 22nd May, 1862.]
LECTURE FIRST.

Delivered in the Council Chamber,

On the 25th October, 1861.

Buddhism; its origin; history; and doctrines.

The topic of my discourse this evening is, as you are aware, Buddhism. It is a subject of great and peculiar interest. It is invested with interest not only because Gôtama effected a change of Brahman institutions on Brahman soil—not only on account of the tendency which his doctrines had to upset the social polity of all eastern nations, the system of castes,—but also for the most wonderful results which Buddhism has effected in the greater part of Asia. Perhaps there is not—certainly, there was not, in the whole world a religion of human invention, which deserves greater examination than Buddhism. It began in the very dawn of history. Its history commenced with the very commencement of what may be called Chronology. Its era divided the history of the East into two parts, just as the Christian era served to divide the history of the world.¹ Nor is this all the interest which attaches to the subject. Buddhism has more than any other religion spread amongst men. It is the religion which, having been banished from its native land so entirely, that it is almost unknown there, has at the present day, upwards of 2449 years after its first promulgation, a larger number of

¹ Prof. Max Müller's Sanscrit Lit. p. 35.
followers than any other religion on the face of the whole earth, and amounting to nearly one-third of the human race. It is also a remarkable fact as stated by Mr. Hardy that "there is no country in either Europe or Asia besides those that are Buddhist in which the same religion is now professed that was there extant at the time of the Redeemer's death."  

There is a still higher interest connected with the subject, when we regard Buddhism as the religion which has forged the fetters in which Brahmanism has been bound; which has humanized a great portion of mankind in the East; and which has established its civilizing influence in the greater part of Western Asia, and in our own Island. This last was the result of the mildness of the doctrines which Buddhism inculcates; and it will be noticed that they prescribe a code of morality, superior to every system with which we are acquainted, except that of Christianity.  

I shall briefly consider it here in three different points of view:—First, as to its origin; Secondly, its doctrines; and Thirdly, its prospects.  

More than five centuries before the manifestation of our Saviour in this world, in an ‘age remarkable for the first diffusion and potent influence of distinct religious brotherhood, mystic rites, and expiatory ceremonies’ in the West; when the doctrine of ‘an infinity of worlds’ was taught by an Anaximander and a Xenophanes;—when Brahmanism had been ‘reduced from the worship of nature to theism, and had declined into scepticism with the learned, and men-worship with the vulgar,’ and was through the neglect of its professors fast dwindling into decay;—and, at a time too, when the Hindoos were marked with the barbarity of human sacrifice, various persons in Asia founded religious

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2 Hardy's East. Mon. p. 327.  
3 Grote's Greece.  
4 Hist. of India, vol. 1, B. 2, c. iv.  
5 Buddhavansa.
associations proclaiming different doctrines for the salvation of man. Some were Digambaras; and the morality of the times suffered them to go about naked. Others were Svetambaras or those who put on ‘white garments.’ Some were fire-worshippers, and others adorers of the sun. Some belonged to the Sanyāsī, and others to the Panchatāpa sects. Some worshipped Padarāṅga; some Jivaka: and others Nigantha. ¹ The Jainas, who followed the Lōkāyata, or the system of atheistical philosophy taught by Chārvāka, also appear to have flourished at this time.² In addition to these Gôtama himself enumerates 62 sects of religious Philosophers.

My limited time, however, does not permit me to dwell upon the different doctrines of these sects.³ Suffice it to say that about the sixth century before the Christian era, all shades of opinion and practices were tolerated:—“The broachers of new theories and the introducers of new rites did not revile the established religion, and the adherents of the old vedic system of elemental worship looked on the new notions as speculations they could not comprehend, and the new austerities as the exercise of a self-denial they could not reach, rather than as the introduction of heresy and schism.” But few of these sects believed in a ‘first cause;’ and none acknowledged a supreme God;—therefore they differed in this respect from the Brahmans who attributed everything to the creative head of Brahmā or Ishwara. One important point of agreement, however, between these Sectarians and the Vedic Brahmans was, that none dared to violate the Institution of Castes, which all Brahmans regarded as sacred. Yet amongst them there were six arch Heretics, who regarded not the distinctions which divided men into Brahmans, Kshetriyas, Vaisyas and Sudras; and for the simplest of all reasons, that they were themselves of mean extraction.

They preached to the people. They set forth their

¹ See Buddhist Annals in the Bengal As. Soc. Journ. for September, 1837.
² Aswalāyāna Suttan in the Majjima Nikāya.
³ See Ambatta Suttan.
doctrines. They at first resorted to the most legitimate means of conversion, viz. argument and discussion. But these, often, were of themselves insufficient, and availed little. Something else was required; and that was supernatural powers in those who passed for religious teachers. Well-versed however in deceit, they found no difficulty in invention, and in exhibiting supernatural powers. In proof of inspiration, to which they laid claim, they declared doctrines unintelligible to the vulgar, and above the comprehension of the common order of society. As possessing the power of ttdhi they, like the teacher of Rasselas, often ascended an eminence to fly in the air. But, unlike the Abyssinian teacher who leaped into the water, upon the strength of his wings which sustained him in the water, the Tīrtakas resorted to other frauds, which they easily practised upon a deluded population. Thus they soon became established as Arahantus, at the head of distinct fraternities, having numerous congregations consisting of thousands of poor deluded human beings.

An account of them may not prove uninteresting, and the following compiled from several writers, especially from the Saddharmālankāra, is a brief outline of

**The History of the Six Tīrtakas.**

1. One was a half-caste—he was born in a nobleman's house, of a girl that was a foreigner. He pretended to be a Brahman; and assumed the name of the "twice born." He called himself Kasyapa, and received the additional appellation of Purna, because his birth served to "complete" the number of one hundred slaves in his master's household. For the same reason he became a favourite of his lord and enjoyed many privileges which his fellow-servants were denied. These acts of kindness, however, had a tendency to make him indolent and lazy; and the consequence was that his master soon put him to work, and appointed him his porter. This situation deprived him of the unlimited liberty
which he had previously enjoyed, and he therefore quitted the service of his master. In the helpless state in which he roamed about the country after his desertion, he was set upon by thieves, who stripped him of everything he had, including the very clothes on his person. Having, however, escaped death, he repaired in a state of perfect nudity to the neighbouring villages, where poverty led him to practise many deceptions on the credulous, until at last he established himself as an Ascetic, proclaiming his name to be Purna Kasyapa Buddha. Purna, because (he said) he was full of all arts and sciences; Kasyapa, ‘because he was a Brahman by birth;’ and Buddha ‘because he had overcome all desires and was an Arahant.’ He was offered clothes in abundance, but declined accepting them, thinking that as a Digambara he would be better respected. ‘Clothes,’ said he, ‘are for the concealment of shame; shame is the result of sin; and sin I have not, since I am a person of sanctity (a rahat) who is free from evil desires.’ In the then state of society, distracted by religious differences, he gained followers, and they soon exceeded eighty thousand!

“His heresy consisted,” says Col. Sykes, on the authority of the Chinese Buddhistical Annals, “in annihilating all laws. He admitted neither prince nor subject, neither father nor son; neither rectitude of heart nor filial piety; and he had some mystification about void, vacuum, or ether being paramount.”

2. Makkhali Gósálá was another sectarian Teacher. He was slave in a nobleman’s house, and was called Makkhali, after his mother; and by reason of his having been born in a gósálá or ‘cow-house,’ he received the additional appellation gósálá. One day he followed his master with a large pot of oil; and the latter perceiving his servant was on slippery, muddy ground, desired him to be on his guard. But not listening to his advice, he walked carelessly, and the result was that he stumbled upon a stump and fell down with his heavy load, breaking the pot of oil. Fearing that his master would punish him for his misconduct, Gósálá began to run away. His master soon pursued him and seized him by his
garments, but they loosening Gôsâla effected his escape, naked. In this state he entered a city and passed for a Digambara Jaina, or Buddha, and founded the sect which was named after him. "He falsely believed," says Col. Sykes, in the same Essay from which I have quoted above, "that the good and evil of mankind did not result from previous actions, but were accidental. His doctrine, therefore, was that of chance."

3. Nigantha nātha puttra was the founder of a third Sect. He was the 'son' (puttra) of Nātha, a husbandman; and because he boasted of an acquaintance with the entire circle of the Arts and Sciences, and moreover pretended to have destroyed the gantha, the 'cores' or 'knots' of keles, he was called Nigantha, or Nirgantha. He, too, laid claim to the high sanctity of an Arahanta, and preached doctrines, which were soon embraced by thousands. He held that it was sinful to drink cold water,—'Cold water,' he said, 'was imbued with a soul. Little drops of water were small souls, and large drops were large souls.' He also declared that there were three dandas or agents for the commission of sin, and that the acts of the body (kàya), of the speech (wâk), and of the mind (ñâna), were three separate causes, each acting independently of the other. "His heresy consisted (says Col. Sykes) in maintaining that sins and virtues and good and evil equally resulted from destiny; and that the practice of the doctrine could not save any one from his fate."

4. A fourth was the servant of a noble family. Having run into debt, he fled from his creditors, and having no means of livelihood at the village to which he repaired, he became a practiser of austerities, after shaving his head, and putting on a 'mean garment made of hair;' from which circumstance he received the appellation of Ajîta kesakambala. Amongst other doctrines which distinguished him from the rest of the Titthiyas was that by which he invested the three kingdoms of nature with a soul. He held that man and beast, and every creeping thing, and fowl of the air, as well as all trees and shrubs, had a jivâ, or intelligent and sentient soul, endued with body, and consequently composed of parts.
'The person,' said he, 'who took away the life of a being was equally guilty with the man who ate the flesh of his dead body. One who cut down a tree, or destroyed a creeper, was as guilty as a murderer. And he who broke a branch was to be regarded as one who deprived another of his limbs.' These doctrines procured for him many followers, and they soon exceeded five thousand! Col. Sykes says, upon the authority already referred to, that this sectarian teacher "maintained that destiny could be forced, namely, that happiness could be obtained which did not result from a previous existence. The practice of this doctrine consisted in wearing coarse garments, tearing out the hair, exposing the nostrils to smoke, and the various parts of the body to fire; in short, subjecting the body to every kind of cruel penance on the conviction that sufferings on earth would ensure happiness hereafter."

5. Sanjaya bellathi, who had an awkward-looking head, was also a slave by birth. Obtaining his freedom from his master, he applied himself to study; and when he had become a great proficient in different branches of learning, he proclaimed himself a Buddha. He taught as a distinguishing feature in his doctrines, that man in an after-birth would be as he is now. 'In the transmigration of the soul,' he said, 'it assumed the identical bodily form which it had retained before death. There could be no change of person. Whosoever is now great or mean; a man or a dera, a biped, a quadruped, or a milleped: without feet or hands, or with deficient members of the body, will be exactly the same in the next birth.'

According to the Chinese books from which Colonel Sykes has quoted, the heresy of this person "consisted in believing that it was not necessary to search for the doctrine in the sacred book, but that it would come spontaneously when the ages of births and deaths had been passed through. He also believed that after 80,000 Kalpas the doctrine was obtained without effort."

6. Kakudha Katyayana was a foundling—the offspring of an illicit intercourse. His mother, who was a poor low caste
person, had no house to live in, and was delivered of him under a Kakudha (Pentaporta Arjuna, Rox.) tree, where she left him. A Brahman who picked him up, from thence adopted him as his son, and named him Katyayana, with the prefix of Kakudha, because he was found under a tree of that name. Upon the death, however, of his adopted father, Katyayana found himself in difficult circumstances, and resorted to different means and ways of procuring a livelihood—all of which failing, he became an Ascetic, and established himself on a large mound of earth, where he preached his austerities as a teacher of high sanctity. Like Niganthana-putta, Katyayana also declared that cold water was imbued with a soul. His heresy, according to the Chinese legends, consisted in asserting that some of the laws were appreciable by the senses, and some not.

Whilst such doctrines gained an immense number of followers; whilst the world was resounding with the noise of the philosophy of the Gymnosophists; whilst Society was greatly divided by the dissensions of religionists;—when many causes predisposed the public mind to a change; when, “through the indolence of the Brahmans, the Vedas and their accompaniments had been neglected;”¹ and when ‘many people walked about in the world saying I am Buddha, I am Buddha, thus assuming the name of the great;’² the son of a powerful monarch that reigned at Kapilavastu, on the borders of Nepal, started as a Buddha, announcing himself as ‘the true Jaina,’ ‘the teacher of the three worlds,’—‘wiser than the wisest,’ and ‘higher than the highest,’ and proclaiming the doctrine of virtue, which soon won its way to the hearts of a people ‘whose inclinations had already been imbued with admiration of this quality in their own ancient system.’

It has already been stated that he was a prince. That he received an education more than suited to his princely rank

¹ Buddhavansa.
² Imasmin lōke āhan Buddhō āhan Buddhō ti uggatasa nāman gahetvā bahu- janā vicharanāti.—Comment to the Majjima Nikāya.
appears clearly enough from the abstruse doctrines of his Philosophy. From his discourses,¹ which relate to the Vedas and Vedanga, he was doubtless well versed in Brahmanical lore. The "sixty-four alphabets" which he mastered, according to the Lalita Vistara (a book of no authority), may be more imaginary than real. Yet that he learnt most of the Arts and Sciences usually cultivated amongst the Indians may be believed. The Buddhavansa refers to his other accomplishments, and in the usual phraseology of Oriental exaggeration, he is said to have excelled a Samson in strength. Many of his feats in archery are detailed "in proof of his accomplishments in martial deeds." They were exhibited to prove his right to the hands of "the daughters of the proud Sakya tribes."²

The period that he passed as a laic was indeed short. Yet in that short period of 29 years he had enjoyed life to his heart's content. Revelling in the luxuries of the State, surrounded by a host of damsels, and attended by his bands of female musicians, he dwelt in the three 'palaces adapted for the three seasons.' The Ramma of nine stories he occupied during one; the Surama of seven at another; and the Subha of five at a third.³

A mind, however, constituted such as Siddharta's was, soon became satiated. The sharp edge of enjoyment had been speedily blunted. The zest of carnal pleasures had gradually subsided. He had not been long a father before he became disgusted with life. The form of a decrepit old man, bent with age and emaciated by disease, informed him of his own future condition. The lifeless body of one who had previously moved like himself, reminded him of the uncertainty of life, and of his own approaching dissolution. When he was pondering on these things, and the Brahmanical Golden rule—that "religious austerity was the summit of excellence;"⁴ and the figure of an Ascetic had arrested his gaze,—his mind was at once made up to renounce the world,

¹ See Ambatta Suttan, etc. ² Buddhavansa. ³ Idem. ⁴ Dhammapada—Buddha-Vagga.
its vanities, and its troubles. He preferred seclusion to the ceaseless pleasures of Society; and the yellow garment of a mendicant to the purple robes of state. In his estimation 'Heaven was superior to a Universal Empire, and the results of a Sotapatti to the dignities of the Universe.'

Whilst, therefore, "his female bands were playing airs on musical instruments"—whilst "the beauties of the Sākya tribes were yet hymning forth the canticles of triumph and gratulation"—amidst all the enjoyments of life and the Oriental sports of the Park;—when, too, the national festivities of the City were in the thick; and when his beloved wife had been just delivered of a son—Siddhārtha departed! He fled as from a pursuing enemy. He escaped as from a huge boa ready to devour him. He fled and embraced Ascetism. He became Buddha; and after six years of seclusion, established his religion, which is called his Dhamma, or, as we name it, Buddhism.

Whilst other Teachers declared 'religious austerity to be the height of excellence,' Buddha taught it to consist in "Nibban." He set aside animal sacrifices. He held that no penance effaced sin. In his opinion the worship of the Gods and Manes availed nothing. With the exception of these and a few other matters, however, the Philosophy which Gôtama taught was not altogether new. It agreed in most essential matters with that of the Brahmans. The Ecclesiastical discipline of the one was equally that of the other—and the sameness of doctrine Gôtama traces to a piracy by the Brahmans of the doctrines of his predecessor Kassapa, and not to a plagiarism by himself of Brahmanical doctrines.

Be this, however, as it might, the very doctrines of Gôtama proclaim the non-existence of dhamma before his advent. In the abuddhôt period which preceded his manifestation the dhamma had vanished. The agreement, therefore, between his doctrines and those of the Brahmanas (if we, as we must,
divest him of the Inspiration to which he lays claim), leads to the irresistible conclusion that (in the language of Hodgson) Buddhism "arose out of those prior abominations which had long held the people of India in cruel vassalage to a bloated priesthood."

It is, indeed, not a little remarkable that the religion which had thus sprung out of Brahmanism soon out-numbered its parent. Some of the causes which led to this result demand attention. At first, doubtless, the different motives which influenced conversions were those common to all countries and all nations. "They were (as remarked by Gibbon) often capricious and accidental. A dream, an omen, the report of a miracle, the example of some priest or hero, the charms of a believing wife, and above all, the fortunate event of a prayer or vow,"¹ served to create a deep and lasting impression. The Buddhist annals represent Brahmans as being "indolent" at this time;² and we also perceive that the public mind was predisposed to a change. The character, too, of the individual who preached the new doctrine was not without its influence. Gôtama was a prince. He was descended from the renowned Sâkya tribe. He was the son of a king. He had left the luxuries of a principality for the privations of mendicity. He had deserted the throne of a king for the pulpit of a monk. Nay, more, he had renounced the world to accomplish the salvation of men. He was humble in his deportment. He was pious in his conduct. His admonitions came with the authority of a prince, the affection of a parent, and the sincerity of a friend. Such a person was rare—such conduct uncommon. It soon attracted attention. It was not only perceptible to the mind, it was also seen with the eye, people heard of it with their ears. It, therefore, served to them as an "outward sign." It was, indeed, a 'visible power.' It inspired them with confidence. It had a powerful influence.

The example of princes and nobles may also be mentioned.

¹ Gibbon, VI. p. 272. ² Sumangala Vilasini.
It had its due weight—Yatā rajā tatā prajāḥ: ‘As is the King, so are the subjects.’¹ This is the case in all countries, but peculiarly so with the people of the East. At the first dawn of Buddhism they had, as they still have, much in common with children. Like children they clung to their parental kings. Like children they listened to their parental advice. Above all they imitated their example, and embraced Buddhism. Other causes conspired to accelerate conversions. In the infancy of the Buddhist Church, its founder was not scrupulous as to admissions into the priesthood. He permitted the branded thief as well as ‘the proclaimed criminal’ to enter it.² He drew no distinction between the male and the female. He gave admission to the boy as well as the adult. He did not insist upon the consent of parents. The slave found a retreat in the seclusion of a monastery. Those who had been affected with infectious diseases were associated with the healthy priests. The priesthood became the refuge of those who had been pursued by the fury of creditors. The enlisted soldier deserted the service of his country and entered the Panna Śālā. It was, however, not till large numbers had embraced the new faith, thousands had entered the priesthood; and there was therefore not the same necessity for unlimited liberality in Ecclesiastical matters, that Gôtama laid down various restrictions. It was then, and not before, that inquiry was made as to any incurable disease of the candidate for Holy Orders. It was then, and not before, that regard was had to his being ‘a free man’ and ‘free from debt.’ It was then, too, that he was required to show that he was ‘not enlisted as a soldier,’ and that ‘he had his parents’ permission to become a recluse.’³

Amongst other causes, Religious Toleration, by which the Government of Buddhist Monarchs was distinguished, was not without its salutary effect on the spread of the new religion. That, when Buddhism arose, and kings and princes had enlisted their sympathies in its cause, the pre-existing

¹ Old Pali Proverb. ² Mahā Vagga. ³ The Laws of the Priesthood.
Brahmans and Sectarians were not persecuted, is a fact. Everyone was allowed the free choice of a creed. No one lost a single state privilege; no one was deprived of his caste; and no one was subjected to any degradation by reason of the faith he preferred. Indeed, no form of faith was made the Established Religion. Notwithstanding the predominance of Buddhism, the Brahmans, too, enjoyed the free and undisturbed exercise of their religion. It was left unmolested. Its forms of worship were not reproached. Its professors were not reviled. They were not hindered in the exercise of their rites. Even the noisy and turbulent ceremonials of their Church received not the impediments created by the modern Police Regulations of far more liberal Governments. This was not all. Though Buddhism became 'the State religion,' yet the services of the Brahmans were not less in requisition than before. They were not excluded from their wonted avocations. They lost not their civil or political power. They still continued the Prâhita Ministers of the Sovereign. They performed the greatest of all state ceremonies—the Consecration of Kings. They presided over all the various universities of the Empire. They were the râja gurus of the kingdom,—the most learned physicians of the people; and the Astrological or Astronomical Professors of the state. They received the same respect which was shown to the Buddhist priests. The people were enjoined to 'bestow gifts on Brahmans as well as on Sramanas.' The Rocks of Girnar, Dhali, and Kapurdigiri proclaim to this day the religious toleration of Piyâdâsi, the most powerful and zealous of all Buddhist monarchs.

I have elsewhere expressed a conjecture as to the time when this state of things ceased. I shall now proceed with the subject, and with another cause for the wide extension of Buddhism—the popularity of its doctrines.

'Universal Equality' is a feeling inherent in the human mind. The first approach to a breach of this heavenly right,
the slightest deviation from it, socially or politically, creates a feeling of uneasiness and even envy. No jealousy is more deep rooted or more inveterate than that which is occasioned by the deprivation of one's natural right in this respect. The feeling of the Indian classes, who were at this time bound hand and foot by a horrid system of caste by Brahmanical exclusiveness, may be easily conceived. All felt the deep degradation of their position, except the highest class of the highest caste. All, except that class, eagerly looked for emancipation. All, therefore, except that class, hailed with no ordinary feelings of pleasure the doctrine of Universal Equality which Gôtama preached. All with that single exception at first regarded the preacher as a benefactor, and his doctrine with admiration. But when those doctrines had been actually reduced to practice; when they saw the Kshetriya princes associated with Brahman converts—the Vaisya traders with the Sudra outcasts; and that all were placed upon the same level, subject to the same laws and in the enjoyment of the same privileges, the people received their benefactor with love, and made him an object of superstitious admiration. No wonder, then, that his religion was soon embraced by millions.

The last, though not the least cause which led to conversions was the mildness of Gôtama's dhamma; and this leads to the second head of my discourse.

II.—THE DOCTRINES OF BUDDHISM.

But before I proceed to give you a popular account of them, permit me to say a few words against a commonly received error—that Buddhism sanctions Idol worship. It is, indeed, remarkable that no religion in the world, that we are aware of, originated in the worship of idols. The Greeks, it is believed, at first worshipped 'an invisible God.' The ancient Persians 'thought it impious to exhibit the Creator under a human form.'¹ The Jews originally had "no other Gods" but Jehovah, whom they were interdicted from repre-

¹ Macaulay's Essays, p. 10.
senting by "any graven image, or the likeness of any thing." The primary doctrine of Brahmanism was "the unity of God," "whom they worshipped without a symbol." Buddhism, too, gave no sanction to idol worship. Its introduction was long after the death of Gôtama. In all countries, and amongst all nations, it originated from a desire to transfer from the mental to the natural eyes the sight of the object of adoration.

Man wants more than abstraction. He understands not mere verbiage, without an image to represent the idea conveyed by language. He desires (in the language of Mahindu) 'to have an object whom he could salute, before whom he could prostrate himself, at whose presence he could rise, and to whom he could pay reverent attention.'

It is in the very nature of man to long for a leader, and to set up a chief. The more ignorant the community, the greater is the desire manifested in this respect. As a child lives in the trust of that security which parental protection affords, so does the ignorant man look for the prop and support of a leader. Hence, the monarchical is the form of government which meets with general approbation. The author of our being saw this, when He promised "to dwell among the children of Israel," and "went before them by day in a pillar of cloud, and by night in a pillar of fire," and when, too, He promised His presence "whenever two or three meet in His name." This inherent feeling of dependence on a higher being is evidenced by the fact that the Israelites, treated as they were by the Almighty, could not bear the prolonged absence of their leader, and longed for "gods which should go before them." In our own Island, after the Singhalese had deposed their King, and Ceylon had been placed under the Sovereign of England, whom they never saw, their uneasiness was great indeed. They wanted some one to be their leader, and a small section of misguided Kandians set up a thief as their king.¹ They preferred a

¹ See Blue Books of Ceylon for 1850.
vagabond whom they saw, to the Queen of England, or her representative, whom they had never seen. This feeling is, however, not confined to the State. It equally extends to the Church. The human mind yearns after some “visible and tangible object of worship.” It loves to retain some relic of those whom it adores. As a mother would often retain a lock of hair of a deceased child, or a lover preserve as a token of remembrance some little trinket of her who inspired him with love, so the votaries of deities, the enthusiastic followers of religious teachers, upon the reflection that the object of their worship was no more and could not be seen, have “substituted visible for invisible objects.” Thus the Greeks created innumerable gods and goddesses. The Persians transferred their worship from ‘the supreme mind’ to the ‘lamp of day.’ The Brahmans have formed 330,000,000 deities, around whom they could burn incense. The Jews ‘fell down and worshipped a molten calf.’ Even into the churches of Jehovah the ‘jealous God,’ did His followers introduce idols of the Virgin Mother, and the representatives of Saints. Nor were the Buddhists an exception to the rule. Upon the death of the Sage, his followers preserved his bones and teeth. This they did at first from no other feeling than that which is common in the human breast—chittam pasàdessanti—‘to cause the mind to be composed.’ All Buddhist countries vied with each other in the collection of the Relics. A lock of his hair and his gica[ta]3 were enshrined at Mahiyangana. Asoka built 84,000 monuments embodying the sacred relics. It was these that Mahindó characterized as Buddha himself, when he said, Mahà ràjà, our divine teacher has long been out of our sight; for, said he, ‘whenever his sacred relics are seen our vanquisher himself is seen.’ What was seen with the eye was the better fixed in the mind. The outward and visible signs were tokens of an inward and intellectual idea of the object of adoration.

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1 Elphinstone’s India, I. p. 165.  
2 Dipàvansa.  
3 Collar-bone.  
4 Mahàvansa.
But Buddhism does not recognize Image-worship. Although the Chinese and Ceylon Buddhists have a legend to the effect that whilst Gôtama was alive, a Pilima statue of that Sage was made by the orders of the King of Kôsala; and although the Tibetan annals speak of Gôtama having expatiated upon the advantages arising from laying up his image;¹ and although Dirya Araddāna of the Nipal collection gives a story as to Gôtama’s having recommended Bumbi Sàra to send a portrait of the Sage to Rudrayâna, King of Ròruka;² yet all this is regarded by the intelligent portion of the Buddhists in Ceylon as unfounded on fact; and therefore an invention of later times. A careful examination of Buddhist doctrines furnishes us with no authority at all for image worship; all that Gôtama left behind, as a substitute for himself after death, being his own doctrines the dhamma. His words were, ‘Anando, let the Dhamma and Vinaya, which have been propounded to and impressed on thee by me, stand after my demise in the place of thy Teacher.’³ Yet the prevalence of image worship is great indeed in Buddhistical countries. When it was first introduced among the Buddhists of India and Ceylon does not clearly appear, but from the conduct of Asoka, who recognizes nothing of the kind in his Pillar Inscriptions, we may conclude that image worship was an innovation introduced at a period later than the date of the Inscriptions. The earliest mention of images in Ceylon is in the Mihintali Inscription of 241 A.D., which speaks of “image houses.” Two hundred years afterwards, 410 A.D., Fa Hian saw “an image of blue Jasper in the Temple at Anurâdhapura.” There is, however, much reason to believe that the images which were introduced into the Buddhist temples had not been originally intended for worship, any more than the statues of kings which were anciently placed side by side with the idols of Buddha and the devas. Speaking of these statues, says Colonel Forbes,

'In the Mahâ râja Vihâra there are upwards of fifty figures of Buddha, most of them larger than life; also a statue of each of the devas, Saman, Vishnu, Nâta, and the devi Pattani, and of two kings Valanganbahu and Kirti Nisanga.'

The period, then, at which the pre-existing idols became objects of worship was probably the time when Brahmanical rites became blended with those of the Buddhist Church—when she came to recognize the Samyak Dristi gods of the Hindu Pantheon—when she built temples for the worship of Vishnu—when she built an idol of him whom she considered "a supporting deity" of Gôtama—and when she commenced to make offerings to his idol, which stood alongside of Buddha.

As idol worship is conducted in honour of Buddha, and upon the supposition that it confers spiritual benefit, so likewise his doctrines are recited for the same end, and with a view also to avert temporal dangers. But there is no more authority for the last than for the first. The Pârîtta, or the use of exorcism, is frequently resorted to, as a protection against apprehended danger from disease, or demoniac influences; but upon a careful examination of the discourses of Gôtama, it would seem to have been only assented to, but not enjoined, as a means for placating the demons. That is to say, although the study and frequent repetition of his discourses were recommended in place of himself 'as the teacher,' yet it does not appear that Gôtama believed any temporal benefit could be achieved by "exorcism," beyond imparting religious consolation. And the extent to which it was authorized may be gathered from the Pârîtta ceremony itself. When Gôtama was dwelling on Gijjakuta, and Wessavana, the king of the Yakkhas, once called on the Sage; the former, in course of conversation, alluded to the aversion of the Yakkha races to Buddha. The cause of it is stated to have been the inhibition of Buddha against their own 'mal-practices, such as life-slaughter, theft, lewdness, lying, and drunkenness.' From this aversion, which in savage tribes was tantamount to hate, the followers of Gôtama, as well as
the jungle Ascetic, suffered in various ways. Wesavanna, the king of the Yakkhas, who was an admirer of the Sage, was therefore desirous of averting these dangers from his own subjects. He wished to protect and defend the priests in their ‘solitary retirements, free from noise and clamour.’ He was anxious to keep them from harm’s ways. He purposed to introduce peace into their cells. To effect all this it was necessary ‘to placate the demons;’ and this, again, could only be effected by an authoritative edict of his own. That edict is contained in the Ātānātiya. It commenced with the virtues of Gôtama’s predecessors. It alluded to Gôtama’s own beneficence. It recounted the honours and worship which he had exacted from devas and men; and from Wesavanna himself. It enjoined the priest to learn and recite the hymns in which the above was recited. It declared the privileges of those who used it. It enjoined the demons “not even to approach with an evil design” a person who had recited the Pārītta. It imposed a penalty for a breach of this command. The law of the king was thus made perfectly binding on his subjects. It was delivered; and Gôtama “consented to it by his silence.”

This, it is apprehended, was the origin of the Pārītta ceremony. To the Atanatiya have, however, been added, in course of time, various other discourses of Buddha, which had the tendency to restore peace and quiet to the sufferers, and to give “religious consolations” to the diseased. This appears from the discourses themselves, which contain no declaration of any ‘temporal benefit.’ Take the Kassapa Bojjhanga as an example. Kassapa was grievously ill, and Gôtama visited him in his cave, and found him ‘without ease and repose.’ The Sage preached on contemplation, ascertainment of the truth, perseverance, contentment, placidity, tranquillity, and equanimity. And these ‘seven sections of moral science’ he recited, not as a direct antidote against the ills of the flesh, but as a palliative to the sufferings of the mind, and as a sine qua non “for the attainment of knowledge, wisdom, and deliverance from transmigration.” The priest recovered; but it is not stated he did so by the direct in-
fluence of the admonition. Such are the discourses added to 
\textit{Atânatiya}, which form the \textit{Hymns} usually sung to "the praise 
and glory" of \textit{Buddha}, and to secure a deliverance from 
temporal ailments. Connected with the subject in hand, a 
few words on the origin of \textit{Chêtyas} or \textit{Thupas} may not be 
uninteresting:—

The \textit{Parinibbhan Suttan} states that they "originated" upon 
the death of Gôtama, when "eight \textit{Thupas} were built over 
the corporeal relics, a ninth over the \textit{Kumbhan}, and a tenth 
over the charcoal of his funeral pile."\textsuperscript{1} And it would seem 
from the same \textit{Suttan} that \textit{Chêtyânâ} existed in several parts 
of the \textit{Majjhima desa} even during the lifetime of Gôtama. 
The \textit{Atthakathâ} explains that the \textit{Chêtyânâ} were not "Buddhistical shrines," but \textit{Yakkhattânâ} ‘erections for demon 
worship.' That they partook of the nature of both \textit{Temple} 
and \textit{Thupa} may be inferred from the fact that whilst they 
were monuments of worship, they served also as rest-houses 
for the weary traveller. Gôtama himself repaired to the 
\textit{Chèpala Chêtya} for rest, and he there expatiated on its 
splendour as well as that of many others.\textsuperscript{2} It was, doubtless, 
from a contemplation of the busy throng of religions 
Enthusiasts who crowded these monuments of worship, that 
Gôtama gave his sanction for the erection of the \textit{thûpas} over 
his own relics, and those of his disciples. Yet from the fact 
of "Universal Monarchs" being placed in the same category 
with \textit{Buddha} and his \textit{Sâvakas}, it would seem that the sage 
had no other object save that which we have for building 
places for divine worship—to make men religious.

Gôtama's words were: \textit{Tattha yé málan vā gandhan vā 
vaṇṇakan vā āropessanti abhivādessanti vā chittan vā pasā-
dessanti tesān tan bhavissati digha-rattan hitāya sukhāya. . . .
Ayan tassa Bhagavato arahatō sammā sambuddhassa thūpō 
—ti Ananda bahujanó chittan pasadenti tē tattha chittan pa-
sādettvā kāyassa bhēdā param maranā sugatīṁ, saṅgaṅ lōkan 
uppaṅjanti—M.P.S. v. 26, 27.

\textsuperscript{1} If in respect of \textit{thupas} any should set up flowers, scents,

\hspace{1em}\textsuperscript{1} See Rhys Davids's 'Buddhist Suttas,' p. 135.  
\textsuperscript{2} ibid. p. 40.
or embellishments, or should worship (them), or should (by such means) cause their minds to be purified,¹ such acts will conduce to their well-being and happiness. . . . Ananda, many thinking "that this is thūpa of the adorable, the sanctified, the omniscient, supreme Buddha," compose their minds; and when they have caused their minds to be cleansed, they, upon the dissolution of the body after death, are born in a glorious heavenly world.'

I now return to the doctrines of Buddhism, or the religion of Gôtama. It is defined by himself to mean "the path of immortality."² It acknowledges man's sinful nature—represents him as altogether sinful, and his heart 'deceitful' and 'desperately wicked.' It enjoins the necessity of regeneration, of subjugating the evil passions, and a thorough change of the heart. It says in plain words, that neither his extraction from the noblest of progenitors, nor the influence of education, will secure him salvation. It admonishes him to abstain from covetousness. It warns him against "the cares of life," to the neglect of religion; against pride and "self-righteousness, which make a god of himself;"³ and against evil-speaking, lying, slandering, and unprofitable conversation. It inculcates all the virtues which ennoble the soul: patience, forbearance, forgiveness, charity, chastity, humility, gratitude, obedience, etc., etc. And these it sums up in one Golden rule which it enacts, 'Reverence to Parents, Charity to the Poor, Humanity to Animals, and Love towards all Mankind.'

Whilst we are thus enabled to hold up some of its doctrines to the admiration of the world, it must, however, be borne in mind that the religion which has "immortality" for its end, seeks not the eternal joys of heaven, but the immolation of life,—the cessation from existence as "no good equal to it"—and the extinction of being as "the best thing;"⁴ and that the observance of religion or brahmacha-

¹ Pusadassanti, 'cause to be purified or cleansed,' or to 'bring about a religious turn of mind.'
² Dhammapada—Appamāda Vagga, ง 1.
³ See Attanagala Vansa, Full Version.
⁴ Dhammapada; Sukha-Vagga.
riyấ is not "perfect freedom," but a life of asceticism, fettered by restraints of no ordinary hardship. Buddhism, indeed, ignores what we call the "soul." It denies the existence of a creator. It knows of no being who may be called Almighty. According to its teachings, all the elements of existence are dissolved at death; and yet life transmigrates! The greatest happiness is therefore devised to be Nirvānā.

Upon each of these points I purpose to say a few words; and

1. Buddhism denies anything like the Brahman ātman, or own-self, or paramātman, ‘eternal-self,’ or what we call ‘the soul.’ It forbids us to say ‘I am,’ or ‘this is I.’ Man is composed of five khandas—‘organized body,’ ‘sensation,’ ‘perception,’ ‘discrimination’ (including all the powers of reasoning), and ‘consciousness.’ And it cannot be predicated of any of these, or of their attributes the 12 ayatanāni, which are ‘the eye and the objects of sight, the ear and sound, nose and smell, the tongue and flavour, the body and touch;’ ‘mind or power of thought’ and ‘objects of thought’—that they constitute ‘ego.’ Of each of the above, Gôtama teaches—‘I am not this’—‘this is not my soul’—na m’eso attā—‘This is not a soul to me.’ It is a nonentity. His words are: "Priests, it should be distinctly known as a fact, that the rūpa or perceptible body is transient,—that that which is impermanent is (full of) sorrow—that that which is sorrow is not the (self) soul; that anything which is not the self is ‘not mine.’ ‘It is not ego’—‘it is not my soul.’

2. Life, according to Buddhism, had no intelligent Creator. It was the result of chance—not of design. It was the consequence of Kamma, ‘good or evil merit,’ produced by avidyā or ‘ignorance.’ Here the creator is not an active agent. He represents nothing corporeal or spiritual. It is an abstract

1 See Mahavagga.
3 Ib.
4 "Ceylon Friend," April, 1830.
quality, without itself a cause or Creator. One abstraction produces another abstraction. The last, a third; and so on—until we have ‘life,‘ this form of human existence. Gôtama himself, according to a beautiful figure of speech in the Institutes of Manu,\(^1\) compares man to a ‘mansion;‘ and designates ‘the first cause‘ by the name of gañha-kāraka,\(^2\) or ‘house-builder.‘ But he exults with joy that the creature has risen above the Creator; and that the architect had no longer the power to build for him another house! The creature is thus not responsible to the ‘First cause,‘ which lays down no laws for his guidance, and is unable to do anything either for good or for evil. The Creator, as we have seen, does not control life’s existence. Indeed, he bears no more relation to man than the leaf does to the butterfly which leaves it after various changes. The creature, therefore, is the Lord over his own life. It was in accordance with such doctrines that Sirisangabô, one of our ancient monarchs, exclaimed in offering his head as a propitiation, ‘I am the Lord over my own body!‘\(^3\)

3. Thus, there is no Supreme being who may be called Almighty. True it is that Gôtama is styled ‘the greatest of all beings;‘ but his own conduct and doctrines show that he was not omnipotent.

It is stated in the Parinibbana Sutta of the Buddhistical

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\(^1\) Institutes, cap. vi. §§ 76, 77.

\(^2\) ‘Through transmigrations of numerous births have I run, not discovering, (though) seeking the house-builder: birth again-and-again [is] sorrow. O house-builder! thou art seen. Thou shalt not again build a house [for me]. All thy ribs are broken [by me]. The apex of the house is destroyed. [My] mind is inclined to nibbana. [It] has arrived at the extinction of desire.’

\(^3\) It may be remarked that anekajati samsârâni, which is in the accusative, should be treated as a noun in the vocative, owing to its connection with an intransitive verb. Sambhavissana, ‘I will run,’ is in the bhavissaniti or ‘future tense,’ and not conditional. Owing, however, to a Rule by which the future takes an ajata or a past signification [see Pâñini, iii. 2, 112; also Ballantyne’s Laghu kaumudi, p. 314, No. 799], both Mr. Turner and Mr. Hardy have correctly rendered this into the ajata, in which sense the Commentator interprets it, samsâri or apara paran annascharin. ‘My mind is inclined to nibbana’ is, as I conceive, the nearest meaning which can be assigned to the words, ‘the mind has attained [to the knowledge of] destruction.’ See Mr. Fausboll’s remarks on these difficult verses in his Dhamma padan, p. 320; and the text at p. 28 of the same work.

\(^3\) Saka sarirassa abhameva—Attanagaluvansa.
annals that a being like Buddha who had attained to the sanctification of the four iddhipada, may live any period of time, even a kappa, if he should desire it. But I need not tell you that this is a myth. When in “fourscore years” Gôtama’s age had “attained the fullest maturity,” and death stared him in the face, he was importuned by Ananda, his favourite disciple, “Lord Bagawa, vouchsafe to live a kappa.”

This was, however, an impossibility. Gôtama knew this; and it is, indeed, melancholy to observe the quibble to which he resorts. He answers: “Afflict me not with unavailing importunity.” Ananda could not believe his own senses, for what he had now heard militated against his master’s doctrines of a previous day; and the former in language of remonstrance addressed Gôtama: “Lord, from thyself have I heard, and by thyself have I been taught, that to whomsoever is vouchsafed the sanctification of the four iddhipada, he may live a kappa; and to thee, Tathâgato, is vouchsafed that great power.”

The Sage could not fail to perceive the force of Ananda’s speech, not to call it accusation. He was driven to the necessity of making a reply; and he had no alternative but to resort to the paltry quibble of preferring a counter-charge against his accuser—viz. that ‘he had failed in his duty to make the request when the announcement of Gôtama’s approaching dissolution was originally made.’ What signified that he was late? If it was a proper request, and he had the power to grant it, the time at which it was made was of no consequence, and could by no means affect the granting of the application.

But, according to the very doctrines of Buddhism, not only is it not true that a timely application from Ananda would have enabled him to prolong his life even to the extent of a kappa; but it is also not true that any being had the power to do so. Buddhism recognizes predestination; and it is made to appear in the Parinibban Suttan that ‘the ap-

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1 Parinibban Suttan.
proaching dissolution of Gôtama being irrevocably fixed, Mâra prevented Ananda from preferring his request.’ Now, predestination is inconsistent with the almighty power here laid claim to. Predestination pre-supposes the absence of power. It takes away volition. It restricts action. It circumscribes power. It renders ‘importunity unavailing.’ ‘Gôtama’s appointed time had come.’ He himself had declared it at the close of his probational meditation. He himself had stated that at the particular period of his manifestation, ‘the term human existence was one hundred years,’ and that it appeared to be the proper age for his advent.¹ He could not, therefore, add a minute to his term of existence. For, he was not Almighty.

This was so plain and clear, that the bigotted advocates of Buddhism have given up the line of defence adopted by the Sage himself, and have resorted to a still more miserable quibble of supporting his statement upon verbal grounds. Both Nâgasena in the Milindappanna, and Moggalliputta Tissa, the holder of the last convocation, in one of his Vâdas, states, that when Gôtama declared the power of one who had attained the four iddhipâda to live a kappa, or any part of a kappa, he only meant, in the ordinary acceptation of ‘kappa,’ — ‘the ordinary age of man, which was 100 years.’ It is, indeed, true that kappa means ‘age,’ or ‘the period of existence.’² But this is not its only meaning. Nor is this its ordinary acceptation. It also means an immense period of time during which the world itself lasts in each of its regenerations. Now, every one except an idiot, Nâgasena, and Moggalliputta Tissa, could perceive at a glance that Gôtama, in stating the superior power of one who had attained the four iddhipâda, did not refer to the inherent quality of humanity, the ordinary age of man, but alluded to what ordinarily man did not possess—a power to prolong life to the extent of a kappa. If, therefore, this meant ‘any period of time within the age usually allotted to men’—which, however, Ananda himself clearly ignores by his reiterated appli-

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¹ Buddhavansa.  
² Gogerly: Wilson and Spiers.
cation, and Gôtama as clearly by his reply—that Sage laid down an absurdity. He declared what every idiot knew. He pronounced that, to be the reward of a particular kind of sanctity, which was simply an inherent quality of every man, however sinful. If, again, such was the meaning which Gôtama intended to convey, nothing could have been easier than to silence Ananda at once. For, at the time he importuned Gôtama to live a kappa or half of a kappa, Gôtama had, in point of fact, lived a much longer period than half of man's age.

4. From this digression I return to the subject, and to the Ontology of Buddhism. Although hells without number have, without a Creator, sprung up for the punishment of the wicked, yet it is not the sinner who is punished in them. Although Buddha has often declared his own identity with certain characters in the Jātakas;¹ yet all this is not supported by his doctrines. According to those doctrines, the nama and rupa which constitute this life are not identical with the nama and rupa of the life hereafter.² One being therefore suffers for another. One's sins are visited upon another. The sinner and the sufferer are not therefore identical. 'If there is a dissolution of all the elements of existence at death, it follows that there is no hereafter, and no future world to that existence.'³

5. Yet the doctrine of Buddhism is, that life transmigrates; and that everything changes constantly from man to beast, from beast to fowl, and from fowl to creeping things. There is therefore an eternal cycle of existence. The law of merits and demerits alone causes the degree of happiness or misery of all beings. This also is full of uncertainty. Though merits are said to be more powerful than demerits; and however abundantly a being may perform meritorious

¹ e.g. At the close of Appanaka Jataka, Buddha says:—"The former unwise merchant and his company are the present Dewudatta and his disciples; and I was then the wise merchant."
² Milindaappanna.
³ Hardy's Eastern Monachism, p. 396.
deeds, yet upon his worldly dissolution he can have no hope of happiness in an after-birth; for the demerits of a former existence might outweigh the good deeds of this life. He dies, therefore, "without hope," and, as we have already said, "without God."

Now, as already remarked, no religion has worked so great a revolution—no creed has had so many votaries—no faith has lasted so long a period, as Buddhism. Yet no religion is calculated to create a greater despondency in the human mind than Buddhism. Like the religion of the Christian, Buddhism may, perhaps, be "the bond of charity," "the curb of evil passions," "the teacher of morality;" but, decidedly, it is not "the consolation of the wretched," the support of the timid," and "the hope of the dying." There is nothing in it to cheer "the weary and the heavy-laden." There is nothing to give a hope to the guilty. There is nothing to encourage the penitent sinner. No encouraging words, such as "Him that cometh to me I will in no wise cast out," are to be found in the Pitakattaya. No promise of forgiveness gives the Buddhist a hope of salvation. No 'knock, and it shall be opened" welcome greets his ear. On the contrary, everything in the Buddhist Bible is calculated to alarm him. This in the language of Buddhism is indeed a state of things "full of evil, misery, and pain." Yes,—to one who has no notion of an eternal existence hereafter—to whom God hath not revealed by His Holy Spirit the unspeakable joys of heaven, Life is a dreary waste; existence is devoid of those fascinations which the Christian alone feels; and heaven is not a place of "rest," but a temporary habitation of enjoyment. In vain, therefore, are the efforts of a Missionary of the Cross to win the souls of the Buddhists by presenting before him scenes of heavenly bliss. Talk to him of 'that holy calm'—'that sweet repose'—'the Cherubim and the Seraphim that continually do cry, Holy, holy, holy, Lord God of Sabaoth'—of the throngs of lovely angels, who bow "towards either throne"—'with a shout

Loud as from numbers without number, sweet
As from blest voices, uttering joy.'
Speak to him of 'Crowns of glory' 'inwove with amaranth and gold'—of 'the hallelujahs of the glorified'—the troops of sister spirits arrayed in the purest white—of 'the ceaseless songs of sweet music.' Set before him in the most glowing language of poetry 'the palms of conquest'—'the beatific vision' and 'beatitude past utterance.' Picture to his mind's eye 'the sense of new joy ineffable diffused—love without end, and without measure grace'—'the near communion with God,' and the 'bright effluence of bright essence increate'—all appear to him infected with blemish, imperfection, and impermanence—all appears to him "foolishness;" aye, "the baseless fabric of a vision which leaves no wrack behind!" All heavenly to him is all what earthly is to the inspired Preacher, "vanity and vexation of spirit"—and why? Simply because Heaven to the Buddhist is not what it is to the Christian—

'The end of care, the end of pains.'

Existence in the eye of Buddhism is nothing but misery. It is connected with disease, decay, and death. It is subject to 'grief, wailing, pain, anguish, despair, and disappointment.' It resembles a blazing fire which dazzles the eye, but torments us by its effects. There is nothing real or permanent in the whole universe. "Everything perishes."

6. Nothing then remained to be devised as a deliverance from this evil but the destruction of existence itself. This is what the Buddhists call Nirvana.

So far as I can understand this abstruse doctrine, it is not Absorption. Viewed in every light in which the subject may be considered, and tested by all the definitions and arguments contained in the Canonical works on Buddhism, Nibban is (to use an expression of Professor Max Müller) Nihilism, the annihilation of existence, the same as the extinction of fire. That such is the fact appears also from the prajña paramita, and the Metaphysics of Kasyapa. It is, moreover, proved by the very nicknames which the Brahmans apply to their Buddhist opponents, viz. Nastikas—'those who maintain destruction or nihilism;' and Sunyavadins—'those who maintain that there is a universal void.'
A difference of opinion exists, and that difference has arisen from the mode of teaching adopted by Buddhists, and the figures of speech contained in Buddhist works. As "nothing" or Nihilism is said to be a paradise or immortality, and he who denies a deity is himself deified,—Nibban, which has no locality, is compared to a "City." From a belief that the subject is not easily comprehended, it is said 'none could perceive it except a sanctified Arahanta.' When people denied the truth of this doctrine, it was necessary to make a strong affirmation to the effect that 'Nirvana is.' These are, indeed, expressions which, without being retracted or explained, compelled even Nagasena to declare 'the doctrine of Nibban was beyond all computation a mystery.'

Such briefly are the most important of the doctrines of Buddhism. And we shall now turn to the remaining point of inquiry:

III.—What are its Prospects?

There are, indeed, good grounds for believing that Buddhism will, at no very distant period, disappear from this Island. There is, moreover, a hope for Ceylon, which, alas! we have not for India. The two countries are, in this respect, at least, differently circumstanced; and the difference is too wide to expect for both the same results from missionary labours, or to predict the same period of time for their conversion to Christianity. The hope for Ceylon arises from various considerations; and we shall here notice the influence of Caste on religion. It is a fact that the Sinhalese are not so much attached to the system of Castes as their neighbours on the Continent of India. Caste exists in Ceylon, but with greater force in India. Here it is a mere Custom, there a part of the Hindu national Institutes. Here it is more political than religious, there more religious than political. Here no man loses his Caste by the adoption of a new faith—there the Brahman becomes an utter outcast.

1 There is much doubt in the world relative to Nirwana.—Milindaupasana.
by changing his creed. Though demurred to at first in
a well-known Hall by the higher classes of the Singhalese, we
nevertheless find all castes and classes meeting together in
the jury box with the greatest harmony. All alike sit on
the same form in our Christian Churches; and all alike par-
take of the same cup, the wine that is distributed at the
Lord's Supper. Wellales now follow different trades, which
were anciently restricted to the lower orders; and occasionally
marriages take place between persons of different castes.
Caste is thus losing its iron grasp on the affections of the
Singhalese. Although in many parts of the Island these
changes take place unperceived and unreflected on by the
people, yet in others, where they are fully alive to the inno-
vations which affect their social condition, have we fre-
quently heard the exclamation, "This is not surprising—it
must take place—Buddha himself has declared it." Yes,—
that great sage, like Mahomet, with a foresight and penetra-
tion of mind which deserve commendation, predicted the
change: the abolition of caste. His words were, "at a
distant period" (and now more than twenty-four centuries
have elapsed from the date of the prediction) "princes will
confer offices on mean people. The nobles will have no means
of support. They will therefore give their children in
marriage to the mean; and thus confusion of castes and
classes will be the result. The low will become high, and
the high low, and the nobles will be dependent upon the
mean!"  

Combined with this state of things, which affords a help to
Christianity, is the absence in the Buddhist mind of that
warmth and fervour in behalf of his faith which exist in
the votaries of other religions. The Buddhist looks upon
Christianity without jealousy—nay, more, there is a dispo-
sition on his part to conform to the religion of the Bible
along with the faith of his forefathers. Neither is this feel-
ing a creature of modern and enlightened times. So far back
as the age of the great Asôka, the liberal monarch of Asia,

1 Saddharmaratnâkara.
we find that far from any hostility being shown to other
religions, Buddhists actually honoured them. Thus, in one of
the inscriptions of that Buddhist sovereign, we find it de-
clared that 'there are circumstances where the religion of
others ought to be honoured, and in acting thus a man
fortifies his own faith, and assists the faith of others. He
who acts otherwise diminishes his own faith and hurts the
faith of others.'

Among the many helps to conversions to Christianity in
this Island is the great desire manifested among the Singha-
lese to be instructed in European science and literature.

Now, Buddhism mingles religion with science. The law
of earthquakes is taught in the same books which contain
admonitions for the salvation of man. The means for the
attainment of Nibban are pointed out by the same teacher,
who propounds that eclipses are caused by the monsters Rahu
and Khetu. The doctrine of the earth being a firm flat,
around Mount Meru, and twice seven circles of mountains
and seas, rests upon the authority which inculcates Silan as
the highest religious duty. The same dhamma which teaches
that man's soul is a nonentity teaches also that the earth
rests on water, water on wind, and the wind on air. These
religious propositions are again so interwoven with the
physical that we cannot well sever the one from the other.
The overthrow of one must therefore affect the stability of
the other. If one can be disproved, the other will share in
that result. Many have already detected the errors in the
Buddhist works. Already there are many who are converts
to the European doctrine of 'the rotundity of the earth;'
and the native mind is even now prepared to reject the
absurdities upon this point in the legends of Gótama. Already
many Buddhists have rejected some books which their fore-
fathers regarded as works of authority—already there are
men who, though not Christians, yet disbelieve that the
hollow on Adam's Peak was an impression left by Gótama;

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1 Girnar Inscrip. in Bl. A.S. Journal.
and, already they are impressed with the impropriety of Idolworship; and even orthodox Buddhists doubt that it was sanctioned by Buddha.

The English schoolmaster is abroad. The village Pansals, in which were hitherto congregated the youth of the surrounding hamlets, are deserted. The priesthood are thus deprived of their Ebittayas, those "bit-boys" who once formed their proud retinue. But the children, on the other hand, are better educated in Mission Schools, where, in addition to elementary instruction, they learn the Word of God.

Thus it cannot be doubted that, with the growth of intelligence, and the increase of scientific knowledge, the Singhalese will, ere long, perceive the errors of Buddhism; and that the detection of one error will lead to the discovery of another, and another, until at last the people will not only be constrained, but prepared in all soberness, to adopt the religion of the Bible.

A powerful means by which Buddhism is failing in the stand it had originally made in this Island is the discouragement which is offered to the native Pundits. They do not, under the British Government, derive any of the benefits or enjoy the privileges which were conferred on them in a bye-gone day. The priesthood, from want of adherents to their faith, are more occupied with secular concerns than with the study of their scriptures. The books, too, are getting very scarce, and copyists still more so. "This process of decay," says Mr. Hardy, "is already apparent in Ceylon.¹ There being no outward stimulus to exertion, the priests exhibit no enthusiasm of study, and many of them are unable to read at all"—I believe he meant the Pali works of Buddhism.

Another and yet more important cause affecting the state and prospects of Buddhism is the dissemination of Christianity through the agency of the missionary. Many who were Buddhists when they first entered the Mission Schools

¹ Eastern Monachism, p. 366.
have become convinced, in the course of their education, of the errors of their religion, and of the truth of the Gospel, and have consequently abandoned their early faith and are now employed in the work of the missions, teaching their convictions to others, and preaching the Word of God. That same zealous missionary from whom I have just quoted says, and says it conscientiously and correctly—"I see before me looming in the distance a glorious vision, in which the lands of the East are presented in majesty—happy, holy, and free."\(^1\) Indeed, there is a ray of light which will ere long burst into full day. Christianity is planted in the households of the Singhalese and in the hearts of the people. Its influence, though silently progressive, is yet felt in our everyday intercourse with our countrymen. The success of the missionary may be traced in the progressive change in the Singhalese mind.

Already there are thousands of Christians, true Christians, of all denominations, whether Roman Catholics or Protestants, who are not ashamed, as are the Hindus of Asia, to take up the cross of Jesus, and amidst their bigotted clansmen, to avow their belief in Him who for our sakes came down as the son of a carpenter, and had for His associates the poor fishermen of Galilee. But "however scanty may be the outward evidence of actual conversions," as remarked by Sir Emerson Tennet, "there are symptoms perceptible which afford good grounds of hope for the future."

Götama himself, with a penetrating mind and a capacious intellect, which take in not only the subtle philosophy of his creed, but what we are here called upon to admire the most, all the encouraging signs of the passing times, and the hopeless prospects of the future, predicted the downfall of Buddhism. He has given five signal epochs for the ascertainment of the declension of his doctrines. They are the following: The first, when the means by which the paths to Nirwana are attained, will be lost; the second, when the observance

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\(^1\) Hardy on Buddhism, p. xiii.
of the precepts by the priesthood will be neglected; the third, when the greater part of the doctrinal writings, together with the Pali language in which they are written, will disappear; the fourth, when the priests will continue to degenerate, that is to say, they will begin to take life, and to plough and sow, and to walk about with a strip of cloth on their arms as a mark of their order; and the fifth, when Buddha’s relics will disappear altogether.¹ For the consummation of all this, Gôtama has given the same period of time which God in his mercy has assigned for the manifestation of the Saviour—‘forty centuries or 4000² years.’ Bold assertions! Extravagant hope! Yet it is not a little remarkable that more than half of this period has already elapsed. Two thousand four hundred and forty-nine years may seem to us earthly mortals, whose ‘days’ are ‘as a shadow that passeth away,’ or, ‘as it were, a span long,’ an immense long period of time. Yet in the sight of Him ‘a thousand years are but as yesterday,’ that which is ‘past’ is ‘as a watch in the night.’ He allowed 4000 years to pass before he produced ‘the seed of the woman’ to ‘bruise the serpent’s head.’ It was, nevertheless, ‘in the fullness of time.’ Twenty-three centuries, then, during which Buddhism has flourished, may not be a matter for surprise. ‘Buddhism, like all the ancient religions of the world, may have but served to prepare the way of Christ by helping, through its very errors, to strengthen and to deepen the ineradicable yearnings of the human heart after the truth of God.’³ Of the predicted time, however, a period of nearly seventeen centuries still remains; and although the Buddhist books have not been lost, and the Pali language (which will form the subject of my next lecture) is still in a high state of cultivation, it is, nevertheless, certain that the extinction of Buddhism will take place before the remainder of the term

¹ Saddharmaratnākara.
² Some of the Ceylon books represent this as 5000. But it is supposed to be a mistake.
³ Prof. Max Müller’s Sanscrit Lit. p. 32.
shall have been added to the bygone period. And, with the
signs of the times to which I have briefly adverted, we may
reasonably anticipate the speedy arrival of that time when
'the kingdoms of this world shall become the kingdoms of
our Lord and of his Christ;' when Jesus with his saints shall
commence his reign of a 'thousand years;' when the nations
will worship the one Jehovah; and when 'the earth shall be
filled with the knowledge of the glory of the Lord as the
waters cover the sea.'
LECTURE SECOND.

Delivered in the Hall of the Colombo Academy,

On the 29th November, 1861.

The Buddhist Scriptures and Their Language,
The Pali.

Forty-five years before 'the conventional era' of the Singhailese did Gôtama proclaim the tenets of Buddhism. That religion, which was decidedly a modification of Brahmanism—devoid of its mystery, inhumanity, intolerance, and exclusiveness, and founded by a Kshatriya prince—was not long before it spread amongst the people, and became the State creed of the Majjhima dêsa. Kings were amongst his first disciples; thousands of Brahmans and fire-worshippers were reckoned amongst his votaries; and nobles, merchants, and itinerant traders formed his most attentive congregations.¹ Patronized by princes, supported by nobles, and encouraged by the State—the Sâkya fraternity soon increased in numbers, enjoyed a much larger share of freedom than other denominations of ascetics, and exercised far greater privileges than even the Brahmans or the laymen of the realm.²

With such adventitious aid, Gôtama's doctrines were speedily disseminated far and wide. They went early into

¹ See Papanchasudaniya, vol. iii. p. 482. Here as elsewhere the references are to the writer's own MSS.
² Mahâ Vagga of the Vinaya Pitaka.
Pachchanta\textsuperscript{1} beyond the confines of the Majjhima dēsa. Wherever they went caravan-keepers carried the glad tidings of the new Teacher; merchants enlarged upon his virtues; and itinerant traders related his doctrines. Great was the joy of those who were brought to the knowledge of the word. "Sādhu!" "Sādhu!" exclaimed all who had heard it. Those who had come under its influence lost no time in following the sage. Kings deserted their thrones, governors and chieftains their high trusts, nobles and ministers their avocations; and all their happy homes, wives and children— for the yellow robe of the Sakya ‘mendicant’—bhikkhus.\textsuperscript{2}

Thus, at no distant period from their first promulgation, the dhamma became the household words of the people, the theme of the traveller, and the topic of epistolary correspondence between princes.

Although it is stated in the Buddhavansa that Gôtama, prompted by ‘a misgiving common to all Buddhas,’ was at first ‘reluctant to proclaim the dhamma,’ yet there seems to be no foundation for this assertion. For, as it is also stated, “he was destined\textsuperscript{3} to save multitudes.” He was essentially Sutta ‘the teacher.’ His peculiar vocation was to convert. No part of his career contradicts the belief that he was most solicitous for the dissemination of his dhamma. His whole life, after he had become Buddha, was devoted to its proclamation, its elucidation, and its exaltation. Seeing that ‘the harvest was great, but that the labourers were few,’ he directed that ‘no two priests should take the same road.’\textsuperscript{4} As an encouragement to the first missionaries he declared that there were beings whose love for religion was not wholly extinguished; that their natural reluctance to hear the dhamma would vanish; and that there were others who could master it.\textsuperscript{5}

\begin{itemize}
\item \textsuperscript{1} This word is used to express ‘foreign regions,’ the boundaries of which are given in the Mahā Vanga Channakekkukunda Sā.\textsuperscript{ec.}
\item \textsuperscript{2} Atthakathā of Sanyutta Nikāya.
\item \textsuperscript{3} Buddhistical Annals by Turnour—Buddhavansa, p. 42.
\item \textsuperscript{4} Mahā Vagga, lib. 1, p. kr.
\item \textsuperscript{5} Ib.
\end{itemize}
To render moreover his religion agreeable to the people, Gôtama even relaxed the rigid rules of discipline which he had at first enacted. He altered them to suit the circumstances, and also the prejudices of men. Where ordination could not be conferred without the intervention of ten priests, he reduced the prescribed number by one-half in favour of foreign countries. Where a village was rugged, stony, and overrun with brambles and thistles, the priests were permitted to wear thicker shoes than usual. Where bathing was rendered necessary more frequently than was allowed, as in the case of the priests of Ougein, he relaxed the rule in their favour. Where the use of skins had been prohibited, an exception was made in favour of those who had a national predilection for their use.¹

Such were the expedients adopted by Gôtama for disseminating Buddhism amongst the people. Yet the happiest device of all was to reject for his doctrines the sacred language of the Brahmans, and to adopt the vernacular dialect of his time, the Pâli.

The account given by the Singhalese of their sacred Buddhist books, which receive the appellation of Pittakattâya and the Atthakatha, is, that at the first convocation, which took place in the eighth year of King Ajàtasatta's reign (543 B.C.), the now existing orthodox version of Pittakattâya was rehearsed according, as the Brahmans say, to their Sruti,² and was defined and authenticated with such care and precision, as to fix the very number of syllables which it contained,—that certain comments called the Atthakatha were made at the same time; that at the 2nd and 3rd convocations, the Pittakattâya was rehearsed with a view to the suppression of certain schisms which had sprung up, and additional Atthakathâ were delivered, exhibiting the history of Buddhism

¹ Mahû Vagga, p. Rhu.
² 'What they have heard with their ears'—so likewise the Buddhists say with regard to a portion of the Pittakattaya:—Evomme sutan ekan samayan—'So it was heard by me at a time.'
between each preceding convocation; and that they were all preserved in the memory of succeeding generations.¹

It is moreover stated that the entire body of doctrines was afterwards brought into Ceylon by Mahindu, and orally promulgated by him upon his mission to Ceylon to disseminate Buddhism in it;—and that the doctrines contained in our present voluminous records were orally perpetuated by the priesthood in Ceylon until the reign of King Valangunbâhu (104—76 B.C.), when 'for the first time they were committed to writing.'² It would also seem that these writings were afterwards consulted [412 A.D.] by Buddhagôsa for his compilation of the Atthakathâ, which were not then extant in Asia.³

I have examined the original expressions in the Pali records⁴ which authorize the above summary, and, I confess, there is scarcely anything in the import of them hostile to the belief that the Buddhist doctrines, like those of Mahomet, had a written existence in Asia at the same time that portions of them were committed to memory, which is not disputed.  

Memory and Writing being means by which both words and actions are perpetuated, and there being a great analogy between the mental and physical process by which this is effected,—it is not strange that nearly all acts in reference to them are found so expressed in metaphorical language as to render a double interpretation possible. Yet there are indeed certain expressions which may be more reasonably traced to a written than a memorial preservation of the word. Apart from the evidence deducible from the phraseology⁵ of the scriptures themselves, we obtain most ample testimony from the inadvertent admissions of Buddhist writers,—that the doctrines of Gôtama were reduced to writing from the commencement of the Buddhist era, if not in the very lifetime of the sage.

¹ See Buddhistical Annals by Turnour in Journal B.R.A.S., for July 1837.
² Mahavansa, p. 207. ³ Ib., p. 251.
⁴ The Sunangala Vilâsini and the Mahavansa.
⁵ Most of the words are the same in the Sanskrit; and I find Prof. Goldstücker has correctly defined them in his Panini—his place in Sanskrit Literature—pp. 13—66, a work which I have only seen after the preparation of this Lecture.
Against this position, which may be supported by various circumstances and considerations, it has been asserted that the Buddhist scriptures mentioned "cannon" and "fire arms;" and spoke, though in the language of prophecy, of Ionians and Asoka; and, therefore, they were written after the invention of gunpowder, and posterior to the Greek domination in Asia. As for the "invention of gunpowder," its date is not ascertained; yet, granting that it was not known before the time of Petrarch and Boccacio, it may be affirmed that "fire-arms" are not mentioned in any of the canonical works of Buddhism. We read of cavalry and infantry; of horses, elephants, and chariots; of bows, arrows, spears, javelins, targets, and swords; but not a single word about "guns" or "gunpowder"; and I may remark that the very name for gunpowder does not exist in the Pali language. The work, however, which contains the expression referred to, is the Malalangedara Vattu, another version of the Lalita Vistara, which, I need scarcely observe, is a recent work, and, as its very name implies, 'a glowing exaggeration.'

As to the inference sought to be deduced, viz. that the Yavanas—who were "a head-shaving race"—were Ionians or Bactrian Greeks, who could only have been known in Asia after the conquests of Alexander the Great, it is indeed unfounded. Few subjects connected with the history and chronology of the East are capable of more satisfactory proof than that the Yavanas or Yonas had been known before Gôtama Buddha.

The identification of Yavana with Mahommedans, is indeed open, in the opinion of Professor Wilson, to the objection, that the former are mentioned in works prior to the Mahommedan era. In one of Asoka's inscriptions, the Girnar, Antiochus is called the Yona Raja, "the King of the Yonas." The Milindappasna speaks of Milinda as a Yona King.

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1 See American Oriental Journal, vol. iii. p. 32.
3 "Sagara made the Yavanas shave their heads"—Vishnu Purâna, iv. 3.
4 Prof. Bentley's article on India.
Whether he be identical with *Menander*, and the Yônaka country with *Euthydemia,* remains to be proved. From the Milindapprasna, however, we learn that Milinda was born at *Kalasi* in *Alasaddo*, 200 yojanas from Sagal; and that Sagal was only 12 yojanas from Cashmir.

Isiodorus also mentions Sagal and Alexandria in the same sentence; and from the Mahawansa, moreover, we learn that *Alasadda* or *Alasanda* was the capital of the Yônaka country. The mention of *dîpa* or "island" in reference to Alasanda, in one of the passages above referred to, presents, however, no valid objections against its identification with *Alexandria*; for Pali writers and Buddhists in general, like the ancient Greeks, had a very vague notion of the geographical position of countries.

Perhaps, the *Milindapprasna* as well as the inscriptions do not furnish conclusive proofs on the subject; since they were composed clearly after the date of *Asoka*, who is expressly mentioned there—nor indeed are the *Natakas* of much value for the same reason;—but the same objection does not apply to *Manu*, or the *Maha Bharata*, in both which ancient works the *Yavanas* are expressly mentioned.

Now, according to the Pali Annals, the latter work existed before the Buddhist era. This has been however doubted; but I believe there is not the same misconception as regards the Buddhist era itself. Whether the Buddhist annals came into existence after or before the death of the sage, signifies nothing; for if it can be shown that Buddha, whose age is pretty clearly established, had spoken of the *Yavanas*, their identification with the Bactrian Greeks must indeed fall to the ground. Mr. Turnour intimated this in his elaborate introduction to the Mahawansa, but failed to adduce any proof; and this omission has led Orientalists to doubt the statement of that eminent Pali scholar, viz. 'Yonas were mentioned long anterior to Alexander's in-

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1 Vide Wilson's *Ariana*, p. 230.  
2 From the Milindapprasna.  
3 See, *The Friend*.  
4 Turnour's *Mahavansa*, p. 61.
visions in the ancient Pali works. It becomes, therefore, a pleasing duty—and it is no less my privilege—to cite the authority referred to by Mr. Turnour. It is the following from the Majjhima Nikāya, where Gôtama is stated to have asked with special reference to the distinction of Arysas and Dāsyas which had gained ground in the “foreign countries,” such as Yona and Kāmboja:—

‘Assalāyana, what thinkest thou of this? Hast thou (not) heard that in Yona and Kāmboja and in other foreign countries, there are various Ayyas (superiors) and dāsas (inferiors); that superiors become inferiors, and inferiors, superiors?’

Whilst the authority above quoted satisfactorily explains the reason why, as in the Hero and the Nymph, Kalidāsa has applied the term Yavana to ‘mental females,’ it also proves that the Yavanas were anti-Buddhistical.

Since, however, it is expressly stated that the Buddhist doctrines, as well as the Vedas, were memorially preserved, the existence of writing itself at the date of the Buddhist era has been doubted by some.¹

Great as was, and is the value set upon memory, and great as was the extent to which that faculty was anciently taxed by Oriental nations, yet we should not infer that writing was not known in Buddhistical Asia, as the Greeks concluded from the fact of the Hindus having administered justice from memory.² Nor should we be led away with the belief that it was possible for man to retain in memory the Pittakattaya with its voluminous Commentaries. The question is not whether it is possible, in the abstract, to commit a thing to, and retain it in, memory; but whether it is possible to do so to the extent which the Pittakattaya, etc., would indicate. A porter may carry a heavy load, but it is not possible to bear the weight of Adam’s Peak. We may hear a rat squeaking at the distance of a few yards; but

¹ See Prof. Max Muller’s Hist. of Sanskrit Literature.
² Strabo, xv. 53.
it is impossible to do so at the distance of as many hundred miles. So likewise with our other faculties, for instance the memory. The matter in St. Paul’s Greek Epistles which Beza committed to memory, or that of the sermons which the Guarnies could repeat with fidelity, bears indeed a very small proportion to the Tipitaka. If the Druids, who carried in their memories a large number of verses, the whole extent of their twenty years’ learning, cannot by any means approach the contents of the English Bible, which is less than one-eleventh of the Buddhist Scriptures. If the poems of Homer, which extend to but 30,000 lines, were recited from memory, we ought to bear in mind that they are \( \frac{2,000,000}{30,000} = \) less than a sixty-sixth of the Buddhist works, the greater portion of which, being in prose, could not, moreover, tender that aid which the rhythm of poetry had afforded to the rhapsodists.

Now, reliable history furnishes us with no account of such wondrous feats of memory as are stated in Hindu and Buddhist writings. There are none such recorded in our Holy Scriptures. From all that appears in the Bible, the mode by which,

‘—we, by tracing magic lines, are taught
How to embody, and to colour thought—’

was known before the Israelites left Egypt [1491 B.C.]; or, in other words, writing was used at a time when its existence among the Hindus does not clearly appear. Neither does it appear from the Holy Scriptures that memory was made the Tablet of any of its doctrines, ‘write this,’ ‘said the Lord unto Moses,’—and why?—‘for a memorial,’ that it might not be forgotten;—and where? in a book.—Exod. xvii. 14. The Ten Commandments were not only proclaimed by the voice of God, but were engraved (written) by Him on Tablets of stone. The author of the book of Exodus “took the book of the covenant and read it in the audience of the people.” He furthermore recorded all that was revealed to him by God in books. Man’s memory was not thus regarded as unerring or sufficiently stable to
dispense with a written record. The old Pali proverb Su-chi-
pu-li mutto katan pandito bhavyya, is indeed well known.

Buddhistical Annals, moreover, prove beyond all manner of doubt that in the lifetime of Gotama, not only was writing practised (1); not only that Buddhist doctrines were conveyed by means of it to different countries (2) (3) (4); not only that laws and usages were recorded (5); and that little children were taught to write (6); but that even women were found able to do so (7). The various passages which authorize the above statement also prove that the character used at the period above indicated was the Nagari.¹

A question still remains for investigation, and which it may be convenient to dispose of here—what materials were employed for the purpose of writing at the period of the Buddhist era? All Orientalists know that palm leaves were used in connection with writing. We are also accustomed in this country to examine ancient titles engraved upon metal. Numbers of these were also found in excavations in different parts of Asia. The Royal present from Bimbisara to Pukkusati was written upon a gold plate of 6 feet by 1½ (see Extract No. 2). This costly material, however, was selected to enhance the value of the gift, and to give weight to the opinion concerning the virtues of Buddha, whom he introduced to the notice of his friend. This, therefore, may be regarded as the exception and not as the rule. For gold could not have been easily procured by poor scholars, and still poorer mendicant priests. Copper and other metals, though less costly than gold, were yet selected only with a view to perpetuate state documents, e.g. King Parakkrama bahu [A.D. 1200] made it a rule that when permanent grants of lands were made to those who had performed meritorious services, such behests should not be evanescent, like lines drawn upon water, by being

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¹ See the description of this character in reference No. 2.

inscribed upon leaves—a material which is subject to be destroyed by rats and white ants—but that such patents should be engraved on plates of copper, so as to endure long unto their respective generations.'

Copper is, moreover, an unwieldy substance. It could not be written upon with the same facility that we now experience in tracing a pen on paper. Except by engraving, no lasting impression could be made upon it; and engraving was by no means practicable. It could not keep pace with the current of thought. Ordinary writing could not be effected by its means. If the Indians had a Pope who corrected a single line 70 times, the engraver would doubtless have had to perform a work of no ordinary labour! Inferior metal was not, therefore, the substance upon which the Poet and the Scholar drafted compositions. In Ceylon, every Pansala which is identical with the Indian lipi sālā, has a sand-board; and this is used by poets for composition, and by children for exercises in writing. An author, while composing, usually wrote first on these tables, for the convenience of making alterations, but when he had perfected his composition, the same was, it may be presumed, transferred to a more durable substance than the Velipila.

For the preservation of one's writing a more permanent material was required than the sand, or tablets of wax. Strips of wood and bambu were used, and the use of the latter probably led to the invention of paper in China from reeds. Yet paper, whether known at this time or not, was not used by Orientals, except by the inventors themselves. In the Hindu mind there was, as it is still seen, a feeling of aversion to paper. Books written on paper were probably in ancient times, as they are now, not generally used in Asia. Nor have we any reason to believe that paper was known in India at the Buddhist era. But skins were. It should again be borne in mind that originally the Hindus were no slayers of animals, and though the hides of the antelope, etc., came into use gradually, and though animal sacrifices, doubtless, produced a good deal of skins, yet there is no mention of hides as a writing material; and Buddhism, too, sets its face
against all animal slaughter and the use of 'Sheep-skin, Deer-skin, and Goat-skin,' which were originally forbidden as coverlets, were only permitted in foreign countries, where the prohibition might be an impediment to the free dissemination of Buddhism. It may thence be concluded that some other material was employed for ordinary writing. Cloth, doubtless, formed one of the common substances for writing upon, as we find it even at the present day in the Burman Empire; and M. Burnouf gives a story from the Divyu Avadana, of the Nepal works, to the effect that Bimbisāra sent to Rūdayāna, King of Róruka, a portrait of Gôtama on cloth, with the Buddhist formula of refuge written below it.

Though, perhaps, this is one of the Fables which were invented by the Heretics, who had seceded from the Buddhist church, yet the fact that cloth was used in early times as a writing material may be relied upon. And it would seem from the travels of the early Chinese pilgrims, and the mode in which Buddhist doctrines were circulated, that some other material besides cloth was used for the ordinary purposes of writing, and this we are expressly told, in reference to the correspondence of Bimbisāra and Pukkusāti, was on panna or 'leaf'; and the discoveries in the topes of Nandāra and Hiddā show that the Tuz leaf was used for Inscriptions in the Bactro-Pali character. It was, however, not this that was anciently used for writing purposes. Neither was it ‘the lotus leaf as smooth as a parrot’s breast,’ which Kālidāsa in his Sakuntalā puts in the hands of the chief heroine of the play to write her love-letter on. Nor, indeed, was it the birch-leaf which the same poet in his Vīkramorvasi places in the hands of Urvāsi as a suitable material on which to inscribe her epistle. The latter, says Prof. Max Müller, is used in the sense of a “leaf or sheet of paper.” And this indicates clearly that Kālidāsa wrote long after the Buddhist era, and long after the Egyptian papyrus had been known to the Asiatics.

That the leaf, however, which was anciently used by Asiatics for ordinary writing was the Talipot, or the “ola,” appears from the very language of Gôtama Buddha; and the
instrument for writing was the \textit{Panna-Suchīya}, `leaf-pin,’ or \textit{Stylus}. From a Tamil work which Mr. William Ferguson quotes, in his interesting work on the Palmirah Palm, it appears that the `oldest Hindu author, \textit{Panini}, mentions writing on \textit{olas}.' I may also mention what Pliny states, that the most ancient mode of writing was upon the leaf of the Palm tree: and the ola is expressly mentioned as an ordinary writing material in the Buddhist annals.

From an investigation into the question whether the Buddhist doctrines had a written existence from the very commencement of the Buddhist era, I return to the question of the dialect in which they were originally expressed.

Upon the authority of the Tibetan annals, Mons. de Körös names several languages into which the Buddhist Scriptures were early translated, but distinguishes one as Tathagata’s “own language.” The earliest Pali Grammar of Kachchhayana, which is indeed extant in Ceylon as well as in Burmah, also refers us to the “language of Buddha,” for the elucidation of which he had compiled the \textit{Sandhikoppa}.

The question arises—what was this language? That it was not the Sanskrit is generally believed. That it was not the language of which the Chinese pilgrims speak as the \textit{Fan} is also clear; for, apart from other evidence such as the existence of a dual number in the so-called \textit{Fan} language, the same word Fan is used to designate \textit{Brahmā}, clearly showing that by it was meant the Sanskrit, or the sacred language of the \textit{Brahmans}. The only other languages that demand attention are, “the language (as it is called) of the northern Buddhists,” and the Pali language of the Singhalese.

As to the first, we gather from the writings of a learned Hindu gentleman, and of Mons. Burnouf, `that the Buddhist literature of Nepal, from which the Sacred Scriptures of Tibet, Tartary, and China have been compiled, is in an ugly Sanskrit dialect, destitute of the niceties of the Sanskrit grammatical forms of declension and conjugation, etc.; that the authors have sacrificed grammar to the exigencies of metre; that it is in a mixed style of prose and \textit{Gāthās}; that it bears a strong resemblance to the Tantras of the 4th to the 7th
century of the Christian era;—and that it appears to be the production of men to whom the task of compilation was assigned without sufficient materials at their disposal.' In view of these peculiarities, Mons. Burnouf has pronounced the Nepal sacred scriptures to be a 'barbarous Sanskrit, in which the forms of all ages, Sanskrit, Pali and Prakrita, appear to be confounded.' Referring to the difference of language of the different parts of the Vaipulya, 'the highly developed Sutras,' the same distinguished Orientalist remarks, that it 'indicates in the clearest manner that there was another digest,' besides the compilations of the three great œcuménical convocations of the Buddhists, and that in his opinion, the Nepal Scriptures comprise a fourth digest, which he 'regards as the crude composition of writers to whom the Sanskrit was no longer familiar, and who endeavoured to write in a learned language they ill understood, with the freedom which is imparted by the habitual use of a popular but imperfectly determined dialect.'

This question, as indeed many others of historical character, is solved by the Pâli annals of Ceylon; and here I shall present you a translation from the Dipâvansa; the value of the information which it imparts cannot be too much overrated.

'Many individuals, viz. ten thousand Vajjians,1 sinful bhikkhus, who had been expelled by the Theras, assembled together; and, having formed another association, held a Council of the Dhamma. This is thence called the Maha Sangiti.

'The bhikkus who held the Mahâ Sangiti reduced the religion into confusion;2 set aside3 the first compilation;4

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1 Vajji, a portion of Behar in which the Lichchavi princes settled. It is not, however, stated where this Council was held. Doubtless it was at a distance from the principal seat of Government and Buddhism, which at this period was at Wesali or modern Allahabad.
2 Viloman akāṃsu, 'made to bristle,' 'ruffled,' 'crossed,' 'confused.'
3 Bhindita 'having broken,' 'split.'
4 Sangakāna. From the context, I would render this word 'compilation' and not 'rehearsal.' The acts here related, taken in connection with the original import of the word, can only refer to a written and not a mental 'collection.'
and made another. They transferred the Suttans from their proper places to others, and perverted the sense and distorted the words of the five nihayas. They did so, ignorant of (the difference between) the general discourses, and those (delivered) on particular occasions, and also (between) their natural and implied significations. They expressed in a different sense that which was otherwise declared; and set aside various significations under the unwarranted authority (shadow) of words. They omitted one portion of the Suttans and the Vinaya of deep import, and substituted (their own) version of them, and the text. They left out the Parivaran annotations, six books of the Abhidhamma, the Patisambida, the Niddesa and a portion of the Jatakas, without replacing anything in their stead. They moreover disregarded the nature of nouns, their gender, and (other) accidents as well as the (various) requirements of style; and corrupted them in various ways.

The above passage clearly indicates that there was a code

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1 Akarinau, ‘made’ ‘done,’ ‘effected.’ The same word is used in the following sentence wherein I have rendered it ‘placed.’
2 Dhamma here means ‘phraseology’ of the Scriptures as opposed to their Attha ‘the sense.’
3 Thapayinu—‘they made to stand.’
4 Vijnaya, ‘letters,’ and in some of the Buddhist writings, ‘words’ or sentences.
5 Patirapa, placed ‘a figure’ or ‘counterpart.’
6 From a comparison of the Ceylon and Nepal versions of the sacred writings. I find the latter has three sections, the Vypulya, the Nidan and Upadesa, all which are additions to the original discourses. Compare the following list taken from Hodgson’s Illustrations with the list from Buddhagosa’s Atthakatha [B. R. A. S. J.]. Hodgson says, “The Buddha Scriptures are twelve kinds, known by the following twelve names:—1, Sutra; 2, Geya; 3, Vyakarana; 4, Gatha; 5, Udan; 6, Nidan; 7, Ityukta; 8, Jataka; 9, Vaipulya; 10, Adbhuta Dharma; 11, Avadan; and 12, Upadesa.”
7 Thantin, ‘The Text.’
8 Atthadhavan, “explanatory discourses.”
9 Pokovama, ‘Compilation,’ ‘something made methodically,’ ‘an original composition.’
10 The Jatakas, in the Indian versions, are, it is said, less than 550.
11 The peculiarities here noticed when compared with those of the Gatha dialect of the Nepal scriptures—(See Essay thereon by Babu Rejendra Dal Mittra in the Bl. A.S.J. for 1854, p. 604 et seq.). There can be no doubt of the identity between this fourth code of the Buddhists and the Nepal version. The differences of style therein illustrated by Mr. Mittra exactly correspond with the defects of composition here described.
12 pravikaran, ‘attributes,’ ‘decoration,’ ‘accidents.’
13 Akappakaran, also ‘decoration,’ ‘embellishment,’ ‘niceties’ of style or composition.
different from the Orthodox version of the sacred writings, which were authenticated at three different convocations, and that the Nepal version is a modification of that code. It also establishes that the compilation in question was made, not in the Tantra period above referred to—not in the age of Kanishka—but in the early part of the 2nd century of the Buddhist era.

I shall now pass on to the Maghadi language—the remaining subject of this evening’s discourse.

The Sanskrit had, it is believed, died out along with Brahmanism about six centuries B.C. At all events, at the time when Buddhism arose, Sanskrit was no longer the vernacular speech of the people. Several dialects (and the Buddhist books speak of eighteen) had been in current use in India. The Pali was, doubtless, one of them, if not the principal Prakrit language. It was properly the language of Magadha. Numerous Pali theological terms, which have peculiar significations clearly distinguishable from those assigned to the same cognate expressions by the Sanskrit Brahmins, taken with numerous other circumstances in the history of Buddhism, prove beyond all doubt that the Pàli was essentially the language of Gôtama, and of Buddhism. We find it retained till the time of Asoka, more than two centuries afterwards. The difference between the dialect of the inscriptions and that of the Pali texts, as, for instance, the Dhammapada, establishes nothing beyond the fact that the former as a spoken language had undergone changes, whilst the latter, as is evidenced from the Yeđhamma hetuppabava stanza quoted in the inscriptions, became fixed in Ceylon as the sacred language of the scriptures. The use of the Prakrit for the

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1 Prof. Benfey on India, p. 251.
2 If “the Maharashtri,” as stated by Râma Tarkavâsa, “is the root of other Prakrits”—viz. those which have not been banished from Asia—the Pali presents the most unequivocal proof of its being the parent of all Prakrits, including the Maharashtri.
3 Ye dhammà hêtuppabhavà
Tesàn hétun Tathàgato
Aha têsancha yö nirûdhò
evàn vádà mahà Samanò.
4 Whatever dhammà have proceeded from certain causes Tathàgata declares
inscriptions in preference to the Sanskrit, proves most satisfactorily that it was 'the vernacular speech of the people in the same manner that the use of the local alphabets is evidence of a design to render the inscriptions accessible to the people.' 'We may therefore (says Prof. Wilson) recognize it as an actually existent form of speech in some part of India, and might admit the testimony of its origin given by the Buddhists themselves—by whom it is always identified with the language of Magadha or Behar.'

The terms Pali and Magadhî are names which are at the present day indifferently employed in Ceylon, Ava, Siam, and even China, to express the sacred language of the Buddhists, and being confined to those countries, the term Pali is not met with in any of the Indian writings.

Magadhî is the correct and original name for the Pali. It was not called the Magadhî, in consequence of the Mission of Asôka, the King of Magadha, to introduce Buddhism into Ceylon. It had received that name before the age of that monarch. It was so called after the ancient name of Behar. It was the appellation for the ancient vernacular language of Magadha. It was the designation for the dialect of the Magadhas.—Magadhânam bhasâ Mágaðhi.¹

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¹ Ye dhammâ hetuppabhavâ—iti; 'hetuppabhavâ' nāma panchakkhandhâ,— tennassā dukkha sachehan dassëti. Ētesan hetu Tathâgato aha—iti; 'tēsan hetu' nāma sumudaya sachehan—the sāka Tathâgato aha iti dassëti. Tesanche ya yō nirûdu—iti; tēsan ubhihampā appavate nirûdho, tacheha Tathâgato aha iti athò; tennassā nirûdu sachehan dassëti. Magga Sachehan panettha sarûpatō adassitampi nayatō dassitan hoti; nirûdhóti utte tassa sampāpakō maggâ vuttova hoti; athavā tesanche ya yō nirûdu—iti tesan ya yō nirûdu cha' nirûdhûpanā-yochhāti; evan dvēpi sachehan dassitan honti. Idam tamē' vaththu patipadento aha—Evan vadi maha Samavo.
Pali is comparatively a modern name for the Magadhi. It has not originated from ‘the region called Pallistan, the (supposed) land of the Pali—Our Palestine.’ ‘It does not come from Palitūr in Tyre—the so-called Pali tower or Fort.’ It has no historical connection with ‘the Palatine hills of Rome.’\(^1\) It was not called after the Pehlve, the dialect of the Sassanian dynasty. It is not derived from ‘Palli, a village,’ as we should now-a-days distinguish gunacuri, ‘village,’ ‘boorish,’ from Urdu, “the language of the Court.”\(^2\) Nor does it indeed mean “root,” or “original.”\(^3\)

Like dī, the word pali originally signified a ‘line,’ ‘row,’ ‘range,’\(^4\) and was gradually extended to mean ‘Suttan,’ from its being like a line,\(^5\) and to signify edicts,\(^6\) or the strings of rules in Budha’s discourses or doctrines, which are taken from the Suttans. From thence it became an appellation for the text of the Buddhist Scriptures, as in the following passages:—

Therayāchariyā sabbe Pālin viya tam aggahun. ‘All the three preceptors held this compilation in the same estimation as the text (of the Pitakattaya).’ Thera vādēhi pālehi padehi vyanjanihicha. ‘In the Thera discourses as in the text (of

\(^1\) See the Friend, vi. p. 236.


\(^3\) Turnour’s Mahāvansa, p. xxii, where he merely gives the opinion of the Buddhists; and this is no more correct than the Brahmanical opinion that Prakrita means ‘the derived.’—Vide post.

\(^4\) See Abhidhanappadipika, p. 71. It is not a little curious that Mahommedans, between whom and the Buddhists there was no intercourse at the period when their sacred books were written, call the larger portions of the Koran “Sowar” (‘Sūra,’ sing.), signifying precisely, as the word Pali does, ‘a row, order, or regular series.’ The Arabic Sūra, whether immediately derived from the Sanskrit ‘Srēni’ or not, is the same in use and import as the Sura or Tora of the Jews, who also call the fifty-three Sections of the Pentateuch, Śūdarim, a word of the same signification.

\(^5\) Itaran pana;
Attadhānan sūchanatō
Suvuttatō savana totha sūdanatō
Suttānatō sutta sahā gatocha suttan
suttanti akkhatan.

The other (which is) the Suttan, is called ‘Suttan’ from its illustrating the properties (of duties); from its exquisite tenor; from its being productive (of much sense) and from its overflowing (tendency) the protection (which it affords); and from its being like a string.’—Buddhaghoṣa’s Aththakaṭṭha.

\(^6\) Hevancha hevan cha me pāliyo vadetha: ‘Thus, thus shall ye cause to be read my pāliyo or edicts.’—Prinsep’s Asoka Inscrip.
the Pitakattaya); and in an expression as in a letter.' From thence again Pali has become the name of the Māgadhī language in which Buddha delivered his doctrines.

The terms Pali and Magadhi are names which are at the present day indifferently employed in Ceylon, Ava, Siam, and even China, to express the sacred language of the Buddhists; and being confined to those countries, the term Pali is not met with in any of the Indian writings.

The Pali has also received the designation of Tanti, 'the string of a lute,' its Sanskrit cognate being tantrī. From that signification it seems to have been originally applied by the Brahmans to tantra, 'a religious treatise teaching peculiar and mystical formulæ and rites for the worship of their deities or the attainment of superhuman power,' or, 'that which is comprised of five subjects, the creation and destruction of the world, the worship of the gods, the attainment of all objects, magical rites for the acquirement of six superhuman faculties and four modes of union with the spirit by meditation.' The Māgadhās, before their secession from the Brahman Church, probably used the Māgadhī term tanti in this sense; but when they embraced the Buddhist faith, they used it to signify the doctrines of Gōtama as in the following passages:—(1) Sammā Sambuddhā pi te pitakan Buddha vachanan Tantin ārōpentō Māgadhī bāsāyā īva arōpesi—'Buddha who rendered his topitaka words into Tanti (or tantra or doctrines) did so by means of the Magadhī language'—Vibhanga Atuca.

(2) Tivagga sangahan chatuttinsa suttanta patimanditan chatu satthi bhānavāra parimānan tantin sangāyetva ayaṃ dīgha nikāyā ṇamā 'ti—'Having rehearsed the Tanti (the doctrines) which contain 64 banavara embracing 34 Suttans composed of 3 classes, (this was) named Dighanikāya'—Bhodivansa. From its application to the Buddhist doctrines, Tanti has become a name for the sacred language itself of the Buddhists—viz. the Magadhi or Pali. Thus in Buddhagosa's Atthakathā, 'why was the first convocation held?' In order that the Nidana of the Vinaya pitaka, the merits of which are conveyed in the Tanti (Pali) language,
might be illustrated.' Thus, also, in the \textit{Bulavatara} in a part of the passage which answers to the § 58 in the Rev. B. Clough's version, where it is left untranslated.

\begin{verbatim}
Evam aññā pi viññeyyā
Sanhitā tantī yā hitā
Sanhitā chīta vannānan
Sannidha'byava dhānatō.
\end{verbatim}

That is to say, 'In this wise know the rest of the combinations which are susceptible in the \textit{Tanti} (language). \textit{Sanhitā} is the combination of letters without a hiatus.'

The popular tradition amongst the native Pandits of Ceylon is that Pali is a sister dialect of the Sanskrit, having been probably derived from one and the same stem.

In considering this subject we notice that the \textit{Brahmans} regard the \textit{Sanskrit} to be of divine origin, and as a direct revelation from their creator. I am indeed aware that the Brahman notion of the so-called \textit{Prākrits} (the Māgadhi included) being derived from the Sanskrit, has the countenance and support of such eminent men as M.M. Burnouf and Lassen; but it is submitted with great deference that this position can no more be satisfactorily proved, than that \textit{Prakrit} means "derived," or that \textit{pakriti}, 'the mother,' is the \textit{daughter}. Be this, however, as it may, the pretensions of the Buddhists are as great as those of the Brahmans. The former claim for the Pali an antiquity so remote that they affirm it to be 'a language the root of all dialects, which was spoken by men and Brahmans at the commencement of the creation, by those who never before heard nor uttered human accents; and also by all Buddhas.'

For the above we have not only the authority of the Payōgasiddhi, but the following from the Vibhanga \textit{Atuvā}:

'Tissadatta therā took up the gold broomstick in the Bō compound, and requested to know in which of the eighteen \textit{bhāsas} he should speak? He so (spake) from (a knowledge of those languages) not acquired through inspiration, but by actual study; for being a very wise personage he knew those several dialects by learning—wherefore, being one of (such)
acquirements he so inquired. This is said here (to illustrate) that men acquire a bhasa (by study).

Parents place their children when young either on a cot or a chair, and speak different things and perform different actions. Their words are thus distinctly fixed by the children (on their minds) (thinking) that such was said by him, and such by the other; and in process of time they learn the entire language. If a child born of a Damila mother and an Andhaka father should first hear his mother speak, he would speak the Damila language; but if he should hear his father first, he would speak the Andhaka. If, however, he should not hear them both, he would speak the Magadhi. If, again, a person in an uninhabited forest, in which no speech (is heard), should intuitively attempt to articulate words, he would speak the very Māgadhī. It predominates in all regions (such as) Hell; the Animal kingdom; the Petta sphere; the human World; and the World of the devas. The remaining eighteen languages, Otta, Kirāthā, Andhaka, Yonaka, Damila, etc., undergo changes—but not the Māgadhī, which alone is stationary, as it is said to be the speech of Brahmās and Arijas. Every Buddha, who rendered his tepitaka words into doctrines, did so by means of the very Māgadhī; and why? Because by doing so it (was) easy to acquire their (true) significations. Moreover, the sense of the words of Buddha which are rendered into doctrines by means of the Māgadhī language, is conceived in hundreds and thousands of ways by those who have attained the pati sambidā, so soon as they reach the ear, or the instant the ear comes in contact with them; but discourses rendered into other languages are acquired with much difficulty.

Now, it is a fact that 'all rude nations are distinguished by a boastful and turgid vanity.' They cannot speak of their race or of their sacred languages without assigning to them an origin the remotest in the world. In 'a spirit of adulation and hyperbole' they exalt them as high as the object of their adoration and worship. This is peculiarly the case with Eastern nations.

Although such extravagantly high pretensions are by
themselves of no value, yet, when some of these traditions are partially supported by the concurrence of other testimony, such as the high antiquity of the Pali—its refinement—its comparative simplicity both verbally and grammatically—and its relationship to the oldest language of the Brahmans, from which their present dialect has been Sanskritized—we may, by a judicious exercise of our judgment in separating fact from fable, and reality from fiction, receive them, I apprehend, to the extent to which they are confirmed. Thus the traditions of both the Brahmans and the Buddhists in respect of their respective languages may be received, so far as they are proved to be two dialects of high antiquity derived from a source of which scarcely any traces are to be found at the present day.

The Pali according to tradition was brought into Ceylon by our first Monarch Wijaya, shortly after the time of Gôtama; and although Professor Lassen regards this as a question involved in obscurity, yet the name of the "Conqueror" and the designation of many a town, edifice, and mountain—nay, the very name "Tambapanna" given to the Island by Wijaya, and which we find was shortly afterwards used by the Indian Monarch Asoka in the rock Inscriptions, would lead to the inference that the Pali was the language of the first colonists.

There is another circumstance which may be here noticed. The birth-place of the first settlers of Ceylon was Lala. It is identical with Leta or Lada; and Dandi, the author of Kavyadarsa, says that even in comparatively a modern age, that of the dramas, the language of Lala as well as of Banga (which latter is only a different pronunciation of Vanga, and merely another name for Gowda) was usually the Prakrit. His authority goes farther, for he places the language of Lala in the same class as that of Gowda, Surasena, etc., and his commentator explains the 'et cetera' to mean the Magadhi (Pali) and Panchala (the Zend). Hence all circumstances considered, it is very clear that the Pali was the language

1 See my remarks hereon in the Journal C.B. R.A.S.
of the band from Lala who colonized Ceylon, or rather a
modification of it which bore the nearest relation to such
languages as the Sūraseni and the Zend—at all events,
a so-called Prakrita dialect; and therefore a language of
the Ariyan and not of the South-Indian class.

But the best evidence of the fact is that furnished by a com-
parison of the Singhalese with Pali and other Indian dialects.¹

I have already,² though somewhat doubtfully, intimated
my belief that the Singhalese belonged to the northern
family of languages. My later researches only tend to con-
firm that belief, and they enable me moreover to affirm that
“the most unequivocal testimony” to which Prof. Spiegel
and Sir Emerson Tennent refer, tends to but one conclusion,
viz. that ‘that the Singhalese as it is spoken at the present
day, and still more strikingly as it exists as a written
language in the literature of this Island, presents no affinity
to the Dekhanese group of languages.’ It is, however im-
possible to do justice to the subject within the circumscribed
limits of a Lecture of one hour’s duration, and I must
therefore return to the subject.

It would appear from both the Singhalese and Tibetan
annals that even in the lifetime of Buddha, there were
many dialects prevalent in India. As already observed,
eighteen dialects are spoken of in the Vibhanga Atuca; and
preference is of course given to the Magadhi. The orthodox
version of the Buddhist Scriptures, written in the last-
mentioned dialect, was doubtless brought by Mahindu [in
307 B.C.] to Ceylon, where it has since remained unchanged,
as its phraseology abundantly testifies.

Although a dead language, the Pali has been carefully
cultivated in Ceylon. From the period it became the
sacred language of the Singhalese, Kings and Princes have
encouraged its study; nobles and statesmen have vied with
each other to excel in its composition; and laymen and priests
have produced some of the most elegant works in it. The

¹ A paper on the subject will be shortly published as an Appendix to this
Lecture.
² See my Introduction to the Sidathasangara.
names of Batuwantudâve, Hikkaduwe, Lankâgoda, Dodan-pahala, Valâne, Bentota, Kahâve, and Sumangala, amongst a host of others, are indeed familiar to Pali scholars, as those of the learned who are even now able to produce compositions by no means inferior to those of a Buddhagôsa or a Parakkrama, though, like the modern Sanskrit, certainly more artificial than the more ancient writings. Not only in Ceylon, but in the Burman Empire are there scholars who excel in Pali. Of the writings, especially, of the present King of Siam, I cannot speak but in the highest terms of admiration. There, as in Ceylon, the Pali is most assiduously cultivated amongst the priesthood. But, as is not the case in Ceylon, whole libraries are there replaced annually by new ones, after they have undergone the careful inspection of learned men.

Mr. Hardy states that the high state of cultivation to which the Pali language was carried, and the great attention that has been paid to it in Ceylon, may be inferred from the fact that a list of works in the possession of the Singhalese, which he found during his residence in this Island, included thirty-five works on Pali Grammar, some of them being of considerable extent.¹ And what is still more remarkable, the Singhalese, which had been formed out of the Pali, was eagerly, though ineffectually, sought to be "set aside" for the language of Gôtama. It is expressly stated by the author of the Mahavansa (459–477 A.D.) that in that work, the object aimed at, is the setting aside of the Singhalese language, in which the former history was composed.² Again the design of the Pali version of the Singhalese Daladâvansa (1196–1200 A.D.) is said to be the same.³

In the proportion, however, in which Pali has been cultivated and enriched in Ceylon, has it declined in Asia ⁴ and with it the religion which was taught through its medium.

¹ Eastern Monachism, pp. 191, 2.
² Introduction to the Mahawansa.
⁴ The modern Mâgadhi differs essentially from the Pali. In those respects in which it differs from the Pali it approaches the Prakrit, or the sacred language of the Jainas.
The shock which Buddhism received in those countries in which it most flourished (when such works as the *Kulpa Sutra* and *Lalita Vistāra* began to make their appearance) must have been great indeed to render necessary as we have already seen the special mission of a Buddhagosa to Ceylon. His translations were so much admired that in very early times they found their way from Ceylon to Burmah, the only country, we believe, where they are still preserved in the integrity of our originals. Not only these but our historical works, it seems, had in early times been applied for, and obtained by the Burmese; and we find from a valuable collection of Pāli books brought down in 1812, by the learned Nadoris de Silva, Modliar, from that country, that they had preserved even the commentary on the Mahāwansa with comparatively greater accuracy than ourselves. Fortunate indeed it was for Ceylon that the Burman Empire had borrowed Lanka’s Pali books, for when the literature of this Island was nearly annihilated by the cruelties of some of our Malabar Monarchs (and we had indeed amongst them many an Edward III. who laid his ruthless hands on the literary and religious archives of the nation), the repositories of Siam and Amarapura failed not to supply our deficiencies, and to furnish us with the means for placing our Pali Literature at least upon a respectable footing.

The number of Pali books on Buddhism far exceeds the Lexical and Grammatical works; and it is remarkable that the Pali Literature of the Singhalese is not deficient in other branches of Oriental Sciences. It presents a proud array of extensive volumes on Prosody, Rhetoric, Medicine, History, etc. Of all these, however, the historical works possess an all-absorbing interest. For I may safely assert that no Country in the East can boast of so correct a history of its own affairs and those of Asia generally, as Ceylon. The Phenicians, who, as you are aware, had influenced the civilization of a very large portion of the human race by their great inventions and discoveries, by their colonies established in every quarter of the globe, and above all by the extensive commerce which they had carried on—have
left nothing behind, except the alphabet which they had invented. The Persians, a very interesting and a very ancient race of people, and to whom we naturally look for historic information, have little beyond their Zendavesta, two chapters of which contain some traditions of their own. The Hindus, a people who had a literature of their own from a period long before the Singhalese became a nation, have no historical records, and their scanty 'fragmentary historical recollections,' which have been embodied with their religious works, such as the Paranas, present themselves in the language of a prophecy, and upon their basis no trustworthy chronological calculations can be made. In the Vedas again, which are perhaps older than any Ceylonese Buddhist writings, and which are supposed to 'furnish the only sure foundation on which a knowledge of ancient and modern India can be built up'—there is a lamentable lack of historic sense: which has ever been one of the most remarkable characteristics of the Indian mind.

The Chinese, who boast of a descent from times remoter than the days of Adam, have no historical writings which can throw the smallest particle of light upon the affairs of the East.

In the country of Magadha, so greatly renowned as the birth-place of Buddhism, and the still more interesting language (the Pali) in which it was promulgated—a kingdom, moreover, which dates its origin from the time of the Mahá Bhárat,—we have no records of a historical character, beyond religious inscriptions, sculptured on stones, and grants of lands engraved on copper plates. These 'unconnected fragments,' beyond serving to fix the dates of particular Kings, furnish us at present with neither History nor matter sufficient to help us to a general Chronology. The Bactrian coins, again, afford us the same kind of information with

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1 See Prof. Lassen's Indische Alterthumskunde, p. 503.
3 ib. p. 310.
4 Elphinstone's History of India.
which the monumental inscriptions furnish us, but little or nothing beyond that. 'The only Sanskrit composition yet discovered in all Asia to which the title of History can with any propriety be applied is the Rājatarangini,' a comparatively modern work which was compiled A.D. 1148: and this again does not bear any comparison either in point of the matter it contains, or in the interest which attaches to the subjects it treats upon, with the Singhalese Historical Records.

The genuine historic zeal exhibited by the Singhalese from the very time they colonized Ceylon far surpasses that of all other Indian nations.²

The love³ which the Singhalese had for such pursuits was participated by their rulers themselves; and, whilst tradition asserts that some of our early Singhalese Annals from which the Mahāwansa was compiled were the works of some of our monarchs—History records the facts, that 'the national annals were from time to time compiled by royal command;' and that the labours of 'the historians were rewarded by the State with grants of lands.' The interest which our sovereigns took in this part of the national literature was so great indeed, that many a traveller and geographer of the middle ages was peculiarly struck, as 'a trait of the native rulers of Ceylon,' with the fact of the employment by them of persons to compile the national annals. And though comparatively few are the records which the ravages of time and the devastating hand of sectarian opposition have left behind, they, nevertheless, excel in matter and interest all the annals of Asia. 'As the first actual writing and

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¹ Prof. H. H. Wilson, Introduction to Rājatar.
³ This is inherent in the Singhalese, and it is not a little curious that just as we are writing on the subject, the Colombo Observer of 30th August, 1860, puts forth the same views in alluding to a recent examination of the boys of the Cotta Christian Institution, as follows, "Then came a very interesting examination of several boys in Roman History. The readiness with which the various questions were answered, and the apparent pleasure the boys took in this study, show that the spirit of their ancestors who composed the Mahāwansa is strong in Singhalese boys of this generation."
the first well-authenticated inscriptions in India, are of Buddhist origin,"¹ so likewise the first actual chronicle as well as the most authentic history, in the whole of the Eastern hemisphere, may be traced to a Ceylon-Buddhistic source.

Sir James Emerson Tennent² says, and says truly, that "the Mahawansa stands at the head of the historical literature of the East, unrivalled by anything extant in Hindostan, the wildness of whose chronology it controls."

When for instance the capacious mind of Sir William Jones seized with avidity the identity of Chandragupta and Sandracottus, and thence discovered the only key for unlocking the history and chronology of Asia, the annals of Ceylon were not without their use in removing the doubts which were conjured up in the imagination of antiquaries. When the indefatigable labours of a Prinsep enabled him to decipher the rock Inscriptions of Piyadási or Devanampiya, the discovery could not with certainty have been applied either to fix the proper date of the Buddhistic era, or to reduce the chronology of Asia to its proper limits without the aid of the Singhalese records—the Dipâvansa³ in particular, which identified Devanampiya with Asoka. When the obscure dialect of the pillar Inscriptions presented philological difficulties, the Ceylon Pali Mahawansa alone served as an "infallible dictionary"⁴ for their elucidation. When again the Cashmirean history put forth an extravagant Chronology, Ceylon chronicles alone enabled Mr. Turnour to effect an important and valuable correction to the extent of 794 years, and thereby to adjust the chronology of the East. When lastly the deep penetrating mind of a Burnouf, from an examination into the Nepal version of the Buddhist

¹ Prof. Max Müller’s Sanskrit Literature, p. 520.
² History of Ceylon, p. 516.
³ "Mr. Turnour's Pali authorities will be of essential use in expounding our new discovery, and my only excuse for not having taken the epitome already published as my guide before is, that the identity of Piyadasa was not then established."—Mr. James Prinsep in the Bengal A. S. J. vol. vii. p. 792. &c.
⁴ "On turning to the infallible Tika upon our inscriptions afforded by Mr. Turnour's admirable Mahawansa, we find a circumstance recorded which may help us materially to understand the obscure passage."—Prinsep, Bengal A. S. J. vol. vii. p. 262.
Scriptures, conceived the idea of "a fourth digest" of the Buddhists, apart from the compilations of the three convocations, the Singhalese Annals, and above all the Dipavamsa alone, furnished the proof required for establishing the conjecture.

Such were, and are, the claims of the Pali literature of this Island upon the attention of the learned in Europe. Yet it is a melancholy fact that for a very long period of time the greatest indifference was manifested in its study by the savans of Europe.

When more than forty years ago Rask wrote, the greatest misconception prevailed amongst Europeans on all Oriental subjects. Eastern languages were not extensively cultivated. A gloom enveloped the science of Comparative Philology. Inaccessible was the path to Eastern history. Even the Sanskrit, the language in the highest state of cultivation now-a-days, was then but imperfectly known to the European world. Some considered it a derivative of the Zend, and others treated it as a creature of the Pali. Little, if anything, was definitely investigated of the latter. The relation which Sanskrit bore to the Prakrit was imperfectly investigated, and was, at the time Wilson translated Viekrama and Urvashi, far from being understood; and when the researches of Lassen and Burnouf, 'with that love of novelty and that honorable ambition which greatly distinguished them,' brought to light the Nepal books of Buddhism, even the names of their Pali versions were unknown to Europeans. The distinction between the Arya and the Dekhanese groups of languages was not well ascertained. The Tamil was supposed to have been an offshoot of the Sanskrit. The Andhra merely existed as a book name. Between it and the Dravida no relationship was established, much less was the identity of Dravida and Damila recognized. The Singhalese was not known in Europe.

When, more than thirty years ago, Hodgson announced the discovery of the Nepal Scriptures in a dialect intermediate between the Pali and Sanskrit, and the indefatigable Burnouf commenced their examination, eight years
II. ON THE Pali LANGUAGE.

afterwards—an impression was formed hostile to the real merits of the Pali or the Magadhi, and this, far from being removed, was indeed confirmed by the unjust opinion of Colebrooke, one of those patriotic followers of Sir William Jones, who devoted his chief attention to the Sanskrit literature—when he pronounced the Pali to be "a dialect used by the vulgar," and identified it with "the Apabhramsa, a jargon destitute of regular grammar."

This hasty expression of opinion by one so highly esteemed for his deep researches in the Indian literature has not however been without its ill effects. It checked, though for a time, the current of inquiry. It discouraged those who might have otherwise successfully pursued their researches in the Pali. It even damped the energies of the nations of continental Europe, who "are the most diligent cultivators of Oriental languages." Notwithstanding the investigations of Weber, Benfey, Fausböll, Kuhn, and others of whose labours, so far as we know them in this remote part of the globe, we cannot speak but with the highest terms of commendation—the study of the Pali is yet, I apprehend, far from being extensively pursued by Europeans; and the full extent of the progress which that language has made in Ceylon, and its refinement and purity are imperfectly appreciated even by those who have made Philology their favourite study. Whilst numerous grammatical works in the Sanskrit and other Indian dialects have been published from time to time both in India and Europe, not a single treatise on Pali grammar has yet appeared, if we except the translation of Balavatara made in Ceylon; and although several Koshas or lexicons have been likewise published of the former, it is indeed a fact that no Dictionary of the latter language has yet made its appearance in any part of the world save Ceylon, where too, from many local disadvantages, nothing has been effected beyond the Abhidhanappadipika and the Dhātu Manjūsa published by the Revd. B. Clough; and a Pali Dictionary (still in MS.) compiled by the Revd. D. J. Gogerly, the Principal of the Wesleyan Mission in Ceylon. When again we perceive that a material advance
has been made by Europeans in the study of the Sanskrit; and the historical, doctrinal and metaphysical works perpetuated in that tongue, have been nearly all translated into European languages, it is indeed not a little to be regretted that in those branches of learning no Pali works have been published (if we except the Dhammapadam and Kammawakya) beyond the Mahawansa, and various selections from Pali writers, contributed by the Honble. George Turnour, Mr. L. De Zoysa Modliar, and the Revd. D. J. Gogerly.

Amongst all the monuments of Pali literature, the sacred books of Buddha present such a profitable subject of study to the Christian Missionary, on account of the matters therein treated of—which, when thoroughly examined, cannot fail to produce the most valuable materials for the displacement of Buddhism—that one would have naturally thought it had engaged his most earnest attention both in Ceylon and in the Burman Empire. It is however not so. If we except the valuable contribution of the Revd. C. Bennet, of the American Baptist Union, in Burma, entitled the Malalangara Wattoo, and the life of Gótama by a Roman Catholic Bishop (I believe Bigandet is his name), there is nothing to recount beyond the labours of the Revd. B. Clough, the Revd. D. J. Gogerly of Ceylon, and the Revd. P. D. Silva of the Wesleyan Mission, to whose valuable researches the public are highly indebted for various Buddhistical tracts in the pages of periodical literature.

It will be thus seen that the merit of Pali research belongs to those connected with Ceylon, where the Pali books have been preserved with the reverence accorded to the Buddhist religion. So accurately correct are our books in comparison with the same works on the continent of India, that Mr. Hodgson, who had been long of a different opinion, was latterly compelled to admit—'that the honours of Ceylonese literature and of the Pali language were no longer disputable.'
THE LATE KENJIU KASAWARA.

[The following obituary notice of a young Buddhist priest, Kenjiu Kasawara, appeared in the Times of September 22. We reprint it here; with a few additional notes of the writer, Professor Max Müller.]

"SIR,—The last mail from Japan brought me the news of the death of my young friend and pupil, Kenjiu Kasawara, and though his name is little known in England, his death ought not to be allowed to pass unnoticed. Does not Mr. Ruskin say quite truly that the lives we need to have written for us are of the people whom the world has not thought of—far less heard of—who are yet doing the most of its work, and of whom we may learn how it can best be done? The life of my Buddhist friend was one of the many devoted, yet unfulfilled lives, which make us wonder and grieve, as we wonder and grieve when we see the young fruit trees in our garden, which were covered with bright blossoms, stripped by a sudden frost of all their beauty and promise.

"Kenjiu Kasawara was a young Buddhist priest who, with his friend Bunyiu Nanjio, was sent by his monastery in the year 1876 from Japan to England, to learn English in London, and afterwards to study Sanskrit at Oxford. They both came to me in 1879, and in spite of many difficulties they had to encounter they succeeded, by dint of hard and honest work, in mastering that language, or at least so much of it as was necessary for enabling them to read the canonical books of Buddhism in the original—that is, in Sanskrit. At first they could hardly explain to me what their real object was in coming all the way from Japan to Oxford, and their progress was so slow that I sometimes despaired of their success. But they themselves
did not, and at last they had their reward. Kasawara's life at Oxford was very monotonous. He allowed himself no pleasures of any kind, and took little exercise; he did not smoke, or drink, or read novels or newspapers. He worked on day after day, often for weeks seeing no one and talking to no one but to me and his fellow-worker, Mr. Bunyu Nanjio. He spoke and wrote English correctly, he learnt some Latin, also a little French, and studied some of the classical English books on history and philosophy. He might have been a most useful man after his return to Japan, for he was not only able to appreciate all that was good in European civilization, but retained a certain national pride, and would never have become a mere imitator of the West. His manners were perfect—they were the natural manners of an unselfish man. As to his character, all I can say is that, though I watched him for a long time, I never found any guile in him, and I doubt whether, during the last four years, Oxford possessed a purer and nobler soul among her students than this poor Buddhist priest. Buddhism may, indeed, be proud of such a man. During the last year of his stay at Oxford I observed signs of depression in him, though he never complained. I persuaded him to see a doctor, and the doctor at once declared that my young friend was in an advanced stage of consumption, and advised him to go home. He never flinched, and I still hear the quiet tone in which he said, 'Yes, many of my countrymen die of consumption.' However, he was well enough to travel and to spend some time in Ceylon, seeing some of the learned Buddhist priests there and discussing with them the differences which so widely separate Southern from Northern Buddhism. But after his return to Japan his illness made rapid strides. He sent me several dear letters, complaining of nothing but his inability to work. His control over his feelings was most remarkable. When he took leave of me, his sallow face remained as calm as ever, and I could hardly read what passed within. But I know that after he had left, he paced for a long time up and down the road, looking again and again at my house, where, as he
told me, he had passed the happiest hours of his life. Once only, in his last letter, he complained of his loneliness in his own country. ‘To a sick man,’ he wrote, ‘very few remain as friends.’ Soon after writing this he died, and the funeral ceremonies were performed at Tokio on the 18th of July. He has left some manuscripts behind, which I hope I shall be able to prepare for publication, particularly the ‘Dharmasaṅgraha,’ a glossary of Buddhist technical terms, ascribed to Nāgāryuṇa. But it is hard to think of the years of work which are to bear no fruit; still harder to feel how much good that one good and enlightened Buddhist priest might have done among the 32 millions of Buddhists in Japan. *Hare, pia anima!* I well remember how last year we watched together a glorious sunset from the Malvern Hills, and how, when the Western sky was like a golden curtain, covering we knew not what, he said to me, ‘That is what we call the Eastern gate of our Sukhāvatī, the Land of Bliss.’ He looked forward to it, and he trusted he should meet there all who had loved him, and whom he had loved, and that he should gaze on the Buddha Amitābha—*i.e.* ‘Infinite Light.’

“*Oxford, Sept. 20.*

F. MAX MÜLLER.”

I may add that I possess an English translation of I-tsing’s Nān-hai-ki-kwēi-nēi-fā-kwān, made by Kasawara, during his stay at Oxford. It is not complete, and he hoped to finish it after his return to Japan, where a new edition of the Chinese text is now being published from an ancient Corean copy, collated with several Chinese editions. With the help, however, of Mr. Bunyu Nanjio and some other scholars, I hope it will be possible before long to publish Kasawara’s translation of that important work.

When I said that the Dharmasaṅgraha was ascribed to Nāgāryuṇa, I ought to have added that Nāgāryuṇa’s authorship of the book rests only on the title at the end of the two MSS. which exist in Europe. There we read, *Iti Nāgāryuṇapādavirakātāyām Dharmasaṅgrahaḥ samāptah.* This is evidently a wrong, or, at all events, an imperfect title. It would be easy to correct it into virākito ‘yem Dharma-
sāṅgrahaḥ, but that would make Nāgāryuna responsible for a number of technical terms of which it is very doubtful whether they could have existed at so early a date. It is true we could say that terms of a decidedly modern character might have been added to the Dharmasaṅgraha from time to time. There are differences between the two MSS. of the Dharmasaṅgraha, and they show that words and even classes of words were added at a later time. There is, besides, the Chinese translation by Sh’-hu (A.D. 980-1000), in which several sections of the Sanskrit text are wanting, while other sections are found there which do not occur in our text (see B. Nanjio, Catalogue, No. 812).

What is still more important is that Nāgāryuna is not mentioned by the Chinese translator as the author of this Buddhist glossary.

It was Mr. Kasawara who, after copying long extracts from the Pragñā-pāramitā and its commentary by Nāgāryuna, suggested to me that our list of terms might have been collected from Nāgāryuna’s commentary, and that the title might have been originally intended for something like Iti Nāgāryunapāḍavārikātāyām Pragñāpāramitāvrūttau Dharmasaṅgrahaḥ. He adds, “This conjecture is very weak, and not worth mentioning.” I think, on the contrary, that it is a conjecture of which many a scholar might be proud.

Our great difficulty is the exact age of Nāgāryuna. There is Nāgāryuna, the Bodhisattva, called Luṇ-shu, *i.e.*, dragon-tree, the fourteenth patriarch, whose life was translated by Kumārajīva, about 400 A.D. (B.N. Cat. 1461). Among the 21 (not 24) works ascribed to him the Dharmasaṅgraha is not mentioned. But there is a curious letter of his, called Arya-Nāgāryuna-bodhisattva-suhrāllekha, which ought here to be mentioned. It was translated three times, first by Guṇavarmān, A.D. 431; secondly by Saṅghavarmān, A.D. 434 (not 534); and thirdly by I-tsing, A.D. 700–712. I-tsing says that the Buddhists in the five parts of India commit these lines to memory when they begin to study their religion. He adds that the letter was addressed by the Bodhisattva Nāgāryuna to his old patron (Dānapati), a great
king of the South, who was called So-to-pho-hân-na, i.e. Sadvâhana, and whose proper name was Sh'-yen-tōh-kiâ or Shân-tho-kiâ.

Here is the translation of the letter, as taken from I-tsing’s Chinese translation, made during his stay at Tâmraliptî:—

"O thou of complete virtue, I shall explain the law of suchness (tathâtvmam), to acquire holy merit (on my part). I shall expound the truest goodness; listen to me with full attention. This verse will be called the Noble Gîtâ.

As an image, whatever its materials be, when carved, is worshipped by all the wise, so, despite of my verse so unskilfully made, let it not be slighted, for the meaning is in accordance with the good law.

Although thou, O King, hast already been acquainted with the law of suchness (tathâtvmam), yet hear further the words of Buddha, so that thou mayest increase thy understanding and excellence. As a well painted is brighter still when illumined by the moon, is not the beauty of a thing increased, when it meets with one still more beautiful?"

(Adoration to) the Buddha, the Religion, and the Community! All who keep the precept of generosity, the gods, who respectively accumulate their virtuous actions—they should always be intent on the teaching of Buddha.

In the practice of the virtuous actions of ten kinds (Dasakusalakarmapatha), the body, speech, and mind¹ are the most essential (actors). Let us refrain from all kinds of spirituous liquor (which lead the body, etc., to insanity), so that we may live a pure life.

Know that treasures are not constant—such is their state; and give them, as of right, to holy men. All, both poor and twice-born, will (thereby) be intimate friends in the coming births.

Every virtue has its stand on Sila, as all things prosper on (good) soil. Let us practise with constancy, as we are taught by Buddha.

Generosity, good conduct, forbearance, energy, meditation and wisdom are ineffable and incomparable. Let us practise these, because they alone enable us to attain that shore. He is a Buddha who has crossed over the sea of births."

So far the letter. But who is the King to whom it is addressed? It is natural to suppose that he was a Sâtavâhana, a king in Southern India, and belonged to the Andhra-bhritya dynasty. On referring, however, to the names of the sovereigns of that dynasty, as given in the Purânas, there is no name like Sh'-yen-tôh-hiâ, or Shan-tho-hiâ. One might have thought of that corrupt name Kivilaka or Vivilaka, but the more authoritative reading is Ivilaka or Apitaka (see Vishnu. Pur. transl. by Wilson, ed. F. Hall, vol. iv. p. 196).

Fortunately we are now in possession of far more trustworthy documents on the Sâtavâhana dynasty, thanks chiefly to the labours of Pandit Bhagvânlal Indraji. But on referring to his last essay on "Nasik, Pându Lena Caves," in the Bombay Gazetteer, we look again in vain for anything corresponding to the Chinese name. It cannot be Satakarnî, or, in Pâli, Sadakâni, unless the Chinese transliteration is supposed to be very corrupt. The only Sanskrit names that one might guess at under the strange Chinese disguises are Gi-in-ta-ka or Gîâtaka, possibly Ge treścika or Dhyâtrîka.

Hiouen-thsang confirms the tradition of Nâgârjuna having been the friend of Sâtavâhana. When speaking of Kosala (I. p. 185), he says that at a small distance, south of the town, there was an old monastery built by Asoka, and that later Nâgârjuna established himself there, patronized by King Sâtavâhana. He adds that the famous Bodhisattva Deva came from Ceylon to see Nâgârjuna and learn from him. In another place (I. p. 274) Hiouen-thsang speaks again of Nâgârjuna as the contemporary of Deva, and alludes to the "Four Suns," Nâgârjuna in the West, Deva in the South, Asvaghosha in the East, and Kumâragîva in the North, as if they had lived at the same time. Lastly, he returns more fully to the same subject in vol. iii. p. 95, and we there learn from his translation of the name Sâtavâhana by
In-ching, "he who leads the good," that he probably read the name as Sadvâhana.

In conclusion, I may notice two traditions, one, first mentioned by Wilson (Works, vol. iii. p. 181), that Sâtavâhana is a synonym of Sâlivâhana, the enemy of Vikramâditya, and another, first noticed by Colebrooke (Mise. Essays, ii. p. 89), that Hâla, the name of the collector of the 700 popular verses (Saptasatakam), is a known title of Sâlivâhana (see also Weber, Saptasataka, p. 2). On the real date of Nâgârjunâ, as the contemporary of Kanishka, I have touched in my Lectures on "India, what can it teach us?" p. 304.

I am afraid I have rather wandered away from the chief subject of this notice, but as I and Kasawara had often discussed these questions together, I leave what I have written, hoping that I may soon find time to arrange all the materials which we collected for an edition of the Dharmasûngraha, and to publish them as a lasting monument of my late friend and pupil, Kenjiu Kasawara.


F. Max Müller.

*Note.*—I have just time to add that the Tibetan translation of Nâgârjunâ’s letter, which I asked Dr. Wenzel to examine for me, gives the King’s name as Utrayana, a Tibetan corruption for Udayana (see Târanâtha’s Geschichte des Buddhismus, übersetzt von Schiefsner, p. 2, n. 2; p. 71). This Udayana, as we learn from the same Târanâtha, p. 303, was also called Ântivâhana, which Schiefsner doubtfully identifies with the Greek name Antiochos, but of which there is a various reading, Sântivâhana (l.c. p. 304). What is most satisfactory is that, according to Târanâtha, Udayana, when a boy, was called Getaka (l.c. p. 303!). This shows again the great value of the Tibetan translation of Buddhist texts, which, as a rule, are far superior to the Chinese translations. I hope that my young friend, Dr. Wenzel, will soon give us some more of the results of his valuable researches in Tibetan literature.
BUDDHA.

[The following graceful verses are reprinted by the kind permission of both author and editor, from the Spectator of the 15th September, 1883.]

Whoe'er hath wept one tear or borne one pain,
(The Master said and entered into rest)
Not fearing wrath nor meaning to be blest,
Simply for love—howbeit wrought in vain—
Of one poor soul, his brother, being old
Or sick, or lost through satisfied desire,
Stands in God's vestibule, and hears his Choir
Make merry music on their harps of gold.

What is it but the seed of Very Love
To teach sad eyes to smile, mute lips to move?
And he that for a score of centuries
Hath lived, and calls a continent his own,
Giving world-weary souls Heaven's best surprise,
Halts only at the threshold of the Throne.

Addington Park, Croydon. A. C. Benson.
NOTES AND QUERIES

ON PASSAGES IN THE MAHÂVAGGA.

The publication of Professor Oldenberg’s text of the Vinaya-piṭaka may be said to have inaugurated a new era in the systematic study of Pāli. With a text and in part also a translation before us, the first ground is fairly broken, and the time seems to have come when special criticism may profitably be applied to particular passages and phrases of these renowned scriptures.

I have responded to an invitation to publish these few notes in the Journal of the Pāli Text Society, not so much for the importance of the phrases or words that I have attempted to elucidate—though in several cases this is considerable—but rather because I feel that a Society like ours offers very exceptional opportunities for the interchange of opinions embodying something of the characteristic criticism both of the East and of the West.

In Mahâvagga, Bk. I. Ch. 5 (“Brahmayācana kathā”) at the end (§ 12) occurs the following gāthā:

Apârutâ tesâm amatassa dvârâ ye sotavanto
pamuñcântu saddham|
Vihîmsasaññî paguṇam na bhâsi dhammaṁ
paṅitaṁ manujesu Brahme ’ti ||

which is thus translated (Max Müller’s “Sacred Books of the East,” vol. xiii. “Vinaya Texts,” tr. Davids and Oldenberg, p. 88):
'Wide opened is the door of the Immortal to all who have ears to hear; let them send forth faith to meet it. The Dhamma sweet and good I spake not, Brahmà, despairing of the weary task, to men.'

The first difficulty of this passage is that, at first reading, the Buddha appears to be made to say 'let men relinquish faith,' which of course, in this unqualified form at all events, would be as foreign to the spirit of Buddhist, as of Hindu or Christian, teaching. To obviate this difficulty, the translators attribute to the verb pamaññati a meaning which I venture to think it will be found hard to substantiate. 'Send forth' can be easily verified as a meaning for the root, but 'send forth to meet,' on which the whole point of the rendering depends, is unexampled in either Pâli or Sanskrit dictionaries.

On the contrary, among the examples quoted in Böhtlingk and Roth, s.v. (pra-) muci, the literal usages nearest to the sense of 'send forth' are passages where the verb is used, (absolutely, as required, without an ablative case) of 'emitting' a sound or a fluid. But such 'sending forth' is a very different thing from sending forth a kind of despatch or deputation of welcome, which, I take it, is the meaning that most English readers would attach to the phrase employed.

Among the metaphorical usages quoted for pramuci, it is curious to observe that in Mahàbhârata III. 10819 we get the diametrically opposite sense of relinquishing sin, in the phrase 'sarvam pàpam pramokshyasi.'

The question thus naturally arises, how can we modify our rendering of saddhaṁ so as to suit the ordinary meanings of pamaññati?

The solution that originally suggested itself to me was to take saddhaṁ as equal not to 'çraddhāṁ' 'faith,' but to 'çrâddhaṁ' 'an offering to the Manes.' But as authority for this I have only Childers's citations from the Abhidhânappadipikā, which is a somewhat late authority for the language of so early a book as the Mahàvagga. In connexion with this proposal I proceed to the consider-
ation of the first word in the following line, vihimsasa-
saṃñī, which I would render "conscientious of the cruelty [of
mankind]." It is almost needless to observe how very
characteristic of Buddhistic thought is such a use of
"cruelty" as typical of all vice or evil; indeed, we may
say characteristic of Indian thought in general, comparing
passages like Hitopadeśa I, 22 (ed. Schlegel), where we
find "dharmagāstrāṇām 'ahimsā paramo dharma' ity aikamatyam." On this showing, the train of thought
would be: 'I exhort the understanding few to relinquish
the fleshly and often life-destroying observances of the old
religion; to the many I have not [as yet] preached, because
I am conscious of their cruelty and wickedness.' Doubtless,
at any time from the days of Ācvalāyana to the present, the
crāddha may well have been selected as one of the most
prominent and typical observances of every-day Brahmanism.

I now turn to the explanation of this passage as given in
the commentary. As, unfortunately, no English library
possesses a Mahāvagga-commentary, I consulted the MS. at
Paris, and was subsequently favoured by M. Léon Feer, of
the Bibliothèque Nationale, with two very kind and
interesting letters, from which I extract all that bears on the
passage; venturing at the same time, with some regret, to
render it into English, that no point may escape our readers
in the East. M. Feer writes:

"I send herewith the commentary on the stanza of the
Brahmāyanāgathā according to the Samanta Pāṣadikā
(commentary on the Mahāvagga), and according to the
Sārattha Pakāsīni (commentary on the Saṃyutta-nikāya),
the first represented by two MSS., one Burmese, the other
Sinhalese; the second by a single Siamese MS.

Aparutā1 ti vivata || amatassa dvarā ti ariyamaggo ||
so hi amatasaṅkhātatassa nibbānassa dvāraṃ2 || Pamañ-
cantu sādhana ti sabbe attano3 sādham pamañcantu

---

1 Aparutānīti, Sinhalese MS.  2 dvāraṃ so mayā vivaritvā thamito ti dasseti,
Siamese.  3 attana, Siamese.
vissajjentu\(^1\) \| pacchimapadadvaye ayam attho \| \| Ahaṃ hi attano paguṇaṃ \(^2\) suppavattī\(^3\) imaṃ panītaṃ \(^4\) uttamaṃ dhammaṃ \(^5\) kāyavācākilamatttha saññi hūtvā\(^2\) manujesu devamanussesu nābhāsi\(^5\) \|

You will see that there are slight differences between the two MSS. of the Samanta Pāsādikā, and that the Sarattha-Pakāsinī agrees in effect with the Samanta Pāsādikā, notwithstanding certain differences.

There must have existed a various reading for the words pamaṅcantu saddham. I do not know whether its trace is to be found in the Pāli canon, but the Tibetan version, the Dulva, reveals it to us; for our stanza is found there. Now the whole pada is there translated as follows:

\[\text{ñan par su hdo}d \text{ som} \text{ñi sol cig dañ} \]
\[\text{audire qui cupit dubium purget atque...} \]
\[\text{vel dubia} \]

Now som-ñi is the ordinary translation of the Sanskrit kāṅkṣā ‘desire,’ whose Pāli equivalent kaṅkha is rendered by ‘doubt’ in Childers. Whether we translate ‘doubt’ or ‘desire’ in the passage before us, a satisfactory sense is obtained. But it is evident in my judgment that the translator of the Dulva had before him a text reading kaṅkhām instead of saddham, and a different verb from pamaṅcantu. It would have been so easy for him to put down dad pa spon jig, or some analogous expression, that the translator must certainly have worked on a text which did not include the word saddham, and it is inadmissible to suppose that he allowed himself to emend the text.

I think, then, that there are one or more various readings for this pada; only, it would be interesting to discover their trace in Pāli literature. Now, all that we know, whether text or commentary, gives us the reading pamaṅcantu

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\(^1\) Om. Burm.; ʻjjantu, Siam. \(^2\) ... \(^2\) suppavattim pi imaṃ panītaṃ uttamadhammak\(^2\) ʻattham saññiṭṭa huʻ, Sinh. \(^3\) Suppavattīm pi, Śiam. \(^4\) uttamaḥ, Siam. \(^5\) ... \(^5\) ʻvācākilapatha saññi hūtvā na bhāsī, Śiam.
saddham, as adopted without dispute; only, this reading is a little troublesome to interpret.

I now call your attention to a stanza in Lalita-vistara, Bk. xxv., which corresponds with that before us. It runs thus in the edition of the Bibliotheca Indica [p. 520]:

apāvṛtās teshām amṛitasya dvārā
Brahmann iti satatam ye ārotavantaḥ\(^1\)
pravičantī çraddhā na viheṭhasaṅjñā
cṛinvantī dharmam Magadheshu sattvāḥ ||

The last pada has one syllable too few, and the MSS. [at Paris] have between the two last padas, i.e. between viheṭhasaṅjñā and cṛinvantī, the letters npuṇah,\(^2\) which are embarrassing. But with this difficulty I am not at present concerned, turning rather to the consideration of the words pravičantī çraddhā, which correspond to pamaṅcanta Saddham in the Pāli. In the edition of the Bibliotheca Indica, çraddhā is interpreted in a foot-note by çraddhavantaḥ. But we might read çraddhām; or again pravičantu and cṛinvantu. Whatever be the conclusion, I direct your attention to this passage, and would further note that the Tibetan translation, which here lacks its usual exactness, and especially disturbs the order of the padas (a tolerably frequent occurrence), unites into a single (Tibetan) pada the Sanskrit words ārotavantaḥ pravičantī çraddhā. It thus renders them:

rna-ba ldan jiṅ dad-pa ldan gyurla
aures habentes et fidem habentes facti
ārotavantaḥ (pravičantī) çraddhā

The Tibetan version does not authorize the correction of pravičantī to pravičantu; but it gives no indication for or against that of çraddhā to çraddhām. It interprets ‘having faith,’ without giving a special translation of the word pravičantī. The writer may perhaps have read prabhavantī, and have intended to represent that word by gyur-la in the translation.

\(^1\) ārotavantaḥ, Cambridge MSS.  \(^2\) puṇah, Camb. MSS.
I believe that the compiler of the Lalita-vistara corrected the text of the Vinaya, or else selected a stanza which it had been proposed to substitute for that of the Vinaya. I consider the Tibetan text as a *various reading*, or—which amounts to the same thing—a *very ancient emendation* of the text of the Mahāvagga. The text of the Lalita-vistara I regard as a later various reading, *i.e.* as an *emendation* properly so-called, which arose from the difficulties of interpretation."

The field of criticism opened to us by this most suggestive letter is very large.

One point, however, seems to come out clearly amid the curious perplexities of the passage, namely, that we have before us the remnant, at all events, of an early and widely diffused utterance of Buddhist teaching, a simple and striking metaphor which one would fain attribute to Gotama himself. This consideration may serve to excuse the development of what was originally intended as a short note into a somewhat lengthy excursus.

First, then, with regard to the Sanskrit of the Lalita-vistara, it seems to me that the variation from the Pāli is due, in part at least, to a cause different from either of those suggested by M. Feer.

In the same chapter, at p. 517 of the printed text, we get, at the beginning of a long passage of verse, the following gāthā:

\[
\text{vādo babhūva samalair}^2 \text{ vicintito} \\
\text{dharma hy açuddho}^3 \text{ Magadheshu pûrvam} | \\
\text{amritam mune tad vivrīnīshva dvâraṁ} \\
\text{çrānvanti dharmavipulaṁ}^4 \text{ vimalena buddham} \| \\
\]

I think, then, that the gāthā first quoted is a deliberate *adaptation* from the Pāli, suggested by the language, particularly by the image of ‘opening the door of amṛita’ in

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1 As to the importance of this book in connexion with the study of Pāli, it is hardly necessary to refer to Prof. Oldenberg's most interesting paper in the 'Verhandlungen' of the Congress of Orientalists at Berlin, 1881 (II. ii. p. 115).
2 Salilai, Cambridge MSS.
3 mo viçuddho, *ibid.*
4 dharmam vi₹, *ibid.*
the verse (just cited) which had preceded, itself probably founded on the original form of our Pāli gāthā or some saying closely resembling it.

This supposition will account for the presence of the three words cṛṇvantī dharmam Magadheshu, which are represented in the other Sanskrit verse, but are not in the Pāli, and form, in fact, the chief discrepancy between the Sanskrit and Pāli.

Unfortunately, the Sanskrit passages, though interesting in themselves, give us no direct help for the interpretation of our chief crux, pamuṇcāntu saddham. It may be observed, however, that the adjective viheṭhasaṇīṇā has the ordinary and literal sense, which I would assign to vihiṃśasaṇīṇī, in contradistinction to the metaphorical meaning given by the translators, and apparently by the Pāli commentary, though it is in agreement with a different noun.¹

Returning now to the question of more strictly Pāli

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¹ Possibly, too, saṇīṇā has acquired the meaning noted by M. Senart for saṇīnī (Mahāvastu, p. 375).

I add here a few observations on the passages of the Lalita-vistara concerning points that have less bearing on the Pāli text.

The metrical difficulty in cṛṇvantī may perhaps be solved by reading or pronouncing cṛṇvanta, as if the root ended in a consonant. In the phrase praviṃcanti cṛddhā, I have no doubt that cṛddhā is for cṛddhayā. Compare the Vedic usage, e.g. dhāra for dhārayā in Rigv. ix. 98, 2, and the analogous forms for the locative feminine in āṃ in this gāthā-dialect: e.g. ratnsabhūsitām for ćātāyām, cited by Dr. E. Müller in his paper in A. Kuhn’s Beiträge zur vergl. Sprachforschung, viii. 274.

With regard to the ancient versions, the kind help of Prof. Douglas has enabled me to consult the two Chinese works stated to be translations of the Lalita-vistara. The older of these (No. 160 in Mr. Buuyn Nanjo’s Catalogue) turns out to be not a translation of the Sanskrit text as known to us. The division into chapters is different, and the correspondences of language are only occasional. A case like this should put us on our guard in accepting the statements of Chinese works, such as that cited by Mr. Nanjo, as to supposed translations from the Sanskrit. The second Chinese version (No. 159) of the viıth century A.D., though it represents fairly well the Sanskrit of Chapter xxv., curiously enough substitutes a different verse for the gāthā beginning apavrītāḥ... but translates that beginning vādo bhāthāva. Whether this substitution points to the existence of a text anterior to the adaptation I have supposed, or is simply due to the difficulty of the verse, it is of course, hard to say.

As to the other version, the Tibetan, I will only call the attention of those who may consult Foucaux’s Tibetan text and French translation to the word in the next line: ring-tu, which seems to represent the Sanskrit satātām, though the French does not show this.
criticism above raised, I note first that the commentary
takes pamuñcantu, in its ordinary sense of 'relinquish,'
but seems to understand the whole phrase as equivalent to
'let all relinquish the faith that each feels in his own
religion.' I confess that this, if I rightly interpret it,
seems to me somewhat strained; and I see no sense to be
got by connecting attano as an ablative with vissajjentu.

To M. Feer's note on the Tibetan word som-ni, which I
have not been able to verify, I will only add a suggestion
that if kañkham was before the Tibetan translator, the
immediate stage between the two readings may have been
the form sañkam, which approximates to the one word in
meaning and to the other in form.

I conclude this note, already too far extended, I fear, by
a request that if any reader of this Journal can cite any
further authority for saddha-çrāddha, he will make it
known. For I cannot but think that this interpretation,
if it can be substantiated, gives the sense that is at once the
most simple and the most consistent and harmonious.

Mahāvagga I. 13, §1. yonisomanasikāra. Can any
member of the society offer any explanation of the usage of
yoniso so as to trace it to an intelligible derivation? The
account in Childers s.v. is not very satisfactory. Cf. Senart,
Mahāv. p. 371.

I. 15, §6. Íñgha tvam...anujānāhi agyāgāran.
"Come now, you grant me...". This use of iñgha
(=agedum) suggests a derivation from the Sanskrit aṅga,
which occurs as an emphatic vocative particle in Pāṇini and
early Sanskrit; and likewise in Buddhist Sanskrit, e.g. in
the Laṅkāvatāra, ch. 1., leaf 9b 5 of the R.A.S. MS., "Kim
aṅga punar dharmādharmanyoh...viçesho na bha-
vati? Bhavatyeva." For the sound-changes it will
suffice to refer to instances given in Kuhn's Beiträge zur
Pali Grammatik. Thus we have i from a before ñg in
mutiṅga for Sansk. mṛidaṅga; for the aspiration,
which is rarer for soft than for hard consonants, sīṅghāto
and sīṅghātakam, corresponding to the Sansk. çriṅgāta.

I. 22, §16. Bimbisārassa etad ahosi: kattha... bhagavā
vihareyya, yam assa . . . divor pakkinnam rattim appasaddam appanigghosam vijanavatam manussarabhaseyyakam patissallanasaruppaam.

This is translated (Vinaya Texts, I. 143): 'Where may I find a place for the Blessed One to live in . . . by day not too crowded, by night not exposed to much noise and alarm, clean of the smell of men, well fitted for a retired life?'

Though, for the sake of convenience, I have quoted the context, it is of the interpretation of the word vijanavatam only that I would speak. Like Drs. Davids and Oldenberg, I understand this compound to refer to the atmosphere of the Buddha’s proposed dwelling, but I analyze its parts differently. They clearly construe, so to say, vi- ‘without,’ jana-vata ‘people-air,’ i.e. ‘the polluted air of crowded or frequented places.’ The notion conveyed in the last expression is familiar enough to those who, like myself, are engaged in large public institutions; but I doubt whether, if this was what the compiler of this early text intended, he would have expressed it by a compound so bald and liable to misconstruction as jana-vata.

I therefore propose to divide the word not vi-janavata, but vijana-vata, and translate accordingly, ‘having its air from an unfrequented place,’ or ‘breathing the wind of the wilderness.’

The meaning thus obtained does not differ widely from that of the published translation (and I trust the learned translators will not consider me hypercritical for calling attention to it), but it seems to me to yield slightly better sense, and likewise to be in far better accordance with the analogy of such compounds. To illustrate the use of each member of the compound as I divide it, I cite a couple of examples taken from Böhtlingk and Roth: (1) mala-vata ‘wind from Malaya,’ Vikramorvaçi, 25, where vata is used at the end of an ablatival compound; (2) vijanasevin, Kathasaritsagara, 7,195, where vijana is used substantively as the first member of a compound.

*British Museum, 1884.*

C. Bendall.
The Khuddasikkhâ and Mûlasikkhâ form a short compendium of the Vinaya, mostly in verse, a few passages only being given in prose. The MSS. of the same are all written in the Burmese character, and there is also a Burmese edition which comprises the Bhikkhupâtimokkha, the Bhikkhunipâtimokkha and the Abhidhammatthasanâgraaha, printed at Rangoon in 1882; we possess, however, a Sinhalese commentary belonging to the twelfth century, which proves that the books must have been known in Ceylon at that time.

About the age of the books it is very difficult to form a certain opinion. The language is rather more modern than that of the Mahâyâvamsa, and exigencies of the metre have introduced forms which are anything but classical; for instance, the optative de from dâ, the metathesis harampaccâ for paccâharam, III. 5, and the frequent elision of a beginning vowel after anusvâra, which only occurs in late texts (see Childers, s.v. peyyâlam, and J.R.A.S. vol. xi. p. 112). The language is, however, not so artificial and not mixed with Sanskritisms to such an extent as that of the Dâthâvamsa.

Alwis, in his introduction to the Sîdat Sangarâwa, p. cl, assigns a rather early date to Khuddasikkhâ and Mûlasikkhâ, viz. A.D. 350, but without any sufficient reasons. It seems that the language of the Sinhalese commentary has misled him, a language only little more modern than that of the rock inscription of Mihintale (see my Ancient Inscriptions in Ceylon, No. 121), the date of which Alwis, following Turnour (Ceylon Almanac for 1834, p. 137), has fixed in A.D. 262. It was, however, already shown by Paul
Goldschmidt that this cannot be correct, and that the
inscription belongs to Mahinda III. at the end of the tenth
and beginning of the eleventh century.

The question about the age of Khuddasikkhâ and Mûlasikkhâ is, of course, quite independent from that about the
commentary, and so we may still consider the statement
from the Burmese histories of the Pîtaka adduced by
Forchhammer in his Report, p. 5, that a Sinhalese priest, by
name Dhamma Siri, wrote the Mûlasikkhâ, and a confreer
Mahâsâmi the Khuddasikkhâ, about 920 years after
Gautama's death. In fact, the name of the author of
Khuddasikkhâ is given as Dhammasiri in the last stanza
but one:

tenâ Dhammasirikena Tambapanîiyaketunâ
therena racitâ dhammadivinayaânûupasamsitâ.

Under these circumstances, I must leave it undecided for
the present whether the date as given by Alwis and
Forchhammer is correct, or whether we should in fixing
it consider the language, which rather points to the sixth
or seventh century. I will only mention besides that both
works are referred to in the great inscription of Parâkrama-
bâhu at the Galwihâra, Polonnaruwa (see my Ancient Inscripti-
ons in Ceylon, No. 137), in lines 19 and 22, and that the
great grammarian Moggallâna, living at the same time, is
said to have written a tikâ on Khuddasikkhâ, which may
have been the base of the Sinhalese commentary still in
existence (see Note on the Pâli Grammarian Kaccâyana,
by Lieut.-Col. G. E. Fryer, in his Subodhâlankâra, p. 4).

At the end of the text will be found a comparative list
of passages in Khuddasikkhâ and Mûlasikkhâ on one side
and Oldenberg's Vinaya on the other. In spite of a careful
investigation, I have not succeeded in identifying all the
passages of the two texts given here, and I am driven to the
conclusion that these passages are not contained in the text
of the Vinaya, but are taken from the commentaries. In
a few cases I have succeeded in identifying passages from
Samanta Pâsâdikâ and Kankhâ Vitarani with the help of the
quotations given in Minayeff's edition of the Pâtimokkha.
KHUDDASIKKHÂ.

NAMO TASSA BHAGAVATO ARAHATO SAMMÂSAMBUDDHASSA.

Mâtikâ.

1 Âdîto upasampannâ sikkhitabbaṁ samâtikam
   khuuddasikkham pavakkhâmi vanditvâ ratanattayam
2 Pârâjikâ ca cattâro garukâ navacivaram
   rajanâni ca patto ca thâlakâ ca pavârañâ
3 Kâlikâ ca patîggâho maṁsesu ca akappiyam
   nissaggiyânî pâcitti samanâ kappabhûmiyo
4 Upajjhâceravattâni vuccapassâvatthânikaṁ
   âpucchakaranam naggo nhânakappo avandiyo
5 Cammam upâhañâ ceva anolokiyam añjañi
   akappiyasayanânî samânâsaniko pi ca
6 Asamvâsiko ca kammanâ micchâ jivavivajjanâ
   vattaṁ vikappanâ ceva nissayo kâyabandhanaṁ
7 Paṭhavi ca parikkhâro bhesajjuggahadûsanaṁ
   vassûpanâyikâ cevâvebh angiyam pakiñnakam
8 Desanâ chandadânâdi uposathappârañâ
   sañvaro suddhi santoso caturakkhâ vipassanâ tî.

I. Pârâjikâ ca cattâro ti.

1 Maggattaye anikkhita sikhho santhatasanthate
   alokâse nimittamsam tilamattaṁ pi santhaṁ
2 Asanthhatamupâdinnam pavesanto cuto 'thavâ
   pavesanâthituddhâra paviṭṭhakkhañasâdako
3 Âdiyeyya hareyya vâ hareyya iriyâpathâm
   kopeyya thânâ câveyya samketam vitinâmaye
4 Adinnam theyyacittena bhave parâjiko 'thavâ theyyâ balakusacchanna parikappâvahárako
5 Bhanḍakâlagghadeschi paribhoge tha nicchayo manussavigghaṁ cicca jivitâ vá viyojaye
6 Satthaṁ vá assa maranâcetano upanikkhipe gâheyya maranûpâyaṁ vadeyya marâne guṇâm
7 Cuto payogâ sâhatthi nissaggânantti thâvarâ iddhivijjâmayâ kâlavitthâvudhiriyañpathâ
8 Kriyâviseo okâso cha ânanttinyâmakâ jhânâdibheda no santam attanattupanâyikaṁ
9 Katvâ koṭṭhâsam ekekaṁ paccuppannabhavassitaṁ aûnâpadesarahitaṁ dipento nâdhimâniko
kâyena vâcâ viññâatti pathe nâte cuto bhave
10 Pârâjikete cattâro asaṁvâsa yathâ pure abhabbâ bhikkhubhâvâya sîsacchinnno va jivituṁ
11 Pariyâyo ca ânantti tatiye dutiye pana ânantti yeva sesesu dvayam etaṁ na labhathi
12 Sevetukâmata cittaṁ magge maggappavesanaṁ imam methunadhammassa âhu angadvayam budhâ
13 Manussasanthatâ saûñi theyyacittam ca vatthuno garukâ avaháro ca adinnâdânahetuyo
14 Pâño manussako pâñasaûñitâghâtacetanâ payogo tena maranâm pañcete vadhahetuyo
15 Asanthatâ attani pâpamicchâtâ yâ rocanâ tassa manussajâ titâ naûnappadeso ca tadeva jânanaṁ pañcettha angâni asantadipane
16 Asâdhâranâ cattâro bhikkhunim abhabbatâ ekâdasa ca vibbhantâ bhikkhuni mudupiṭṭhiko
17 Lambimukhena gânhanto angajâtaṁ parassa ca tatthevâbhinisidanto cattâro anulomikâ
18 Magge maggappavesanaṁ methunassa idhâgatâ cattâro ti catubbisa samodhânâ pârâjikâ ti.

II. Garukâ navâ ti.

1 Mocetukâmata sukkassupakkamma vimocayam aûñatra supinantena samaño garukaṁ phuse
2 Itthisaûñi manussitthinî kâyasaṁsaggarâgavâ
samphusanto upakkamma samāno garukam phuse
3 Tathā suñānti viññāṁ ca maggam vārabbha methunam
duttāthullavācā rāgena obhāsento garum phuse
4 Vatvattakāmupatthānavanāṁ methunarāgino
vāca methunayuttena garum methunayācane
5 Paṭiggahetvā sandesaṁ itthiyā purisassa vā
vimuṣṣitvā haram pacca samāno garukam phuse
6 Samyācitaparikkhāraṁ katvā desita vatthukaṁ
dutthī paṇanātikatantam attudesam garum phuse
7 Mahallakaṁ vihāraṁ vā katvā desitavatthukaṁ
attano vasamatthāya samāno garukam phuse
8 Amulakena codento codāpento cā vatthunā
antimena ca cāvutum suñamānaṁ garum phuse
9 Aññassa kiriyāṁ disvā thenalesena codayam
vatthunā antimenaññāṁ cāvutum garukam phuse
10 Chādeti jānam āpannaṁ parivaseyya tāvatā
careyya samghe mānattaṁ parivuttha cha rattiyo
ciṇṇamanattam abbheyya tam sangho visatiggoṇa
11 Āpattinukkhittam anantarāya paluttatāyo tathā saññi-
tā ca
chādetukamo atha chādanā ti channa dasaṃgehyarui-
nuggamamhi ti.

III. Cīvaram ti.

1 Khomakoseyyakappāsānabhангāni kambalamā
kappiyyāni chaletāni sānuḷomāni jātito
2 Dukulaṅ ceva paṭṭunnapaṭṭisomāracingaṁ
iddhiyam devadīnafca tasso tassānuḷomikaṁ
3 Ticivarūm parikkhāracoḷam vassikasātikam
adhiṭṭhe na vikuppeyya mukhapuḷehaṁnisdanaṁ
4 Paccaththarāyakaṁ kaṇducehādim ettha ticivarūm
navaseyayavinekāham cātuṃsāṁ nisidanaṁ
5 Imaṁ sanghaṭhīṁ dhīṭṭhāṁ sanghaṭhīṁ iccadhiṭṭhake
ahathapāsam etan ti sesaṁ pi ayan nayo
6 Adhiṭṭhaṁtā sanghaṭhī pabhūti pabbacivarum
paceuddharitvādhiṭṭhheyya pattādhiṭṭhahane tathā
7 Etam imāṁ 'va sanghaṭhīṁ samse paceuddharāmiti
evāṁ sabbāṁ nāmēna vatvā paceuddhare vidū
8 Sanghâti pacchimantena dīghaso muṭṭhipañcako uttamantena sugatacīvaraṇūnāpi vaṭṭati
9 Muṭṭhittikaṇṭ ca tiriyam tathā ekamsikassa pi antaravāsako cāpi dīghaso muṭṭhipañcako
10 Aḍḍhateyyo dviḥattho vā tiriyantena vaṭṭati nisidanassa dīghena vidatthi dve pi sālato
11 Dīyaḍḍham dasā vidatthi sugatassa vidatthiṇā kāṇḍuppaṭichāḍikassa tiriyam dve vidatthivo
12 Dīghan tato catasso vā sugatassa vidatthiṇā vassikasāṭikāya pi dīghaso cha vidatthiyo
13 Tiriyam aḍḍhateyyo 'va sugatassa vidatthiṇā ettha chedanapācītti karoutassa tad uttari
14 Paccatharamukhacolā ākankhitappamāṇikā parikkhāracole gaṇanā pamāṇam vā na dipitaṃ
15 Tathā vatvā adhiṭṭheyya thavikādiṃ vikappiyaṃ ahaṭhāhatakappānaṃ sanghâti digūṇa siyā
16 Ekacciyottarasango tathā antaravāsako utuddhātānaṃ dussāṇaṃ sanghâti ca catuggunā
dhaveyyuṃ digūṇa sesā pamṣukūle yathāruci tiṣu dve vāpi ekam vā chinditabbam pahoti yaṃ
18 Sabbesu appahontesu anvādhim ādiyeyya vā achinnam ca anādinnaṃ na dhāreyya tīcivaram
19 Žame nivesane uddositaṃsādahammiye ṇavaṭṭamālāraṃ satthakhettakhale dume
20 Ajjhokāse vihāre vā nikkhipitvā tīcivaram bhikkhusaṃmutiyaṃnaṭra vippavatthum na vaṭṭati
21 Rogavassapariyantā kāṇḍucchedikasātiṃ tato paraṃ vikappeyya sesā aparīyantikā
22 Paccathatharaparikkhāraṃukhāpuñčhanacolakāṃ dasam pyarattanādiṇṇa kappam labbhāṃ nisidanaṃ
23 Adasaṃ rajitaṃ yeva sesā cīvarapaṃcakāṃ kappatādiṇṇakappam vā sadasaṃ vā nisidanaṃ
24 Anadhiṭṭhita nissatthāṃ kappetvā paribhūjaye hatthadīghan tatonpadīhavīthāraṇ ca vikappiyaṃ
tīcivarassa bhikkhusa sabbam etam pākāsitaṃ parikkhāracoloṭyo sabbam tathā vatvā adhiṭṭhahi
26 Acchedavissajjanagahavibbhamā paccuddharo māraṇa-lingasikkhā
sabbesvadhīṭṭhāna viyogakāraṇā nibbidhachiddaṇ ca
tivicarassa pi

27 Kusavākaphalakāṇi kambalam kesavālajam
thullacayaṃ dhārayato 'lūkapakkhājinakkhive
kadalerakakkadusse potthake cāpi dukkaṭaṃ

28 Sabbanilakamaṉjetṭṭhāpitaloḥitakaṇṭhake
mahārangamahānāṁinarangaratte tīrīṭake

29 Acechinnaḍighadasake phalapupphadase tathā
kāṇcuke vēṭhane sabbam labhati chinnacivaro ti.

IV. Rajanāni cāti.

1 Mūlakkhandhatacapattaphalapupphappahedato
rajanāni chabbhidhāni anuṇātāni satthunā

2 Mûle haliddiṃ khandhe ca maṉjetṭṭhatungahārake
allīṃ nilīṇ ca pattesu tace loddaṇ ca kāṇḍulam
kusumbham kimṣukaṃ pupphe sabbam labbham visajji-
yā ti.

V. Patto cāti.

1 Ayopatto bhûmipatto jāṭiyā kappiyā duve
ukkaṭṭho majjhimo ceva omako ca pamâṇato

2 Ukkaṭṭho māgaḍhanāli dvayatanḍulasaḍhitam
ganḍhāti odanaṃ sūpama byañjanaṅca tadūpiyam

3 Majjhimo tassupaṭṭho 'va tatoṣaṭdhico 'va omako
ukkaṭṭhato ca ukkaṭṭho apatto omakomato

4 Aṭirekapatto dhāreyya dasâhaparamaṁsako
kappo nissaggiyo hoti tasmiṃ kāle 'tināmite

5 Acechedānagāhehi vibbbhamā maranuddhatā
lingasikkhā hi chiddena patto 'dhīṭṭhānam ujjhati

6 Pattam na ppaṭisāmeyya sodakam na ca otape
uṃhena niddahe bhûmyā na ṭhāpe no ca laggaye

7 Mīḍhante paribhanḍante ange vā ātapattake
pādesu maṅcapṭhe vā ṭhapetum na ca kappati

8 Na nihareyya ucchiṭṭhe dakaṇ ca calakaṭṭhiṇaṃ
pattena pattahaththo vā kapāṭaṃ na ppaṇāmaye

9 Bhummi ādhārake dāru dāṇḍādāruesu sajjite
duve patte ṭhapeyyekam nikkujjītvāna bhummiyaṃ

10 Dāru rūpiyasovāna maṇiveluriyāmayā
kaṃsakā ca tipusīsaphalikā tambalohajā

11 Chavasīsamayā cāpi ghaṭītumbakōtaṭahajā
  pattā akappiyā sabbe vuttā dukkaṭavatthukā ti.

VI. Thālakā cāti.

1 Kappiyā thālakā tisso tambāyomattikāmaya
  dārusovanāratajatamaniṇveṣuriyāmaya

2 Akappā phaliṣkākā ca kaṃsajā gībisantakā
  saṃghikā kappiyā tumbaghaṭijā tāvakālikā ti

VII. Pavaraṇā ti.

1 Yeniriṇāyapathenāyāṃ bhuṇjamāṇo pavārīto
  tato aṇihena bhuṇjeyya pācitti nātirittakaṁ

2 Asanaṃ bhojanaṇceva abhihāro samipaṭā
  kāyavācā paṭikkhepo paṅcaangā pavāraṇā

3 Odano sattukummaso maccho maṃsasā ca bhojanam
  sāli vihi yavo kangu kudrūsavaramahumā

4 Sattannam esam dhānānam odano bhojjaṭāgū ca
  sāmākādi tiṇaṃ kudrūsakevaraka corako

5 Varake sāliyān caeva nivāro saṃgaham gato
  bhaṭṭhadhaṅñamayo sattu kummasā yo vavasambhavo

6 Maṃso ca kappiyo vutto maccho udakasambhavo
  bhuṇjanto bhojanaṃ kappamakappaṃ vā nisedhayaṃ

7 Vāritobhihaṭam kappam tam nāmena iman ti vā
  lājā tam sattubhaktāni goraso suddhakhajjako

8 Taṃḍūla bhaṭṭhap Thiếthaṇ ca puthukā veḷujadīnaṃ
  bhattam vuttaṭvasesānaṃ rasayāgurasopi ca

9 Suddhayaṃguphaladīni ca janenti pavāraṇaṃ
  pavāritena vuttaḥaya abhuttena ca bhojanam

10 Atirittaṃ na kātabbaṃ yena yāṃ vā purekatatīm
  kappiyam gahitaṇ cevuaccāritatīm haṭṭhapāsaṇaṃ
  atirittaṇ karontevam alam etam ti bhāsatu

11 Na kare 'nupasampannahatthagaṃ pesayitvāpi
  kāretum labhate sabbo bhuṇītum tam akārako ti

VIII. Kālikā cāti.

1 Paṭiggaḥitvā cattāro kālikā yāvakālikam
  yāmakālikam sattāhaṅkālikam yājavivikam
2 Piṭṭhaṁ mūlaṁ phalaṁ khaṁjha goraso dhaṁabhojanam yāgu sūpappabhūtayo hontete āvākālikā
3 Madhumuddikasāluka cocomocambujambujam phārusam naggisantattam pānakaṁ yāmakālikam
4 Sānułomāni dhaṁāni ṭhapetvā phalajo raso madhukapupphā aṁṭatra sabbo puppharasos pi ca
5 Sabbapatтарaro ceva ṭhapetvā pakkaḍakajam sitodamadditodicca pāko vāyamakāliko
6 Sappi nonitatelāni madhu phāṇitam eva ca sattāhakālikā sappi yesam mamsam avārītaṁ
7 Telam tilavaserāṇḍa madhu sāsapasambhavam khuddabhamara madhukari makkhikahi katam madhu
8 Rasādi ucchuvikati pakkapakkā ca phāṇitam savatthu pakkaṁ sāmaṁ v vassakāle amānusā
9 Aṁṇesām na pace vatthuṁ āvākālikavatthukam haliddiṁ singiverai ca vacattham lasunaṁ pacā
10 Usiram bhaddamuttaṁ cāṭivisaṁ kāṭurohini paṭeca mūḍādikāṇ cāpi mūlaṁ taṁ yāvajivikaṁ
11 Vilangamaricam goṭṭhapalama pippalirajjikā tīpahanḍakādinaṁ phalam taṁ yāvajivikaṁ
12 Kappāsanimbakuṭajapatolasādinaṁ sūpeyyapaṇṇāṁ vajjetvā paṇṇāṁ taṁ yāvajivikaṁ
13 Mūlaṁ sāram taco pheggu phalaṁ paṇṇaṁ puppham laṭā āhārattham asāḍhentam sabbaṁ taṁ yāvajivikaṁ
14 Sabbakālikasambhogo kāle sabbassa kappati sati paccaye vikāle kappate kālikattayaṁ
15 Kālasāmamatiikkantā pācittiṁ janayantubho janayanti ubho pete antovuttaṁ ca sannidhiṁ
16 Sattāhakālike satta ahāni atināmite pācitti pālinārūḷhe sappi-ādimhi dukkataṁ
17 Nissaṭṭhaṁ laddhaṁ makkheyya nangaṁ najjohāreyya ca
vikappentassa sattāhe sāmanerassādhiṭṭhato
18 Makkhanādiṁ canāpatti aṁṇassa dadato pi ca yāvakaṁika-ādini samisaṭṭhāni sahattanā
19 Gāhāpayanti sabbhāvaṁ tasmā evanudiritaṁ pure pāṭiggahitaṁ ca sattāhaṁ yāvajivikaṁ
20 Sesakālikasammśaṁ pācitti paribhubiṁjato
yāvakālikasammissaṁ itaraṁ kālikattayam
21 Paṭiggaṅitaṁ tadahu tadaheva ca bhunjaye
yāmakālikasammissaṁ sesam evaṁ vijāniyam
sattahakālimissañ ca sattāham kappatetaram ti

IX. Paṭiggaṅo ti.
1 Dātukāmābhīhāro ca hatthapāseranakhamām
tidhā dente dvidhā gāho paṅcangevaṁ paṭiggaṅo
2 Asamhāre tattha jāte sukhume cinca ādināṁ
pāṇne vā sayhabhāre ca paṭiggaṅo na rūhati
3 Sikkhamaraṇalinghe aṇapeckhāvisaggato
acchedanupasampamā na dānāgāharpasammati
4 Appaṭiggaṅitaṁ sabbaṁ pācitti paribhunjato
suddhaṁ ca nātibahalam kappate udakaṁ tathā
5 Angalaggam avicchinnam dantakkhikāṇaguthakaṁ
莲assukhelasinghānaṁ semhamuttakaraisakaṁ
6 Gūthammattikamuttāni chārikaṁ ca tathāvidhe
sāmaṁ gahetvā seveyya asante kappakārake
7 Durūpacinñe rajokinñe attagghapatiṅggaṅhe
antovuṭṭhe antopakke sāmaṁ pakke ca dukkaṭan ti

X. Mamsesu ca akappiyaṁ ti.
1 Manussahatthiassānaṁ maṁsāṁ sunakhadipināṁ
sihabaghātaracchānaṁ acchassa urugassa ca
2 Uddissakataṁmaṁsaṁ ca yaṁ ca appatiṅkhetam
thullaccayaṁ manussānaṁ maṁse sesesu dukkaṭaṁ
3 Aththi pi lohitam cammaṁ lomam esam na kappati
sacittakaṁ va uddissa kathām sesam acittakaṁ ti

XI. Nissaggiyāni ti.
1 Arūpiyaṁ rūpiyaṁ rūpiyaṁ itarena ca
rūpiyaṁ parivatātēyya nissaggi idha rūpiyaṁ
2 Kahāpano sajjhūsingivohārūpamāsakaṁ
vatthamuttādi itaraṁ kappām dukkaṭavatthu ca
3 Inam gahetvā bhutvāvā inam dehi karānaya
demi vātisamāpanne nissaggikayavikkaye
4 Attano aññato lābham saṅghassa aññassa vā nataṁ
parināmeyya nissaggi pācitti cāpi dukkaṭaṁ
5 Anissajjitvā nissaggīṁ paribhūṁje na deyya vā
nissaṭṭhiṁ sakasaṅṅāya dukkaṭaṁ aṅṅathetaran ti

XII. Pācittiṁ.
1 Musāvādomasāvāde pesuṅṅaharane tathā
padaso dhammāsāgārā ujjhāpanakakhiyane
2 Talasatti anādaraṇakkuccuppādanesu ca
gānappavesanāpucchā bhojane ca paramparā
3 Anuddharitvā gamane seyyaṁ senåsanåni vā
ithhiyaddhānagamane ekekāyanisidåne
4 Bhāṁsāpanākoṭāna-aṅṅavāde
vihesaduṭṭhullapakāsacchāde
hāsodake nicchubhane vihārā
pācitti vuttānupakhajjasaye ti

XIII. Samaṅgaṭṭha ti.
1 Bhūttagāmasamārambhe pācitti katakappiyaṁ
nakheṇa vāggisatthehi bhave samaṅgaṭṭha kappiyaṁ
2 Samulakhandhabijaggaphalubijappabhāvatō
ārambe dukkaṭaṁ bījaṁ bhūttagāmaviyojitaṁ
3 Nibbattabijaṁ no bijamakataṁ cāpi kappati
kaṭāhabandhabijāni bahiddhā vāpi kāraye
4 Ekābaddhesu bijesu bhājane vāpi bhūmiyaṁ
tate ca kappiyekasmīṁ subbesveva katam bhave
5 Nikkhitte kappiyaṁ katvā mūlapaṅṅāni jārayuṁ
kappiyaṁ puna kāreyya bhūttagāmo hi so tadå
6 Sapaṇṇo vā spanṇo vā sevālokasambhavo
ceṭiyādisu sevālo nikkhanta vīttipattako
7 Bhūttagāmo vā bijam pi mūlapaṅṇe viniggate
ghaṭādi pitṭhasevālo makulam alichattakaṁ
8 Dukkaṭasesse vattṭhuni phullam abyavahārikaṁ
lākhāniyyāsachattāni allarukkke vikopiya
9 Gaṅhato tattha pācitti chindato vāpi akkharaṁ
piletuṁ nālikerādiṁ dārumakkatākādina
10 Chindituṁ gaṅdiyaṁ kātuṁ tinādiṁ na ca kappati
bhūttagaṁmaṁ vā bijaṁ vā chinda bhindocināhi vā
11 Phālehi vijjhupacavā niyametvā na bhāsaye
imaṁ karohi kappiyaṁ imaṁ gaṅhedam āhara
imaṁ dehi imaṁ sodhevaṁ vattāti bhāsitun ti.
XIV. Bhumiyo ti.

1 Sammutussāvanantā ca gonisādi gahappati
   kappiyā bhumiyo yāsu vūtthamī pakkañ ca kappati
2 Vāsatthāya kate gehe sanghike vekasantake
   kappiyakuti laddhabbā sahaseyyappahonake
3 Gehe sanghassa vekassa karamānevam īrayam
   paṭṭhamiṭṭhakathambhādim ṭhəpeyyussāvanantikā
4 Kappiyakutim karoma kappiyakutim karomāti.
   yebhuyyenāparikkhitto ārāmo sakalo pi vā
5 Vucaṭti gonisāditi sammuti sanghasammatā
   bhikkhum ṭhapetvā aññehi dinno tesam vasantako
6 Atthāya kappakutiyā gehe gahapatim ato
   akappakutiyā vutṭha sappiādihi missitaṁ
7 Vajeyya antovuṭṭhatam purimam kālika dvayaṁ
   teheva bhikkhum pakkaṁ kappate yāvajivikam
8 Nirāmisaṁ va sattaham sāmise sāmapākatā
   ussāvanantikayehi thambhādhihi adhiṭṭhitā
9 Tesu yevāpānitesu tadaññesu pi tiṭṭhati
   bhabbusu apanitesu bhave jahitavaththukā
   gonisādi parikkhitte sesā chadanavibbhamā ti

XV. Upajhācevavattānti.

1 Nissāyu pajjhācariye vasamāno supesalo
   dantakaṭṭhasanam toyam yāgum kāle dade sadā
2 Patte vattam care gāmappavese gamanāgame
   āsane pādapīthe ca kathalopāhanacivare
3 Bhojaniyapāniyesu vaccappasāvathānīsu
   vihārasodhane vattam puna paññāpane tathā
4 Na pappoṭheyya sodhento paṭivāte ca p’angane
   vihāram bhikkhupāniya sāmantā sayanāsanām
5 Nhāne nhātassa kātabbām rangapāke ca dhovane
   sibbane civare theve rajanto na vaje ṭhito.
6 Ekacassa anāpucchā pattam vā civaraṇi vā
   na dadeyya na gaṇheyya parikkhāraṇ ca kiñcanaṁ
7 Ekacassam pacchato kātum gantum vā kassa pacchato
   pīṇḍapātam ca ninnetum niharāpetum attano
8 Kiccaṃ parikammaṁ vā kesacchedaṇa ca attano
   kārāpetum vā kātum vā anāpucchā na vaṭṭati
9 Gāmaṃ susānanissīmaṃ disaṃ vā gantum icchato
attano kiccayaṃ vāpi anāpuccā na vaṭṭati
10 Uppannam aratim diṭṭhiṃ kukkancaṃ vā vinodaye
kareyya vāpi uussukkaṃ sanghāyattasu kammesu
11 Gilāne ca supaṭṭheyya vuṭṭhānaṃ nesam āgame
vattabhedena sabbattha anādarena dukkaṭan ti

XVI. Vāccapassāvaṭṭhānikan ti.

1 Na kareyya yathāvudḍham vaccaṃ yāthānupubbiyā
vāccapassāvakutiyā nānātiththam ca labbhati
2 Paviseyyubbhajitvā no sahasā paviseyya ca
ukkāsitvā vubbhajeyya pādukāsveva saṃṭhito
3 Na kare nītthunām vaccaṃ dantakaṭṭham ca khādayām
vāccapassāvadoṇinam na kareyyubhayaṃ bahi
4 Kūpe kaṭṭham na pāteyya kheḷaṃ passāvadoṇiyā
nāvalekheyya pharuse nūhataṅ āpī dhovaye
5 Na nikkhameyya sahasā vubbhajitvā na nikkhame
capu capu nācameyya uklāpaṅ ca visodhaye ti

XVII. Āpucchakaraṇan ti.

1 Anajjhīṭṭho va therena pāṭimokkham na uddise
dhammaṃ na kathaye paṇiham na pucche na ca vissaje
2 Āpucchitvā kathentassa punavudḍhatarāgame
puna āpucchanaṃ naṭthi bhattachhe caṇumodato
3 Vasanto ca anāpuccā vuddheṇekavihārake
na sajjhāyeyya udesaṃ paripucchaṃ va no daṇe
4 Dhammaṃ na bhāsaye dīpaṃ na kare ca vijjhape
vātappānaṃ kavaṭṭam vā vivareyya thakeyya ca
5 Cankame cankamanto pi vuddhe na parivattaye
yena vuddho sa sanghāṭti kaṇṭhenenaṃ na ghaṭṭaye ti

XVIII. Naggo ti.

1 Naggo maggaṃ vaje bhuṅje pive khade na sāvaye
na gāhe na dade neva vande vandāpayeyya vā
2 Parikammanā na kāreyya na kare paṭicchādisu
parikamme duve vattāchādi sabbatthakappiyā ti
XIX. Nhâna kappo ti.

1. Na ca nhâyeyya therânaṃ purato pari và tathâ
dadeyya otarantânaṃ maggam uttaramânako
2. Kuḍḍathambhatatarûṭhâne nhâyamâno na ghaṃsaye
kâyagandhabbahatthena kuravindakasuttiyâ
3. Mallakenaṇñamaṇñam và sarârena na ghaṃsaye
capâliṭṭhakakhândâni vatthavaddhi ca vaṭṭati
4. Sabbesaṃ pathupâṇi ca gilânassâkatamallakaṃ
pâsâṇaphenâkaṭhalâ kappanti pâdaghamsane ti

XX. Avandiyo ti.

1. Ukkhittânûpasampanna nânâsamvâsaśîthiyo
navo ca garukaṭṭho ca paṇḍako ca avandiyo ti

XXI. Camman ti.

1. Migâjejakacammâni kappanti paribhuûjituṃ
rohitenipasadâ ca kurungâ migajîtikâ
2. Anuññâtattayâ aûnâmaṃ cammaṃ dukkatâvattthukaṃ
thavikopâhane cammaṃ sabbam kappati mânusan ti

XXII. Upâhanâ cerd ti.

1. Majjhadesena kappanti gaññanganupâhanâ navâ
sabbassa kappantarâme sabbathâkallakassa ca
2. Sabbanilakaodâtapitâlohitakanhakâ
mahârangamahânûmarangaratâ upâhanâ
3. Sabbanâmaṇjeṭṭhikâ citrâ nilapitâdivaddhikâ
tittirappattikâ menḍaajâvisânavaddhikâ
4. Khallabaddhâ putabaddhâ túlapunñâ cupâhanâ
pâligunûṭhimakâ morapiçchena parisibbitâ
5. Vicchikâlikatâ sîhabyagghuddâjinađvipinam
majjârakâlalokûkacammehi ca parikkhatâ
6. Pâdukâ sankamaniyâ koci dhâreyya dukkatâm
niladîvanânaṃ sakalam muñcitvâvekadesakaṃ
upâhanâvalaṇjeyya hâretvâ khallakâdikan ti.

XXIII. Anôîkîyan ti.

1. Sâratto itthiyo yonîm mukham và bhikkhadāiyā
parassa pattam ujjhânasaṇiî và attano mukham
âdâsodakâpatte và olokeṭtassa dukkaṭan ti.
XXIV. Ṭañjanīti.

1 Vatṭāṭṭhasolasamsāvāmaṭṭhā vaṭṭati ṭañjanī
tisso pi mūle gīvāyaṃ lekāhā ekāvabandhitum
2 Yaṃ kiṃci rūpāṃ mālādikammāṃ makaraddantakaṃ
gomuttakaṭṭhacandādi vikāraṃ nettha vaṭṭati
3 Labhekavaṇṇasuttena sibbiṭum thavikā tathā
sipāṭikūcikā koso salākā pi acittakā
4 Sankhanābhivisāṇaṭṭhinaladantamayā tathā
phalakāṭṭhameyaṃ veḷulākhālohamayā pana
5 Ṭañjanīyo salākāyo dhūmanettā ca labbhare
tathā chattakadanḍāni natthu dhānā ca tammayāti

XXV. Akappiyasayanānīti.

1 Āsandī tūlippallanko paṭikaṃ gonacciṭṭakaṃ
paṭṭali vikati uddhalomi ekantalomikā
2 Kuttaṃ koseyyam kaṭṭhisam haṭthiassarathaththarā
jinappavenikadalimigappavarā attharā.
3 Salohitavatānaṃu bhato rattupadhānakaṃ
akappiyāni etāni dukkaṭaṃ paribhuṇjato
4 Āsandāṭṭtayā sese labbhate gihisantake
dhammāsane ca bhattagge ghare vāpi nisiditum
5 Bhummatttharaṇasankhepe sayituṇ cāpi kappati
caturamśapiṭṭhā sattangā paṅcangutṭhāpādakā
6 Tūlonoaddhā ghareyeva maṅcapiṭṭhā nisiditum
colavākunṇapaṇṇānaṃ tinānaṅ ceva pūrītā
7 Civarachechivyo paṅcābhisyabbatthakappiyā
tulattayaṃ bhisigabbho lomāni migapakkhiṇaṃ
8 Bimbohane anuññātaṃ tulavajjamāsūrake
manussalomapuṇṇāyaṃ paṇçe pupphaṃ tamālaṃ
cuddham na āsanaṅ ceva labbhamaṭṭhiṣekkhitaṃ ti.

XXVI. Samānāsaniko cāti.

1 Tivassantarānuññātaṃ bhikkhūnam ekam āsanaṃ
sattavassativassehi paṅcavasso nisiditum
2 Ṭhapatvam paṇḍakam itthim ubhatobyānjanam muni
dighāsane anuññāsi sabbeheva nisiditum
3 आठ्म दिघासानम तिन्नाम याँ पहोति निसिदितम
मात्तुके वपी पिथे वा द्विनाम लाब्हाम निसिदितम ति

XXVII. Asamvāsiko cāti.
1 Ukkhitto nūpusampanno bhikkhuniechinnamūlako
nānāsamvāsanissimathitavehāsasānātha
ekādasa abhābā ca asamvāsā ti dipitā ti.

XXVIII. Kammañ cāti
1 Adhammakammañ vaggena samaggena adhammikān
vaggena dhammakammañ ca samaggena ca dhammikān
2 Catutthañ yevānuññatam sesakammesu dukkaṭam
catuvaggo pañca vagggo dasavisatvaggiko
3 'Tirekvisatvagggo pañca sanghā vibhāvitā
catuvaggo 'ttha abbhānūpasampadappavāraṇā
catuvaggo ca abbhānañ majjhadesūpasampadān
dasavaggo ca abbhānañ āṭhampvā sabbakammiko
4 Pañca vagggo ca abbhānañ majjhadesūpasampadān
catuvaggo ca abbhānañ āṭhampvā sabbakammiko
5 Itaro sabbakammesu kammappatto 'ti dipito
catuvaggena kattabbe cattāro pakatattakā
6 Kammappattāpare chandā rahā sese pyayañ nayo
catuvaggādi kattabbañ asamvāsakammārahā
7 Garukatāthesvānātaram katvāna gaṇapūrañān
parivāsādikam kammañ katañ kuppancedukkaṭam
8 Adhammakammañ vareyya antarāye duve tayo
dīṭhāvim eko 'dhiṭṭhānañ vārente 'vatato 'dhiṭkā
9 Kammārahā asamvāsā khittacittadukkhaṭṭitā
etesam sanghamajjhamañ paṭikkhepo na rūhāti
10 Pakatatte asīmaṭṭha samayañ vāsabhikkhuno
ārocentasso nāmāsañ nantarassābhīrūhāti
11 Kopetum dhammikam kammañ paṭikoseyya sammuñkha
 tirokkha kāyasāmaggī chandañ nodayya dukkaṭaṃ tī.

XXIX. Micchājīvaṇaṇā ti.
1 Dārum veluñ phalañ puppham cuññam nānāmukho-
dakañ
mattikā dautakaṭṭhādīm na dade kulasingaṃ
dakañ
2 pārībhaṭṭakatā muggasuppata vatthuvijjaya
pahenadûtakammena janghapesaniyena và
3 Anuppadânappatipînḍavejjakammena và pana
nâññena vàpi sambuddhapatikuttthena jîvaye
4 Viññattinesanâbhûtullapanâkuhanâdihi
kuladûsâdinuppannapaccaye parivajjaye ti

XXX. Vattan ti.
1 Âgantuko na ârâmañ pavise saupâhano
sachatto guṇthito sise karitvâ vàpi cîvaram
2 Pâniyena na dhoveyya pâde vuḍḍhatare pi ca
âvâsike bhivâdeyya puccheyya sayanâsanañ
3 Gamiko paṭisâmetvâ dârumattikabhañdakañ
vikârañ ca thaketvâna âpucchâ sayanâsanañ
4 Âpucchitabbe asati sangopetvâna sâdhukañ
pakkameyyaññathâ tassa pakkantâm na ca kappati
5 Âvâsiko paññâpeyya vuḍḍhâgantussa âsanañ
upanikkhipe pâdodappablûtîm paccîvaram
6 Paccuggantvâna ganheyya pâniyena ca pucchaye
âgantuke 'bhivâdeyya paññâpe sayanâsanañ
7 Âjjhâvuttham avuttham và vgocarâ goçaram và
devacappassâvathânâni katikañ sekkhasammutiñ
8 Pavesanikkhame kâlañ paribhojaniyapâniyam
nisinno và navakassa etañ sabbâñ samuddise ti

XXXI. Vikappanâ cerâ ti.
1 Sammukhâ parammukhâ ti duve vuttâ vikappanâ
sammukhâya vikappento byattassekassa santike
imâñ cîvaram tuyhañ vikappemi ti bhâsaye
2 Ettâvâtâ nîdhetum và kappati na ca kappati
paribhogâdikam tena apaccuddhatabhâvato
mayhañ santakañ paribhûñja và visajjhehi và yathâ-
paccayañ và karohità
3 Tena paccuddhâte yeva paribhogâdi kappati
apara sammukhâ vekâ bhikkhussekassa santike
4 Gahetvâ nâmam ekassa pañcannamâ sahadhamminam
imâñ cîvaram Tissassa bhikkhuno Tissâya bhikkhuniyâ
Tissassa sâmañerassa Tissâya sâmañeriyâ Tissâya bhikkhamâ-
nāya vikappemi ti vattabbaṁ. tena bhikkhunā Tissassa bhikkhuno Tissāya bhikkhuniyā Tissassa sāmanerassa Tissāya sāmaneriyā Tissāya bhikkhamānāya santakaṁ paribhunāja và visajjehi và yathā paccayaṁ và karohiti vattabbaṁ.

paramuṣkha vikappana ekassantevam iraye

imāṁ civaṁ tuyhaṁ vikappanathāya dammīti tena vattabbo. ko te mitto và sandiṭṭho vātī. itarena ceva vattabbaṁ Tissu bhikkhu ti và Tissā và bhikkhunīti puna tenāham Tissassa Tissāya và dammi ti vikappite teneva Tissassa bhikkhuno Tissāya và bhikkhuniyā santakaṁ pari-bhunāja và visajjehi và yathāpaccayaṁ karohi paccuddharita-
tabbaṁ.

5 Dūrasantikattekkattabahubhavaṁ vijāniya etam imanti etāni imāni te' ttha yojaye
6 Dasaḥam másam ekaṁ và pañca và katthinathate pāripūratham ūnassa paccásasati másakaṁ nuppādayati nissaggim nādhiṭṭhitam vikappitanti

XXXII. Nissayo ti.

1 Byattassa pañcavassassa natthi nissayakariyām yāvajivaṁ pi abyatto nissito yeva jivati
2 Ekamsam civaṁ katvā pagganhitvāna aṁjaliṁ ukkutikaṁ nisiditvā vade yavatatiyakaṁ
ācariyo me bhante hohi ayasmato nissāya vacchāmi ti
3 Pakkante pakkhasankante vibbhante cāpi nissayo maranānantupajjhāya samodhānehi sammati
4 Nissāya na vase laggim apubbaṁ ṭhānam āgato āgame cutapañcāham īnatum bhikkhusabhatam
5 Addhikassā gilānassa gilānupatṭhakkassa ca yacitassa araññevasa mallakkhentena phāsakaṁ subhāge dāyake sante vasitum tāva labbhati

XXXIII. Kāyabandhanan ti.

1 Akāyabandhano gamaṁ dukkaṭam paviseyya ce bandheyya yatīha sarati tatthevaṁ satiye gato
2 Paṭṭikā sākarantantī duvidham kāyabandhānaṁ dussaṁpaṭṭo ca rajju ca etā tadanulomikā
3 Macchakaṇṭakakhajjūripattā maṭṭhā ca paṭṭikā labhāṁ dasā catasso pi ante diguṇasuttakāṁ
4 Mālādiṁ kakkatacchādiṁ dassetvā guṇaṁsuttakāṁ koṭṭita kuṇjaracchādiṁ vaṭṭikā na ca kappati
5 Ghaṭakam makaramukhādiṁ na kappanti dasāmukhe labhante ghaṭākā lekha vidhe aññaṁ ca cittakāṁ
6 Deḍḍubakaṁ ca murajaṁ maddavinaṁ kalabukaṁ na kappanti dasāsu dve majjhimā yeva kappare
7 Veludantavisāṇatthi kaṭṭhalākhā phalāmaya sankhanābhimaya suttanā nalaloḥamaya pi ca vidhā kappanti kappiya gaṇṭhiyo cāpi taṁmayāti

PĀTHAMA-BHĀNAVĀRAṂ NIṬṬHIṬAM.

XXXIV. Paṭharī cāti.

1 Jatājatā ti duvidhā suddhamattikapamsukā jatā daḍḍhā ca paṭhavi bahumattikapamsukā
2 Cātumāsādikovatṭhapamsumattikarasī ca suddhasaṅkarapāsāṇamaraṁumbakatavālukā
3 Daḍḍhā ca bhummī yebhūyya sakkharādi mahī pī ca dutiyā vuttarāsi ca cātumāsomavatṭhako
4 Dve bhāgā tisu bhāgesu mattikā yassa bhummiiya yebhūyya mattikā esā sesesu pi ayaṁ nayo
5 Pācitti khānane jāte jātasāṇīṇissa dukkaṭaṁ dveḷhassājātasāṇīṇissa nāpattāṇapane tathā
6 Pahāre pahārāpatti khānamānassa attanā ekāyāṇattiyā ekā nānāṇattisu vācaso
7 Imāṁ ṭhānam imāṁ kandam idha vāpiṁ khānettha ca jālehaṅgin ti vā vatthum niyametzvāva vaṭṭati
8 Thambhassimassa āvāṁ mattikaṁ jānamāhara karohi kappiyaṁ ceti vacanāṁ vaṭṭatetidosāṁ
9 Asambaddham paṭhaviyyā sukkhakaddanaādikāṁ kopetuṁ tanukaṁ labbhamsussiṁ ca niyakaddamaṁ
10 Gaṇḍuppādaṁ upacikā mattikāṃ sūkṣkukkuraṁ cātumāsādhiyovatṭhaṁ leḍḍādiṁ ca na kopaye
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11 Pañcevāpi ādinaṃ kule udakasantike pāsane ca raje lagge patitena va sonḍiyyā
12 Vammine ca mattikā kuḍde abbhokasūṭṭhite tathā yebhuyyakathalaṭṭhāne titṭhatiṭṭhahakaṭṭako
13 Thambhādīṃ gaṇhitum bhūmiṃ suṇcāletvā vikopayaṃ dhārāya bhinditum bhūmiṃ kātum vā visamaṃ samaṃ
14 Sammajanihi ghaṃsitum kaṇṭakādīṃ pavesitum dassessāmiti bhindanto bhūmiṃ cankamitum padaṃ
15 Ghaṃsitum angapaccangam kaṇḍurogītāṭadisu hattham vā dhovitum bhummīṃ ghaṃsitum na ca kappati
16 Thambhvādīm ujukkadhāro pāsāṇādipavatṭanaṃ sākhādikāḍḍhanam rukkhalatāchedanaphāḷanam
17 Sekopassāvaadinam suddhacittassa vaṭṭati allahattham ṭhapetvāna rajaggāho ca bhūmiyaṃ
18 Aggissa anupādāne kapāle iṭṭhakāya vā pātetaṃ labbhatag aggīṃ bhūmiyaṃ vāvasesati ti

XXXV. Parikkhāro ti.

1 Pañcavaṃśehi suttehi anto bahi ca sibbitum girikūṭadhacandadīm chatte pānē ca chinditum
2 Ghaṭakaṃ vālarūpaṃ vā dandrē lekhā na vaṭṭati vaṭṭati dandabundamhi ahiḥaṭṭhakasādisaṃ
3 Sibbitum ekavaṇṇena paṇjaraṃ vā vinandhitum tirattama vaṭṭati chatte dandrē lekhāvaibandhitum
4 Ante paṭṭamukhe vāpi venisaṃkhalikā pi vā sūcivikāram aṇṇam vā civarena ca kappati
5 Kappabinduvikāram vā pālkaṃkikaḍādikām gaṇṭhipāsakapatiṭṭapi catukoṇa vā agghiyaṃ
6 Muggaro kakkaṭaschādi vikāraṃ nettha vaṭṭati koṇasuttā ca pilakā duviṇṇeyyāvakaṃpare
7 Gandham telāṃ vā lākham vā rajanena ca pakkhiye rattam sankhena maninā ghaṭṭeyyaṇnaṃ vā na ca
8 Ghamsyeyya doniyam katvā pahārena ca mutṭhinā kaṇṭakoṇakasuttāni ratte chindeyya civare
9 Lekhā na vaṭṭati dhammakarāṇe chattavaṇṭhiyaṃ lekham ṭhapetvā manikā pilakā kuṇcikāya ca
12 Pipphale ca paricchedalekhā dandamhi vaṭṭati
målâyaranīyaṁ pattamanḍaṁ bhittikammaṁ ca
13 Heṭṭhā lekhā dvayaṁ uddham ahichattakasādisaṁ hitvā kattarayaṭṭhimhi sūcisaṇḍāsake pi ca
14 Yaṁ kiṁci girikūṭādi vaṇṇamaṭṭham na vaṭṭati bimbohanamhi sīmaṁca piṭṭhādisayanāsane
15 Sammuṇjanimhi sankārachaddāne rangabhājane pāṇīyabhājane pāḍapiṭhe kathaliyā ca
16 Pattādhārāpiddhānesu tālavānte ca bijane yaṁ kiṁci målākammādi vaṇṇamaṭṭhamavārītam
17 Senāsane pana dvāraṇa vāṭādiddhābhedāne sovanamayaṁ 'nuṇātaṁ vaṇṇamaṭṭhamhi kā kathā
18 Visānaṇālilābādiddhābhedā telabhājane pumitthirūparahitaṁ vaṇṇamaṭṭhamavārītan ti

XXXVI. BhESAjjAN Ti.

1 Janassā kātum bhesajjam dātuṁ vatthum na labbhati bhikkhācariyaviṁśatti sakehi sahadhamminām
2 Pītunāṁ tadupaṭṭhākaṁ bhikkhunissitabhanḍunāṁ labbham bhesajjakaranaṁ veyyāvaccakarassa ca
3 Mahācūlapitāmattabhātabhaginīādīnaṁ tesāṁ sakenattaniye dātabbaṁ tāvakālikaṁ
4 Kuladūsanaviṁśattibhesajjakaranaṁadihi mātāpitūhi sambandhaṁātakesu na rūhati
5 Pindoṇāto anāmaṭṭho mātādināṁ avārīto channāṁ dāmaricorassa dātuṁ issariyassa ca
6 Tesāṁ suttodakecheva parittāṁ karenattano bhanītabbaṁ bhanāpente parittāṁ sāsanogadham
7 Silam dhammam parittam vā āgantvā detu bhāsatu dātuṁ vatthuṁ ca labbhati gantvā kenaći pesito ti

XXXVII. Uggaho Ti.

1 Kammacetiyaṁsaṁghaṁvaṇṇapuggalattham gaṇassa ca dasabhedaṁ pi ratanam ugganḥantassa dukkaṭam
2 Nissaggitesu attattham dvisu sesu dukkaṭam anāmasitvā vutte tu gaṇasamghaṁvaṇṇapuggalaṁ
3 Cetiyaṁ navakammassa dammuṭi na paṭikkhepe vade kappiyakāraṇaṁ vadantevaṁ ime iti
4 Khettām vatthuṁ talākaṁ vā dente dāsapassādikāṁ paṭikkihipitvā gamheyya kappiyena kamena ca
5 Khettādīmī νiṁhaṛassa vutte dammītī vaṭṭati navamaṭikakadāratalākaṁkiriyaṁ nava
6 Mattikuddharaṇaṁ bandho thirakāro ca āliyā atirekabhagādānaṁ kedāre anave nava
7 Aparicchinnabhāge ca sassedē 'thetake iti kahāpuṇḍṭhāpanaṁ ca sabbesam pi akappiyaṁ
8 Avatvā kasavapiceca dettakāya ca bhūmiyā patiṭṭhāpeti bhūmiṁ vā bhāgo deyyo ti etthako
9 Bhuṁibāge katam sassaṁ etthake gamhathetthakam gaṅhanatham vadantevaṁ pamaṇaṁ daṇḍarajjūhi
10 Minane rakkhane ṭhatvā khaletam nihaṁpnaṁ koṭṭhādipatiṣāmane tassevetamakappiyaṁ
11 Paṭisāmeyya pācitti yam kiṁci gihisantakaṁ bhaṇḍāgārikasena same pi pitusantakaṁ
12 Pīṭṭaṁ kappiyaṁ vathuṁ avassam paṭisāmiyaṁ attano santakaṁ katvā labbhate paṭisāmitum
13 Dehitī paṭisāmetvā vutte cāpi paṭikkhipe pātetvānagate labbhām palibodho ti gropitum
14 Kammam karontā ārāme sakam vaddhakiyādawo parikkhāraṇaṁ ca sayanabhāṇḍaṁ vā rājavallabhā
15 Dehitī paṭisāmetvā vadanti yadi Chandaso na kareyya bhayāṭhānam guttam dassetum vaṭṭati
16 Balakkaṁeṇa pātetvā gatetsa paṭisāmitum bhikkhumussāsankaṁ nāṭthe vathīmhi tādiye
17 Vihārā vasathassanto ratanaṁ ratanaṁmataṁ nikkhipeyya gahetvāna magge 'raṁiṇi pi tādiye sāmikānāgamantīrātva paṭirūpaṁ karissatīti

XXXVIII. Dūsanan ti.

1 Pupphaṁ veluṁ phalam cuṇṇaṁ dantakaṭṭhāṇi ca mattikaṁ
saṅgahanattham dadato kuladūsanadukkātām
2 Thullacevaṁ garubhaṇḍaṁ issarenethha sanghikaṁ dentassa dukkaṭādīni theyyāsanghassa santakaṁ
3 Kulasaṅgahāropetuṁ ropāpetuṁ ca sabbathā
phalapupphupagaṁ rukkham jaggituṁ ca na vaṭṭati
4 Nimittobhāsato kappavohāraparisaẏato
   attano paribhogattham ropāpanādi labbhati
5 Vuttā va vejjikā janghapesane gihikammesu
   ṭhapetvā pitaro bhāṇḍam veyyāvaccakaraṁ sakam
6 Dukkaṭaṁ padavārena harane dūtasāsanaṁ
   sāsanaṁ agahetvāpi pāṭhamam vadato puna
7 Upannapaccayā evaṃ pañcannaṁ pi akappiyā
   abhūtā rocanā rūpasamvohāruggahā disā
8 Harapetvā haritvāpi pitūnaṁ sesaṅṅātinam
   pattānaṁ vatthupajjattham dūtaṁ pupphāni labbhati
9 Maṇḍanatthaṁ ca liṅgādipujjatthaṁ ca na labbhati
   tathā phalam gilānaṁnaṁ sampattissariyassa ca
10 Paribbayaavilūnanaṁ dūtaṁ sapañatasakam
   bhājente phalapupphāhī deyyam pattassa kassaci
11 Sammataṇapaloketvā dattabbam itarena tu
   vihāre vā pariechijja katvāna katikaṁ tato
12 Deyyam yathā paricchedam gilānassetarassa vā
   yācamānassā katikaṁ katarukkhāvadassiyā
13 Sirisaksāvādīnaṁ cuṇṇe sese ca nicchayo
   yathāvuttananayo eva paṇḍam ettha pavesaye ti.

XXXIX. Vassupanāyikā cerā ti.
1 Purimikā pacchimikā duve vassupanāyikā
tathā layapariggāho vacībheda ca idiso
imasmiṁ vihāre imam temāsam vassam upemi
2 Idha vassam upemiti cittuppādetha ālayo
   nopetukāno āvāsaṁ tadahu 'tikkameyya vā
3 Bhaveyya dukkaṭāpatti jānaṁ vānu pugacchato
   dutiyam upagaccheyya chinnavasso 'nupāgato
4 Na pakkameyya temāsaṁ avasitvā ca rikaṁ
   mātāpitūnām atthāya pañcannam sadhamminam
5 Gilānaṭadupatṭhākabhettam esissam osadhām
   pucchiṣsāmi upatṭhissaṁ gantvānabhiritim aham
6 Vupakāssissam kukkuccaṁ diṭṭhiṁ garukam ādikam
   karissaṁ vāpi kāressam vinodanaṁ vivecanaṁ
7 Vuttānaṁ vāpi ussukkaṁ gantum iccevamādinā
labbham sattâhakiccena pahitâpahite pi ca
8 Samghakamme vaje dhammasavanattham nimantito
   Garûhi pahito vâpi garûnaṃ vâpi passitum
9 Na bhanḍadhovanuddesaṇātupatthâkadussane
   labbham na pâpuneyyajje vàyamissanti dûrato
10 Sesaṇâtihi pesite bhikkhuṇissitakena ca
    upâsakopâsikâhi niddisitvâna pesite
11 Vassacchede anâpatti antarâye satattano
   samghasâmaggiyâyâno chinnavasso pavârâye
12 Ajjhokâse ca rukkhassa susire viṭâpe pi vâ
    chavakuṭichattacâṭisûpagantum na vaṭṭati
13 Asenâsanikenna pi upagantum na labbhati
    pavâretuñi ca labbhati nûvaṭṭhavajûpago ti

XL. Arevhangiyan ti.

1 Arâmârâmavatthûni vihâro tassa vatthu ca
   mañco piṭṭham bhisi bimbohanâdisayanâsanaṃ
2 lohakumbhi katâho ca lohabhânaṇakavârako
   kuṭṭhâri väsi phârasu kuddâlo ca nikhâdanaṃ
3 Valli veļu tiṇâṃ paṇṇam muñjapabbajamatikâ
   dârunmatikabhâṅdânâ paṇcete avibhâjiyâ
4 Thullaccayâṃ bhâjayato bhâjitâpi abhâjitâ
   garubhâṅdânâ vuceânti ete vissajjâiñâni ca
5 Valliddhâhûhumattâpi veļu atṭhângulâ yato
   tiṇâdimumuṭṭhimattampi paṇṇam ekâṃ pi mattikâ
6 Pakatâ paṅcavanañâ vâ sudhâ kankuṭṭhâadikâ
   tâlapattappamâṇâpi dinâ vâ tattha jâtañâ
7 Rakkhitâ samghikâ rajjuṣottâdi pi abhâjiyâ
   niṭṭhite bhâjiyâ kamme samghike cetiyassa vâ
8 Pattâdi bhikkhusâruppaṃ tathâ vippakatâkataṃ
   bhâjiyâṃ lohahpanḍesâ vuârakâm pâdâgânhakaṃ
9 Velumhi bhâjiyâ telanâlikkattaraṇdâkaco
   chattadaṇḍasâlakâyo tathopâhanadanâdâkaco
10 Anuṇâṭavâsiḍânto karaṇḍo pâdâgãhako
    araṇâṇi ca nisingâdi bhikkhumaharanaṃ tathâ
11 Tacehitvâ niṭṭhitam dârubhâṅdan dantaṃ ca bhâjiyâṃ
    bhikkhumaharakane pâdaghatâko mattikâmayo
12 Bhājīyāṃ kappiyāṃ cammaṃ elacammam abhājīyāṃ garunāgarubhanṭāṇī ca thāvaran thāvarena ca
13 Thāvaram parivaṭṭeyya tathā katvā ca bhūjjitum vallādiplāṭikammena gaṇhe sesamabhājīyan ti

XLI. Pākiṇṇakan ti.

1 Sadvārabbandhane ṭhāne sodukkhalakapāsake sayantena divā dvārāṃ bandheyya parivaṭṭukaṃ
2 Sante viṇṇumhi purise ābhogo cāpi kappati savasetaṃ vinākāraṃ sayanto dukkaṭaṃ phuse
3 Ratanānitthirūpāṇi dhaṇīnam itthipasādanaṃ turiyāvudhabhanḍāṇi āmasantassa dukkaṭaṃ
4 Sittatelodategeli phañahatthaphaṇehehi vā kocchena vāpi yo kese osañheyy'assa dukkaṭaṃ
5 Nekapāvuraṇā ekatharanā vā tuvaṭṭeyyum tathekamaṇce bhūnjeyyum ekasmiṃ vāpi bhājane
6 Caturangulato ūnam adhikāṭṭhangulan tathā dantakaṭṭham na khādeyya lasunāṃ na akallako
7 Hinukkaṭṭhehi ukkaṭṭham hīnam vā jātiādihi ujuṃ vaṇṇapadesena vade dubhāsitaṃ dāvā
dighe nakhe ca kese ca nāsalome na dhāraye na labbham visatimaṭṭam sambādhe lomahāranām
9 Yathāvuddhaṃ na baḍheyya saṅghuddiṭṭham na saṅghikam
adhotaallapādehi nakkame sayanāsananām
10 Sudhotapādakam vāpi tatheva saupāhano saṅghāṭiyā na pallatthe bhittādin na apassaye
11 Parikammakataṃ sante udake no na âcane akappiyasamādāne dāvā silāpavijjhanē
12 Desanāya sabhāgāya āvikamme ca dukkaṭaṃ paṭissavaṇāmva de suddhacittassa dukkaṭaṃ
13 Paṭissavakkhanē eva pācitti itarassa ca na rukkham abhirūheyya sati kicceva porismān
14 Āpadāṣu yathā kāmaṃ kappati abhirūhitum vinaddhanāṃ vajantassa dukkaṭaṃ parissavānanām
15 Yācāmnānassa addhāne addadantassa dukkaṭaṃ thullaceyaṃ phuse aṅgukūtacchedena dukkaṭaṃ
16 Ābādhapaccayaaññatra sesāuge attaghātane cittapothakkarūpāṇi na kare na ca kārye
17 Na vuṭṭhāpeyya bhuṇjantam āramāraaññagehesu yānāni pumayuttāṇi sivikāṁ haththaveṭṭakaṁ
18 Pāṭangāṁ ca gilānassa kappate abhiruhiṁ buddham dhammaṁ ca saṅghaṁ ca ṛrabha karane davaṁ
19 Dukkaṭaṁ pariṁ vāpi aññassa upaḷālane kāyaṁ ūruṁ nimittam vā bhikkhunināṁ na dassaye
20 Vivaritvā na sūceyya tā kaddamudakādinā agañhato ca ovādaṁ na paccāharato pi ca
21 Bālaṁ gilānaṁ gamikaṁ vajjayitvāna dukkaṭaṁ lokāyatam na vāceyya palitaṁ na ca gāhaye
22 Pelāya pi na bhuñjeyya na kile kiṅci kilitaṁ pārupe na nivāseyya gibhipārapanam nivā
23 Sanaṁ kare samvelliyaṁ dāyaṁ alimpayeyya vā vaddhīṁ payojaye yace no ṅātakapavārite
24 Attano paribhogatthaṁ dinnam aññassa no dade aggama gaheetvā bhūtvāvā katipāhaṁ puno dade
25 Uddissayācane rakkhaṁ ūntvā ūntvā vā daṇḍinaṁ givāssa daṇḍite daṇḍo svaṁ daṇḍāpane pana
26 Daṇḍassa agghabhedena ūṇeyyā pārajiṭādkā harantesu parikkhāraṁ coro coro ti bhāsite
27 Anatthāya sangaṁhante daṇḍaṁ givassatatkāmaṁ vighāsuecārasaṅkāraṁ muttaṁ chaddēyya dukkaṭaṁ
28 Bahi pākārakudānaṁ vālanje nāvalokīya harite vāpi pihādi naḷikerādiropime
29 Yojaṭetum payojetum payuttāṇi ca passituṁ na labbhaṁ dhammayuttoṁ pi naceṁ gītaṁ ca vāditam
30 Upāhāraṁ karomāti vutte vā sampatiecehitum rājāgāraṁ pokkharaṁ uyyānaṁ cittāgarakaṁ
31 Kilaṭṭhaṁ gacchato daṭṭhun āramāṁ dukkaṭaṁ katam nave na paṭibāheyyaṣanenaṭhena civaram
32 Nidaheyya khamāpeyya garunā ca paṇāmite akkosane parammukha āpattihī ca sattahi
33 Bhikkhum upāsakaṁ vāpi aññeneva ca dukkaṭaṁ na labbhaṁ vinipātetoṁ sadādeyyaṁ ca civaram
34 Labbhaṁ pitūnaṁ sesānaṁ ṅātinaṁ pi na labbhati
vassaṁ vutto'nūtāto'nūatra bhāgaṁ gaṅheyya dukkatāṁ
35 Paṭideyya naṭṭhe jiñṇe givā nodeyya codito
dhuranikkhepato tesam hoti bhanḍāgghahāriyo
36 Na santaruttaro gāmaṁ kallo vā saupāhano
paviseyya na dhāreyya cāmarikaṁ ca bijaniṁ
37 Agilāno na chindeyya kese kattariyā bahi
ārāmato no dhāreyya chattam labbhati guttiyā
38 Vaheyya 'nubhatokājaṁ ekantarikakājukam
sisakkhandhakaṭi bhāro hatthalambo ca labbhati
39 Āpattiyā anokāsakataṁ codeyya dukkataṁ
suddhassa ca avatthusuṁīṁ tathā okāsakārane
40 Aṭṭhangulādhikamman ca paṭipādaṁ na dhāraye
pakatangulāstātānaṁ maṇeṣvam vā uccapādakam
41 Mūgabbatādīṁ gaṅheyya dukkataṁ titthiyabbataṁ
khurabhaṇḍaṁ parihare tathā nhāpitapubbako
42 Yaṁ kiṁci yācitum āṭṭhakamman ca tadanusaṁrato
laddham gaheṭum nikhammanam ayācitvā pi kappati
43 Kāreṣum āharāpetum yaṁ kiṁci parasantakaṁ
giṁnaṁ gopake dente gaheṭum deti yattakam
44 Laddham yathā paricchedam saṅghacetiyaṇtaṁ
dvihapajjeyya āpattīṁ kāyavācāhi vā chahi
45 Alajjiṅāṇakukkuccapakatattasatiplava
akappiye vā kappiye kappākappiyasaṇānītā
46 Alajjiṅāṇatāpattīṁ kāyavācāhi chādaye
liṅge saṅghe gaṅekasmim catudhāpattivuṭṭhiti
47 Parikathobhāsasāṇātī na labbhā paccayadvaye
viṁṇatti yeva tatiye sese sabbam pi labbhati
48 Na rūhataccaye dānaṁ paṁcannaṁ sahādaṁminami
saṅghasassa ca taṁ hoti giṁnaṁ pana rūhāti
49 Bhikkhu vā sāmanero vā marēyyuṁ yadūpasseye
bhikkhasaṅgho vā dāyaṁja taṁha sese pyayaṁ nayo
50 Purimassevinām dinnaṁ dehi netvāsukassa ca
pacchimasseva dammiti dinnaṁ natvā imaṁ vidhiṁ
51 Gaṅhe vissāsagāhaṁ vā 'dhiṭṭhe matakacīvaram
lohabhaṇḍe paharanīṁ dārubhaṇḍe ca dārujaṁ
52 Pattam pādakapallankaṁ āsandīṁ mattikāmaṁye
ṭhapetvā kappati sabbam kaṭakaṁ kumbhakārikan ti
XLII. Desanā.

1 Caṅgo yo bhikkhubhāvassā sā pārājikadesanā yathā vuttena vuṭṭhānam gariṅkupattidesanā
2 Ukkuṭikāṁ nisīditvā pagganḥitvāna añjaliṁ thullaccayādiṁ deseyya evam ekassa santike

ahaṁ bhante ekam thullaccayāppattiṁ āpajjim tam tumha mule paṭidesemiti ti vatva tena passasi āvuso tam āpattim ti vutte āma bhante passamāti vatva puna tena āyatim āvuso samva- reyyasāti vutte sādhu suṭṭhu bhante samvarissāmi vattabbaṁ. ahaṁ bhante dve thullaccayāppattīyo āpajjim. ahaṁ bhante sambahulā thullaccayāppattiyo āpajjim. tā tumha mule paṭi-
desemiti vattabbaṁ. nissaggīyesu pana idam me bhante cīvaram dasāḥatīkkantaṁ nissaggīyaṁ imāham āyasmato nissajjāmiti. imāni me bhante cīvarāṇi etāṁ me bhante cīvaram etāṁ me bhante cīvarāṇi dasāḥatīkkantaṁ nissaggī-
yāṁi. etānāham āyasmato nissajjāmiti.

3 Nissajjītvāna deseyya āpatti tena bhikkhunā paṭiggahetvā āpattim deyyam nissaṭṭhacaśīvaram

imām imāni etāṁ etāṁ cīvarāṇi āyasmato dammāti. idam me bhante cīvaram ratte vippavuttham aññatra bhikkhu-
sammutiyā nissaggīyaṁ. idam me bhante akālačīvaram ma-
satikkantaṁ nissaggīyaṁ. idam me bhante purānačīvaram aññātikāya bhikkhunīyaṁ dhovāpitam nissaggīyaṁ. idam me bhante cīvaram aññātikāya bhikkhunīyaṁ hatthato paṭiggahi-
 tam aññatra parivaṭṭakā nissaggīyaṁ. idam me bhante cīvaram aññātakaṁ gahapatakaṁ viṁśāpitam aññatra samaya nissaggīyaṁ. idam me bhante cīvaram aññātakaṁ gahapa-
tikaṁ tad uttari viṁśāpitam nissaggīyaṁ. idam me bhante cīvaram pubbe appavāritam aññātakaṁ gahapatikaṁ upasan-
kmātivā vikappam āpannāṁ nissaggīyaṁ. idam me bhante cīvaram pubbe appavārite aññātikē gahapatike upasan-
kmātivā vikappam āpannāṁ nissaggīyaṁ. idam me bhante cīvaram atirekatikkhatthāṁ codanāya atirekaḥakkhatthāṁ thānena abhiniḥpāditāṁ nissaggīyaṁ. idam me bhante koseyyamissakaṁ santhataṁ kārāpitāṁ nissaggīyaṁ. idam
me bhante suddhālkāṇām elakalomānaṁ santhatam kārāpitaṁ nissaggiyam. idam me bhante santhatam anādiyitvā tulam odātānaṁ tulam gocariyānaṁ kārāpitaṁ nissaggiyam. idam me bhante santhatam ānachabbassāni kārāpitaṁ aṅñatra bhikkhusammutiya nissaggiyam. idam me bhante nisidanasanthatam anādiyitvā purāṇasanthatassa sāmantāsugatavidatthim kārāpitannissaggiyam. imāni me bhante elakalomāni tiyojanaparamam atikkamitāni nissaggiyāni. imāni me bhante elakalomāni aṅñātikāya bhikkhuniyā dhovāpitāni nissaggiyāni. aham bhante rūpiyam paṭīggahe sim. idam me bhante nissaggiyām, imāham sanghassa nissajjāmiti. aham bhante nānappakārakaṁ rūpiyasamvohāraṁ samāpajjim. idam me bhante nissaggiyām, imāham sanghassa nissajjāmiti.

4 Nissajjītvāna āpattim deseyyaṁtha gihiṁ vade jānāhiman ti iminā so vadeyyāharāmi kim
5 Avatvā 'mantitelādīm vade bhikkhunāmaṁ kappiyam yam āharati so tena parivaṭṭetvā kappiyam
6 Labbhām ṭhapetvā dve pete sabbehi paribhunaṁtum tato aṅñena laddho pi bhāgo tesam na kappati
7 Rukkhacāyā pyantamaso taṁ nibbattā na kappati nisaṭṭham paṭiladdhampi ādito santatattayam
8 No ce labbhetha evaṁ so imaṁ chaṭṭhehi saṁsiyo evaṁ pi bhikkhu chaṭṭheyya no ce labbhetha sammato
9 Etāni dutiyaṁ pattam sanghe sesāni labbhare sanghekasmim gaṇe vattthum labbhām bhāsantarena pi

aham bhante nānappakārakaṁ kayavikkayaṁ samāpajjim. idam me bhante nissaggiyām, ayam me bhante patto dasāhātikkanto nissaggiyo, ayam me bhante patto ānapanca bandhanena pattena cetāpito nissaggiyo. imāham sanghassa nissajjāmi.

10 Nissajjītvāna deseyya āpattim pattaggāhakaṁ sammaṅgītvāna sanghassa pattantaṁ tassa dāpaye

idam me bhante bhesajjam sattāhātikkantam nissaggiyam idam me bhante vassikasātikacīvaram atirekamāse sese gimiḥane pariṣṭhāṁ. atirekaṭṭhamāse sese gimiḥane katvā
paridahitaṃ nissaggiyāṃ. idam me bhante cīvaraṃ bhikkhusa sāmaṃ datvā puna achennaṃ nissaggiyāṃ. idam me bhante cīvaraṃ sāmaṃ suttam viññāpetvā tantavāyehi vāyāpitam nissaggiyāṃ. idam me bhante cīvaraṃ pubbe apavāritassa aññatokassa gahapatikassa tantavaye upasankāmitvā vikappam āpannaṃ nissaggiyāṃ. idam me bhante acekacīvaraṃ samayam atikkāmitānā nissaggiyāṃ. idam me bhante cīvaraṃ atirekacharattām vippavuttham aññatra bhikkhusammutiya nissaggiyāṃ. idam me bhante jānaṃ sanghikam lābhant attano pariṇāmitānā nissaggiyāṃ, imāham āyasato nissajjāmiti.

11 Sesāṃ sabbāṃ yathāyogam ādīmhi vippayojuaye

ahāṃ bhante ekam pācīttiyāppatim āpajjim. dve sambahulā pācīttiyāppattiyo āpajjim. gārayhaṃ me bhante dhāmman āpajjim asappayam paṭidesaniyam. tam paṭidesemiti. tena passasi āvuso tam dhāmman ti vattabbaṃ. ahāṃ bhante ekam dukkatāppatim āpajjim, dve, sambahulā dukkatāppattiyo āpajjim. ahāṃ bhante ekam dubbhāsitāppatim āpajjim, dve, sambahulā dubbhāsitāppattiyo āpajjim. tā tumha mule paṭidesemiti. ahāṃ bhante dve nānāvatthukā thullaccayāppattiyo āpajjim, sambahulā nānāvatthukā thullaccayāpattiyo āpajjim. tā tumha mule paṭidesemiti vatvā. tena passasi āvuso tā āpattiyo ti vutte. āma bhante passāmīti vatvā. puna tena āyatim āvuso samvareyyāsīti vutte. sādu suṭṭhu bhante samvarissāmīti vattabbaṃ.

12 Adesanāgāminiyaṃ anāpatti ca desitaṃ nānāsaṃvāsā nissimāṭhitānaṃ catupañcahi manasā pakatatattānaṃ nāneka ’ti na desayeti

XLII. Desanā.

XLIII. Chandadānāditi.

1 Bheriṃ ghandiṃ patāletvā kammapatte samāgatē sanghe hareyya chandaṃ vā pārisuddhiṃ pavaṇanaṃ
2 Ekam bhikkhum upāgamma nisiditvā ukkuṭikaṃ anijaliṃ paggaṇhitvāna dade chandaṃ vicakkhaṇo chandaṃ dammi. chandaṃ me hara. chandaṃ me ārocehi vattabbaṃ. pārisuddhiṃ dentena. pārisuddhiṃ
dammi. pārisuddhiṁ me hara. pārisuddhiṁ me ārocehiṁ vattabbaṁ.

3 Pārisuddhiṁ padānena sampādeti uposatham sañghassa attano cápi sesakammaṁ vibadhati
4 Chandadānena sañghassa dvayaṁ sādheti nattano tasṇā chandāṁ dadantena databbā pārisuddhipi
5 Hareyyeko bahūnaṁ pi paramparā na hāraye paramparāhaṭā chandapārisuddhi na gacchati sabbūpacāraṁ katvāna evaṁ deyyā pavāraṇā

pavāraṇaṁ dammi. pavāraṇaṁ me hara. pavāraṇaṁ me ārocehi. mamatthāya pavārehīti.

6 Ārocetvā 'tha so saṅghaṁ pavāreyyevam āgato itthāṁnaṁo bhante saṅghaṁ pavāreti diṭṭhena vā sutena vā parisaṅkāya vā. vadatu taṁ saṅgho anukampam upādāya. passanto patikarissatīti.

7. Gaheva pārisuddhiṁ vā chandam vāpi pavāraṇaṁ hārako saṅgham appatvā vibbhameyya mareyya vā
8 Sāmañerādibhāvaṁ vā paṭijāneyya nāhaṭā patvā saṅghaṁ tathāheyya āhaṭā hoti hārako
9 Saṅghapatto pamatto vā sutto nārocaeyyya vā anāpatti vā saṅcieca nārocentassa dukkaṭanti

XLIV. Uposatho ti.

1 Duve uposathā cātuḍḍaso pannaraso iti suttuddesamadhiṭṭhānaṁ pārisuddhi vasā tayo
2 Suttuddeso saṅghassa adhiṭṭhānauposatho puggalasseva sesānaṁ pārisuddhiuposatho
3 Pubbakicce ca karāṇe pakkakalle sammānīte suttam uddisati saṅgho paṅcadhā so vibhāvito
4 Vinantarāyaṁ sankhepesuddeso vinivārito theru vā issaro dvisu uddese vettha tisu vā
5 Visadesū ti vuttattā avattante pi vaṭṭatī āgaccheyyuṁ yadi samā uddisanteva thokikā
6 Uddīṭṭham yaṁ suuddīṭṭham sotabbam avasesakāṁ uddīṭṭhamatte sakalāyekaccāyutṭhitāya vā
7 Pārisuddhiṃ kareyyesam santike bahukātha ce katvā sabbavikkappesu pubbakiccam punuddise
8 Pannaraso vāsikānam itarānam sacetaro samānetare 'nuvattantu purimānaṃ sace 'dhikā
9 Purimā anuvattantu tesam sese pyaṃ samy no pātipadovāsikānam itarānam uposatho
10 Samathokānam sāmaggiṃ mulatthaṃ dentu kāmato bahi gantvāna kātabbo no ce denti uposatho
11 Deyyā nicchāyasāmaggiṃ bahūsu bahi vā vaje pātipado gantukānam evameva ayaṃ samy
12 Sāveyya suttam sañcieca asāventassa dukkaṭam samma jītum padipetum paññāpetum dakkasia naṃ
13 Na kareyya tathā kallo mahātherena pesito samma jītvā padipetvā paṭhāpetvā dakkasia naṃ
14 Gaṇaṇattim ṭhapetvevaṃ kattabbo tihi uposatho suṇantu me āyasamanto. ajjuposatho pannaraso. yadā yasman tānaṃ pattakallaṃ mayamaṅnaṃ pārisuddhi uposatham kareyyāmāti.

ekaṃsaṃ civaram katvā nisidītvā ukkuṭikam
15 Therena añjaliṃ tvevaṃ paggayha samudiriyaṃ parisuddho aham āvuso parisuddho 'ti maṃ dhārethāti vade yāvatatiyakaṃ.

samattapubbārambhena tena yenevaṃ iriyā parisuddho aham āvuso parisuddhoṭi maṃ dhārehiti tikkhattum vattabbo.

dvisu therena kattabbaṃ katvevami riyo no no parisuddho aham āvuso parisuddho ti maṃ dhārehiti tikkhattum vattabbo.
16 Navena thero tikkhattum evam assa udiriyo parisuddho aham bhante parisuddho ti maṃ dhārehiti pubbakiccam sampādetvā adhiṭṭheyeyevam ekato ajja me uposatho paṇnaraso ti vā cāttaddaso ti vā adhiṭṭhāmiti
ti vattabbam no ce adhiṭṭheyya dukkaṭam
17 Yattha vā santi cattāro tayo vā yadi vā duve pārisuddhiṃ haritvāna ekekassitaritare
18 Tam tam uposatham kayirum siyâ âpatti dukkaṭam vagge samagge vaggo ti saññino vimatissa vâ
19 Dukkaṭam karoto bhedâdhippâyena thullaccayaṃ vagge samaggenâpatti samaggo itisaññino
20 Úkkhittassa gahaṭṭhassa sesânaṃ sahadhamminaññâ pâràjikassa sabbassa sikkhânikkhittakassa ca
21 Nisinnaparisâyaññ ca sahbâgâpattikâ tathâ chandena parivutthena pâtimokkham na uddise
22 Adesayitvânâpannaṃ nâvikatvâna vematiṃ ’nuposathe pi vâ kâtuṃ posatho na ca kappati
22 Ṭṭhitopasatthâvâsâ na vaje tadahù vinâ antaraññâ vâ sañgham vâ dhiṭṭhâtuṃ simamevavâti

XLV. Pavâroṇâ ti.

1 Dvinnaṃ tinnañ catunnañ ca aûñamaûñapavâroṇâ ekassa ca adhiṭṭhânaṃ sesâ sañghapavâroṇâ
ey yi sañghassa pattakalla samânite ājñetvâ nattim sañghena kattabbevaṃ pavâroṇâ
Sunâtu me bhante sañgho. ajja pavâroṇâ pannarasî. yadi sañghassa pattakkallam sañgho pavareyyâti.
3 Ekamśaṃ civaraṃ katvâ nisidîtvâ ukkuṭiññâ therena aûjaliṃ sañgho paggayha samudiriya
sañgham āvuso pavâremi diṭṭhena vâ sutena vâ parisankâya vâ vadantu mam âyasamanto anukampam upâdâya. passanto paṭiñkarissâmi. dutiyaṃ pi tatiyaṃ pi āvuso sañgham pavâremi diṭṭhena vâ sutena vâ parisankâya vâ vadantu mam âyasamanto anukampam upâdâya passanto paṭiñkarissâmi.
4 Pavârentesu theresu nisajjukkuṭiññâ navo pavareti sayam yâva ukkuṭiko va acchatu
5 Pubbârambham samâpetvâ navo sañgham udiriyo
sañgham bhante pavâremi diṭṭhena vâ sutena vâ pari-sankâya vâ vadantu mam âyasamanto anukampam upâdâya. passanto paṭiñkarissâmi. dutiyaṃ pi tatiyaṃ pi bhante sañgham pavaremi d. vâ s. vâ p. vâ . . . paṭiñkarissâmi.
XLV. PAVĀRAṆĀ.

dānena dhammasākacchā kalahehi ca rattiyo
6 Tevācikāya okāse sati khepitabhāvato
antarāye dasavidhe niattim vatvānurūpato

sunātū me bhante sangho manussehi dānam dentehi dvīhi bhikkhūhi dhammaṁ sākacchantehi kalahaṁ karontehi yebhuyyena ratti khepitā sa ce sangho tevācikāṁ pavāressati appavārito va sangho bhavissati athāyam ratti vibhāyissati ayaṁ rājantarāyo pe . . . ayaṁ brahmacariyantarāyo sace sangho tevācikāṁ pavāressati appavārito va sangho bhavissati. athāyam brahmacariyantarāyo bhavissati. yadi sanghassa pattakallam sangho dvevācikāṁ ekavācikāṁ samānavassikāṁ pavareyyatī.

7 Pavāreyyānurūpena yatā ṭhapitañattiyā
āgaccheyyum yadi samā ādikā cettha āhare
8 Evaṁ ti catuvaggo ca niattim vatvā pavāraye

sunantu me āyasmano ajja pavāranā paññārasī. yadāyas-

mantānam pattakallam mayam ānūamaṁ pavāreyyāmāti.

ekamāṁ cīramat katvā nisiditvā ukkuṭikām
9 Therena ānjaliṁ tvevaṁ paggayha samudiriya

aham āvuso āyasmane pavāremi diṭṭhena vā sutena vā

parisaṅkāya vā vadantu . . . paṭikarissāmi. dutiyampi tati-
yampi . . . paṭikarissāmi.

navenāpi aham bhante āyasmane pavāremi . . . paṭi-

karissāmītī.

dvīsu therena kattabbaṁ navo katvevaṁ īriyo

aham āvuso āyasmanam pavāremi . . . dutiyampi tati-
yampi . . . navenāpi . . . paṭikarissāmītī.

10 Pubbakiccam samāpetvā adhiṭṭheyyevam ekako

ajja me pavāranā cūtuddasī ti vā pannarasī ti vā adhiṭṭhā-

mi ti vattabbaṁ.

yasmiṁ vasanti vā pañca cattāro vā tayo duve

11 Pavāraṇaṁ haritvāna ekakassitaritare

tam tām pavāraṇaṁ kayiruṁ siyā āpatti dukkaṭaṁ

12 Sesā uposathe vuttā gāthāyo cettha āhare
13 Pavârite ca sânghamhi pârisuddhi uposatham kareyya chinnavasso vâ avuttho vânupâgato
14 Catumâsiniyâ căpi kate sânghenuposathe vuṭṭhavassâ pavâreyyum sace appatarâ siyuṃti

XLVI. Saṃvaro ti.

1 Cakkhusotâdibhedehi rûpasaddâdi go care abhijjhâdomanassâdi ppavatthim vinivâraye
2 Niggâneyya sakâm cittaṃ kitṭhâdîn viya duppasum satimâ sampa jâno ca care sabbiriyâpathe ti

XLVII. Sudhittti.

1 Desanâ saṃvaro etṭhi paccavekkhaṇabhedato suddhi catubbidhâ pâtimokkhasaṃvarasammatam
2 Desanâya visuddhattā desanâsuddhi vuccati na punevam karissanti cittâdhiṭṭhânasamvaro
3 Vutto saṃvarasuddhiti sujjhatindriyasamvaro pahâyânesanam dhammenuppâdentassa etṭhiyâ
4 Sudhittâ etṭthisuddhiti vuttam âjivanissitaṃ yonispo paṭisankhâya civaram paṭisevati
5 Evamâdi yathâvuttapaccavekkhaṇasujjhanâ paccavekkhaṇasuddhiti vuttam paccayanissitantti

XLVIII. Santoso ti.

1 Appena anavajjena santuṭṭho sulabhena ca mattaṅgūn subharo hutvâ care sadhammagâravo
2 Āttitaṃ nânusocanto nappajappamanâgataṃ paccuppanno nayâpento santuṭṭho ti pavo ceati

XLIX. Caturakkhâ ti.

1 Buddhânussatimettâ ca asubham marânassa ti ârakattâdinkârahâm sammâsâmaṃca buddhato
2 Sammâsambuddham iti vânussatiyâ punappunâṃ navabhede bhagavato buddhânussatiyâ guṇe
3 Simāṭhasanghasimāṭhadevatāsu ca issare  
jane goḍaragāṇamhi tatthuppādāya mānusos  
4 Sabbasattesu sukhitā hontā verādiādinā  
parichijja parichijja bhāvanā mettabhāvanā  
5 Vaṇṇasantiḥānokāsadisato paricchedato  
vavatthapetvā kesādikoṭṭhāse anupubbato  
6 Nātisighaṇi ca saṅkaṃ vikkhepaṃ paṭiṃbhāhayam  
paṇṇattiṃ samatikkamma muṇcantassānupubbato  
7 Vaṇṇaāsasyaṃsaṅṭhānam gandhokāsehi bhāvanā  
paṭikkulāsikoṭṭhāse uddhamatāddivatthusu  
8 Gahetvā asubhākāraṃ pavattā bhāvanā subhāṃ  
maraññaṃ me bhavissati jīvitaṃ uparujjhati  
9 Maraṇaṃ maraññaṃ vāti bhāvayitvāna yoniso  
vadhakassevupapṭṭhānā sampattināṃ vipattīto  
10 Upasamharato kāyabahuṣadhāraṇa tathā  
āyuddbalato kālavatthānassa bhāvato  
11 Addhānassā pariccheda bhāvanā marañnassatītī  

L. Vipassanā tī.  

1 Nāmarūpaṃ pariggayha tato tassa ca paccayaṃ  
hutvā abhāvato niccā udayabbayapilanā  
2 Dukkhā avasavatīttā anattā tī tilakkhaṇaṃ  
āropetvāna sankhāre sammasanto punappuṇaṃ  
3 Pāpuneyyānuppubbena sabbasamyojanakkhayanti  
adhīsilādhīcittānaṃ adhippanāyāsikkhanā  
4 Bhikkhu kici cam ato khuddasikkhāyasamudāhato  
mahato kiti saddassayassa lokavicārino  
5 Parissamo na sambhoti mālutassee na ceyo  
tenā Dhammasirikena Tambapanṇiyaketunā  
6 Therena racitā dhammavinaṇṇupasamsitā  
ettāvatayaṃ niṣṭhānaṃ khuddasikkhā upāgata  
pāścamattehi gāthānaṃ sathehi parimāṇato tī.

NIBBĀNAPACCAYO HOTU.

KHUDDASIKKHĀ NIṢṬHITĀ.
MÛLASI KKHKÂ.

NAMO TASSA BHAGAVATO ARAHATO SAMMÂSA MBUDDHASA.

Natvâna tam pavakkhâmi mûlasikkhâm samâsato.

PÂRÂJIKÂ.

I. 1 Bhikkhunâ navakenâdo mûlabhâsâya sîkkhitum yannimittam pavesanto bhikkhu maggatayye cuto
2 Pavesanatthhituddhârapaviṭhe cepi sådiyam adinam manusam bhaṇḍam theyyâyekena adiyam
3 Pañcavisâvahâresu garukañ ce cuto bhave adiyanto haranto và haranto iriyâpatham
4 Vikopento tathâ ðhânâ câvento pi pârâjiko tattha nânekabhaṇḍânam pañcakânam vasâ pana
5 Avahârá dasañ ceti viññâtabbâ vibhâvinâ sahatthânattiko ceva nissaggo atthasadhamko
6 Dhuranikkhepanañ ceva idam sâhatthapañcakañ pubbasahapayogo ca samvidhâharañam pi ca
7 Saketakammañ nimittam pubbayogâdipañcakañ theyyâpasayhâ parikappâ paṭicchinnâ kusâtikâ
8 Avahârá ime pañcâ viññâtabbâ vibhâvinâ manussapâñam pâñoti jânañ vadhakacetasâ jivitâ yo viyojeti sásanâ so pârâjiko
9 Jhânâdibhedam hadaye asantañ aññâpadesañ ca vinâdhimânam manussajâtissa vadeyya bhikkhu ñâtakkhañe tena pârâjiko vaso. [parâjayam âpanno pârâjiko.]

CATTÂRO PÂRÂJIKÂ NIṬHITÂ.
II. Sattagarukâpatti.

1. Mocetukâmacittena upakkamma vimocayam sukam aûnata supinâ samâño garukam phuse
2. Kâyasamsaggarrâgena manussitthim purâmasam itthisaini upakkamma samâño garukam phuse
3. Duîthullavâcassâdana maggam vârabbha methunam obhâsento manussitthim suînamânam garum phuse
4. Vanâm vatvattano kâmapâricariyâya methunam itthimethunarrâgena yâcamâno garum phuse
5. Sandesam paîganhivâ purisassitthiyâ pi vâ vimânsitvâ haraî pacchâ samâño garukam phuse
6. Câvetukâmo codento amûlantimavatthunâ codâpayam vâ samâño suînamânam garum phuse
7. Lesamattamupâdâya amûlantimavatthunâ câvetukâmo codento suînamânam garum phuse

SATTAGARUKÂPATTI NIITHIITĀ.

III. Nissaggiyā.

1. Vikappanam adhiîtthânam akatvâ kâlacivaram dasâham atimâpeti tassa nissaggiyam siyâ
2. Bhikkhusammutiyaûnatra ticivaram adhiîtthitam ekâham atimâpeti tassa nissaggiyam siyâ
3. Aûnâtikâya bhikkhuniyâ purâncivaram pana dhovâpeti rajâpeti âkoîpeti tam siyâ
4. Aûnâtikâya bhikkhuniyâ hatthato kiîci múlakaî adatvâ cîvarâdâne nissaggiyam udiritam
5. Appavâritam aûnâtîîm viûnâtassâ cîvarâm aûnatra samayâtassa nissaggiyam udiritam
6. Rajataî jâtarâpam vâ màsakaî vâ kahâpanam gânheyya vâ gânheyya nissaggi sâdiyya vâ
7. Parivaṭteyya nissaggi rajatâdi catubbidiaî kappiyam kappiyenâpi òhatvetvâ sahadammike
8. Vikappanam adhiîtthânam akatvâna pamânikaî dasâham atimâpeti pattam nissaggiyam siyâ
9 Pañcabandhanato unapatte sati param pana
viññāpeti navam pattaṁ tassa nissaggiyaṁ siyā
10 Paṭiggahetvā bhuñjanto sappi telādikam pana
sattāham atimāpeti tassa nissaggiyaṁ siyā
11 Bhikkhussa civaram datvā acchindantassa taṁ puna
sakasaññāya nissaggi acchindāpayato pi vā
12 Appavāritam aññatiṁ suttaṁ yāciya civaramā
vāyāpentassa nissaggi vinaññātipavārite
13 Jānanto bhikkhusañghassa lābham pariñataṁ pana
attano pariñāneti tassa nissaggiyaṁ siya.
[nissajjtabbo nissaggiyo.]

TERASA NISSAGGIYĀ NIṬṬHITĀ.

IV. Pācittiya.

1 Sampaḷānamusāvāde pācittiyaṁ udīritaṁ
bhikkhuṇi ca omasantassa pesuññaharanera pi ca
2 Ṭhapetvā bhikkhuṁ bhikkhuṁ aññena piṭakatayaṁ
padaso dhammaṁ bhaṅgantassa pācittiyaṁ udīritaṁ
3 Anupasampanneneva sayitvāna tirattiyām
pācitti sahaseyyāya catuththatthangate puna
4 Itthiyā ekarattampi seyyaṁ kappayato pi vā
desentassa vinā viññūṁ dhammaṁ ca chapaduttari
5 Duṭṭhullam bhikkhuno vajjam bhikkhusammutiyaṁ vinā
abhikkhuno vadantassa pācittiyaṁ udīritaṁ
6 Khaneyya vā khaṇāpeyya pathaviṇ ca akappiyaṁ
bhūtagaṁmaṁ vikoçeyya tassa pācittiyaṁ siyā
7 Ajjhokāse tu maṅcādīṁ katnā santharanādikam
sanghikaṁ yāti pācitti akatvā pucchanādikam
8 Sanghikāvasathe seyyaṁ katvā santharanādikam
akatvā pucchanādīṁ yo yāti pācitti tassa pi
9 Jānam sappañakaṁ toyaṁ pācitti paribhuñjaye
aṅnātiṅa bhikkhuniyā ṭhapetvā parivaṭṭakaṁ
10 Civaram deti pācitti civaram sibbato pi ca
atirittam akāretaṁ pavāretevāna bhuñjato
11 Bhikkhuma āsadaṇapekko pavāreti pavāritaṁ
natirittena bhutte tu pācittiyaṁ udīritaṁ
IV. PĀCIITIYĀ.

12 Sannidhiṃ bhojanam bhuṇje vikāle yāvakālikaṃ bhuṇjato vāpi pācitti agilānopanitakaṃ
13 Viṇṇāpetvāna bhuṇjeyya suppi bhātādikam pi ca appatīggaḥitam bhuṇje dantakaṭṭhodakaṃ vinā
14 Titthiyassa dade kiṃci bhuṇjitabbaṃ sahatthato nisajjam vā raho kappe mātugāmena ekato
15 Surāmerayapāne pi pācittiyaṃ udiritam angulipatodake cāpi hasadhamme pi codake
16 Anādare pi pācitti bhikkhum bhimsayato pi vā bhayānakam katham katvā dassetvā vā bhayānakam
17 Ṭhāpetvā paccayaṃ kiṃci agilāno jaleyya vā joti jalāpayeyya vā tassa pācittiyaṃ siyā
18 Kappabindum anādāya navacīvarabhogino hasāpekkhassa pācitti bhikkhuno cīvarādikam
19 Apanetvā nīdhentassa nīdhāpentassa vā pana jānam pānam mārentassa tiracchānagataṃ pi vā
20 Chādutukāmo chādeto duṭṭhullam bhikkhuno pi ca gāmantaragatassāpi samvidhāyitthiyā saha
21 Bhikkhum paharato vāpi talasattikam uuggire cordeti vā codāpeti garukā mūlakena pi
22 Kukkuuccuppādane cāpi bhaṇḍanatthāyupassutīṃ sotum bhaṇḍanajātānam yatī pācittiyaṃ siyā
23 sanghassa lābham parināmitan tu nāmeti yo tam parapuggalassa
24 Pucchaṃ akatvā pi ca santabhikkhum pācitti gāmassa gate pi kāle

EKACATĀLĪSA PĀCIITIYĀ NIṬṬHITĀ.

V. DUBBHĀŚIPAKIṆṆAKA-NĪDDEŚĀ.

1 Sanghiṃkam garukam bhaṇḍam sodeyyaṇīṇassa issaro thullaccayaṃ yathāvatthum theyyāparājikādi pi
2 Kusādīmayacirāni kambalam kesavālajam samayaṃ vinā dhārayatolūkakakkājinaṃkkhipam
3 Satthakamme vatthikamme sanimittaṇca bhindato thullaccayaṃ manussānaṃ mamsādibhojane pi vā
4 Kadalerakkadussāni potthaṃkam sabbanilakam sabbapīṭādikam cāpi dhārayantassa dukkaṭam
5 Hatthissuragasonânam sihabyagghaccha dîpînaṃ
taracchassa ca maṃsâdi uddissakatačam pi ca
6 Anâpucchitamamsaṅg ca bhuñjato dukkataṃ siyā
vâ thānupubbaṃ hitvâna dakaśitthadikam vaje
7 Sahasā vubbhajitvâna pavise nikhameyya vā
vaccapassâvaukutikam vinâ ukkâsikam vise
8 Nithunanto kare vaccam dantakatthaṃ ca khâdayaṃ
ciaccasava doninaṃ bhai vaccâdikam kare
9 Kharena çâvalekheyya katthaṃ pâteyya kûpake
ühata ca na dhoveyya uklâpaṇi ca na sodhayë
10 Dakakiccam karontassa katva capu capu ti ca
anajjhittho vâ therena pâtimokkham pi uddise
11 Anâpucchâya paṅhassa kathane visajjane pi ca
saśjhayakarane dîpam jâlane vijhâpane pi ca
12 Vâtapâñnakavâtâdi vivareyya thakeyya vâ
vandanaðiṃ kare nanggo gamanaṃ bhojanam pi ca
13 Parikammed kare kâre 'ti pâtiçhannakam vinâ
nâhaya kâyaṃ ghamseyya kûdde thambhe tarum pi vâ
14 Kuruvindakasuttena aûñamaûnassa kâyato
agilâno pahârâme careyya saµpâhano
15 Uppahanam yo dhañeti sabbanîlådikam pi ca
nimittam itthiyâratto mukhaṃ vâ bhikhkadâiyâ
16 Ujjhânasâñî aûñassa pattam vâ attano mukhaṃ
âdâsâdimhi passeyya uccâsana mahâsane
17 Nisajjâdiṃ karontassa dukkaṭaṃ vandane pi vâ
ukkittâñhupásampannāñâsaṃvâsavâdinaṃ
18 Ekato paññâkittthihi ubhatobyûañjane na vâ
dighâsane nisideyya adighe âsane pi ca
19 Asamanâsanikena mañçapiṭhe sayeyya vâ
kulasangahatthe dâdo phalapupphâdikam pi ca
20 Gañthhim âdiṃ kare kâre jinâvâritapacceye
paribhuñjeyya abyutto anissâya vaseyya vâ
21 Anuññâtehi aûñassa bhesajjaṃ vâ kare vade
kare básatiko bhikkhu uposathapavâraṇâm
22 Dvârabandhâdike thâne parivattakavâṭakam
apidhâya vinâ bhogam niyojam vâsaye divâ
23 Dhaññitthiruparatanaµ âvudhitthipasâdanam
ùribhanḍaṃ phalaṃ rukkhe pûpphaññâdiñ ca âmase
24 Sasittodakatelehi phañahatthaphanchi vā kesam osañhanekasmim bhājane bhojane pī ca
25 Ekattharanapāvuraṇe sayeeyum dvekamaṅcake dantakaṭṭhaṇ ca khādeyya adhikūnaṁ paṁānato
26 Yojeti vā yojaṇeti naceṇaṁ gitaṁ ca vāditaṁ dassanaṁ savaṇaṁ tesāṁ karontassa ca dukkataṁ
27 Pihādiropame cápi bahī pākārakudake vacećādīcaḍāṇādīmiti dhīghakesādi dhārane
28 Nakhamatṭhakaṇḍaṇimhi sambādhe lomahāraṇe parikammakataṁ bhūmiṁ akkame saūpāhano
29 Adhotaallopaṭaṇi sanghikaṁ maṅcapiṭṭakaṇaṁ parikammakataṁ bhittim āmasantassa dukkataṁ
30 Sanghaṭiyā pī pallaṭthe dupparibuṅjeyya civaṁ akāyabandhane gāmaṁ vaje katvāna vaccaṁaṁ
31 Nācameyya dake sante samādeyya akappiyē desaṇārocaṇādīmiti sabbhāgāpattiyya pī ca
32 Na vese vassaṁ visāmvade suddhattho pāṭissavaṁ vassaṁ vasitvā gamane ananuṇṇaṭakiceṭo
33 Vinā padaṁ tarusuddhaṁ porisamabhñhirūhaṇe aparissāvano ’ddhānaṁ vaje tam yācito na de
34 Attano ghātane itthirūpadiṁ kārayeyya vā hitvā mālādikaṁ cittaṁ jātakādiṁ sayam kare
35 Bhūñjantamuttathapentassa sālādisu nissidato vuddhānane pana okāsam adatvā vapi dukkataṁ
36 Yāṇādiṁ abhirūheyya kallako ratanattayaṁ ārabba vade davaṇṇaḥparisāyopalājane
37 Kāyādiṁ vivarītvāna bhikkhninam na dassaye vace lokāyataṁ phalitaṁ gaṇheyya gaṇhapeyya vā
38 Yatthakatthacipeḷaya bhūñjato patta hatthako vātapānakavātaṁ vā paṇame sodakam pī ca
39 Unheyya pāṭisāmeyya atiṁheyya nodakaṁ ṭhapeyya bhūmiyam pattaṁ ange vā maṅcapiṭṭhe vā
40 Miḍhanthe paribhaṇḍante pade chatte ṭhapeti vā calakādiṁ ṭhahe pattam patte vā hattha dhovane
41 Pattena niharantassa ucchiṭṭhaṁ udakam pī ca akappiyam pī pattam vā paribhuṅjeyya dukkataṁ
42 Vade jivā ’ti khipite na bhikkhati anādaro parimaṇḍalakādīmiti sekihe dukkataṁ siyā
43 Yo bhaṇḍāgāre pasutto va bhaṇḍakaṃ
māṭuṇa paccittiyam assa gopayo
44 Davāya hīnena pi jātiādīnā
vadeyya dubbhāsitam uttamaṃ pi so
dubbhāsi pakiṇṇakaṇiddesā niṭṭhitā.

VI. Suddhi.

1 Upajjhāceravattaṃ ca gamikāgantukam pi ca
senāsanādivattaṃ ca kātabbam piyasilāna
2 Hatthapāse ṭhito kiṃci gahitabbaṃ dade tidhā
gahetukāmo gaṅheyya dvidhāyaṃ sampatīgghaho
3 Sanghāṭīṃuttarāsangam tathā antaravāsakam
etam imam adhiṭṭhāmi tathā paccuddharāmite
4 Imam imāni etāni etaṃ pi civarān ti vā
parikkhāracolānīti tathā paccuddharāmite
5 Ekam imam adhiṭṭhāmi pattaṃ paccuddharāmite
evaṃ paccuddhare ‘dhiṭṭhe civarādi yathāvirdhi
6 Saṅcaritam vinā sesā sacittagarukantimā
acchinnam pariṇataṃ hitvā nissaggiyam acittakaṃ
7 Padaso dhammaṃ duve seyyam itthiyā dhammadesanā
duve senāsanāni pi sibbanāṃ civarassa pi
8 Pavāritaṃ surāpānaṃ pañcasamiddhiādikam
joti ujjālanaṃ ceva kappabindum anādikam
9 Gāmapavesanā ’tete paccittisu acittakaṃ
pakiṇṇakesu uddissa kathāṃ hitvānāmaṃsakaṃ
10 Ekattharāṇapāvuraṇam ekamaṇice tuvattanaṃ
ekato bhūjjanāṇaṃ cāpi naccagītādi sattapi
11 Akāyabandhānaṃ cāpi pattaḥattakhavātakaṃ
acittakaṃ idān sabbaṃ sesamettasacittakaṃ
12 Vitakkamanacittena sacittakaṃ acittakaṃ
paññatti jānane cāpi vaḍantācariyā tathā
13 Pubbakaraṇādikam katvā uposathapavāraṇaṃ
navamaṃ dipitaṃ sabbaṃ kātabbam piyasilīnā
sammujaṇi padīpo ca udakam āsanena ca
uposathassa etāni pubbakaraṇaṃ ti vuccati.
chandapārisuddhi utukkhānaṃ bhikkhugaṇanā ca ovādo.
uposathassa etāni pubbakaraṇaṃ ti vuccati
VI. SUDDHI.

uposatho, yāvatikā ca bhikkhū
kammapattā sabhāgāpattiyo ca
na vijjanti vajjanīyā ca puggalā
tasmiṃ na honti pattakallan ti vuccati.
pubbakaraṇapubbakiccaṇī samādapiṭhavā desitāpattikassa samaggassa bhikkhusanghassa anumatiyā pātimokkham uddisitum ārādhanaṃ karoma.
pārisuddhi adhiṭṭhānaṃ suttuddesavāsā tidhā gaṇapuggalasanghā ca tam kareyyum yathākamaṃ cātuddaso pañcadaso samaggi dinato tidhā dinapuggalakātabba kārato tena veritā tayo tayo’ ti katvāna dinapuggalabhedato tevācidvekavāciti nava vuttā pavāraṇā kattikantimapakkhamhā hemaṃ phaggunapuṇṇamā tassa antimapakkhamhā gimham āsāli puṇṇamā vassakālaṃ tato seyyaṃ catuvīṣatuposathā cātuddasa cha etesu pakkhā tatiyasattamā fieyyā pannarasa sesa aṭṭhārasa uposathā chandam dammi. chandam me hara. chandam me aroce-hiti chandam databbam. pārisuddhiṃ dammi. pā me hara. pā me arocehi pārisuddhi databbā. pavāranam dammi. pā me hara. pā me arocehi mamatthāya pavārehiti pavāraṇā databbā. āpatti desakena. aham bhante sambahulā nānāvatthukā āpattiyo āpajjim. tā tumhe mūle paṭidesemi. vutte passasi āvuso tā āpattiyo ti. paṭiganhantena vutte. āma bhante passāmi vatvā puna paṭiganṅhantena āyatim āvuso samvareyyāsiti vutte sādhu suṭṭhum bhante samvarissāmiti tikkhattum vatvā desetabbaṃ. vetatiṃ arocenena. aham bhante sambahulāsu nānāvatthukāsu āpattisu vetatiṃ. yaḍā nibbematiko bhavissāmi tadā tā āpattiyo paṭikarissāmiti tikkhattum vatvā arocetabbaṃ ajja me uposatho pannaraso cātuddaso ti vā adhiṭṭhāmiti. tikkhattum vatvā puggalena adhi-ṭṭhānauposatho kātabbo. dīsu pana therena parisuddho aham āvuso parisuddho ti māṃ dhārehiti tikkhattum vattabbaṃ.
navakenāpi tattheva vattabbaṃ. aham bhante māṃ dhārethāti vacanaṃ visseso. tisū pana suṇantu me āyasanto ajjuposatho pannaraso yadāyasmantānaṃ pattakalāṃ mayam aññamaññam pārisuddhi uposathan kareyyāmāti āṭṭhim ṭha-
petvā paṭipāṭiyā vattanayena pārisuddhi uposatho kātabbo. ajja me pavāraṇā cătuddasīti vā pannarasīti vā adhiṭṭhāmīti tikkhattumvatvā ekena pavāretabbo. dīsu pana therena aham āvuso āyasmantam pavāremi diṭṭhena vā sutena vā parisankāya vā. vadatu mam āyasma anukampam upādāya. passanto paṭikarissāmīti. tikkhattumvatvā pavāretabbaṁ.navakenāpītatthevavattabbaṁsante tivacanaṁ vīseos. tisu vā cătūsu vā pana suṇantu me āyasmantā ajja pavāraṇā pannarasā yadāyasmantānam pattakallaṁ mayam aññam aññam pavāreyyamātī. ānattim thapetvā therena aham āvuso āyasmane pavāremi diṭṭhena vā sutena vā parisankāya vā vadantu mam āyasmantā anukampam upādāya. passanto paṭikarissāmīti. tikkhattumvatvā pavāretabbaṁ navakehi pi tattheva paṭipāṭiyā pavāretabbaṁ bhante tivacanaṁ vīseos. cătūhi adhikesu pana suṇātu me āvuso saṅgho. ajja pavāraṇā pannarasā yadi sanghassa pattakallaṁ saṅgho pavāreyyāti ānattim thapetvā vuddhatareṇa saṁgham āvuso pavāremi diṭṭhena vā sutena vā parisankāya vā. vadatu maṁ saṅgho an° up° paṭ° tik° v° p° atthatam bhante saṅghassa kaṭhinam dhammiko. kaṭhinaṭṭhāro. anumodāmīti tik° vatvā kaṭhinam anumoditabbaṁ evaṁ pi nissāya gaheṭabbo. ekāṃsam uttarāsangam karitvā añjaliṇatvā ukkuṭikama niśīditvā yāvatatiyakam ācariyo me bhante hoti. āyasmatā nissāya vacchāmīti gaheṭabbo. nissayam dentena pi lajjino yeva dātābbaṁ na bhikkhavehi alajjinaṁ nissayo dātābbo. yo dadeyya ṣaṭti dukkaṭassāti vuttaṁ. desanā suddhi nāma pāṭimokkhasaṃvarasīlam tamhi desanāya sujjhasnato desanāsuddhīti vuccati. saṃvarasuddhi nāma indriya saṃvarasīlam tamhi na punevam karissāmīti manasi ’dhiṭṭhāyasujjhathanato saṃvarasuddhīti Vuccati. pariseṭṭhisuddhi nāma ṣaṭi pavaparissuddhisīlam tamhi pariyesanāya suddhatā pariseṭṭhi suddhīti vuccati. paccavekkhaṇaṁsauddhi nāma paccaya pariṃbhasaṃnissitasīlām tamhi paṭisankhā yoniso ṣivarama paṭi sevāmi ādinā nayena vuttapaccavekkhaṇena sujjhanato paccavekkhaṇaṁsauddhīti vuccati.
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1 In the division of this Buddhist ritual I have followed the authority of a MS. in the possession of Dr. Rost, who kindly lent it to me for examination. This MS. is the only complete copy of the Kammavācam, which has come under my notice. It is written on twenty gilt palmleaves, numbered kha-gai, in the square char. The nine chapters into which it is divided begin as follows:—

1. Paṭhamam upajjham gāhāpetabbā | fol. khāb, l. 2.
2. Tāvadeva chāyā metabbā | utampamāna ācikkhitabbam | fol. khūb, l. 4.
3. Sūmātu me bhante saṅgho | idam saṅghassa kathinaṇṇasa uppannam | fol. khaua, l. 3.
4. Sūmātu me bhante saṅgho | yo so saṅghena ticivarena avippavāso samatto | fol. khābha, l. 4.
5. Aham bhante iṭṭhamānaṃ therasammutim iechāmi | fol. gībha, l. 2.
6. Aham bhante iṭṭhamānaṃ nāmasammutim iechāmi | fol. gībha, l. 5.
7. Sūmātu me bhante saṅgho | yadi saṅghassa pattakallam | saṅgho iṭṭhamānaṃ vihāram kappiyabhūmim sammanneyya | fol. gūba, l. 3.
8. Sūmātu me bhante saṅgho | ayaṃ iṭṭhamāno bhikkhu saṅhārākāyavatikatukato | asāmiṃ kattadesam | so saṅgham kuṭiyavathum olokanam yacati | fol. gūba, l. 3.
9. Aham bhante nissayamuttasammutim iechāmi | soham bhante saṅgham nissayamuttasammutim yācāmīti | fol. gība, l. 4.

Subscription: Navākhaṇḍaṃ.
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<td>Kammavācāram, ch. 1.</td>
<td>5</td>
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<td>do., ch. 3. Fragment</td>
<td>1</td>
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<td>do.</td>
<td>Copperplate painted red</td>
<td>18,756 B.</td>
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<td>do., chh. 1, 3. do.</td>
<td>8</td>
<td>do.</td>
<td>Ivory</td>
<td>27,287.</td>
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<td>do., chh. 1-3.</td>
<td>16</td>
<td>do.</td>
<td>do.</td>
<td>1608.</td>
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<tr>
<td>do., chh. 1-3.</td>
<td>12</td>
<td>do.</td>
<td>do.</td>
<td>2605.</td>
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<tr>
<td>Bhikkhu-Pātimokkham</td>
<td>14</td>
<td>Burmese</td>
<td>Palmleaves</td>
<td>Add. 17,328a.</td>
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<td>do., in part</td>
<td>8</td>
<td>Square char.</td>
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<td>6779 A.</td>
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<td>do., fragment</td>
<td>1</td>
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<td>Gilt palmleaf</td>
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<td>do., fragment</td>
<td>8</td>
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<td>Palmleaves</td>
<td>Orient. 1066.</td>
</tr>
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<td>do., in part, with Burmese interp.</td>
<td>7</td>
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<td>Silvered palmleaves</td>
<td>Add. 4850 A.</td>
</tr>
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<td>Bhikkhu-Pātimokkham, fragment, with Burmese interpretation</td>
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<td>,, 10,552.</td>
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<td>Bhikkhu-Pātimokkham, with Sinhalese interpretation, and Bikkhunī-Pātimokkham</td>
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<td>do.</td>
<td>Orient. 1309.</td>
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<td>Bhikkhunī-Pātimokkham, with Burmese interpretation</td>
<td>71</td>
<td>Burmese</td>
<td>do.</td>
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<td>Bhikkhunivibhaṅgo. Defective.</td>
<td>42</td>
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<td>Kaṅkhāvitarani, with Burmese interpretation, Defective</td>
<td>318</td>
<td>do.</td>
<td>do.</td>
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<td>24</td>
<td>Kambojain</td>
<td>do.</td>
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<td>Sārattha-dipani</td>
<td>372</td>
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<td>Paper</td>
<td>Eg. 766.</td>
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<tr>
<td>do.</td>
<td>278</td>
<td>Burmese</td>
<td>Palmleaves</td>
<td>Add. 17,944.</td>
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**II. SUTTA PĪTAKAM.**

<p>| do.                                                                 | 141              | do.         | do.                 | Orient. 1436.          |
| do., with Burmese interpretation.                                   |                  |             |                     |                        |
| Defective                                                           | 380              | do.         | do.                 | Add. 15,262.           |
| Brahmajāla Sutta                                                    | 32               | Sinhalese   | do.                 | Orient. 2244, foll. ka-khaḥ [Ch.]. |
| do., with Sinhalese interpretation                                  | 138              | do.         | do.                 | Add. 17,678.           |</p>
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<td>137</td>
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<td>Paper</td>
<td>Orient. 2233 [Childers].</td>
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<td>Samaññaphala Sutta</td>
<td>54</td>
<td>Roman</td>
<td>do.</td>
<td>2234, fol. 1-54 [Ch.].</td>
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<td>Samaññaphalasutta Vaññanā</td>
<td>79</td>
<td>Sinhalese</td>
<td>do.</td>
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<td>Kevaṭṭasutta</td>
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<td>do.</td>
<td>2235, fol. 1-8 [Ch.].</td>
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<td>Kevaṭṭasutta Vaññanā</td>
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<td>do.</td>
<td>do.</td>
<td>2237 [Ch.].</td>
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<td>Mahānidāna Sutta</td>
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<td>Palmleaves</td>
<td>2244, foll. ga-ge [Ch.].</td>
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<td>do.</td>
<td>14</td>
<td>do.</td>
<td>Paper</td>
<td>2236, foll. 1-14 [Ch.].</td>
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<td>Mahānidānasutta Vaññanā</td>
<td>32</td>
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<td>do.</td>
<td>2238, foll. 1-15-46 [Ch.].</td>
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<td>Mahāparinibbāna Sutta</td>
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<td>do.</td>
<td>do.</td>
<td>2239, fol. 1-63 [Ch.].</td>
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<td>do.</td>
<td>55</td>
<td>do.</td>
<td>do.</td>
<td>2238, fol. 1-55 [Ch.].</td>
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<td>do.</td>
<td>63</td>
<td>do.</td>
<td>do.</td>
<td>2239, fol. 1-63 [Ch.].</td>
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<td>do.</td>
<td>33</td>
<td>do.</td>
<td>Palmleaves</td>
<td>2241a. [Ch.].</td>
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<td>Mahāparinibbānasutta Vaññanā</td>
<td>40</td>
<td>do.</td>
<td>do.</td>
<td>2241b. [Ch.].</td>
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<td>do.</td>
<td>79</td>
<td>do.</td>
<td>Paper</td>
<td>2238, fol. 56-134 [Ch.].</td>
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<td>do.</td>
<td>104</td>
<td>do.</td>
<td>do.</td>
<td>2239, fol. 64-167 [Ch.].</td>
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<tr>
<td>do.</td>
<td>128</td>
<td>do.</td>
<td>do.</td>
<td>2240, foll. 1-128a [Ch.].</td>
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<td>Mahāsamaya Sutta</td>
<td>4</td>
<td>Burmese</td>
<td>Palmleaves</td>
<td>Add. 17,328b.</td>
</tr>
<tr>
<td>Mahāsatipatthāna Sutta</td>
<td>15</td>
<td>Sinhalese</td>
<td>do.</td>
<td>Orient. 2244, foll. ghi-ṇa [Ch.].</td>
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<td>11</td>
<td>Burmese</td>
<td>do.</td>
<td>Add. 10,560a.b.</td>
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<td>Mahāsatipatthāna Sutta, with Burmese explanation</td>
<td>49</td>
<td>do.</td>
<td>do.</td>
<td>Orient. 2170.</td>
</tr>
<tr>
<td>do., with Sinhalese interp. Defective.</td>
<td>118</td>
<td>Sinhalese</td>
<td>do.</td>
<td>2264.</td>
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<tr>
<td>Sigalovāda Sutta</td>
<td>7</td>
<td>do.</td>
<td>do.</td>
<td>2244, foll. gai-ghā [Ch.].</td>
</tr>
<tr>
<td>do.</td>
<td>9</td>
<td>do.</td>
<td>Paper</td>
<td>2243, foll. 2-10 [Ch.].</td>
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<td>Sigalovādasutta Āṭṭhakathā</td>
<td>58</td>
<td>do.</td>
<td>do.</td>
<td>2243, foll. 12-69 [Ch.].</td>
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<td>do.</td>
<td>14</td>
<td>do.</td>
<td>do.</td>
<td>1051 [Ch.].</td>
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<td>Sigalovādasutta Aṭṭhakathā</td>
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<td>Sinhalese</td>
<td>Palmleaves</td>
<td>Orient. 1048 [Ch.]</td>
</tr>
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<td>Sangiti Sutta</td>
<td>53</td>
<td>do.</td>
<td>Paper</td>
<td>&quot;2261, fol. 1-53 [Ch.]</td>
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<td>Dasuttara Sutta</td>
<td>55</td>
<td>Roman</td>
<td>do.</td>
<td>&quot;2242, fol. 2-56 [Ch.]</td>
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<td>Dasuttarasutta Vaññanā. Defective</td>
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<td>Sinhalese</td>
<td>Palmleaves</td>
<td>&quot;2241c. [Ch.]</td>
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<td>do., with Sinhalese interp.</td>
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<td>do.</td>
<td>&quot;2241c. [Ch.]</td>
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</tr>
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<td>Mahāsudassanasutta Vaññanā.</td>
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<td>do.</td>
<td>Paper</td>
<td>&quot;2242, fol. 57-71 [Ch.]</td>
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<td>do., with Sinhalese interp.</td>
<td>33</td>
<td>do.</td>
<td>Palmleaves</td>
<td>&quot;2240, fol. 128a-131 [Ch.]</td>
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<tr>
<td>Sumangalavilāsini</td>
<td>254</td>
<td>do.</td>
<td>Add. 21,903.</td>
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<tr>
<td>Satipaṭṭhāna Sutta</td>
<td>54</td>
<td>Sinhalese</td>
<td>&quot;11,554.</td>
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<tr>
<td>Cūkakammavibhangā Sutta</td>
<td>14</td>
<td>do.</td>
<td>Copperplates</td>
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<td>SAMYUTTA NIKĀYO. Defec. at the end</td>
<td>235</td>
<td>do.</td>
<td>Silverplates</td>
<td>Eg. 764, fol. ke-khṛi.</td>
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<td>Dhammacakkappavattana Sutta</td>
<td>11</td>
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<td>Palmleaves</td>
<td>Orient. 2344.</td>
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<td>Girimānanda Sutta, with Burmese interp.</td>
<td>11</td>
<td>Burmese</td>
<td>Silverplates</td>
<td>Eg. 764, fol. ka-klī.</td>
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<td>ASAṆKHATA SAMYUTTAM</td>
<td>8</td>
<td>Sinhalese</td>
<td>Palmleaves</td>
<td>Orient. 2245c [Ch.]</td>
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<td>ANGUTTARA NIKĀYO</td>
<td>438</td>
<td>do.</td>
<td>do.</td>
<td>Add. 10,549.</td>
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<td>do., Nipāta 8-11. Defective</td>
<td>414</td>
<td>do.</td>
<td>Paper</td>
<td>Orient. 2261, fol. 54-61 [Ch.]</td>
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<td>MANORATHAPŪRAṆI TĪKĀ. Defective</td>
<td>275</td>
<td>Burmese</td>
<td>Palmleaves</td>
<td>&quot;2276.</td>
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<td>KHUDDAKA NIKĀYO: Khuddaka Pāṭho, with</td>
<td>31</td>
<td>Sinhalese</td>
<td>Palmleaves</td>
<td>&quot;2412.</td>
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<td>Sinhalese interp.</td>
<td>do.</td>
<td>do.</td>
<td>&quot;2177.</td>
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<td>Dhammapadās, with Sinhalese interpretation</td>
<td>151</td>
<td>do.</td>
<td>do.</td>
<td>&quot;2089.</td>
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<tr>
<td>Dhammapada Aṭṭhakathā. Fragments</td>
<td>360</td>
<td>Kambojian</td>
<td>Palmleaves</td>
<td>Add. 11,551.</td>
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<td>Ittivuttaka Aṭṭhakathā, by Dammapāla. Defective.</td>
<td>341</td>
<td>Kambojian</td>
<td>Palmleaves</td>
<td>Add. 11,553.</td>
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<td>Suttanipāta</td>
<td>163</td>
<td>Sinhalese</td>
<td>do.</td>
<td>&quot;</td>
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<tr>
<td>Dhammika Sutta, with Commentary</td>
<td>8</td>
<td>do.</td>
<td>do.</td>
<td>Orient. 2245a [Ch.].</td>
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<td>Brahmanadhammikasutta Vanṇanā</td>
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<td>do.</td>
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<td>Mangalasutta Tikā</td>
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<td>do.</td>
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<td>Mangalattha-dīpanī</td>
<td>353</td>
<td>do.</td>
<td>do.</td>
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<td>Mahānīdesagatho</td>
<td>188</td>
<td>Burmese</td>
<td>do.</td>
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<td>Paramatthajotiṅkā, with Burmese interpretation. Incomplete</td>
<td>249</td>
<td>Burmese</td>
<td>do.</td>
<td>Add. 21,578.</td>
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<td>Jātakām</td>
<td>135</td>
<td>Sinhalese</td>
<td>do.</td>
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<td>Mahānīpāta, with Burmese interpretation</td>
<td>650</td>
<td>Burmese</td>
<td>do.</td>
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<td>Mahānārada-Jātakam and Vidiṭhūra-Jātakam</td>
<td>42</td>
<td>do.</td>
<td>do.</td>
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<td>Mukkha-Jātakam, with Burmese interp.</td>
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<td>Burmese</td>
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<td>Mahosatha-Jātakam, with Burmese interpretation. Defective</td>
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<td>do.</td>
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<td>Jūjakapabbam, with Siamese interp.</td>
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<td>Kambojian</td>
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<td>Gāṭhās</td>
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<td>Burmese</td>
<td>Tinplate</td>
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**III. ABHIDHAMMA PIṬAKAM.**

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<td>179</td>
<td>Burmese</td>
<td>Palmleaves</td>
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<td>Yamaṅkam. Incomplete</td>
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<td>do.</td>
<td>do.</td>
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<td>do.</td>
<td>100</td>
<td>do.</td>
<td>do.</td>
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<td>Number of MS.</td>
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<td>Atthasālīni, with Burmese interpretation</td>
<td>480</td>
<td>Burmese</td>
<td>Palmleaves</td>
<td>Orient. 2173.</td>
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<td>Sammohavinodani. Defective</td>
<td>179</td>
<td>do.</td>
<td>do.</td>
<td>2670.</td>
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<td>Paṭṭhānappakaraṇa Aṭṭhakathā</td>
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<td>Kambojian</td>
<td>do.</td>
<td>Add. 11,552.</td>
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<td>Linatthapadavaṇṇanā or Abhidhammassa</td>
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<td></td>
<td></td>
<td></td>
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<tr>
<td>Mulaṭṭikā, by Ānandācāriya</td>
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<td>Burmese</td>
<td>do.</td>
<td>11,641.</td>
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IV. RELIGIOUS WORKS.

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<td>Sinhalese</td>
<td>Palmleaves</td>
<td>Orient. 1092.</td>
</tr>
<tr>
<td>Parittasaṅkhapavāṇṇanā</td>
<td>68</td>
<td>Kambojian</td>
<td>do.</td>
<td>1246a.</td>
</tr>
<tr>
<td>Suttasangaha Nissaya</td>
<td>427</td>
<td>Burmese</td>
<td>do.</td>
<td>Add. 15,261.</td>
</tr>
<tr>
<td>do.</td>
<td>346</td>
<td>do.</td>
<td>do.</td>
<td>Eg. 1116.</td>
</tr>
<tr>
<td>do., fragment</td>
<td>11</td>
<td></td>
<td>do.</td>
<td>Add. 9953.</td>
</tr>
<tr>
<td>Visuddhi Maggo</td>
<td>240</td>
<td>Sinhalese</td>
<td>do.</td>
<td>11,658.</td>
</tr>
<tr>
<td>do.</td>
<td>308</td>
<td>do.</td>
<td>do.</td>
<td>Orient, 2246 [Ch.].</td>
</tr>
<tr>
<td>do.</td>
<td>312</td>
<td>Kambojian</td>
<td>do.</td>
<td>1044 [Ch.].</td>
</tr>
<tr>
<td>Sārasangaho</td>
<td>25</td>
<td>Burmese</td>
<td>do.</td>
<td>Add. 10,553.</td>
</tr>
<tr>
<td>do.</td>
<td>24</td>
<td>do.</td>
<td>do.</td>
<td>12,246.</td>
</tr>
<tr>
<td>do.</td>
<td>23</td>
<td>do.</td>
<td>do.</td>
<td>Orient. 2247 [Ch.].</td>
</tr>
<tr>
<td>do., chh. 1–3, with Burmese interpretation</td>
<td>32</td>
<td>do.</td>
<td>do.</td>
<td>2170.</td>
</tr>
<tr>
<td>do., ch. 2, with Burmese interpretation</td>
<td>45</td>
<td>do.</td>
<td>do.</td>
<td>Add. 10,556.</td>
</tr>
<tr>
<td>do., ch. 5, with B. interpretation</td>
<td>42</td>
<td>do.</td>
<td>do.</td>
<td>6781 B.</td>
</tr>
<tr>
<td>do., ch. 8, with B. interpretation</td>
<td>37</td>
<td>do.</td>
<td>do.</td>
<td>10,557.</td>
</tr>
<tr>
<td>Title</td>
<td>Number of leaves</td>
<td>Character</td>
<td>Material</td>
<td>Number of MS</td>
</tr>
<tr>
<td>----------------------------------------------------------------------</td>
<td>-----------------</td>
<td>-----------</td>
<td>--------------</td>
<td>--------------------</td>
</tr>
<tr>
<td>Abhidhammatthasangaha Ṭīkā, with Burmese interpretation</td>
<td>328</td>
<td>Burmese</td>
<td>Palmleaves</td>
<td>Add. 26,660</td>
</tr>
<tr>
<td>Saddhammpoṭayana, with Sin. interpretation</td>
<td>89</td>
<td>Sinhalese</td>
<td>do.</td>
<td>Orient. 2248 [Ch.]</td>
</tr>
<tr>
<td>Invocations to Buddha, with B. interpretation</td>
<td>14</td>
<td>Burmese</td>
<td>do.</td>
<td>Add. 5889</td>
</tr>
</tbody>
</table>

V. CIVIL LAW CODES.

Dhammasattapakaraṇam, with Burmese interp.¹ 215 Burmese Palmleaves Add. 12,241—12,242; 12,250.

VI. LEGENDARY TALES AND HISTORY.

Collection of Vatthuṣ, with Sinhalese interpretation. Defective at the end 140 Sinhalese Palmleaves Orient. 1090.
Milindapañho, with B. interpretation 392 Burmese do. 458.
Mahāvaṃso, chh. 1—37.² 88 Sinhalese Paper 2250. [Ch.]
Dipavaṃso 39 do. Palmleaves 2249. [Ch.]

¹ The British Museum possesses two Burmese Commentaries on portions of the above work, viz. 1. Manurīja Dhammasat, a Com. on the third chapter (MS. Orient. 1029). 2. Manuṣika, a Com. on the sixth chapter (MS. Add. 27,458). Dr. A. Führer, formerly of Würzburg, now of Bombay, has been engaged on these MSS. during his stay in London. On the Dhammasattapakaraṇam see a communication by Dr. Rost, in Indische Studien 1. 315—320.
² MS. Orient. 2251, which forms also part of the Childers collection, contains variant readings to the Mahāvaṃso, collected from Turnour's text, one Burmese MS., and five Sinhalese MSS.
<table>
<thead>
<tr>
<th>Title</th>
<th>Number of leaves</th>
<th>Character</th>
<th>Material</th>
<th>Number of MS.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sāsanavāṃśo</td>
<td>73</td>
<td>do.</td>
<td>do.</td>
<td>2252. [Ch.].</td>
</tr>
<tr>
<td>do.</td>
<td>82</td>
<td>do.</td>
<td>do.</td>
<td>2253. [Ch.].</td>
</tr>
<tr>
<td>Hatthanavāṃśo, with Sinhalese interp.</td>
<td>49</td>
<td>do.</td>
<td>do.</td>
<td>Add. 24,999.</td>
</tr>
</tbody>
</table>

**VII. RHETORIC.**

| Subodhālankāra, with Burmese interpretation    | 54               | Burmese     | Palmleaves | Add. 27,545.  |

**VIII. PROSODY.**

| Kavisārapakaraṇam                               | 54               | Burmese     | Palmleaves | Add. 27,545.  |
| Kavisāraṭikā Nissaya                            | 181              | do.         | do.        | 17,945.       |

**IX. GRAMMAR.**

<p>| Mūlakaccāyano, books 1–3, with Siamese version | 36               | Kambojian   | Palmleaves | Orient. 1246c.|
| Mūlakaccāyano                                   | 8                | Burmese     | do.        | 2178a.        |
| Kaccāyanappakaraṇam. Defective                  | 71               | do.         | do.        | 2234 [Ch.].   |
| Kaccāyanappakaraṇam.                           | 81               | Sinhalese   | Paper      | 19,630a.      |
| do. Fragment, with Burmese interpretation       | 119              | Burmese     | Palmleaves | Add. 18,755b. |
| do.                                             | 17               | do.         | do.        | 2255 [Ch.].   |
| Sandhikappa and Nāmakappa                      | 22               | Sinhalese   | Paper      | 854 [Ch.].    |
| Nāmakappa                                      | 15               | Burmese     | Palmleaves | 854 [Ch.].    |</p>
<table>
<thead>
<tr>
<th>Title</th>
<th>Number of leaves</th>
<th>Character</th>
<th>Material</th>
<th>Number of MS.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sandhikappa Nissaya</td>
<td>80</td>
<td>do.</td>
<td>do.</td>
<td>Add. 12,243.</td>
</tr>
<tr>
<td>Mukhamatta-dīpanī, with B. interpretation</td>
<td>343</td>
<td>Burmese</td>
<td>Palmleaves</td>
<td>Add. 18,754.</td>
</tr>
<tr>
<td>do.</td>
<td>215</td>
<td>do.</td>
<td>do.</td>
<td></td>
</tr>
<tr>
<td>Saddanidhipakarāṇam</td>
<td>369</td>
<td>do.</td>
<td>do.</td>
<td>Orient. 2256 [Ch.].</td>
</tr>
<tr>
<td>Vācakopadesa Nissaya</td>
<td>66</td>
<td>do.</td>
<td>do.</td>
<td>,, 1076.</td>
</tr>
<tr>
<td>Moggalāyana-pakarāṇam, with Burmese interp.</td>
<td>219</td>
<td>do.</td>
<td>do.</td>
<td>,, 478.</td>
</tr>
</tbody>
</table>

X. LEXICOGRAPHY.

<table>
<thead>
<tr>
<th>Title</th>
<th>Number of leaves</th>
<th>Character</th>
<th>Material</th>
<th>Number of MS.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Abhidhānappadīpikā. Defective</td>
<td>34</td>
<td>Burmese</td>
<td>Palmleaves</td>
<td>Add. 27,289.</td>
</tr>
</tbody>
</table>

XI. MISCELLANEOUS WORKS.

<table>
<thead>
<tr>
<th>Title</th>
<th>Number of leaves</th>
<th>Character</th>
<th>Material</th>
<th>Number of MS.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Astrological tracts, in Pali and Sinhalese</td>
<td>99</td>
<td>Sinhalese</td>
<td>Paper</td>
<td>Orient. 2258 [Ch.].</td>
</tr>
<tr>
<td>Vuttamālāsandesasatakam, with Sin. interp.</td>
<td>48</td>
<td>do.</td>
<td>do.</td>
<td>,, 2661.</td>
</tr>
</tbody>
</table>
LIST OF PÂLI MANUSCRIPTS

IN THE

CAMBRIDGE UNIVERSITY LIBRARY.

BY

T. W. RHYS DAVIDS.

In the following alphabetical list, which I should not have been able to draw up had it not been for the specially kind assistance of the accomplished head of the Library, all the MSS. are on palm-leaves unless otherwise stated. Besides these Pâli books the Library possesses a collection unrivalled in Europe, of the works on the history of Buddhism written in Sinhalese.

<table>
<thead>
<tr>
<th>Name</th>
<th>Character</th>
<th>No. of leaves</th>
<th>Library Mark</th>
</tr>
</thead>
<tbody>
<tr>
<td>Abhidhânappadipikâ</td>
<td>Sinh.</td>
<td>192</td>
<td>Add. MS. 923</td>
</tr>
<tr>
<td>Abhidhammattha-sângâha</td>
<td>Burm.</td>
<td>107</td>
<td>1257</td>
</tr>
<tr>
<td>Atthanagâla-vañsa</td>
<td>Sinh.</td>
<td>24</td>
<td>925</td>
</tr>
<tr>
<td>Ambaṭṭha-sutta-atthakathâ</td>
<td></td>
<td>10 (paper)</td>
<td>928 (?)</td>
</tr>
<tr>
<td>Kammavâcâ</td>
<td>Sq. Pâli</td>
<td>59</td>
<td>1260</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>292, 293</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>340, 341</td>
</tr>
<tr>
<td>Khuddaka-pâṭha</td>
<td>Sinh.</td>
<td>15 (paper)</td>
<td>931</td>
</tr>
<tr>
<td>Cariyâ-piṭaka</td>
<td></td>
<td>44</td>
<td>935</td>
</tr>
<tr>
<td>Dipavañsa</td>
<td></td>
<td>146</td>
<td>944</td>
</tr>
<tr>
<td></td>
<td></td>
<td>31</td>
<td>945</td>
</tr>
<tr>
<td></td>
<td></td>
<td>27</td>
<td>946</td>
</tr>
<tr>
<td></td>
<td></td>
<td>59</td>
<td>1255</td>
</tr>
<tr>
<td>Pâtimokkha</td>
<td>Burm.</td>
<td></td>
<td>1249</td>
</tr>
<tr>
<td>Payoga-siddhi</td>
<td>Sinh.</td>
<td>103</td>
<td>1253</td>
</tr>
</tbody>
</table>

1 Mr. Bradshaw has a copy of the Vaññâna on this work in his own library.
<table>
<thead>
<tr>
<th>Name</th>
<th>Character</th>
<th>No. of leaves</th>
<th>Library Mark</th>
</tr>
</thead>
<tbody>
<tr>
<td>Padarūpa-siddhi</td>
<td>Śiṃh.</td>
<td>59</td>
<td>1254</td>
</tr>
<tr>
<td>Poyyāla-kaṇḍa (imperfect)</td>
<td>Kāṃb.</td>
<td>32</td>
<td>1256</td>
</tr>
<tr>
<td>Bāḷāvatāra</td>
<td>Śiṃh.</td>
<td>41</td>
<td>957</td>
</tr>
<tr>
<td>&quot; with sanna</td>
<td>&quot;</td>
<td>151</td>
<td>958</td>
</tr>
<tr>
<td>Buddhavaṇsa</td>
<td>&quot;</td>
<td>214 (paper)</td>
<td>951</td>
</tr>
<tr>
<td>Bodhivaṇsa</td>
<td>&quot;</td>
<td>62</td>
<td>953</td>
</tr>
<tr>
<td>Brahmajāla Sutta (with Sanna)</td>
<td>&quot;</td>
<td>120</td>
<td>955</td>
</tr>
<tr>
<td>&quot;</td>
<td></td>
<td>134</td>
<td>956</td>
</tr>
<tr>
<td>Bhesajja-māṇḍūṣā</td>
<td>Burm.</td>
<td>144</td>
<td>1252</td>
</tr>
<tr>
<td>Mahāvagga (?)</td>
<td>Burm.</td>
<td>172</td>
<td>291</td>
</tr>
<tr>
<td>Mahāvansa</td>
<td>Śiṃh.</td>
<td>296</td>
<td>172</td>
</tr>
<tr>
<td>&quot;</td>
<td>Burm.</td>
<td>241</td>
<td>962</td>
</tr>
<tr>
<td>&quot;</td>
<td>Śiṃh.</td>
<td>181</td>
<td>963</td>
</tr>
<tr>
<td>&quot;</td>
<td>&quot;</td>
<td>183</td>
<td>964</td>
</tr>
<tr>
<td>&quot;</td>
<td></td>
<td>188</td>
<td>965</td>
</tr>
<tr>
<td>Tikā</td>
<td></td>
<td>154</td>
<td>1251</td>
</tr>
<tr>
<td>Milinda Pañha</td>
<td></td>
<td>10</td>
<td>973</td>
</tr>
<tr>
<td>Raṭṭhapāla Sutta (with Sanna)</td>
<td></td>
<td>197</td>
<td>974</td>
</tr>
<tr>
<td>Rasavāhini</td>
<td>&quot;</td>
<td>59</td>
<td>978</td>
</tr>
<tr>
<td>Lalāṭa-dhātu-vaṇsa</td>
<td>&quot;</td>
<td>357</td>
<td>980</td>
</tr>
<tr>
<td>Vibhaṅga</td>
<td></td>
<td>154 (paper)</td>
<td>983</td>
</tr>
<tr>
<td>Visudhi-magga</td>
<td></td>
<td>200</td>
<td>986</td>
</tr>
<tr>
<td>Sandhi-kappa</td>
<td></td>
<td>33</td>
<td>978</td>
</tr>
<tr>
<td>Salāyatanavagga (sañyutta)</td>
<td>Burm.</td>
<td>17</td>
<td>988</td>
</tr>
<tr>
<td>Satipaṭṭhāna Sutta</td>
<td>Śiṃh.</td>
<td>11 (paper)</td>
<td>984</td>
</tr>
<tr>
<td>Sigālovada Sutta</td>
<td>&quot;</td>
<td>294</td>
<td></td>
</tr>
<tr>
<td>Sumanāgala-pasādana</td>
<td>Burm.</td>
<td>?²</td>
<td></td>
</tr>
<tr>
<td>Sumanāgala-vilasini</td>
<td>Śiṃh.</td>
<td>250</td>
<td>987</td>
</tr>
<tr>
<td>Sutta Nipāta</td>
<td>&quot;</td>
<td>39</td>
<td>989</td>
</tr>
</tbody>
</table>

1 The library also possesses a Śiṃhalese Sanna on this work written on 178 palm-leaves.
2 This MS. contains text and Burmese Nissaya combined.
LIST OF PÂLI MANUSCRIPTS
IN THE
COPENHAGEN ROYAL LIBRARY.

[I have compiled the following list from Westergaard's Catalogue, and included, from information kindly supplied by Professor Fausböll, the additions made to this department of the library since the publication of that catalogue. —Rh. D.]

I. PIṬAKA TEXTS AND COMMENTARIES.

<table>
<thead>
<tr>
<th>Title</th>
<th>No. of leaves</th>
<th>Character</th>
</tr>
</thead>
<tbody>
<tr>
<td>Parivāra</td>
<td>138</td>
<td>Siīh.</td>
</tr>
<tr>
<td>Kammavācā, cap. 1 and 4</td>
<td>14</td>
<td>Square</td>
</tr>
<tr>
<td>Kānkhā Vītaraṇī</td>
<td>128</td>
<td>Siīh.</td>
</tr>
<tr>
<td>Khudda Sikkhā, with Burm. Sanna</td>
<td>139</td>
<td>Burm.</td>
</tr>
<tr>
<td>Dīgha-Nikāya</td>
<td>272</td>
<td>Siīh.</td>
</tr>
<tr>
<td>Sumangala Vilasini</td>
<td></td>
<td>Do.</td>
</tr>
<tr>
<td>Mahā-samaya Sutta Vaṭṭanā</td>
<td>32</td>
<td>Kâmb.</td>
</tr>
<tr>
<td>Majjhima</td>
<td>277</td>
<td>Siīh.</td>
</tr>
<tr>
<td>Pāpāṇa Sūdanā</td>
<td>389</td>
<td>Do.</td>
</tr>
<tr>
<td>Līnavattha Pakāsanā</td>
<td>366</td>
<td>Burm.</td>
</tr>
<tr>
<td>(Tikā on last in three separate MSS.)</td>
<td>112</td>
<td>Do.</td>
</tr>
<tr>
<td></td>
<td>165</td>
<td>Do.</td>
</tr>
<tr>
<td>Sati-paṭṭhāna Sutta</td>
<td>102¹</td>
<td>Siīh.</td>
</tr>
<tr>
<td>Vammiṭa Sutta</td>
<td>17</td>
<td>Do.</td>
</tr>
<tr>
<td>Saṃyutta Nikāya</td>
<td>346</td>
<td>Do.</td>
</tr>
<tr>
<td>Aṅguttara Nikāya</td>
<td>502</td>
<td>Do.</td>
</tr>
</tbody>
</table>

¹ Leaves 41-102 are Siīhalese Sanna.
Title. | No. of leaves. | Character.  
---|---|---  
Manoratha Pūranī | paper | Siūh.  
Nava-nipāta (fragment) | 28 | Burm.  
Dhammapada | 28 | Siūh.  
" Vaṇṇanā | 298 | Do.  
" with Siūh. Sanna | 92 | Do.  
Sutta-nipāta | 26 | Do.  
Paramattha Jotikā | 157 | Do.  
Mahā-maṅgala Sutta | 3 | Do.  
Siūh. Sanna on ditto | 98 | Do.  
Sattasūryodgamana Sūtra | 68 | Do.  
(Pālī followed by Siūh. Sanna)  
Tirokudda Sutta | 3 | Do.  
(Pālī text and com. followed by Siūh. Sanna)  
Dhamma-cakkappavattana Sutta | 14 | Do.  
(with com.) | | |  
Paramattha Dīpanī | 219 | Do.  
Jātaka Commentary | 806 | Do.  
Dhamma-Saṅgani, Attha-salini | 243 | Do.  
Vibhanga | 89 | Do.  
Sammoha Vinodani | 175 | Do.  
Com. on Paṭṭhāna | 63 | Do.  

II. Extra-Canonical Works.

Sāra Saṅgaha | 126 | Siūh.  
Pālī Mutṭaka Vinaya | 215 | Do.  
Upāsaka Janālaṅkāra | 95 | Do.  
Milinda Pañha | 183 | Do.  
" | 117 | Do.  
Jinālāṅkāra Vaṇṇanā | 210 | Do.  
Rasavāhini | 81 | Do.  
Mahāvansa | 129 | Do.  
Bāḷavatāra | 33 | Do.  
" with Sanna | 91 | Do.  
" | 105 | Do.  
" | 82 | Do.  

1 This and the two following Sannas are three distinct works.
<table>
<thead>
<tr>
<th>Title</th>
<th>No. of leaves</th>
<th>Character</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kaccayana Sāra</td>
<td>{4}</td>
<td>Siñh.</td>
</tr>
<tr>
<td>&quot; &quot; Yojana</td>
<td>{20}</td>
<td>Do.</td>
</tr>
<tr>
<td>Moggalana Vyākaraṇa</td>
<td>89</td>
<td>Do.</td>
</tr>
<tr>
<td>Rūpa Mālā</td>
<td>11</td>
<td>Do.</td>
</tr>
<tr>
<td>&quot; &quot;</td>
<td>11</td>
<td>Do.</td>
</tr>
<tr>
<td>Abhidhāna Padipikā</td>
<td>50</td>
<td>Do.</td>
</tr>
<tr>
<td>&quot; &quot; with Sanna</td>
<td>139</td>
<td>Do.</td>
</tr>
<tr>
<td>Akkhyāta Pada, with Sanna</td>
<td>35</td>
<td>Do.</td>
</tr>
<tr>
<td>Dhātu Mañjūsā</td>
<td>6</td>
<td>Do.</td>
</tr>
<tr>
<td>Dhātu Pātha</td>
<td>{20}</td>
<td>Do.</td>
</tr>
</tbody>
</table>

[Professor Fausböll has also favoured us with the following list of the Pāli MSS. in the University Library at Copenhagen.]

1. Mahā Samaya Sutta (Pāli with Burmese Sanna).
3. Temiya Jātaka.
5. Suvaṇṇa Sāma Jātaka.
6. Kaccayana's Grammar (sandhikappa). All the above in one volume, together with two Jātakas in Burmese.
8. Mahāvansa Tīkā, also in Siṃhalese characters.
PÂLI MSS. AT STOCKHOLM.

[Dr. E. W. Dahlgren, the Secretary of the Swedish Society of Anthropology and Geography at Stockholm, has been kind enough to send me, in English, the following list of the Pâli and Siîhalese MSS. now at Stockholm, and collected in Ceylon by Baron Nordenskiöld. It is compiled from a description of them contributed to the Journal of the Society by Professor Fausböll.]

1. Brahmajâla-Sutta, on 134 palm-leaves, paged ka-jhû, with 7 lines on each side. The MS. contains the first Sutta of the Digha-Nikâya. Pâli followed by a Siîhalese Sanna.

2. Brahmajâla-Sutta, on 164 palm-leaves, pag. ka-tî, with 6–7 lines on each side. The same work as No. 1. Pâli followed by a Siîhalese interpretation.

3. Mahâsatipatṭhâna-Sutta, on 106 palm-leaves, pag. ka-chhãri, with 7–10 lines on each side. This MS. contains the 21st Sutta of the Digha-Nikâya. Pâli followed by a Siîhalese interpretation.


5. Rasavâhinî, on 206 palm-leaves, pag. ka-dau, with 8–9 lines on each side.

6. Abhidhânaappadîpika, on 146 palm-leaves, pag. ka-ñâ, with 8–10 lines on each side. Pâli, with Siîhalese interpretation.

7. Subhasûtrakrûthavâkkhyânayayi, on 55 palm-leaves, pag. ka-ghri, with 5 lines on each side. This MS. contains a
Siēhalese translation of the Subba-Sutta, in the Dīgha Nikāya.

8. Muwa-Jātaka, on 74 palm-leaves, pag. ka-nīrī. Elu verse.

9. Pada-rūpa-siddhi, on 212 palm-leaves, pag. ka-dhī, with 8-9 lines on each side. A Siēhalese translation of the well-known Pāli grammar.1

10. Chapters 7–11 of the Pūjāvāliya, a Siēhalese prose work, giving an account of gifts made to the Buddhist order. The MS. consists of 96 palm-leaves, pag. ka-cah, with 6 lines on each side.


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1 The sixth chapter of this work has just been published as a Doctor Dissertation by Albert Grünwedel, of München.
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Vimāna Vatthu (8)* Kathā Vatthu (40)*
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Apadāna (35)* Bodhi Vamsa (6)*
Lalita Vistara (20).

* Estimated number of sheets.